

1987-0103, Devi Puja: The Duties of a Guru

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3 January 1987

The Duties Of A Guru

Devi Puja

Ganapatipule (India)

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

Talk to yogis, Ganapatipule (India), 3 January 1987.

English

Today is the third day of the Moon. Third day of the Moon is Tritiya, is the special day for the virgins. Kundalini is the virgin desire. It is virgin because it has not yet manifested itself. And also, on the third center of Nabhi, the virgins appear as shaktis of Guru.

As we have got ten Gurus which we regard as the main Gurus they all had either their sister or daughter as their shakti. In the Bible it is said that, in the Old Testament, that the one who will be coming will be born of a virgin. And then the Jews would not accept Christ so they said that "It's not written as virgin, it's written 'the girl'." Now in Sanskrit Language 'girl' and 'the virgin' are one word. We did not have 80-year-old girls as we have nowadays.

So the virginity of a woman meant that she was a girl who was not married as yet or who has not met her husband so far. That is the essence of purity, which was the power of the Guru Principle.

So, for a Guru who is in charge of leading others into enlightenment, has to know that his power is to be used as a virgin power of pure power. A Guru cannot use this power in a way an ordinary person can use. So his relationship with his disciples whether they are boys or girls has to be absolutely pure. The purity should be of such a limit that a Guru should not accept anything from the disciples. About this, lots of things has been written by many saints especially in Maharashtra. Also Kabirdas and Nanaka have clearly talked against the people who have relationship with their shishyas, or disciples, either with greed or with lust. They have called them as rakshasas. In the same way the people who are today, supposed to be the leaders, the Gurus, in Sahaja Yoga, have to remember that their relationship with their disciples has to be of complete purity and virginity.

In the olden days it was all right that people did not know about the punishments that can fall upon such a person who uses his power as a Guru for his own gratification. But today at this time when at this time...(Mother tells off some children in Marathi for disturbing)...The punishment that can take place in those days of last judgement could be very serious and as a Mother I have to warn all of you, those who have started their centers or those who are becoming Gurus as leaders that you have to have a very detached mind and clear cut understanding within yourself.

You can not mishandle money. You can not misappropriate money, you can not use anything for your own purpose which belongs to the collective. Nor could you use anyone for the gratification of your lust. If you have any such weaknesses is better to get out of Sahaja Yoga for the time being and come back when you are better off.

There is no place in Sahaja Yoga for impure people. Purity is to be worshipped out and out.

As we say that in the West there's sin against the Mother, people don't value their chastity. But in the East, specially in India, people don't know that they have to be absolutely honest as far as their money is concerned. They fall into traps, into temptations and then they get a very severe punishment, not through Me but through the wrath of God almighty because this is God's work we are doing.

And the worst thing could be that we seek power. If not these two things, we seek power in Sahaja Yoga. To them it becomes like their own domain and they start using, asserting, their power over others. This cannot be possible. It will not work out.

Those who will try to dominate others just for the satisfaction or their own ego will suffer a lot.

Now the fourth type are the people who try to put their conditionings on Sahaja Yoga. Like somebody who is a Hindu and he is fasting say, most of the days they fast, I don't know which one is fasting. So he's fasting say, on a Saturday and he tells people that see now, I have to fast on Saturday because after all, you see, I have been fasting for all these days and all that. Or who has got conditioning, like, I would like to marry only a foreigner if I am a foreigner or if I am an Indian I'll marry an Indian. All such conditions if a leader tries to put forward and saying that, "Mother said so," he'll be doubly punished.

We are belonging to the True Religion of a true, pure universality. None of these artificial things can bind us. This is one of the very important subtle things, which we don't understand - that we are very much conditioned. "We the English", "we the Indians" or "We x,y, z". You are human beings. God made only one world. He didn't make all these things. It's all artificial, man-made. You are born of one Mother and you are yogis who have no bondages of this artificial nature.

Everyone who claims to be a Guru has to realise that he can not bound himself to any particular mundane, outdated nonsensical ideas.

Gradually whatever the leaders will do will be followed by the followers. So the leader has to lead a life which is an ideal. A leader who is very dominating, or who is very possessive or aggressive, will create leaders who will be of the same nature.

The another one who is very much conditioned will create conditioned followers. And may be, I may not find any relationship with them. So we don't want to have a priest class as Gurus. Priests are different from Gurus. We do not want people to take upon themselves the laws of God and use them for their own purposes.

Today is the day of the Gurus because is the third day, the third Chakra of the Nabhi. The same one we have the starting point of the Mahalakshmi. Mahalakshmi energy starts working after you have finished with the Lakshmi tattwa. If the Gurus are still with, busy with the Lakshmi tattwas, have no sense of sacrifice, have no sense of detachment they cannot be called as leaders.

The Mahalakshmi is the subtle form of our hankering, of our desires, is the subtlest, the epitome. Because first we search for power through physical, mental, emotional and ultimately we want to have spiritual powers also to impress others.

In Sahaja Yoga you come here to dissolve all your powers. You become so powerless that all the powers of God Almighty start working through you.

Supposing this instrument (pointing to the microphone She is talking into) has some powers I won't be able to handle this. It would be going here, there and there. So to worship Mahalakshmi one has to remember that you must dissolve all your powers. That is the surrender that is what is 'Islam' as they call it. But these are all words for people.

Surrender is a very difficult thing to understand for human beings. They think "I can't surrender." What do you have to surrender, is nothing but your ego and your conditioning.

All these things I am telling you but if you learn them by heart like a parrot, you can repeat. That will have no influence on your followers. Unless and until you show in your own life that beauty, that composure, that care, that concern, that love, nobody is going to listen to a parrot.

The meaning has to come from the practices not from the percepts. This is what Sahaja Yoga [is], which is very different from

any other spiritual announcements. So be careful! You have been chosen by your merit as Sahaja Yogis, so respect yourself.

May God bless you!

Translation from Marathi

Today is Tritiya (third day of the moon), when the Kanya (virgin) is worshipped. Kanya is the pure power, absolute power, who, after reaching the Vishuddhi chakra, becomes lightening, the Vishnumaya. Only the pure power like her could be offered at the feet of the guru, and when she goes to the guru, she stays as his sister or his daughter. Shri Krishna's Vishnumaya was also his sister, Draupadi. Shri Krishna's sister, Shri Vishnumaya, came on this earth after that.

[00:31:07]

The people who think of themselves as leaders of the centres, they should understand that this Vishnumaya is residing within you, and they should be watchful of her existence. We cannot make money in the name of God, and in the name of Sahaja Yoga you cannot make a single penny. You cannot do whatever kind of business you like under the name of Sahaja Yoga, and if you have somehow done any inauspicious business in the name of Sahaja Yoga, then it is absolutely sinful. Not only that, but you will have to bear the consequences of such things. One simple example of this: I had asked a jeweller to make some gold anklets for Me. He stole some gold from it. So everybody was informing Me that he had stolen the gold. So I told them not worry about it, and as it happened, the very next year the jeweller died of cancer.

So people started asking Me that, "How is it, Shri Mataji, that he made the anklets for you and he died of cancer?" So I said, "Do not ask Me. Go and ask the people who made the anklets." This means I don't kill anyone, but if you have gone out of the Kingdom of God, or are thrown out of it, then you will have to deal with the consequences. So you should keep an account of every single penny. No money should be used for your own personal purpose. Whatever money you need to use you should, and put back the rest in to Sahaj work.

This is what shuddha shakti is, and that is why, when the boys and girls come to you, you should look at them with pure eyes, without any lust. Without this purity, you cannot have the status of a guru. And if some people think of themselves as being gurus, by just talking big, by talking a lot, or by memorising My lectures, some people think that they have become gurus, but that is also not possible. To become a guru, you have to have that behaviour. Your behaviour should match with whatever you say. Then only is he capable of being a guru. Otherwise he is not worthy of calling himself a guru.

[00:35:09]

So on today's auspicious day, everyone should take a vow, that to achieve that status of a guru within us, we will get rid of our ego and we will get rid of all the bad thinking, bad behaviour in us. We have all come under the banner of Vishwa Nirmala Dharma, and no more Indians or foreigners, or this caste or that caste, and if some people still want to marry in their same caste they cannot be Sahaja yogis. A Sahaja yogi might be in any part of the world. He is your true relative, and nobody else apart from Sahaja yogis are your relatives. If you think in this way, only then can you become a guru. Otherwise you can never become a guru.

[00:34:46]

In such a sangha, by the blessings of Shri Vishnumaya, there will be a time when you will be like a Dhruva Tara (immovable star), and I bless you all that your legacy will be shining forever.

MUCH LONGER PART IN MARATHI STILL NEEDS TRANSLATING

1987-0103, Evening Program, Sitar - Budhaditya Mukherjee and Nagpur Musicians, Devi Puja, eve of Weddings

View [online](#).

3 January 1987

Evening Program Devi Puja

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

1987-01-03 Nagpur Musicians At Seminar, Ganapatipule, India,

The jewellers have come for the ornaments of weddings and I have to do all the necessary work...But I am thankful to Dr.Guruji and Abhijeet for keeping you so well entertained and happy ...May God bless you all!

[Performance by Artists]

Sahaja yogi: So this is by Geetanjali from Rabindra Nath Tagore ...

On the shores of Barat When the man of all races has come together awakened my mind standing here

Shri Mataji: This is the thing of [unclear] with the description...That's the one ...

He is the English man about 50-60 years back ...he wrote ...

All the poets have written about Sahaja yoga, western poets, there...Have you got it? What is it? what 's the beginning?

Sahaja Yogi: It is clear!

Shri Mataji: Clear cut! Its clearly written

Sahaja Yogi: He must be having in mind Ganpati pule ...

Shri Mataji: Yes, absolutely!

Sahaja yogi: On the shores...

Shri Mataji: Mother is awakened ...

Exact! They were seers, you see...They could see it ...They were seers ...No

Shri Mataji: This is the description of the procession that we have ...See

How the seers have seen through ...

Sahaja yogi: The reason why I asked that there was another river was this :

[Unclear]

A few minutes later I realised my mistake some kind of procession was approaching us and the light came from the persons who composed it ...First came the bright spirit It asked and [unclear]

Then on the left and right ...at each side of the forest [unclear]....came useful shapes ..Boys on one hand and girls upon the other If I could remember that singings and write down the notes No man Whatever sick or old ...Between them went musicians and after this a lady in whose honour this was being done ...

But I have forgotten an.....[unclear]

Shri Mataji : (In Marathi)

Sahaja yogi: Shri Mataji Its a pity that we have not realised that what you are And human beings as we are Who still doubt sometimes because your form is so distinctive your Maya that we really don't know what you are ...

[Then In Marathi the Sahaja yogi is giving the speech]

It's for a short time and he is saying again he would be playing ...

I don't know how to thank him and also Abhijit for giving a beautiful rendering and in 2 sittings ...It is all the grace and the beauty of the divinity that has worked out so well that they came to give you this beautiful recital ...Give them a hand.

You would like to have dinner Or have the Music finished and then go for dinner...

Sahaja yogis: Music!

Shri Mataji: You don't want dinner

Sahaja yogi to Sahaja Yogi: You are in a hopeless minority... :)

Shri Mataji: (In Hindi)

Sahaja yogi[?]to all Sahaja yogi:

He compromises that we will get up at 1:00 o'clock...

That is my work, not your work...You have every right on it ...

He has to be in Delhi ...For recording

He is recording for the National Program...

Well, he has agreed to stay back and attend weddings and shall go on the 5th...

To me, Budhaditya Ji is not only like a younger brother but he is also like a son in law because he is married, one of the girls of my colony in Nagpur So I have a double right on it If he doesn't behave then I will report to his wife. (Residing in Ajanta Colony, Where I stay)

Shri Mataji: Now we will be playing the last raga of Bhairavi and he has promised to play tomorrow the special one called tappa.Aright?

[After Performance]

Words fail to thank such a celestial artist. We all are so much enjoying the music, the silence and the beauty as if this sitar was speaking And there are many great poets born in this Malegaon place called Keshav Sood and he has written a poem on the Sitar that speaks ...Can you imagine? What a coincidence it is? That here the Sitar has started speaking as Keshav Sooda has said a long time back ...

These are not coincidences these are all the parts of the play of the divine which is so great ...Which has no time and that's why you have lost, you have forgotten what's the timeline...

So I, Thank you very much Mr Budhaditya and also Abhijeet both of them for giving us such a beautiful time ...Thank you very much!

Thank you!

Now tomorrow morning, We are going to have ...This auspicious time starting about weddings ...Now as I have to announce

about that I would say that tomorrow at 11 O'Clock We will go to the western camp where we will have the Haldi because you have the provision for washing and all that and those who want to have the [unclear /cloth] should have it beforehand and that at that time all those ornaments and everything that you have ordered for will be provided. So that for the evening you could be made ready and then we will take you further announcement as to how we are going to have weddings ...It's a very large number... for the first time, we have got the 70...So you can imagine the 70 is complete.

Mr Sarraf has made the arrangement for the hair cut ...He is an architect I don't know how he has managed this part ...In Sahaja Yoga, anyone can do anything ...Alright ! and after that is the Haldi for that you should wear very ordinary clothes and must keep one change for yourself handy or hanging So that after haldi you could use it... So at 11 O'clock, that's what I think is the best time I will arrive there and all the rest of the boys and the girls should be there separated ...I hope this will be all arranged by Mr Sarraf and other parties who will be there...So just have these 2 parties tomorrow ready for the Haldi and after that, you will have your bath, take your rest in the day time and evening time we might start the wedding at about 6 O'clock or so but I will have to see how the arrangements are and then we will give you the full details ...So we again thank you very much for giving us such a beautiful time and We have to thank Baba...Also, I can call him Mama ... :)for organising the whole of this concept of a concert which I least expected and it has worked out so well, so beautifully. It's all my luck to have such brothers who can help me ...

Moreover, they care so much for the artist and respect them the way I want ...All the artist must be respected. Because they are so respectable and I hope a day will come when we will be inviting all this Nagpur troop abroad in our centres and give the pleasure of this beautiful concert to all other Sahaja yogis all over the world and to all your people of your own country ...May God bless you!

1987-0104, Haldi and Weddings

View [online](#).

4 January 1987

Wedding

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

1987-01-04 The Weddings Ganapatipule India

18:30 [ENGLISH ONLY]

All right, all right.

Now being 70 marriages, you all have to be very cooperative and you have to be very adjusting with each other that you understand. I would suggest that first of all the parents of the girl, who so ever they are.

[Shri Mataji switches language]

To tell that you have to just do the Aarti of the boy and put the red [UNCLEAR] on his head, slowly. No to spoil him, his dress or anything that's all. But don't spend too much time already, we are late because of certain things so we have to be careful of time, all right. Now, the girls have to stand in a line from the first starting at that end to this end. From one line will be there. Now when they are walking they have to walk with their heads bent downward and see that in front of you there are things so don't trample over them, that's all. You can be carefully walking together.

There's no need to keep them inside. As it is, let it be. Now walk carefully! Now...

[Indian yogis asking Shri Mataji a question]

Now what is it you see, you have to stand in a line after doing the Gauri thing, worship. That's only one second job, you have to come and put the flowers at My feet, finish. And then you go and stand in [your] number. From first starting from there up to this point. All right? And there will be, huh?

[Indian yogi asking Shri Mataji a question]

And then you all have to stand in a line from one to the seventy number. You have to walk through these things which are kept there. You have to be careful. There will be a [UNCLEAR] as you call it. The clock that will keep you in your [UNCLEAR] and then that will be removed after saying seven verses to Vishnu [UNCLEAR]. After that you have to take the garland and you have to put first the garland to the boy. And then the boy will put the garland. Now recognise your husbands. [Laughter]

Don't put it into somebody else's neck because we are so many, all right? That's the only problem is, all right. Then there will be a bridesmaid will be walking with the girl. And other people, bridesmaids will be walking with the girl and the best man will be standing with the boys. Now the only thing will be that when the girls are walking, let the other people stay back. But those who are the parents have to go out, stand there and do the Aarti of the bridegroom but do it the fast way that you just put the Aarti and put the red on them. For the time being that is all right that will do, later on I'll guide you, all right? Now must know these are seventy marriages and we have to be very cooperative and attentive, please thank you very much. I hope all of you understand English, is there anybody who doesn't understand English? You didn't follow? What language you speak? Huh, Italian. You follow the others, you follow the others, it's all right. You follow the others, it's all right. I mean we now have here fourteen languages, fourteen or fifteen languages altogether excluding Indian languages. So you can imagine.

Where is the mic?

1:00:09

And now the bridegrooms are arriving, keep these garlands in your hands and...

Now keep these garlands behind and the flower ones in front so when you put it these garlands come in front. You better stand up now, all the girls. You can distribute these flowers also for people for [UNCLEAR]. All the people who are coming from outside. All the girls must put down their heads and see what is in front of you. Distribute, distribute fast. You have to walk very, very, very slowly. Very very slowly. You have to just walk up to this space.

They have to go to the Aarti. All of you should put down your heads and walk slowly and see your husbands respectfully. All the bridesmaids must stand behind the brides. And they should not move with the girls, they should stay in their own places. Everybody has gone. Face this side, towards this. All the bridesmaids must stay or can walk with their brides but carefully not to trample over things which are kept on the ground. All the bridesmaids can walk and walk with the brides with the care that they don't trample over the things that are kept. Let the boys come fast and tell them not to have a very long Aarti, just to put an Aarti fast way.

The garlands should be [UNCLEAR] that the shining one should be behind, walk with garlands in front of you with your bent heads. Before garlanding see the face of your husbands otherwise you may garland somebody else. [laughter]

What's this, you stand here, your number one. All right stand here, all right, good. He never got it, all right he will bring one for him. Ah keep the shining one on the backside, shining one on the backside. Come by numbers, please stand by numbers. Are you coming by numbers?

Yogi: No, no, they are not coming by numbers.

Shri Mataji: No, no, no they should come by numbers. Ah Richard what's your number? Three. What's yours? Then it's all right. They are coming by numbers only! Just see, Ruth just see that they come by numbers together. This is for... coming by numbers. You have to walk very slowly. The girls have to walk, not the boys. You have to walk very, very slowly, there are seven [UNCLEAR] which you have to so for these three and a half feet. All right, very slowly and the boys should stay there, let the girls garland you, bend your heads and then you garland the girls, again I'll tell you.

You are all the sisters? All the mothers of the boys should stand behind, behind the boys. All the mothers of the boys should stand behind the boys. Your mother has come out.

1:10:38

Now you can't see.

[Shri Mataji talking to Babamama and Indian yogis]

1:17:04

All of them.

Babamama: You have to watch the rice when you walk.

Shri Mataji: The rice is in front of the girls, be careful not to walk on them.

Yogi: Did you bring the [UNCLEAR]

Shri Mataji: Just come this side - more a little bit. Nick, are you taking them from the top? From the top you might be able to. If you want a little bit more this side. Just more this side more, just move out, just a little bit more this side. Girls should also move out here. Just take a little side, side attitude. See just forward, backwards little bit.

Yogi: One, one person ahead? One person...

Shri Mataji: Slightly, slightly not quite. Best men have to go behind the grooms. Stand behind the grooms! The best men. Please stand behind the grooms. See what is this you have got? All the best men should go and stand behind the bridegrooms and the fathers should wait - Oh they can also go and stand, it's all right. And the fathers also should stand behind, the fathers should also stand but don't move just stand, fathers or mothers or both.

1:22:51

Alternately the boys should move little back than the other one because there's little less room. Little bit, alternately. With alternated numbers, say first, third, like that should move backwards. Little bit. Odd numbers should be little bit behind, odd numbers little bit behind, all the odd numbers.

Babamama: One, three, five, seven like that should be little bit behind and the even numbers a little ahead.

Shri Mataji: Now their position, ah okay. Now the boys should not move and their mothers or fathers or the bride - I'm sorry, bridegrooms should not move, neither their mothers and non, their other relations we can say. Best men and mother and father, whatever. Now the girls have to move and behind them slowly, very carefully there is also a lot of rice on the ground. Be carefully the girls should move and then nobody should move from that side. From the girls' side they can wait there because it's very close so I don't want you to have a chaos, all right? Now the music will start, they will have to move very slowly, this pace has to be done very very slowly. All right, lala.

Now, [UNCLEAR] when they said '[UNCLEAR] mungalam' you have to put the rice you have got in your hand, the people who have come to witness the wedding. The rice that you have at every [UNCLEAR] and the girls should move slowly, slowly, seven steps up to the boys. And then the boys should bend their heads, accept the garlands and then garland the girls. All right, so we are starting now, the music will start.

1:26:15

Just wait, just wait. Not all of that, you have to do it seven times. Slowly walk, slowly walk. Keep your heads down. Careful about the rice. Walk in a line together.

1:31:39

The last now. [UNCLEAR]

1:34:02

[UNCLEAR] first come along forward, come [UNCLEAR].

1:34:46

The mothers must carry the chappels, the mothers must carry, mothers or fathers and the mamas put together must carry the couples with the bridesmaids and everyone to the different kundas we have made and in some places where are two who sit together. So please, all of you who are organising, slowly, slowly all of you. First of all, find out a kunda and put these people there. Take them together. Hold each other's hands, hold each other's hands, the boy, hold her hand.

1:37:16

Whatever is the serial number please see there, see there are serial numbers. All of you have got serial numbers, see your serial numbers. If you don't find a serial number, sit anywhere you feel like. Sit wherever you feel like, no serial number needed. Sit wherever you feel like. Sit down. Boy on one side and girl on another side, I think.

1:39:00

Ah the bride and the bridegrooms should sit together. The bride should be on the right side of the husband to begin with. Right side! The bridegroom on the - bride is on the right side! Bride on the right side is correct. Hello? Bride... bride on the right side. Bride on the right side, bride. Bride and bridegrooms must sit in one line.

1:41:20

Let them sit first of all, let the bride and bridegroom must sit, first of all. Bride and bridegrooms should sit down.

[Shri Mataji talking to a lost child]

1:44:40

Hello?

1:50:11

Hello, now please be seated. Please be seated all of you. Now the first ceremony is called as giving the hand of the girl that is to be performed by the parents. So the first hand of the boy is to be made into a [UNCLEAR] like this. And in that the girls hands must be put on top of hers that is... and then the last is the fathers hand. And the mother will pour water from where you see little, little not much in the kunda. Little on the sides of the kunda, on the side of the kundas. Not in the kunda.

1:51:33

Little water, not much. Now anybody who has not understood, you have got people behind you who know.

1:52:27

...the mantras will start and then you have to pour the water. Don't talk. If you talk there will be problem. Please don't talk, I think. Please stop, nobody should talk, keep quiet. Nobody should talk, just keep quiet. Then only it will be done better. Now, just a minute... little bit of water, not much. Just see the mantras are going on. Now keep quiet.

1:54:00

Mothers must give their saris to the girl to wash that, they have to look after their daughter. Now the fathers have to say this, you have to repeat the sholak, slowly, slowly. The father. Now the boys, the bridegrooms have to say this [the sholak]. That means I

accept the daughter of yours in Sanskrit language.

1:55:38

Now the girl has to touch, the boy has to touch, 'my right hand to the left shoulder, the left shoulder of the bride'. With the right hand, the shoulder, the left shoulder of the bride. Now he has to promise something, the girl, promise them. Take promises. He has to take some promises. They have to repeat it. The boys have to repeat. You need not to bitta, he will say for you or what is that you will work out with me, my dharma which is Sahaja Yoga and you will be work out all the Sahaja Yoga in our life. Now you have got something for tieing up, lying with you. There are two things you have got, I'll show you where. Now see here, now these, these are to be tied to each other in the left hand of the girl and the right hand of the boy on the wrist, on the wrist. Left hand of the girl and the girl should tie on the right hand of the boy. Those you don't understand the parents should tell or somebody should tell.

1:58:17

Now there is rice in front of you, rice. Yes, take a little rice in your hands, little rice for the boys. For the boys, the boys means the bridegrooms. Now you have to put it on the head of the girl, three times when he says whose mantras. Not just now when he says it. Three times. Three times please start.

1:59:17

Now this is how he is accepting the wife and making her auspicious, putting the rice on the Sahasrara, all right. Now the girl has to do on the boy three times. Three times you have to take. These two seconds, Shri Ganesha on the Sahasrara. Three times, all right done. Now the boys have got the mangal sutras are the black things that I gave you. Now the best men must help the boys. Now this mangal sutra has to be put in the head of the girls, you better start from the back side so it's easier to put them. Open out the back, they should open out and put it right, the best men. The best men must open it out. Hold it in such a manner that the mangal sutras, those little, two little cups are facing outside. Just wait when I tell. The concave should be facing outside. Yes, put it from the backside, it's easier, I think from the, put it on the, yes properly. The bridesmaids must help. Other way round.

2:02:18

Now this is how you have given the auspiciousness to the lady and has garlanded her with the mangal sutra is the thread of auspiciousness. Now the, the mamas have to put the fire in the agni kunda, the mamas. Mothers should help, mothers should help. First organise few... in a triangle way. Ah you have got a camphor also there. There is also ghee there and camphor.

2:05:21

Slowly, slowly should be lighted.

2:06:08

The boy should make again the [UNCLEAR anjali] and the girl should put her [UNCLEAR anjali] on top of that [UNCLEAR anjali]. And the brother of the bride has to put, has to put the, the rice which we call as [UNCLEAR] in thier hands, little bit. In the [UNCLEAR]. Five times you have to do it so be careful. The brother has to do it, the brother of the bride. Maybe a small little boy. Don't talk if you talk there will be confusion, just say it slowly. First [UNCLEAR]. Are you all ready? First, first one! Now the brother has to put in the hand of the bride which is on top of the boys [UNCLEAR anjali]. Now first one when they say, don't be in a hurry. Now wait if you have put it. Now put it one, first one! Put it now. First one.

Yogi: Second time.

Shri Mataji: Now be ready for the second time please. When we say swaha then. Swaha, now put it.

Yogi: Now the third one.

Shri Mataji: Third one now, be carefully. When we say Swaha then put it, don't put it before.

Yogi: Now the fourth time.

Shri Mataji: No, no this is [UNCLEAR]. Fourth time! Swaha. Now the fifth time. Swaha. Give vibrations, immediately it will start. Give bhandan to yourself, to the fire and give vibrations if we start. Don't forget you are Sahaja Yogis getting married. Immediately the fire will heat up. Give bhandan and give vibrations, all right. Now the bride and bridegroom need not do that but the rest. Now...the girl should touch the hand, the right hand of the man with the right hand and the bridegroom has to take three spoons everytime, one spoon. Three spoons all together of ghee! And put it in the fire. Om swaha. One with the right hand not with the left hand. The boy should put it with the right hand, the girl must touch his right hand. Now second time. Have you put second time? And third time now. Just put it. Once more, three times. Please put it three times. Give vibrations anywhere there is no [UNCLEAR]. And now...

2:12:37

Now the little bit, be careful. The people who are helping them have to be out, I think would be better. All of those who are helping them, should be out. Please get out without making noises or anything. I hope it has been lightened properly by you. All of you should be out. Now can you get out and sit down and make space for the boys - they have to go around the thing [havan].

2:13:50

There are seven mounds of rice on both the sides, now put them right. The mounds have been disturbed a little bit, put them in seven. One on the right hand side for every couple, for every couple the right hand side one. For every couple on the right hand side, so there may be two. You must leave room for these people to move out. You get out all of you and sit down somewhere or stand up. Make room for them.

2:15:58

Now all of you have to go round the fire. Now there are four people, you start on your right and on all of you have to stand up. Hah, now the mothers have to come and [UNCLEAR]. Only the mothers, the mothers have to come and tie up, the mothers have to tie up the... only the mothers. Come along the mothers, this is tying up for life. Don't you worry, don't you worry it will come. All right, all right. Anybody can tie from the [UNCLEAR].

2:18:22

Now, first the girl has to lead. First the girl will lead and then the boys lead all their lives. First three by the girl. Now you see there seven mounds in front of every girl that means on the right side of everyone. Now the girl has to? Now the girls have to - right side up, to your right side, to your right side, stay to your right side. The girls have to keep to the right side, now come to the right side, this side. Now break with your right Nabhi toe that is the first big toe on the right. Now the mothers have to get out or can help them, let it be, better be there. Now break the first mound with your first toe. Break it like, yes break it. Just a minute stand up, just now don't break, just one minute [UNCLEAR].

2:20:08

And now break the first one. Now this means that you have to be a helpful wife to me all the time. Now wait until I tell you to

break the other one. Now you have become my bride and you have to be the mother of very healthy realised children and look after them. Now break the second one.

2:21:53

By your third breaking you be my wife who will help me to accumulate punyas and to accumulate all that is beautiful. Break it. Now the fourth one the boy has to move forward and the girl has to move behind the boy. Slowly, now.

2:23:12

The bride may not... do the cloth of the boy, you keep to yourself. Now the girl is saying to the boy "Now you have moved fourth step with me, now you look after my happiness and that is Sahaja Yoga", you know that, all right, now break the fourth one. All right.

2:24:16

Now break the fifth one by saying that now you are coming on the fifth, all right break the fifth one. Now the fifth one says that "You have to look after my children and children of all the Sahaja Yogis in a collective way". All the Sahaja yogis, all the children of Sahaja yogis, our children, now. Now you have walked the sixth one so you become like six beautiful seasons to beautify the life of each other. Now the seventh one. "Now you become my real friend by the seventh one, I declare that we are friends now for permanently we are friends". Now we read it out to you, also in english which you have to take as Sahaja yogis.

Now listen to them, marriage vows. Bride says "I will help to keep your mooladhara chakra in order, you hand over all wealth which is in your possession, I'll take care of those things. You should only eat the food that is cooked by me or your brothers and sisters means Sahaja yogis and if taken outside the home you will vibrate it. I will be loyal to you and you will be loyal to me. Bride says second time "I will do all housework with my physical and spiritual powers and live it, 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". Bride says "I will keep my lakshmi chakra in order and you will respect my lakshmi twattas, this will keep your lakshmi twatta in order. You should give account of all you bring home, nothing will be hidden".

Grooms say "I will give you happiness and peace with love and affection but it 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 list consorting about the past and you will not discuss about the past". Groom says "You should take care of me and my children and if you should respect other sahaja brothers and sisters when they come to our house". Groom says "If I commit any mistakes while doing Sahaja Yoga you should excuse me and I will excuse you".

Both say "Shri Adi Shakti Mataji Nirmala Devi has put us in only bhandan by our marriage and this is a very great fortune by this act of Mataji as Maha-angya". "We will offer everything to her feet, that is our health, wealth, mind and 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". May God bless you, so this will be given to all of you, every one of you will be getting one.

2:28:34

So the seven steps you have taken now. Now we have to take three mantras and then the mothers can open...ah just now we will take three mantras that's all but then you will be sitting together because you are tied together and that will take it out later on when something has, yes haha. All right, so now for the time being we say three mantras.

2:31:29

Yogi: Shri Mataji on behalf of all the married couples they like you to be presented with a set of golden coral jewellery.

2:32:46

Yogi: On behalf of the Sahaja Yoga international, we are offering to Shri Mataji on behalf wedded couples, a sari token of our reverence and respect and adoration. On behalf of the Sahaja yogis to the [UNCLEAR mamas] first Adi mamas, Balamama. Please give the clap. Adi mama, Balamama, Mothers brother. Our great Babamama. We are grateful to Babamama for what he has done for us, just now. Please give him clap!

2:35:25

Shri Mataji: Now for the people who are married, not the ones which are re-married, please come up one by one. Only the ones who are married, re-marriage should wait for a while. Sit down, you can sit down. One by one.

2:36:05

Apart from that, hello? Apart from that, whatever utensils used for puja are your own. They are your presents, those who have used their utensils for puja, these 3 pieces, 4 pieces. These are your own, they went to you. And get your presents from the [UNCLEAR]. That has a [UNCLEAR] also. Be careful, I think let the bride take the present will be better and the men can sit so you take your utensils also, please take your utensils, come along. Be careful when you handle it. There is a little sweet for you to it, both of you to share. May God bless you. Take your utensils also with you.

2:37:50

Take your utensils from there. May God bless you.

2:59:49

Yogi: All the couples...[UNCLEAR] gift from Shri Mataji. Only the re-marriages please. All the couples now come forward.

Yogi: Any couple did not receive a gift from Shri Mataji?

1987-0105, Dr.Rustom answering the questions of the western Sahaja yogis

View [online](#).

5 January 1987

Dr. Rustom Answering The Questions Of The Western Sahaja Yogis

Ganapatipule (India) | Transcript (English) – Draft

[Nirmala Vidya - 1987-0105 Dr Rustom Q and A Ganapatipule (second track)]

Question: Could you tell us something about the seats of chakras on the head? [unclear]

Dr Rustom: You see, the body is like the area of a government in a state. The head, the Sahasrara is like the head office where all the commanders of the various districts actually sit and live and have their seats. They communicate with each other. When they need to, they can descend into that part of the body where the chakra is, like an official going on a tour to sort out his area. Now the seats of all the deities are in Sahasrara and that is why they [unclear] to communicate with each other. [unclear] Agnya here, is front Agnya, here is [unclear, Yogesh] the Vishuddhi, here in the centre is the heart and here at the back is the Nabhi and here [unclear] is the Ganesha the Mooladhara and surrounding them on either side are the two Swadhisthana as left on left, right on right. Now, this is the structure of the chakras on the head. Now, from this, you can see the [unclear] left Swadhisthana [unclear] is caught on this side by instance it can entrap the ego, and when the right Swadhisthana is caught it can entrap the super-ego. Hence, people who are caught on left Swadhisthana in fact often manifest through the ego where there is a direct connection and they typically [unclear] all sorts of nonsense. I think many people have seen this. And the Mooladhara is here also, you see. And regarding left Swadhisthana, you cannot clear out the left Swadhisthana until you have cleared out the Mooladhara chakra, or until the Mooladhara chakra is opened, the only chakra [unclear] is the Mooladhara. [unclear] something people have to understand, and the best way to clear the Mooladhara chakra is to take the mantra of Lord Ganesha four times, not three times, and you can all try this now, to sing the mantra of Lord Ganesha four times. When you say the mantras, I mean it's OK to sing them but, if you sing them as a ritual it just takes you to the left. I prefer just to say mantras normally, unless one is doing a puja to Shri Mataji. So, you can say it like this:

Om Twameva Sakshat

Shri Ganesha Sakshat

Shri Adi Shakti Mataji

Shri Nirmala Devi

Namoh Namah

They repeat it four times.

Om [unclear] Sakshat Shri Adi Shakti Bagawati Mataji Shri Nirmala Devi Namoh Namah

When you say it at the end, you just [unclear] them all together. [unclear] the left Swadhisthana.

People sitting on the ground will feel this most. From the [unclear] you can all see that the left Swadhisthana is connected with the left Vishuddhi, from here to here, and that also gets caught up when you have left-sided problems. Put your hands [unclear, out].

(Long Silence)

Dr Rustom: The power of the left Swadhishthana was worked out especially in the time of Prophet Muhammad because the part of Arabia in which He was born, the [unclear] is a part that is [unclear] to Africa, which, as we know, is the left Swadhishthana of the Universe. The Prophet was born as the representative of the void, as being Shri Dattatreya, he worked more on the left [unclear, than] the right void, hence the symbols of the moon and the veena, you see, which are both left-sided. His first wife, Khadijah, was the goddess Shri Mahakali who is the ruler of the left side, and she gave birth to goddess Shri Mahalakshmi as Fatima who is the ruling deity of left Swadhishthana, and, she married Shri Hazrat Ali who was the incarnation of Lord Brahma Dewa, Lord of the right Swadhishthana. So, at the time of the prophet, Lord Brahma Deva was given two great shaktis, Mahalakshmi and Mahakali to work out the left Swadhishthana. And, this indicates that an important part of working out left Swadhishthana is the power of the Agnya because Shri Fatima was in fact the Virgin Mary. And, at the other side, Shri Mahasaraswati was born as Aisha the Prophet's second wife, and She was the one who by acknowledging [unclear] things tried to avoid the difficulties of the left Swadhishthana. So all these took place in fact in Arabia, and Arabia in fact is the land where left Swadhishthana works out most strongly, and the colours they use, especially for covering the Kaaba, black and gold, are often the colours that can work out the left Swadhishthana.

Do you feel the left Swadhishthana is clearing out, your left side is cleared out? Yet we have not used the mantra of [unclear, the/left] Swadhishthana at all.

Next, please.

Question: Can you have a word about discrimination, and how to increase our discrimination sense?

Dr Rustom: You see, again, discrimination is a function of the Kundalini. It is there [unclear] to work automatically. The seat of the discrimination is in the Hamsa Chakra, [unclear] everyone knows this, and you have to know how to work out, how to make the Hamsa Chakra strong. Now we know that the Hamsa chakra lies here, OK? Now, the things that make the Hamsa chakra strong are - first of all, you have to put ghee here or any sort of oil. It straightens the nerves there. The second thing that keeps the Hamsa Chakras power is perfume, fragrance put into the nose, things like a balm or any sort of natural perfume. I don't mean the various colognes and aftershaves that you buy at the shops. I mean the pure essences, pure oils, which I think now are available in most European cities. That also strengthens the part of the Hamsa. Now the Hamsa works like this; the two nadis go from the Hamsa and expand into many little nadis which pass through the brain before coming out at the back, you see. So we do pranayama. That also strengthens the Hamsa. In the name of Shri Mataji, you do pranayama. Breathe them through. People will teach you how to do that. That also clears out the brain, you see? Because the Hamsa in fact is one of the chakras which cleanses the brain.

And another thing that you can use is 'neti', which is pouring salty water into one nostril and letting it come out on the other nostril. That also cleans the Hamsa. Sucks things out of the brain. Then the third thing that you can do is - the Hamsa is very closely connected with the eyes, especially the inner canthus of the eyes, is connected in some way with the Hamsa. Hence, the tears flow through the channel into the nose and come out and cleanse the Hamsa. And if you create artificial tears by putting in kajal or [unclear] or honey into the eyes. That also clears out the Hamsa chakra. And you must especially concentrate on the inner canthus here, and here, so, you start like this and go out, and make sure that it's well-connected [unclear, here]. And that is why dirt, you see, in the eyes collects here, and you take it out. And, these are various techniques to strengthen the Hamsa. And, if you strengthen the Hamsa, the part of discrimination will work automatically. Like all the other parts of the body, it has to work automatically.

Next one.

Question: Dr Rustom, Shri Mataji speaks quite a lot about the powers of the conscious mind as a part of our awareness [unclear]...

Dr Rustom: The power of the conscious mind is where the conscious awareness becomes aware of all these things that are going on automatically. OK? So, where can perceive that which is coming in, and knows what it is doing, and can decode the information. This only occurs when the Agnya is highly developed. When the part of the conscious mind perceives things, you can then sometimes work out consciously how to strengthen chakras by seeing connections and interconnections, like when I described to you how the Hamsa is cleansed. This is done by conscious awareness by seeing connections between different parts of the Kundalini system, OK? And then using that consciousness to direct the body to work things out, like for instance putting kajal in your eyes is a conscious act. The thing is that most conscious acts, they often pass into the unconsciousness once they have become established as part of this structure of the being. Another way when the conscious mind acts is by perceiving the problem. It can then throw the problem upwards into the Sahasrara, into the awareness, and live it for the tantra to work things out. Another way the conscious mind works is by straightening the tantra. You can see a weakness in a part of your body and then in conscious meditation or in meditation get to the conscious mind the information whereby, a sort of inspiration, whereby you know how to cleanse this part or how to strengthen this loophole and in using that awareness which has come into your conscious mind to do that which you have become aware of. So, these are the parts of the conscious mind. The conscious mind to some extent is connected with the awareness. The difficulties are that sometimes the conscious mind gets captured by the ego, and that's why difficulties sometimes arise.

Next.

Question: [inaudible]

Dr Rustom: Buddhi is intelligence, actually. The conscious mind uses buddhi, especially pure intelligence - shuddha buddhi to work things out. If you like, intelligence is one of the vehicles of the conscious mind, but the conscious mind is really awareness. It's a simple thing.

Question: Can you discuss the relationship of karma to the individual ego, and to the individual's personality?

Dr Rustom: In Sanskrit, karma means that which needs to be done, which has to be done, and karma is a result of lots and lots of events happening to you which produces reactions within you which therefore seize to manifest themselves through the active agent in your being which is the ego. This is [unclear]. And this is the meaning of samsara, as when your ego acts then there is a reaction to the action of your ego and that gets stored up [unclear, once for all] in your left side and changes the nature of your desires. I hope people understand this.

For example, you may have a desire to buy something or to have something, say roast turkey for Christmas. And you have your roast turkey for Christmas. And perhaps been burnt, and that experience is [unclear, fit] into your left side, and it will affect whenever you want roast turkey again next Christmas. So, very, [unclear] putting it. But that, basically, is the process that is going on all the time in human beings. Now, what happens? You see, the karma is something individual. When you go into meditation, these desires reappear as daydreams, [unclear, thing that], the first question that we were asked. [unclear, But if you] witness them, you see, they won't go/flow into your ego, and they don't lead to actions. Rather, they go out through the Sahasrara and they are lost. So, that is one way of dissolving the karma, is to meditate. That's why meditation is so important. Especially the meditation with the right hand on the ground, because all this stuff can to be sucked out. Basically, if you want, karma is stored up in the left side, and if you want to release yourselves from the bonds of the karmas which is necessary if you have to get total liberation, you have to work on the left side.

Same questioner: [unclear] personality...

Dr Rustom: Well, your personality, is obvious [unclear] because your personality is made of your desires, and your fears, and your previous conditionings. If you have been bitten by a dog, you always will be afraid of a dog, if you had an unhappy marriage in your previous life you will be always afraid of marriage. So, I mean, you can see it's a mosaic of so many previous experiences.

Anyone else?

Question: Dr. Rustom, how can we straighten our Mooladhara chakras?

Dr Rustom: You see, there are many ways to strengthen our chakra. OK? Now, this is when you use your conscious ego. You say; "I want this chakra to be strong!"

One of the ways is to take the mantra of the deity. It's a very important way without, - because you see, unless your chakra is strong you do not know how to straighten it, it's a paradox.

So, by taking the mantra of the deity, you see, you leave it to the deity who [unclear] how to strengthen your chakra, which makes life much easier for yourself. I think that's the strongest way to straighten the chakra and then, as your awareness of the chakra expands, which [unclear] if you take the mantra of the deity, other means of straightening that individual chakra will come into your mind. As you know, each chakra is related to one of these five elements, and you can use those elements to strengthen your chakras. In the case of the Mooladhara chakra, the element is the earth so, you sit on the earth. Then you begin to see other means of strengthening the chakra. You can do physical things, like putting kumkum on it, you can put perfume on it [unclear, because one of the] qualities of the cause [unclear] of the Mooladhara chakra is fragrance. Another quality that the Muladhara chakra has is cleanliness, so you keep your body clean, which means bathing many times a day if it is necessary, then, like this, you go on and on and on. It's much better to work on the chakra directly rather than trying to keep your eyes on the ground and castigating yourself every time you have a bad idea [unclear] these things don't get you anywhere. If your chakra is strong, you won't have bad ideas, you know. So, it is better to work from inside rather than outside. If you work on the bad ideas, it's working from outside inward, which newer works in Sahaja Yoga. You have direct access to the deity of the chakra, you have direct access [unclear] of the chakra, work on those, and they'll work outwards, [unclear] cleanse the chakra, then you have the bija mantras of the chakras which [unclear, which are known] of most Sahaja yogi. I mean, the information should be available now in any centre. There is the tape made by Shri Mataji about eight years ago I think if you remember. So, all these things exist you see, [unclear, means for] clearing the chakra. And as you go on and on as your awareness expands you find more, more ways to clear out any individual chakra. But the essence of the Muladhara chakra, as I said yesterday, is total surrender to the powers of the divine, the Absolute, the way a child is surrendered to the divine to the Absolute. Muladhara chakra is also in a way the chakra of the creation because it is the earth element, the gross material creation. And, one of the ways to strengthen the Mooladhara chakra is by love for the creation and by nurturing the creation. The Muladhara chakra consists of pure worship also, and devotion certainly strengthens the Muladhara chakra, and worship in a sense in an atmosphere or an [unclear, aura] of holiness. The awareness of one's being has been holy, has been the temple of God, and is very important for the Muladhara chakra. That's why Lord Christ said that your bodies are the temples of God, of the atma, you see. Lord Ganesha, you see, is born of the Mother, and ascends to worship the Father in the Agnya, which is a way of saying that - His whole life in fact is devoted to the worship of the Absolute in its form of Mother or Father, and if your whole life is devoted to the worship of the Absolute then the Muladhara chakra has to strengthen. I think it is very gross to think of the Muladhara chakra being only concerned with sex. I mean, if you are sexually perverted or doing anything wrong sexually, these can be easily overcome by the power of holiness. If you just surrender yourself to the power of the divine, this thing will go away. In fact, a Sahaja yogi shouldn't feel any [unclear] of such problems because this takes your attention downwards. You should ignore such a problem, and [unclear] in meditation and worship Her. And the very act of being in that you will get rid of all these other problems that exist, which [unclear] takes seriously. If you worship in an atmosphere of holiness, your awareness hasn't time to go to other things. But if you try to suppress yourselves, you see, you have to know yourselves means facing yourselves, with all your false and weaknesses. Sometimes could be a very unpleasant experience to know that you are this, but there is no alternative until you know and accept that you are 'this' you cannot change it. Because one of the essences of Sahaja Yoga is honesty, and [unclear] the Muladhara chakra is [unclear] honesty and truth, and you have to be honest and truthful with yourselves. There is no room for hypocrisy. The Muladhara chakra is anti-hypocrisy because of hypocrisy, [unclear, is no place for] innocence. And finally, the Muladhara chakra is about love because [unclear] Lord Ganesha is created in such a way that He knows every aspect of His Parent's creation, of His Mother's creation. But love means love, and love has to express itself. Sometimes the most powerful forms of love are silent because they create waves of [unclear] around you which affect the object of your love. I mean, the love is not individual but

collective and not personal, then it becomes even more powerful. When you love a person simply because that person belongs to a certain category of people, for example when you love all Sahaja yogis because they are Sahaja yogis not because they are A or B or C, and you love all seekers because they are seekers. This sort of impersonal collective love also is a part of the Muladhara chakra, and you can see that it is the opposite of the personal and destructive love which people sometimes, - so-called love - which people get into. You see, [unclear] personal love which has nothing to do with the person with individuality, then that destroys the other so-called love which people have. It's obvious, I mean they are opposites to each other, they cannot coexist. That is why it is so easy for people who have a good Muladhara chakra to marry anyone that is given to them. The very [unclear] that that person is a man and is given to them in the form of a husband is enough because that involves that impersonal collective love which exists between every wife and every husband. That's why [unclear, the power of] a strong Muladhara chakra transcends. The Muladhara chakra, actually, is the foundation of collectivity because Lord Ganesha sees only the whole of His Mother's creation and his Mother, and he's not concerned with any individual, he's only concerned with individuals in the way they are connected to [unclear, his Mother]. Hence, someone who has a strong Muladhara chakra only sees people in relation to Shri Mataji. He's not interested in the individual. And this saves you from a lot of pitfalls. Pitfalls in Sahaja Yoga arise with individual relationships that go beyond the maryadas which I described to you. When you see in individual as being more important [unclear] the collective as expressed through Shri Mataji. These are all very important functions of the Muladhara chakra. Surrender, you see it's a combination, it's very hard to describe it, but [unclear, it's of], surrender of devotion of love and all these things give rise to purity. You have to see purity as being the result of love. Do you understand what I mean? It's like a fruit, is a fruit of a tree, you're trying to create the fruit without the tree [unclear] doing nonsense. If you try to attain purity without establishing the qualities of the Muladhara chakra which are love, worship, holiness and devotion [unclear, towards] Mother [unclear, surrender], then you can't do it. [unclear] is like getting a chicken before the egg. That's why it's so important to go to the root of the Muladhara chakra to take the root mantra of the Muladhara chakra and in that way to strengthen, and then the powers that had been awakened in that way will produce their secondly and [unclear, thirdly] effects as [unclear] ripples going out, and you will get strengthened, not the other way round.

Next question?

Question: [unclear] can better change because [unclear] a lot of minds came thinking this way that way, hiding behind it.

Dr Rustom: Inactivity is internal, and lethargy is external. Inactivity doesn't mean that the body doesn't move, it means the Spirit remains still. Sometimes the most inactive persons can become the most active physically. In inactivity, the awareness is clear, in lethargy the awareness is fogged, and you can see it in the face of a person. A man, who is inactive, is - has a [unclear] on his face. A man, who is lethargic has greenish or bluish colours to his skin, the left-sided people. Right-sided people become red. So, these are the - that is what I mean actually, and it's up to you, you see, I mean every individual has a power of discrimination, every individual who has awakened, every individual who is realised. If you wish to delude yourself, as I said, a part of the Muladhara chakra is honesty. If you wish to lie to yourself about yourself, then no one can stop you, and it's your responsibility, then you [unclear, ended] as slippery soap, downwards, from which it's so difficult to escape because, once that movement it's begun, to stop it, it's very difficult until you [unclear]. OK.

Question: Some others find Bhajans quite difficult, especially late at night. Could you explain, firstly how it is helpful to us, or what is going on that is helpful to us, and secondly how [unclear] to deal with this problem when it becomes a problem? How can one try to enjoy bhajans when time that feels that could be a little bit of a tapasya?

Dr Rustom: But it is tapas [unclear]. Really - if you find it difficult to stay awake when you have left-sided problems, and the whole concern of sleep seems a left-sided problem. [unclear] sleep, comes in when you have received a lot of vibrations, which is Yoga Nidra. A lot of people go to sleep immediately after the puja when the vibrations begin to work within them and change chakra and [unclear]. But the sleep comes in you, - well if [unclear] to handle [unclear] is to go to sleep. But don't go home to sleep! Sleep there [unclear] and while you are sleeping you will clear out. That's why bhajans had been created, you see? Because they are producing vibrations, especially when done in the presence of Shri Mataji, and those vibrations [unclear] make one sometimes very sleepy because they are working on the left side. If you can't keep awake [unclear] go to the back and go off to sleep as long as is necessary and that is a good way to clear yourself out.

Question: [unclear] working on the Muladhara, here the mantra is of Shri Ganesha and Shri Ganesha Gauri. When to use which one?

Dr Rustom: [unclear] to speak about going to be asleep during bhajans.

Yogi: [unclear] I would like to answer or make a point on this thing in a slightly different way. It is tapas as had been mentioned by Dr [unclear] and it is necessary as Dr [unclear] said that [unclear] bhajans which is an expression of devotion to Shri Mataji that the chakras and the heart chakra and the name [unclear] vibrations which are there to you to take. They will come into you and can make you sleepy this is a common enough thing, it happens to each and every one of us, especially if the days are quite long and sometimes tiring. Whenever this happened, as to be, and I had the good fortune of being sitting in front of Shri Mataji, and She noticed us sleeping, the instructions came - sing along with the singers, clap loudly, take in the vibrations and [unclear] in ten minutes [unclear] or less than ten minutes [unclear] lethargy goes, your sleepiness goes, you're with the collective, [unclear] tiredness and sleepiness is also one when you are feeling sort of pulled away from the whole collective, because the rest of the people are involved, the rest of the people are involved in the bhajans so, you have a choice.

(laugh and applaud)

Yogi: Thank you.

Dr Rustom: The essence, really, is to dispel whatever is in the left side. You can either do this by sleep, or you can do this by clapping. Clapping tends to work on the heart chakras and if sleepiness is something from very deep down, sometimes it has to work the other way. It's up to you to work out how you do it. My experience was in the beginning, I used to sleep a lot, but now I don't sleep so much as one's left side clears out.

There was a question, what was it?

Question: The question concerning the mantras of the Muladhara chakra [unclear, whether we] use Shri Ganesh and a few months ago we taught about Shri Ganesha Gauri.

Dr Rustom: By whom?

Yogi: It was on the mantra sheet.

Dr Rustom: Shri Ganesha Gauri tends to help more the Kundalini itself. And Shri Ganesha tends to help more the Muladhara chakra.

Yogi: So, you should discriminate between using which one [unclear]. I think [unclear]...

Dr Rustom: [unclear] feel yourself, I mean when you say a mantra, you should feel its effect.

Question: [unclear]

Dr. Rustom: Sakshat Shri Adi Shakti Baghawati Mataji Shri Nirmala Devi Namoh Namah

Question: So, the question about another kind of sleepiness [unclear] experience is sometimes when we are with a group of negative people, negative individuals, we suddenly become sleepy. [unclear]

Dr Rustom: Again, I believe the best thing to do is to go to sleep. Sometimes if people are very heavily caught up on the left, one

does go to sleep because they suck your awareness into their left side, I mean, in fact, you, I mean if you feel that sleepy that you can't keep awake you [unclear just go, you have to go]. The danger in this form of thing is that if you are not strong, you will find it hard to come out of there, from their sucking into their left side. Actually, if you have a strong Agnya chakra, you won't fall asleep that much because it's the Agnya chakra that keeps the Ida and the Pingala in order [unclear] Sushumna. That rather than you are being sucked into the left side of the individual, you suck the individual back into the centre. But [unclear, it needs a very] powerful Sushumna and Agnya [unclear, which] allow you to do this. But sometimes Shri Mataji Herself goes to sleep when [unclear] a left-sided person [unclear] to find the way to clear it out. [unclear] any other thing. There is also a form of sleep when you suddenly feel very sleepy, and you go to sleep for five or ten minutes [unclear] Sahaja yogi, whomever you may be. That is normal] when Shri Mataji has described [unclear] of a Sahaja yogi [unclear] recover the strength.

Question: Dr Rustom, to strengthen and [unclear], is it important [unclear, for us] or not to meditate [unclear, on the Spirit] on the Agnya [unclear] our heart and [unclear] yesterday [unclear] into that or is it more important [unclear, to keep the] awareness in the heart centre at the same time?

Dr Rustom: Neither of these is going to help you much. The Atma is totally detached! It doesn't love, it doesn't hate. It has nothing to do with any of these qualities. The Atma is totally detached. Whether the Universe is saved or destroyed, the Atma remains always [unclear] about that all. Love, in fact, comes from other origins, and to try to concentrate in Sahasrara to produce love I think is not correct. One shouldn't concentrate on anything to produce anything. That is a form of tantra. Shri Mataji said to me, I remember last year, that any attempt to produce a specific effect in Sahaja Yoga, even by puja or mantras, [unclear] is a form of tantra. There are two ways to work things out in Sahaja Yoga is, to say mantras with detachment, with emptiness, without any awareness of what the result is going to be! Rather than [unclear, 'A'] mantra to produce [unclear, 'A'] effect. Shri Mataji can do this, you see, She can tell you - take this mantra, take that mantra because She is the source the centre. But, there is a very fine dividing line in distinguishing between activity and inactivity of a Sahaja yogi but, this whole business of, you know, this whole industry is enough, [unclear, of the] concentrate on this to produce this and concentrate on that to produce that if you concentrate on this, this will happen this is tantra.

Question: [inaudible]

Dr Rustom: Do you shoe-beating to get results, or do you just shoe-beat yourself to purify yourself?

[Inaudible]

Dr Rustom: I never shoe-beat in order to get a specific result. Never. I just shoe-beat in order to purify the situation. I'm not sure what purification the situation may need. You may shoe-beat a job to get the job. But maybe the purification of the situation is that you don't get the job. And the same with the bandhan, exactly. You cannot do something to get an effect. That's magic. The magic of tantra. You can only do these things to purify a situation and leave the results to God. Only God knows what is [unclear]. That's why people get upset when suddenly find [unclear, things] don't work out. They always work. It's just that they may not do what you want.

[laughter, applause]

Question: Dr Rustom, as a Sahaja yogi we have to be full of humility, kindness, and compassion to another person. But when we deal with non-Sahaja yogis [unclear] realise that they [unclear] and they take advantage of your humility. How to deal with them? [unclear]. Can we get angry with them or what?

Dr Rustom: I think that they take advantage of you because of your humility - so-called - and you deserve it. There is also one aspect of God which is terrible and destructive. [unclear] the whole point is that one should neither be humble nor the opposite. One should just be as one is and live it to the powers of the deities within you to work things out.

There was one chap I remember in Sahaja Yoga [unclear] got cross with him. He gave me some trouble, and he was a married

man and suddenly became impotent, he couldn't satisfy any of his three wives, [unclear, because is] the Power of God working [unclear]. I never [unclear, did this] to him. There was a woman in [unclear] around us, objecting to my lighting the flame to do my pujas in my room, and that weekend the husband [unclear], his fingers were cut off [...]. I didn't do that, but the power of God, and the power of God can be terrible also. So, God is not, you know, humble, and [unclear]. As Christ had said that - "I came not to bring peace, but to bring a sword, to set father against son, and brother against brother." So I think that there is a [unclear] of Sahaja yogi who believes that [unclear, if they go through life] humble, sweet and beautiful [unclear, they deserve flowers...] heaven. But often what they do is that they kill their fellow Sahaja yogi and [unclear] honey. That's my answer to that.

Question: [unclear] say the mantra from the heart [unclear]...

Dr Rustom: You see, when [unclear, one says] a mantra if you say the mantra with the attention in the heart, then that is saying it from the heart. [unclear...] it is very powerful because, the heart is the [unclear] centre of the entire body. It begins in the heart and ends in the head in the Sahasrara. [unclear] to all the chakras in between. So, saying from the heart is like [unclear] the energy flows to every single chakra producing very fast an effect. That's what is the meaning of - 'by saying with the heart.' That's people misunderstand what I last told them [unclear], one shouldn't (?) do destructive things. I'm not saying that. I'm saying that one should be neutral, and those shaktis, powers, who are present in you around you [unclear, as the] power of Shri Mataji, they will do [unclear, the destroying]. No individual Sahaja yogi has the authority to destroy anyone or at the same time to become anyone's slave or servant. You are like the prince of the universe, you should behave like a prince of the Universe. You should not bow to anyone, except your Mother, and you should not destroy anyone. [unclear]. All these things will be done for you automatically.

Question: Yesterday, you had talked about [unclear]...

Dr Rustom: How do you know (that) I do not know? Just as you know when you have the vision [unclear] the car is different from the tree, so you know when you have that vision [unclear] chitta, the buddhi and the ahankara [unclear, you know from where]. The capacity to see, I cannot teach anyone how to see [unclear] is just automatic.

OK, I think they have no more questions, I think they want to do the lunch.

Yogi: [unclear] a few things which came out from today's talk [unclear]. This is like a University, [unclear] knowledge that we had been discussing [unclear] like this [unclear] India [unclear] holly place and talks about [unclear] attention. And you have come from many far lands, you come here to be here it's a very great thing, great, great thing for us who live in India to have been able to welcome you and also to thank you for the gift that you brought, the presence the love that you brought with you. One thing as gifts that you have done is very interesting, that normally when say in Christmastime you are going to buy a gift for someone, you buy a particular gift in a particular way that satisfies your ego [unclear] satisfy that person's ego [unclear] everything that you [unclear] Shri Mataji, She [unclear] great joy and enthusiasm. People [unclear] see Her in the form of Shri Lakshmi [unclear] giving things away. So, just on behalf of all the Indians who are here, I wanted to thank you. I just wanted to add a few things because, in the last four months, it has been a unique experience for me to have been very lucky to be with Shri Mataji almost all the time, and at least at most of the major talks and most of the major pujas and one thing that I found is that whatever set of minds that we are put ourselves in wanting to understand the divine, She starts manifesting in that form. One example is that before She came to India, there is a stotram written by Shri Shankara called 'Dakshina murti stotram' which some of you might have read. In the beginning line of that is that ' isn't it amazing that under a tree sits the young guru surrounded by the [unclear] disciples. You see, Dakshina murti is Lord Shiva. His face is shining and inside us simply with the gesture of giving, imparting the knowledge, the hand gesture giving the knowledge.'

End of the first part

Second part - 52:45'

Question: ... the depth of meditation.

Dr Rustom: The depth of meditation is immeasurable because the nature of meditation is the Absolute, which is infinite. How to reach it is by sinking into it in silent meditation without resistance and the desire for surrender through inactivity. Activity through inactivity, as Lao Tzu said. OK

*A yogi with the mike repeats the questions and answers: Another question.

Question: Can you elaborate on Nirvikalpa sthiti?

*The gentleman wants things to elaborate on Nirvikalpa Stthiti.

Dr Rustom: Nirvikalp, Kalpa means, the word, the Sanskrit word klp, which Kalpa comes from, means to make plans, to doubt, to make resolutions. So hence, - there is a saying, what's it? There is a saying, - something... something Kalpa - Vikalpa karumi. God says, "I make your plans into nothingness. So Nirvikalpa Stthiti is a state where you do not doubt any aspect of your existence - either yourself or God, or your own nature. So everything flows automatically without your need to do anything. Now since Shri Mataji is God, It follows that, without having total undoubting faith in Her, you cannot attain Nirvikalpa. And, you have not simply in Her, Shri Mataji, but as Her, as the Divine, the Absolute and the whole of the creation put together. So until you do not doubt Her in these aspects, it is impossible to attain Nirvikalpa.

Yogi: Next question? Yes. ...

Question: ... the way to eliminate doubt.

Dr Rustom: The way to eliminate doubt is to know God, and to know that God sits before you in the form - to know it! - of Shri Mataji. To know it, really to know it as a fact of life, as the trees are green.

Question: What is the highest point of bhakti?

Dr Rustom: The highest point of bhakti is when bhakti disappears. Because bhakti is seeking to attain. But when you have attained, you have already reached the highest point. And then you have no need for it any more.

Question: In the first question, you said that "you have to meditate without resistance". Can you elaborate on that with an example?

Dr Rustom: You see, when you sit in meditation without resistance, what does it mean to sit there? Without expectation, without knowing what is going to happen. That is, (meditation) without resistance. And whatever happens, you accept it and witness it without any reaction. In detachment. Whatever vibrations flow to you, you accept them without analysis. And the results without analysis. You accept your transformation without any mental process or comparison, and that is meditation without resistance. Because in truth, one is in meditation in every moment of his life. That is meditation without resistance. The moment one begins to think - am I meditating or not, then one's no longer meditating. Shri Mataji says one has to be helpless like a child, in Her speech at the puja, at this puja. Because only when you are like a child, can the powers of God act for you. If you insist on walking, God cannot carry you. So the essence of the Mooladhara chakra is surrender to God in the form of a helpless child to its Parent. And the essence of meditation begins and lies in the Mooladhara chakra and ascends to all the other chakras after that. That is meditation without resistance.

Question: One has to feel all these in the central nervous system? Can the state be elaborated on?

Dr Rustom: You see, the central nervous system is the means of perception of the body. In an unenlightened state, it perceives only gross things. When it is enlightened, it perceives subtle things. So, an enlightened brain can see vibrations, can know

vibrations and know what to do for vibrations. But the old Sanskrit scholars, like Shri Sankara, made a distinction between buddhi, chitta and ahankara. Between one's intelligence, one's awareness and one's ego. Nowadays, in the twentieth century, people think they are all the same. But the chitta is the enlightened brain, the buddhi is that which analyses and uses it, and the ego should be the instrument of the former two. But, in fact, in most people, it is the opposite. The ego tries to use these as its instruments. And this is where evil results from. Because the chitta and the buddhi of an enlightened soul is divine. And when the ego tries to manipulate the divine, then one becomes a rakshasa. That is it.

Yogi: I think the last portion was very important because that hits the nail on the head.

Question: When you reach the enlightened state, is the buddhi still there or does it merge with the divine and the vibrations?

Dr Rustom: You see, this question means that one doesn't understand what happens at realisation, one doesn't understand the meaning of enlightenment. One doesn't attain it (enlightenment), it is given to one by the grace of God who is Shri Mataji. First thing you have to understand. And, this was made clear through the lives of Shri Mahavira and Shri Buddha, who could not attain it, but they were granted their enlightenment. The second is that the buddhi is just one of the many instruments of the body of the atman. In enlightenment, the atma is awakened by the Grace and Power of God and permeates the entire body in its three koshas (a covering of the Atman) enlightening it. So, it is not that the buddhi becomes divine, but the divinity enters the buddhi, and into all the other parts of one's being. That is how the buddhi becomes enlightened.

Question: How to attain the total yoga?

Dr Rustom: You see, it's very simple. The moment you are totally surrendered to the Absolute, you have attained that state.

Question: Could you explain the distinctions between awareness and attention?...

Dr Rustom: There is no difference between awareness and attention. They are the same. The Sanskrit word for them is the same - the chitta. Now, you see, the whole question of putting one's attention on things is in a sense wrong, because that is human activity. And all human activity tends to go against the divine. So rather, you let your attention go where it wishes, guided by the divine. One of the forms the divine took was in the form of Pārthaśārathī, which was the charioteer of Arjuna, Lord Krishna the charioteer of Arjuna. And in that way - it's a symbol that the divine is your charioteer. It doesn't take arms for you but, it guides you into those fields of activity in which you use your capacities. Now, you know that the great instrument of all Sahaja yogis is the attention. It has unlimited weapons and powers. So, if you push it into a place, in the sense that you can misuse it. But if you allow it to go where it wishes, then it works of itself and doesn't affect you. In the early days of Sahaja yoga, people are given the freedom to push their attention here and there, in order to feel what it is like. But at the more advanced and mature level, you allow it to carry you and to be your vehicle. That is the answer to your question, I think.

Question: Why the Mahamaya of Shi Mataji?

Dr Rustom: Without the Maya, there is no creation because as Shri Shankara said; "all is God and derived from God," and if we were not deluded into forgetting that we are the spirit derived from God, where would the creation be? That is the answer.

Question: The realized soul goes to moksha - what exactly does that mean?

Dr Rustom: This is a difficult question to answer because moksha means liberation. Moksha consists in - not being deluded any more. And this derives from the fact that one can feel vibrations, and vibrations are absolute. If you are not deluded, therefore you should not sin. And the man who goes by his vibrations attains God. But this doesn't mean that after realisation everyone does this. Many people still go on according to their old patterns of behaviour. And if this goes beyond the point, they can start the downward path to their destruction. So realisation means that we have the capacity to attain moksha, but it still depends on the way in which we use our human instruments. So this is the meaning of moksha and realisation.

Question: What is the meaning of pushing one's attention and being carried by the attention? Why am I asking this, is it because we are doing exercises in Delhi, is being carried by the attention, or we are pushing it?

Dr. Rustom: I don't know what exercises these are.

Yogi: I will tell you. We are trying to bring, as you said in the beginning, that you have to put the attention, for education, and bring up to the initial state of the vibrations. That is what she ...pushing

Yogi is repeating the question: What is the difference between pushing one's attention and being carried by one's attention?

Dr Rustom: You see, I mentioned initially that one can push one's attention as an exercise initially for the means of education. But for the means of ascent, one has to be passive and carried by one's attention. Like Garuda carries one upward. Garuda is the vehicle of Shri Vishnu in His ascending form. And Lord Vishnu is the Lord of the Nabhi which is the seat of the attention. That is the answer to the question.

Question: Can you tell us something about the chakras, about the formless chakras above the Sahastrara? How does one recognise them? How can we attain them?

Dr Rustom: Since they are formless, we cannot recognise them. One can attain them paradoxically by pushing the attention up through them. But since you cannot recognise them, there is nothing for us to aim at. So, eventually, we invoke Shri Mataji in the form of the Shakti of these chakras and of the Shakti of the Kundalini and ask Her to do the job for us. And having attended them, one goes beyond this world of form and shade and matter, and hence one enters a different sphere, where these questions do not arise or have no meaning.

Question: What is the meaning of Nirananda?

Dr. Rustom: Nirananda, is the joy derived from Shri Adi Shakti. One has to understand joy as an instrument of the divine, expressing an aspect of its nature for the exultation of mankind. It's not an end in itself. The ultimate state is a state of total repose without qualities or attributes. And when one is in that state, there is nothing.

Yogi: Sunya.

Dr. Rustom: Sunya. Now, sunya means void, emptiness. [unclear]. So, that is the meaning of Nirananda and the Nirananda state leads directly to that state of nothingness, which is the true nature of the divine.

Question: What is the meaning of Maha Yagya?

Dr Rustom: The Yagya is a fire sacrifice, from which vibrations are put into matter. A Maha Yagya is a great fire sacrifice because it is performed in the presence of Shri Adi Shakti.

Other question?

A yogi asks a question: (inaudible)

Dr Rustom: I can't do that, sorry. Ask a specific question.

Dr Rustom: Any questions? [unclear]. How to not lose it, how can you lose it? The question is - how to not lose vibrations? I'm not sure what that question means.

Yogi: [unclear], to not get out of Sahaja yoga.

Dr Rustom: How to not get out of Sahaja Yoga.

Discussions between yogis on the topic ... how to maintain how to maintain the vibrations...

Dr Rustom: It is not an easy question to answer because basically, you have to do those things which are prescribed to you to do! But you see, I mean each case is different, and there are thousands of reasons why you can lose your vibrations. So, it is very hard to give a specific answer. You have to see what is the individual case. [unclear] I will start actually with the mantra to enliven people up. I will say the mantras. Reddy? OK

[unclear - Sanskrit],

OM Twameva Sakshat

Shri Omkara Ganesha Kartikeya Yeshu Krista Kalki Sakshat

Shri Adi Shakti Shri Mataji Shri Nirmala Devi Namoh Namaha.

....

Shri Parama Atma Omkara Rishya

Shri Sarva Sahaja Yogi Jana Rishya

Shri Adi Shakti Bagawati Mataji

Shri Nirmala Devi Devata

Shri Omkara Sarva Vijayne

Shri Adi Shakti Sarva Shaktiya

Shri Sarva ...

Shri Adi Shakti Bagawati Mataji

Shri Nirmala Devi Puja Namah Tapasya ...

.....

Om Twameva Sakshat

Shri Mahalakshmi Shri Mahasaraswati Shri Mahakali Trigunatmikam

Shri Adi Kundalini Sakshat

Shri Adi Shakti Bagawati Mataji

Shri Nirmala Devi

Namoh Namah

Om Twameva Sakshat

Shri Kalki Sakshat

Shri Adi Shakti Bagawati Mataji

Shri Nirmala Devi

Namoh Namah

Om Twameva Sakshat

Shri Kalki Sakshat

Shri Sahasrara Swamini Moksha Pradayini Mataji

Shri Nirmala Devi

Namoh Namah

.....

Question: [unclear]. Why do we never worship Shri Mataji as Shri Brahmadeva?

Dr. Rustom: We do, I think. Every time we take the mantra, we perform the Puja to Shri Mataji as Shri Brahmadeva. But generally, Lord Brahmadeva is not worshipped because it's [unclear], His job is finished already. His job was to create the Universe - he has done it, and now He can rest.

Question: [inaudible]

Dr Rustom: You see, daydreaming is imagination. Imagination is unreal and usually is the form of your activated desires. Because daydream has something to do with the desire, doesn't it? Now what happens is - that - when you are normally in existence, you have also those desires which exist in a potential form in your left side. They are based on your previous experiences and the fulfilment or lack of fulfilment of the past desires. They are all crystallised as potential desires on your left side. When you meditate, the vibrations go into your left hand, into your left side and activate these in the same way that a shining light through a hologram produces an image, and the vibrations working through you, as it were crystallised desires, produces these images in your brain. The thing to do is to witness them. Don't you - you cannot suppress them because they are the natural path of clearing out the left side. And one can - people who particularly have left-sided problems will be prone to this. So, instead of fighting it, which just you know, activates a left-right battle, you just let them flow on you in the same way as water flows over one and after a period of time, you find that the nature of your daydreams changes, and after a while, they disappear, as the vibrations clear out your left side. And, if they are really distressing for you, you put your right hand on the ground, so these staff can be absorbed. So that's the significance of daydreaming during meditation.

Question: Is there a similar phenomenon that occurs when you get sleepy during meditation?

Dr Rustom: Is the same sort of thing. When you get sleepy during meditations, sometimes again it's a left-sided phenomenon where stuff on the left side is activated and grabbed to dislodge, and if you do get sleepy during the mediation, and you can't bear it, the best thing is to do is to lie down, you may not fall asleep but is better to lie down, especially if you lie on your right side where allow these stuff to shoot out of the system. You see, and you may go into sort of half-sleep, then all these stuff is coming out, and you wake up very fresh after five or ten minutes then you carry on meditating.

Question: To recognise Mother as God is very important for our ascent, Is there a step-by-step way for us to do that?

Dr Rustom: Well, I think it occurs in a step-by-step way. To recognise is one thing, to know and understand is another thing. [unclear, I think] everyone recognises, but to know and understand what does mean, it takes a long time, and I think if you meditate regularly without resistance, you know, without action, you will get there in the end, because God Himself will guide you, you see. So, the main thing in Sahaja yoga is, to not try to do too many things too fast. You have to be patient. You have a whole lifetime ahead of you, and you deepen every day if you meditate properly. [unclear] to be sat for collective meditations, there's also [unclear] a great thing to be sat for individual meditation because in individual meditation you develop your own capacities and personality and things which, if you do only collective meditations, you may miss out all, and you can't go deep because every individual has his own history which is separate from the history of every other individual. And needs to be dealt with individually. So, I think if you do a certain degree of individual meditation as well as collective meditation, then you get some sense of who you are. People who meditate [unclear] only collectively tend to become shallow and superficial because the individual aspects of their nature are being ignored.

Question: Could you say a word about the difference between self-realisation and God realisation?

Dr Rustom: Self-realisation, you see, is when you know yourself. You know who you are, you know the chakras within yourself, your Kundalini is raised... God realisation is the knowledge, the absolute knowledge of the divine, and in cooperation to that, so, a level totally different, where the collective absorbs the individual. Because there [unclear] things that you have to realise in Sahaja Yoga, is that you get your self-realisation, and you think about yourself in relation to God. But people forget that this whole universe is created and run by God, that all its immensity and vastness, and if you are going to be God realised, you have to be able to encompass in your awareness the entire creation and its maintenance. And it's a big step, from the individual to the collective. You have to know what the divine is working out, you see. And that requires a very great degree of detachment. Because you cannot appreciate the collective until you can go beyond the individual, when you cease to be concerned with individual concerns, only then you can go into the collective. So, one of the essence is, in fact, detachment and witness because without that you cannot rise above the individual.

Question: Shri Mataji said that we should be without discrimination as to whom we give realisation. What about children walking in the street [unclear] to raise their Kundalini?

Other yogi repeat the question: The question was - what about children? Very often, adults who got realisation [unclear] negative. Alright? What about children who walk on the street? You see on the street, you just raise the Kundalini without the kid knowing it, you know that he gets realisation without question you just saw the kid and give realisation. Is this something that we should do?

Another yogi repeats the question in a loudspeaker: Should we just give realisation to children who are walking along the street? Is this something ...

Dr Rustom: You see, I think that if you are in a state of meditation, you won't notice people [unclear] unless there is some need to notice them. You might suddenly be awakened by someone, and you have the desire to give this person realisation. [unclear] you can give them realisation, what in fact would tend to happen when you are always in meditation, is that automatically people get realisation without you being aware that you have done this. And, you see, the Kundalini does the discriminating, it is [unclear] decides who should get it and who shouldn't get it, and that is in fact the way to do it. If someone asks you for realisation, I think

it would be very hard to refuse. Because everyone has the right to ask for realisation. But after that, it is their responsibility to some extent. The thing about Sahaja Yoga is that if someone asks you for something, then unless this asking is the play of negativity, it's very hard to refuse another human being because this will be held against you on the day of judgment. And I think as Shri Mataji tries to help everyone who comes to Her, so I think every individual Sahaja Yogi, has the duty to help every human being who asks for it to the ends degree, until such a point as you can't do it any more. I think it is very dangerous for Sahaja Yogi to decide for oneself who deserves and who doesn't deserve to be in Sahaja Yoga because the accumulated weight of all the souls you have cast out from the grace of God one day pulls you down. So I think that would be the answer to your question.

I think that the whole thing about Sahaja Yoga is that you have to serve. You have to understand this, you have to serve mankind, and you have to do this with discrimination. Another thing is that you mustn't do those things which will weaken your capacity to serve mankind by getting involved with people who are overly negative if you cannot handle it. You see, that's the opposite side, the left-sided thing. The right-side people hurl out people who don't need to be hurled out, and the left-sided people drag in people who don't need to be dragged in. There is no justification for dragging in someone who doesn't want it. All you do is weaken the collective because the person becomes a burden.

I think that in future anyone who wants to ask questions, you come up here so they can ask their own question directly to the microphone, in that way, we can have a queue and sort it out. So anyone who has questions, just come stand here and as the chance, the opportunity arises we answer your questions.

Question: Yesterday, when speaking of going deep into meditation, we talked about surrender. Can you tell us any particular advice to increase our ability to surrender?

Dr Rustom: You see, if you are engaged in activity to increase your capacity to surrender, [unclear] it's a paradox. The whole point of surrender is inactivity. So that would be the answer to your question, I think.

Question: I would like to have a comment on this. In the Vest when we are working on people or other Sahaja yogis are working on us, we make a bandhan first and also around them and I saw here Indians are doing it completely differently. We are a bit afraid of the vibrations of others. Here they very often take the hands of the others and absorb really the vibrations.

Dr Rustom: You see, I think that if you do a bandhan before working on someone, that is the best situation. And certainly, if you are new in Sahaja Yoga, you should never work in any other way. But if you get on in Sahaja Yoga, you get sufficiently strong, and you find that you can handle negativity when it comes to you, then people take shortcuts and don't do it (bandhan). But when people hold each other's hands, they are not working on each other so much. In a way, they're communicating through vibrations. I think that Indians don't have this idea of working on someone consciously. When you work on a person, you see, it depends very much on my attitude to the person. One of the things that Shri Mataji said is that if you work on a person with pure love, then you never catch from that person as a mother never catches from her child. But the capacity for pure love, I think, is missing in the Vest because the moment when a human being comes near another human being, all sorts of other considerations begin to arise, of material form or sexual form, and the capacity to be in a pure relation form with another human being is very rare. And I think this is the reason why perhaps in the Vest one needs bandhan as more. But, certainly, it's never wrong to do a bandhan.

Question: You had spoken yesterday of the formless chakras above our Sahasrara. Can you indicate the names of the deities of these chakras?

Dr Rustom: There are no deities. It is just the Adi Shakti. But, [unclear, I mean that they are] just powers, engines, you know, and the whole world of name and form is at a level [unclear, lower] than the level of the Absolute. We know that one has to go above these. The names that are given to deities in a sense, they are illusions. I mean, you know that God has no name because the name indicates a finite notion, the infinite is beyond that. And the whole point is that the Sahasrara is the [unclear] point between the abstract and the formed, the finite.

From here, Her Holiness Shri Mataji is speaking in Hindi. 1:40:10 for few minutes.

End

In the first audio

1987-0105 Rustom answering the questions Ganapatipule India DP-Opt HD

from the min 26.40 there is a sort talk of H.H. Shri Mataji until min. 30.02 then the Q&A; continues.

The short talk of Shri Mataji.

Shri Mataji: ... much more tens than you were before. Some [not clear] also. That's not a very good sign! I hope you all are very happy with the marriages. Try to make the best out of it. It is stupid to fight about something that is nonsensical. [You] must have [a] wider vision, [you] must have wider ideas and [you] must have [a] wider understanding that we are doing all this for Sahaja Yog, and we have to maintain a certain amount of decency and decorum about it. I'm sorry I have to send you to Puna because we could not arrange it anywhere else.

Now in Puna, you'll be staying there for three days and two three nights, and you have to pay money there. In case you have any difficulties, you better tell your leaders now, for money or something you can tell your leaders, and then you can see what you can do about it. We had to have these arrangements, three days arrangements, because Gregoire was very insistent that just after our marriage we must have some place for these married couples otherwise they will [unclear] Me off. He, himself, is getting married, also.

[laughter, applaud].

Shri Mataji is laughing too.

Shri Mataji: So, now you cannot say anything to Me. But [the] money part, you better look after. Now, I will say, I will say that the people need any money or anything to pay for, or any problem there, you let him know beforehand, so they can organise something for you. But these had to be, there is no other way out, I'm sorry because there are only 22 suites of rooms available there, and they said that these rooms can only be available for all of you. So that, we should not do it. So, this is what it is, I hope you make your lives happier by enjoying yourselves for three days, and you are going there without the honey and the moon, I think. [laughter]

Yogi: The moon is here.

Shri Mataji: And the honey too.

Yogi: The honey too.

[lauhhter and applaud]

Shri Mataji: So, become better people, not dried out. You see, I don't want you to have any complains because we worked very hard to match you people, and to arrange all the marriages. [Shri Mataji is laughing]. So, understand that we gain nothing out of it. You see, I don't get any chance for a honeymoon [unclear]. [laughter and applaud] So, I would suggest that please make the best out of it, and that is a great chance for you to do all these things.

Now, those who are going to Puna should know the way they have to go. I would say that we have told Dumal to arrange it so,

you'll have to take the buses to Dumals place where, you know, I hope you know the Dumals place. (Shri Mataji is speaking in Marathi). He is going, one person. There are only two persons going ...

The questions and answers continue.

1987-0111, Devi Puja: Commitment and Dedication

View [online](#).

11 January 1987

Commitment And Dedication

Devi Puja

Paithan (India)

Talk Language: English | Transcript (English) - Reviewed

"Commitment and dedication". Puja Talk, Paithan, Maharashtra, (India), 11 January 1987.

You must have felt the vibrations of this place: they are tremendous. And that we should come here after so many years is really very much surprising.

This place has a great connection with me, as such, because my forefathers ruled in this place. And this was the capital of Shalivahanas. It's called as 'Pratishathan' but then they made it easier as 'Paithan'. There were rulers here for thousands of years and they are the ones who started this Shalivahan dynasty. Actually they called themselves as 'Satvahan' [which] means 'seven vahanas'. They represented the seven vahanas of the seven chakras. It's surprising how Sahaj. After that there was a great poet as you know about him – Gyaneshwara. He came here and he was born very close to this place. He was here for quite some time. And there was one fellow, who was a very supra-conscious person, who challenged him. His name was Changdev. So he said that, "What do you have with you to show that you have got God with you?"

And there was a male buffalo with him which was just walking on the road, and Gyaneshwara made that buffalo say Veda mantras. And this Changdev tried to show some tricks. And Gyaneshwara, with his brothers and sister, were sitting on a broken wall and made the wall to move with all of them in the air. And then he realised, Changdev, that this sort of any incarnation on this Earth.

Apart from that another great poet called Eknath who wrote lots of folk songs, like Namadeva, describing Sahaj Yoga.

So this place had some sort of attractive focus of vibrations for all these great saints to come and settle down here. There were excavated lots of old things about this place and the sari given to Goddess here, [which] is made in this place, is called as paithani. It started at the time of Shalivhana and that art is still there. That's the only sari in which they use real gold as the thread, real gold; just for the goddess.

So this place is still very vibrating. It's out of the way to the people to come down, thank God, so it's still maintained its own vibrations, and His goodness and His purity. And you all lucky people in this group to have come to this place and to have visited this one.

As you will go round, you will see there's a beautiful garden next to it. The River Godavari is called The Ganga, The Ganges of the South. It starts from Nasik where you were before and then [is] brought here. And a big dam is made for the supply of water all over, which you can see on your way. And there's a beautiful garden nearby. And Eknath's temple is just behind here, so we can all go and have a look at it also.

I'm happy you went and saw Ajanta Caves: it should for you how people were dedicated, to build all that in ten centuries. They had not seen Buddha at all. Buddha never came from South of India. Just believing in Buddha, what work they did! What sacrifices! How they built it! They had to go through very difficult times because there was no water, there was no communication, nothing. And they used the stones – you must have seen there – of different colours and different hues, which are created by Mother Earth. And when you break them, inside those egg-like stones, you get beautiful semi-precious stones.

They dissolved them in some sort of an indigenous solvent and used for painting and that's how the paintings are today surviving. You can't see [the paintings] without lights, so how they must have painted it at time, what sort of eyes they must be having! Their dedication gave them this power that they could build it. And they carried on for ten centuries this work! If Sahaj Yoga can carried for ten centuries this world would be a different place.

So, one has to learn that we have to dedicate. We must full dedicate ourselves. We are not here to gain everything out of Sahaj Yoga. Like, in the beginning people have problems about their families so they think that God should solve the problem because they have come to Sahaj Yoga to oblige Sahaj Yoga now, so God must solve their problems. Now, [if] they have problems with their jobs, God must solve their problem! If they have problems with their relations, Go must solve the problem. That's the job given to God because they have very graciously joined Sahaj Yoga. Then, after that God must give them money, He must provide them for everything and He must look after them, for no commitment at all, there's no commitment, nobody has any commitment in Sahaj Yoga. But God is committed and God has to work it out. Then they start, some people foolishly start using in Sahaj Yoga, for other purposes, like earning money or earning power, or name or fame or domination or anything. These are the steps which are going down, not upwards. And then, once you go down, you don't realise whether you are going upward or downward.

So, in dedication one has to see, "What have I dedicated for Sahaj Yoga? All the time, I have problems. All the time I say, 'I can't do this because of that. I can't do that because of this, this is the problems, this I would like to do this I would like to do.' All the time there's an I, I, I and I. But what have I dedicated? What time have given to Sahaj Yoga? How much money have I given to Sahaj Yoga? Nothing at all!"

People don't even take leave (holiday) for Sahaj Yoga. They can't do anything for [Sahaj Yoga]. These people not only took leave but permanently went and settled in that place, in their farfetched place; without any machinery, without anything. They did that whole painting and the whole excavation and all that entire work of such a tremendous volume that is impossible in these modern times. Nobody can recreate something like that, with your machinery, with everything because people don't have dedication.

So for Sahaja Yoga we have to put ourselves onto a point, "What did I do? What did I sacrifice for Sahaj Yoga? Nothing! It's only for my own child, or maybe for my wife, or for myself, or for my job, or for something."

What is our commitment? And without commitment purity cannot come in. You'll go up and down like a yo-yo.

We are committed to Sahaj Yoga. If there are even five people who were really, fully committed to Sahaj Yoga it can be built up that way.

But the problem is everybody shares with each other, this kind of non-committal behaviour. And that's something not good.

Committed means that even if we have to give our life we should do it; even if we have to give up everything we should do it. But all other considerations are to be taken there everything should work out, it all should be joy all the time, you must get your jobs, you must get your wives, you must get everything, children, properly done. Everything to be done by Sahaj Yoga. And when this commitment will start, I'm sure Sahaj Yoga will spread like anything. Even falsehood when people are committed, like you see all other religions, every religion they did that, and how much it has spread!

Of course, Sahaja Yoga is blessings, is blissful, it blesses you all the time. It gives you a very long rope to hang you also sometimes. One must know that it's a blessing of that kind also. So one has to be very, very alert that God has chosen us for such a special work and we have to be fully committed to Sahaj Yoga.

All those who are wise will take this and understand that the life is only worth this. Otherwise it's useless, it's good for nothing, it has no meaning. And this has to come first from the leaders and then from others: complete commitment to Sahaja Yoga. It

doesn't mean that you have to give up anything. For my sake, you don't have to do anything, but for your own sake, for your own betterment, you have to do it. I hope next time when you come to India you will be coming better prepared for commitments.

It's not only money, it's not only your talking about, your saying about it, writing about it, but it is through your own being it should happen. You all should become the source of energy that I want to emit all over the world; that light which is going to enlighten. No amount of artificiality is going to work it out, but complete genuineness within you.

Look at these saints! They had nobody, they didn't have Mother to help them. This Gnyaneshwara's life if you read, you will be shocked! He didn't have even shoes to walk. He was treated so badly because his father was a sanyasi and was married. So, they said that, "These are the children of a sanyasi". They had no food to eat, and they have to walk for miles together barefoot. They had no blessings of the Mother on them. Despite that, they kept to Sahaja Yoga, they kept their blessing of being one with God. Because they achieved that state.

Now all this is for your good, for your benevolence, that you get all the blessings. But that doesn't mean that you should stagnate, that you should not progress. One has to progress higher and higher. One has to decide the commitment. I am committed to Sahaja Yoga that is what you have to be, committed.

May God bless you all

1987-0113, Eve of Makar Sankranti Puja, Evening Program and Talk to Sahaja Yogis: On Marriage

View [online](#).

13 January 1987

Evening Program

Residence of Madhukar Dhumal, Rahuri (India)

Talk Language: English | Transcript (English) – Draft

Eve of Makar Sankranti Puja, Evening Program and Talk to Sahaja Yogis: On Marriage, Rahuri, India

10:10 (Shri Mataji.'You've shown this to everyone?'. Yogi, 'No, no, Mother, not until I've shown it to you.')

Shri Mataji, 'This is a beautiful photograph that has come out of this Trimurtis of Bombay, you must have seen them. These are the three aspects of God Almighty. And a beautiful temple is built there in near Bombay, I am sure you must have visited that temple. And there these Trimurties are like this (Shri Mataji shows the photo). You see this one clearly as simple as that, you see? But when he took this photograph after ten minutes they took another photograph and they got the Agya Chakra blazing (Shri Mataji shows another photograph). Now, what does that mean? It's Christ there. Christ is the Mahavishnu, this is the Vishnu aspect and this one on the right and left side is Brahma and Shiva, the centre is the Vishnu. And in the centre of Vishnu's head, that is Virata's head, the light came in, this is so clear that Christ tried to endorse what I've been telling you all because you are all from the West, you all follow Christ, that Christ wanted you to see for yourself clearly that 'I reside in the Agya of the Virata.'. So clear cut, now I'll show you both the pictures. All right? But if you show this to someone, they'll say, 'You must have done some light there, you must have pierced some light inside that.' nobody is going to believe, so better not to show.

I hope you've been enjoying your stay in Rahuri also. Tomorrow we are going to have the puja of Sankrant, means when the Sun changes its axis in the sense that it goes from the South to the North and this is called as 'Sankrant'. 'San' means 'auspicious', 'krant' means 'revolution' or 'evolution'. So it's the auspicious revolution that is taking place. The revolution is already taking place as you know. There is a great revolution that is taking place. We are all feeling that we are part and parcel of that great revolution which looks silent, which looks pleasing, blissful. But it's a revolution of evolution and that's why tomorrow is great day for all of you, to have the puja.

This day is the day when women, married women are very much respected, because the married women have the responsibility of maintaining the balance in the family, looking after their husbands, being very forgiving and tollerant, and sensible and wise. They have to be like this Mother Earth, who bears everything and gives beautiful fruits. They are very much respected in India as you know but tomorrow is the first day where they are to be respected very much before that all the married ladies are given bangles to give them powers or to respect their powers. Because it is believed in India that it's the married women, if they are respected, then all the gods are happy. I wish the western men could understand that. That you have to respect your women, you have to treat them well. The reaction that is coming now in the West against men is because women were never respected. But as a reaction now they are becoming absolutely as I call them 'cabbages', that's not the one. Women cannot respect cabbages. You have to be like men, people of great valour, of great courage, of great principles, of your righteousness. You cannot be selfish,cheap, frivolous people. If you are that, women cannot respect you. We have many songs in our country. We sing the praise of men, who are liked and appreciated by their wives but we don't think of romance and all those things. But the women who respect the men, who are great, corageous warriors..... In this country when the men had to go for a war, especially in Maharashtra, the women used to cut their tongue, put the read blood on the forehead of the men saying that, 'You are going on a war and don't come with your back towards the war.', means you have to fight, whether you die or live, you have to fight. Such men were respected and were adored and such women existed but now the women have become, even in this country, extremely stupid and selfish. They will fight for a small thing with their husbands. They'll ask for small things. I'll tell you about my own married life. If you ask my husband he will tell you, I've never asked him even for a penny, even for a penny, never for money, never for anything, even for a penny, I've never asked him. And so many times he's said that (it) will be the most joyous day in my life if my wife comes and asks me for something. On the contrary, whenever you try to buy something for me I would

say, 'You shouldn't waste your money, why did you do it.'. Only when women have such qualities of giving and forebearing that they develop the respect of men. Women should not cry and weep at small things. They should stand up. When the husband needs all the courage, all the support, they should stand up for the right things. That's the duty of a woman if she wants to keep her society all right, her children all right and not to fight in the presence of your children, at least. We have to weigh ourselves what we are discussing, what we are quarrelling about, what is so important. Is it our ego or is it our selfishness, or is it our low mentality. Women are to be respected and they have to be respectable. And respectable women can only please the gods, saying in Sanskrit it's ' Dyatra nariya pujante, tatra mantra devata.'

So, I have to tell you, after we have had seventy marriages, you are like two wheels of a chariot. You are equal but not similar and be proud that you are not similar, be proud that you are women, be proud that you are men and behave in the nature of which you are made. Don't try to become women and women try to become men. That's not the way you are going to solve the problem. You can only solve the problem when you abide in your nature and use it. Say for example if the nose wants to eat the food what food can we have? As stupid as that, that women are trying to be men. And I see all that happening in the West, (it's) so common. There is no competition. There is a support, there is mutual understanding, there is mutual love and I am thinking of a universal vision, where there will be peace among people, respect for each other, love for each other and if two people, married in Sahaja Yoga cannot live together, then I think I should give up hopes.

Our whole tour was to make your spirit comfortable, to make you feel the love of each other, to understand each other, to develop feeling of oneness and unity among yourselves. Of course I must say there must have been some problems for you people, some discomfort also but there were no snakes, no scorpions, no tigers, no wolves, (they were) all kept outside. And little bit rain came in and after that we never had problem with rain also. So as far as you are concerned, whatever comfort one could provide in this far fetched places, we have done it. We had to come out of the cities, we had to go out to get that peace within ourselves because if the outside is all such a turmoil, which you always face, you 've come here to get that point where you feel the peace. So the comfort that you are seeking in a city, which is a developed city, you cannot get it here, but you get the comfort of the peace and the joy of the nature. I must say that this tour has been a very excellent one because, you people, have really submerged into joy of the love of God and that there is a very much better understanding among yourselves and with the Indians also and they have all fallen in love with you. They all love you very much and they have great respect for you and when they talk about you, I thought, I think some celestial beings are visiting this country. The amount of presents (that) are here, I am flabbergasted and I think this people will start now poetry writing about the celestial beings coming from forty nations to visit India. We have to be celestial beings, no doubt, we can be very easily if just know that we have to be in the center to grow, not to fall into your past, nor into the future, not to fall into the Ida or into the Pingala, not to fall into your conditionings and to your ego. You could be very much there, one with each other, enjoying each other. Try to make the best of your marriages, best of your tour, try to make (the) best of everything and contribute towards that effort to each other, not to make it difficult, not to make it also very thorny, make it beautiful flowery experience for each other. I hope you are taking addresses of each other, of Indians also and of other people who have been here and you will be now parting very soon within one or two days and I don't know when you will meet again whatever it is I hope you will contact and later on also and try to give your experiences, explain them to the people who are not here and share with others, write to each other, make friends and have a nice account of this tour within your heart.

May God bless you all!

So today they are giving you a good entertainment of some dancing and I think some nice music also is coming up for you and tomorrow we'll have some outsiders who will be singing to you. (Shri Mataji is speaking in Marathi). The professors of this college, the university... Rahuri University of Agriculture have contributed a lot to this program today.

1.24.08 In this play, I must say, it's very symbolic also I feel for the whole thing is this way that Shivaji was (an) avatara in a way and he fought Aurangzeb with the help of few dedicated people. While Aurangzeb was a very powerful emperor and then his son himself betrayed him while joining hands with Dilek Khan, another enemy of Shivaji and he felt extremely rejected and lonely and he felt that among his own children and family, he could not put things right and he said, 'I've been able to do all these things but why? I've not been able to correct my own son.' (He) felt very dejected and unhappy and lonely. Sometimes it happens to me

also, when some of the Sahaja Yogis let me down and I also feel sometimes very dejected. But again I remember that I have to do this great job the world has to be saved and I shouldn't worry about some children of mine if they let me down. Because there are so many others that who will stand by me and who will help me that's what was suggestive in that play and it really touched my heart how Shivaji had to fight with his own family people, trying to pull him down and make him unhappy. It should not be repeated again by anyone of you.

May God bless you!

1.30.30 Beautifully acted you see that they were going on a hilltop, they saw a hill and they said namaskar to the hill. And then the boy was bitten by a scorpion, it's called ' Bin zu zawaala.' (which) means 'The scorpion has bitten me.' He says, 'Oh, God, what to do? This (is) to be done. So now they said one is of 'kama and krodh',(which) means of 'lust and anger'. It's the winzu what should I do, so they asked, 'What should we do?' Then he says all right, how should it be done. So he said you have to raise your Satya, Satwa Guna, the central path to get over this kama krodh. And the second part is that he says that again the scorpion has bitten me so he said this time that which side is that it has bitten me. So he said, 'It's Tamo Guna.' it's the one in which I take to..... here I mean people don't understand much of alcohols, we take the numbers of all kinds of alcohols. So he is saying 'daru' which means the alcohol and another one is 'tumbaku', you see it's like this they eat it like this 'tumbaku' is the tobacco they put it like this and eat it like that. So he says that is the one that has gone into me. So what should I do about this? So he says again, you raise your Satwa Guna by which all these things will go away. It's very well done, very well for the children. So, you see I've seen them as small, little children now they've grown up and they are showing the age of Sahaja yoga also in a way.

May God bless you!

And for Ego they said you must put a pin and deflate.

1.50.53 Their song suggests their hights in Sahaja Yoga, I must say because they are saying when there was no Sahaja Yoga and we were getting lost in the Bhavasagara, it was the Adi Maya who came to save us. And the whole thing is like that, which they are singing that in our turmoil of life, in our weaknesses, we are lost and the Adi Maya is that one who has saved our boat which was getting drowned, She is the one who has told us the way for our salvation. It's beautifully sung and beautifully described, I must say, beautiful one.

1.57.01 Rather embarrassing. They are saying that this is the peace we have seen and what phase it was it is today and will be there. We are going to follow you up all our lives and once it is established in the hearts of the people, they are all going to enjoy and laugh all their lives. It's a very sweet song.

2:17:02 This is not easy to describe what she is saying. I've seen my mother's face today, Her roop today and that's what she is describing.

2.39:16 Please give them a hand, the way they have sung for you.

2.39.48 Dhumal, who is the one who is the originator of Sahaja Yoga movement in this Amadnagar District, who started with it, with all enthusiasm, he has now created so many centers here and he wants to give you a present from the center of Rahuri, which has also produced such beautiful music and presentation of photographs which he took here long time back I think... (Shri Mataji enquires something in Marathi) ...in 1975. And that photograph he wants to give to all the leaders to all the nations that have gathered here so I would request all of them to come one by one. Actually I was counting the nations and I lost the count.

Now one by one the leaders have to come here.

Now let us have people from every country one by one.

2.49.08 This one, it's a beautiful thing, made of Ganesha and now I am going to Australia, I won't be able to carry it myself so I want to give it to them. It's done by Mr Dhumal. Deepa has done it, Deepa, Ms Dhumal.

2.50.01 Do you want to sing one song? (Yogis, 'Yes!'). Well, let's have it then. Come along. Come along here.

2.51.03 I hope you have taped the music. Have you got it in the tape? So next time I am telling them, you are going to her all that music. Wonderful music it is, I tell you. You have got Marathi girls with you, you can get it translated.

2.51.30 Have the gentlemen to be seated somewhere at the back. This one, the blind fellow. Just help him to sit somewhere.

2.51.59 I think tabla you allow to this gentleman to play, I think they'll play a better tabla.

2.52.26 Who is playing the guitar?

2.56.40 It was too fast for me to follow also. Beautiful, wonderful music.

2.57.38 I am just describing that the Spanish lady has married an Indian.

2.58.20 I am just saying how you are happy.

3.00.15 In the whole thing was..... I could feel the ocean of joy, working it out. May this spread to the whole world. Let all the people of the world come and join hands with you and enjoy the nectar of God's love.

3:00:51 There is food, food is awaiting you. So you are not awaiting the food.

3:01:26 So please make yourselves comfortable for food, you will enjoy your food and tomorrow we have to have the puja also. And then you have to goone bus has to leave for Bombay directly and I was thinking of also organising the same style of going from here directly to Bombay, instead of stopping at Puna, because you are not very comfortable in Puna so I think it's better you stay on here. And the last group can go on 16th, I think, to reach there on 17th, they have to reach on 16th night. So the last group will leave on 16th night and we'll try to organise it in such a way that you reach the airport in time for boarding. The journey would be slightly, slightly long, because from here directly to Bombay (it) will take 6-7 hours, they were saying so, but as you people enjoy everything, I hope Because you see to arrange things in my absence in Puna you found how difficult it was and I have to be here on 17th for a program, 16th for the program, so I won't be able to go to Puna. So, I would request you people to go by this direct route to Bombay. Is it all right?

1987-0114, Makar Sankranti Puja: Carry The Sun With You

View [online](#).

14 January 1987

Carry The Sun With You

Makar Sankranti Puja

Residence of Madhukar Dhumal, Rahuri (India)

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

English

Today is the day where we celebrate the change of the axis of the Sun and that He moves towards the tropic of cancer. Tropic of cancer is the one which represents the motherhood, the motherhood of the earth. This tropic of Cancer has passed through quite a big area of land while the tropic of Capricorn has not. And the area through which it has passed, it has created different beautiful manifestation of the motherhood qualities on this earth. We celebrate this change because the Sun has now moved into the new dimension so that all over the world there will be the warmth of the Sun.

Warmth of the Sun represents the warmth of God's love. This is the reason why we celebrate this festival by giving you some sort of a sweet made out of sesame seeds.

Sesame seeds are given because they are also heat giving and now as we are coming from the cold, we come to the hot season in a way, hotter season, so to prepare you with that warmth of the Sun these special things are made out of the seed of sesame to represent the oncoming warmth and the warmth of the sun.

Though in India the heat is too much, still people are waiting for this time to come in and they celebrate it with such a warm heart. At this time it is said that they give you this sesame seed and the sugar to eat, but now you must speak in a sweet manner, "god god bola" [Marathi] means you must speak in the sweet manner.

Speaking in the sweet manner is very important. Some people think it is smart to speak in a rude manner or is very intelligent to be sharp on people, but no one likes this kind of a personality. You may be intelligent, you may be very sharp or smart, maybe on a television people may like to see you, but not as companions, as friends.

To speak in a very sweet manner is a sign of good breeding, good culture and fear of God. Those who fear God will never speak rudely to another person, because in another person also the same Spirit is shining and why should we be sharp or angry with another person who is created by God Almighty as we are created.

So, this loving, beautiful relationship that we have with each other, after Sahaja Yoga especially, let us express in talking to each other sweetly. There are so many ways by which we could be sweet. There are little, little things if you do, you can create lot of sweetness, but you need not a sharp tongue, but a sharp memory. I try these things many a times.

Once, one of the Sahaja Yogi, who is a very good Sahaja Yogi and an active Sahaja Yogi, was going in the car with Me and his knife was stolen by the driver or somebody and he got very angry with the driver. I said, "Forget it, you see, he is a poor man, so he has taken it away, doesn't matter, just forget it." He says, "No, it was because it's a present to me from somebody who was in Switzerland and it's a Swiss knife, which I was keeping with me. So I feel sorry that I have lost it." When I went to Switzerland I bought that kind of a same knife for him. When I came and I gave him, he didn't have words to say, anything. He said, "Mother, how did You remember? After such a long time, how did you manage to get this knife?" I said, "I have a very good memory. That's the trouble with Me." [Shri Mataji laughs]

The memory is so good that sometimes, I just don't know, I may embarrass some people with My memory. It is that good, I don't forget anything whatsoever. I, of course, forget all the bad things, because no use remembering bad things. [Laughs] No use thinking of that. Because of forgiveness you can always forget the bad things. And if you remember the good things, your joy

becomes multiplied. If you try to remember something bad, then your joy goes down. Every time you see a person try to remember what good that person has done to you. What good that person has. If you have memory for good things you will have a very nice time.

Now today is the day when you are all leaving India. Some of you will be leaving day after tomorrow. Whatever it is, I have to tell you one thing, that, whatever was possible has been done here for you people, to give you joy and happiness. Now when you are going back, try to remember all that was said to you, all that was nice, how people praised you, how they loved you, how they were kind to you, how you met some nice people, what nice experiences you had.

But don't brood over things which are worthless. All right, somebody must have said something harsh to you or you might have said something harsh to someone, just forget it. Try to understand that you are spoiling your chances of enjoying life, nobody is hurt by that. So try to be extremely happy that you have met so many people, that you have had weddings, that you have seen so many weddings, we have had a nice time and every bit of it was full of joyous vibrations.

Of course, today some of you would be a little unhappy – I can understand that – because your spouses are leaving, somebody's husbands are going away or somebody's wives are going away. So I can see some of them are looking rather miserable about it.
[Big laughs]

But that's a good thing, because it is out of love and out of attraction for each other, for enjoying the company of each other. It's suggestive of something very good to Me. But still I would say that, after all, you are going to meet each other and remember all the good things that you have said to each other, you have enjoyed with each other and try to keep happy. Because these days will pass very fast.

In Sahaja Yoga you just forget time, everything, the time passes so fast and all these things will pass over and you will be again united with your husbands or wives, whatever may be the case. So there is nothing to feel very sad about all these things, and to keep smiling and laughing, so when they are departing also, they should not feel, see your last face full of tears but- [Laughs] but remember the face of assurance and courage, that the hope is there, we are going to meet very soon and there is nothing to feel very sad about it.

Today is the day to make joy and to enjoy everything and to feel the blessings of God all around us. The Sun has come back in His own glory and we have to wish Him all success in the coming year, because in this part of Maharashtra as you know, there has been no rain, there have been problems with them and we have to wish Him success so that He can bring forth the rain and all that is needed out of this solar energy that we have in this country.

And you have to be beaming like the Sun when you go back to your countries. That your countries are not so hot as ours are, neither you have that much of warmth there, and you can find that why people are so warm and so much loving: because we have the Sun with us. Now you carry the Sun with you and you give them love and affection and warmth, and let them feel that the Sun has been brought from India by you.

Whenever I have travelled anywhere, in any country, the Sun used to be there very bright, so they said that, there is a saying that, when the Indians travel they carry the Sun with them. Of course you can't carry the Sun in your pockets but we must be carrying it in our hearts, the Sun. That must be the reason that's why the Sun was shining so well and everybody came out with their good dresses and everything, were enjoying. So this is what it is, that you have to carry the Sun with you, speaking sweetly today and forever to each other to be friendly, to be helpful, to be kind because you are Yogis, you are not ordinary people.

You are Yogis you represent that category of people who are known for their righteousness, for their goodness and for their compassion and love. So I wish you all best of luck. Enjoy your journeys, enjoy everything and pass this joy that you have achieved here, to other people, to other Sahaj Yogis and to other people who are not even Sahaja Yogis.

May God bless you with that.

[Shri Mataji speaks now in Marathi]

Today is an auspicious day and on this day we give sesame seeds to others and ask them to talk sweetly. We tell others but it would be better if we tell it to ourselves also because it is easier to tell others to talk sweetly but: "I'll talk harshly."

With this habit of ours ... (inaudible) ... we have created wrong ideas about ourselves. We do not have any idea of the blessings that God has bestowed upon us. God has given such a lot of blessings to us in this country.

But in this country people do not care much for cleanliness. In this country there are different types of germs and parasites. I feel that we have all the parasites of the whole world in this country. We even have parasites which cannot be found anywhere else in the world. If these parasites go to the other countries they will die. Because of the cold they cannot survive. Due to the sun, there are so many parasites in this country.

Once a scientist asked Me, "How is it possible to remain alive with so many parasites present in your country?"

I replied that "In this country, the people are not only alive but live with joy and happiness, with a lot of bliss and happiness." The reason for this is the sun. The sun has taught us to keep our homes open and also open our hearts.

In England, if you have to go out somewhere then you have to spend at least fifteen minutes just to put on the right clothes. It's as if you are wearing a shield before going out, otherwise, you might catch a cold and affect your head. This is the situation there. Today you are sitting here in the open but we cannot sit like this in England or in any other Western country. Because of the weather, these countries have become very cold.

Even in our country there are areas (city), for example, if you go to cities like Bhowali or the other side of Nainital and Dehradun and very close to the Himalayas, then you can find the cold weather as in the other countries. There, it is also cold like in England and America. But in these cold countries not even birds or insects can survive. There are a lot of forests with beautiful flowers in them. They call it a valley of flowers. There are so many beautiful flowers – as if it is a paradise on earth – but this feeling is only for a moment. It is so cold there that we cannot even open our eyes to see that beautiful place. We have to wear spectacles otherwise our eyes are hurt, because of the cold.

But in spite of the cold, those countries have progressed so much. They have fought against the nature and the cold climate and strengthened their countries. In spite of having a lot of sun, we have not been able to exploit its advantages. We can also produce solar energy. If we use the solar energy we will never have a dearth of (electrical) energy. Even the cars can run on solar energy. But the attention of the politicians here in India is elsewhere and due to this fact, we cannot exploit the advantages from the sun but suffer from it. If we do not go to the extremes then we can do a lot of work.

The main thing which we can learn from the sun is its capacity of giving. It always gives. It does not take anything but always gives. Due to this tremendous giving power of the sun we can have rain, we can have crops and living beings. If we did not have the sun then we would not have anything. It is due to the giving power of love of the sun only, that we have been able to reach this state. Thus what we have to learn from the sun is that we should also develop the power of giving. If we look around us we will find people who will always think, "How I can save money and keep it for myself?"

Even if I give money for some programs, some people still think how they can save money from that also. Even if I have given them some money to spend they always have a tendency to save money from everything.

Why? Because there is a tendency to hold on to something. If someone goes to the market and they find that prices have risen, and if we ask, "Why?" they reply that "Because the others have increased the prices, that's why I also increase the price." If the (cost) prices of the commodities are not rising then why do they raise the (selling) price? They have always a tendency to suck the energy of others.

Even if I want to make a small ceremony for a festive occasion, then others tell Me, "Shri Mataji you will not be able to succeed." When I ask, "Why?" the reply is that people are corrupt and they will eat (grab) money. As I eat the food they eat money, so maybe we will not get along together.

It is such an absurd thing. Those who are responsible for the country's welfare, those who are the administrators and those on whom the power has been bestowed by God, even they do not understand that we have to give. This quality of giving one has to

learn from the sun: that we have come (on this earth) to give and not to take. This complete change from within has to be reached with an understanding that we have to give and not to take. We have to have the passion of giving. It's as if when a mother knows that "Today my son is coming," then with passion she thinks, "What can I do for him, what food can I cook for him?" This is the passion which a mother has. Even if she doesn't have the ingredients, she might borrow them from the neighbors and prepare some sweets for you. She always feel that she has not done enough.

Unless and until we have this kind of collective passion from inside and have this kind of feeling about others, no country can progress, neither our own nor other countries. But we always have the urge to take things from others, to plunder from others, to borrow from others or to deceive others.

Because of this urge our children will suffer, we will suffer and we will not be able to achieve anything in this country. In My in-law's village (inaudible)...to build a lake. The government gave them money in thousands for the purpose. But the lake was never built. They said that they had dug a hole to make a lake but then they covered it again since they did not find any water.

But in fact the hole was never dug. So where did the money go? They sent it to Switzerland (bank). So the banks will again borrow from Switzerland and send the money again to Switzerland. If the sun acts in this way then we cannot survive even for one day. If he alone eats (consumes) everything, what can we eat?

Today we are celebrating the SANKRANTI. Sankranti means a sort of Kranti (revolution) by which we acquire the habit of giving. Everybody says that we should have the habit of giving but most of the people believe in donating something to the priest. Also, many people preach the art of giving just to fill their own pockets. This doesn't have any meaning. There is always a question of whom to give and why to give. In fact, in all liberty and freedom, we should see for ourselves what we are giving for our country, for our brothers and sisters and our neighbors. We should not be selfish, but give with all our heart so that we get all the joy of giving. When we give with all our heart, the joy that we get cannot be compared with any other joy.

If we want to feel this kind of joy only, then we should celebrate the SANKRANTI today. Our nature should become like the sun. Whatever he is doing, he doesn't have the feeling that he is doing something. He is doing everything in AKARMA (without the feeling of doing anything) and constantly burning himself and giving you joy, light, the essence of living, and he nourishes you.

We see the sun every day and many people do Namaskar also, but we only do Namaskar without imbibing his qualities of giving.

I told you a very small thing: that every Sahaja yogi should plant a banyan tree in his garden. Why do we have to take money from the government for this purpose? Just to plant a tree and put a fence around that tree doesn't need much money. Even to smoke bidi (tobacco) costs more.

Try to do this small thing so that others should see that you are at least doing something. In spite of this we always think how we can get money from others, how we can plunder others and how we can save money at others cost.

Because of these tendencies within us, our country can never progress.

We did not have these tendencies before in people, in the earlier days. I can tell you that when I was young I saw people who believed only in giving and never in taking. I saw them giving only, they did not like taking. Even the parents did not like it if the children took something from others and would tell them to return it. I still remember in My father's house they had made some chairs and also an umbrella, out of silver. Everybody asked, "Why did you make these out of silver?"

So the reply was, "When we have marriage ceremonies, instead of borrowing or hiring them, it would be better that we have them with us once and for all, because if we had to hire then sometimes we did not get them in time because the earlier person who had borrowed had not returned them. And sometimes these umbrellas were lost because someone had never returned them and so they got lost."

So what I wanted to say is that if we have money, we should invest it into something collective. If you want to construct a badminton court, then in that court everybody should be able to come and play and we should not say that only my children should play in that court.

If somebody buys a car, we should be able to take all the children to school.

Thus we should buy a big car so that all the children can be taken to school.

This habit of being collective and being useful to everybody, one should learn from the sun. And today is a special day when we can learn this thing from the sun. And we should take a vow that "I'll do something which is collective."

I do not understand how people can eat without caring for the common public. You do not even worry about your neighbors and do not do anything for the common people. I told you a very small thing is to plant a tree. We have got so many yogis in Maharashtra, even if each one plants one tree and looks after it, this will be certainly helpful to everybody.

Thus I request all of you to do something collective and it will be useful to everybody. But one should never think how much will I earn from it and make money out of it. It should not happen like the way we give money to the priest. One should open his heart and lovingly do something for the collective and feel the joy out of it. One should make it a habit.

I do not want to say that others should have everything for free. I never said that you do something for free for the people who have come from abroad. If you look at them you will see that they have brought so many things for you from abroad to give you as presents. Of course, I have contributed a lot. But they have also brought a lot of things of their own. When I saw the presents here, I thought that they were the presents which I had bought in Rome for you but then they told Me that these were the presents which they bought themselves and they had not brought My presents. They felt such a lot of joy to bring so many things for you. They do not even know in Italy to whom these presents were to be given but they do not bother. They leave it to Me to give them to the Sahaja yogis here in India.

But in India, we have a tendency to think only about our children and about our mother. Then the mother comes walking, limping on one leg. Then you start saying that "My mother did not get a high quality sari." Since I do not have one I give her a simple sari. This is the tendency here. But with the people from abroad, it is just the opposite. When they came here they came with so many presents it seems they brought two tons of presents from abroad. Even My hands starting paining while giving these two tons of presents.

What I want to say is that they do not expect anything from you. But your behavior should be such as to show an example for them. And you should show them that you are in no way inferior to them, "We are here really to serve you, to welcome you, whatever is possible from our side we do not hesitate to do." It doesn't cost any money nor any hard work. The only thing is that we should change our outlook.

If even after coming in Sahaja Yoga we are not able to change our nature in this manner then I do not feel that we can change the entire humanity with Sahaja Yoga. The biggest quality in us is to give to others. And this quality we should imbibe within us.

In Sahaja yoga your Kundalini is awakened and you realize your spirit but the essence of spirit is like that of the sun and this essence is of giving. If you have seen one photograph of Mine, there is the sun shining on My heart; in fact there is a sun in My heart and because of this I never feel that I should take something from them or to plunder anybody. I do not understand from which part of your head this idea of plundering them comes from. This is a very strange behavior. Sahaja yogis should not think in this way but on the contrary every day we must think what we can give or do for others.

In Rahuri itself I have started an organization whose name is "SAHAJ STREE SUDHAR" or "SAMAJ SUDHAR" (association for the welfare of women). Through Life Eternal Trust we cannot use the money for the welfare of the women thus we had to create this

organization. This organization has been registered and people from Canada and elsewhere are ready to donate to it but here I do not find anybody to work for this organization.

If the local women take it upon themselves to work for this organization only then it will succeed. We have acquired land and all the facilities but we do not find time to devote for this organization. So how can we go to this place?

But one should remember that people are coming from abroad with the money to donate for your organization. They have brought fourteen machines for the women here. You can see women loitering about without doing anything. You can ask them to work so that they can earn something out of it. And they can prosper. At least these things we should try to think about. Instead of that we always think about ourselves. So the persons who are in Sahaja Yoga should know that this selfish attitude is not accepted in Sahaja Yoga. We should think in terms of global advantage. The lives (Vibhouti) of saint are for the salvation of the world. And also for the salvation of saint lives, this world exists. Thus the saints will be blessed by this attitude... (VIBHOUTI means Ashes with which Shiva is decorated).

Now you have become saints you should behave like saints and the first quality of a saint is giving. You have never heard of a saint plundering anybody. If a saint thinks of cheating he does not remain a saint. Thus from our side we should always think how much we can give and what we can give, how much love we can give. And how many people we can help. All our attention should be for this purpose.

Nowadays there are welfare associations just for election purposes. We should not create any such type of welfare association. But we should create associations in which we can work selflessly and our love should be NIRVAJYA (selfless) and we should not expect anything in return.

And there are no limits for our love, it is an endless love. When we have this kind of love automatically we will know what is to be done. The improvements should be done gradually and every Sahaja yogi should contribute to this collective welfare.

We should try to devote our time for this purpose and work hard to achieve our goals. It should not happen that "Shri Mataji has come, She gives a talk, and when She goes everything is finished." These people (from abroad) have done a lot. They have started schools and social welfare. We should also start something in this manner.

Sahaja Yoga should not become an association of people who have realized the spirit and are swimming in the joy but are lazy lumps. It should not happen this way. We should try to see how we can help others. We should open our eyes to look around us with love and try to see how we can help others.

Still I have not been able to move to India. Once I come back to India you will see that I will make everyone work. Thus it is advisable to start working before I come.

Sahaja Yoga is not meant only for sitting and meditating. For meditating why do you need Sahaja Yoga? You can go the Himalayas. If you want to stay here and be in Sahaja Yoga then the common people should be helped by Sahaja Yoga. But Sahaja Yoga should not become like these modern welfare organizations. We should try to achieve our goals with full sincerity and only then we can say that we have established Sahaja Yoga.

Now I heard a lot of praise for Me. I heard the songs and they gave Me a lot of Joy and satisfaction that people have recognized Me. But you should remember one thing – you should work in order to know yourself because you cannot see yourself in the mirror.

You should be able to see what you have achieved, like in the earlier days you used to look after your household, your children. In the same manner, if you are not able to work for the collective, then in My opinion, you have not achieved anything through Sahaja Yoga. You have remained where you were, you have not progressed at all.

Next year when I come, you should be able to tell Me how many banyan trees you have planted. Secondly, you should be able to tell Me what collective or social work you have done. If you try to look around you will definitely be able to see some collective work which you can do and you should do. I'm sure you will be able to do it very well.

It doesn't need any money – only you have to decide within your heart. When I started Sahaja Yoga, at that time I'd given realization to one lady only and I started without any money. I did not have support from anybody but even then I started Sahaja Yoga. But because of honesty of the work and the consistency, it has spread so much. Now each one of you, man or woman, you have the responsibility that when you will introduce Sahaja Yoga to the general public, you will be able to give them some proof of the general well-being. You need not break any law for this. You need not do anything wrong nor need you do anything unlawful. In a very simple way if you just open your eyes you will be able to see what you can do for the general welfare of the people, how you can help the wellbeing of the people. And I'm here to give you all the strength and energy to do this work. We do not need any vote nor any money or anything else. You should give you Me a promise that without expecting anything in return you will start working for the welfare of the people.

Sometimes, it might so happen that when people start some welfare work they go round asking for funds. This is wrong. We should not ask for money in the beginning. First you should start some work which does not need money. Everyone feels that without money we cannot do anything. You have got the powers so why do you need money? If somebody is sick or not well in your neighbourhood then you can go and visit him and try to soothe that person.

Instead of that, what I see is that you bring the sick person to Me. The other day, someone brought an injured person to Me. He had a broken arm. A Sahaja yogi could have treated him in two minutes and made him well but instead of that, they brought him to Me and that too right in the middle of a public program and asked Me to treat his arm. You are so many and all the powers are flowing through your hands but still you do not use them. If you are not able to treat even these small ailments what is the use of you being a Sahaja yogi?

Someone says, "My mother is sick, my father has broken his leg." Instead of bringing them to Me you can easily treat them. You do have the powers, try to use them.

Thus you should be able to help the people without expecting anything in return and with full Joy. You will be able to feel a lot of joy when you have the feeling that you do not do anything but you are just an instrument of God and you are living in this world, in this country and you are giving something special to them. It is such a big thing, such a big understanding.

With such a feeling, if all of you decide to work, then, you will be able to do something for others and other people will see what Sahaja Yoga is. Now people think what is Sahaja Yoga – just everybody meditating together and that's all. Even if there is some problem in the country Sahaja yogis are just sitting in meditation. One man came and told Me, "My wife doesn't cook." I asked, "Why?" He said, "She just meditates." So I said, "Is it so? But who told her that?"

First she should cook, for meditation even five minutes are sufficient. I have given you the power and the energy to cook well.

Thus, one should have the confidence that you are capable of work. I am giving you the powers, you can assimilate them. If you just meditate every day it is not sufficient. You have to see what wellbeing you are giving to the others. But instead of that, you always think about your own wellbeing and come and ask Me to treat your son, your father, your mother, or ask that you should get a good job. And you want that I should also come to your house to eat, do this, do that. This way, you try to impose your will upon Me but about you, what can you do? You should always remember that you have to do something. "I will show Shri Mataji what I'm capable of, to do something special." We should decide this once and for all.

I have an image in front of My eyes as Shri Gyaneshwara has said "Bolte piyushanche sagar." [Words or sayings are like the oceans of nectar] Where is it? I want to see it.

Thus, on this auspicious day, I give you all My sweet blessings that you will help everyone and look after their wellbeing and you will treat everyone with love and you will talk sweetly, full of love.

[Applause]

M. Dhumal: Everybody should put hands like this to give a promise to Shri Mataji. Shri Mataji, we will keep ourselves bound by the promise to your today's blessings (sayings also) and your love. Keep the hands one minute and give the promise to Shri Mataji.

Shri Mataji [in English]: He is saying you should put your hands like this to say that we are bound by Mother's words. And we'll try to do good to others and we'll be very kind to each other.

M. Dhumal: On this auspicious Sankranti day, everyone should by heart give promise to Shri Mataji.

Shri Mataji [in English]: I've been telling them that we have to be collective not among only Sahaja Yogis but with others also. We should see what's around us, what's wrong where, how we can help.

We have many social obligations which we have to fulfil. Now you have reached the stage where you can do that without forming any social organization which collects money and have sales and things, that kind of a nonsense. But you can see around yourself who are the needy, who you can help. And that is how you can really give a very positive form to Sahaja Yoga.

James, can you come here? And Guido.

One but one all the leaders can come and pour water on My feet. We can all come (?) here. There's no room here, but one by one they can come.

I'll be giving this water to all of you, all the leaders and also Charanamrut you can take it. This water is very good for all diseases of the Mooladhara chakra.

1987-0115, Evening Program, Talk (after Weddings) and Meditation for Right Side

View [online](#).

15 January 1987

Evening Program Weddings

Residence of Madhukar Dhumal, Rahuri (India)

Talk Language: English | Transcript (English) – Draft

Then you wont feel the strain, because going back I know what it is to travel. So how was the experience here were you happy—and all the married couples are they happy, you look so nice and so beautiful, now i've given quite a big lecture this morning I think and I didn't talk much about it, but we have to develop personality that's important. That personality which is of course inside, you are growing very much, but in relationship with that personality, you have to develop a personality which is, dignified, which is impressive, which makes feel, other's happy, because from you they will judge, if you are frivolous and if you are cheapish type, even because of may be your age whatever it is, still people will start thinking that something wrong with these people.

So, we have to develop personality, a personality which is inside us, is that of your spirit and that is so dignified, so beautiful and so natural, but naturalness never means frivolity or stupidity it doesn't means that.

Naturally a human being, even an animal is sensible thing, so human beings are naturally very sensible, very loving, happy, joyous and good creation of God, but it is not yet known to Sahaja Yogi's that your personality impresses others much more than your talk about Sahaja Yoga.

Like Dhumal went a office of collector and the way he was talking, the way he was handling, the way he was so natural and so good and kind, the people in the collector's office asked him who is your Guru, how you are talking like this, how do you know application so well, how can you solve the problems like this, and he said I have no Guru but one Mother only, they said everyone has Mother. He said. There's a special Mother I have got, and the whole thing worked out so well that in that collector's office now. Poor collector doesn't know how to stand against me because everybody is with me, so that is very important, what sort of personality you are, some of you people look as you are blasted with worries, troubles on your head, as if something terrible has happened and some of you look has if you are not bothered about anything in the world. You are not aware of what is happening in the world, or that you have to do something about it, so to be responsible to be conscious of yourself. Yesterday Shivaji's lecture was about his own son, he got dejected and he felt depressed and he felt that he has not been able to look after his family people,to put them right and that he failed them and then again he came out, and he said no that's not the thing.

I am here to do a job and my son whatever he has done, he's done because he's a frivolous person. He is not the one who is of my time, I'm different type of a person, I'm the one who tried always to become a saviour for the Marathas here and how can I give up, how can I forget it, for one son of mine if he has given up doesn't matter, so he came up on his own style, he saw for himself, sometime as I told you I also feel little dejected sometimes too, now because I love you so much, and when I find there something very wrong with the people who am I love so much, I Get upset, but then then again start thinking. Oh no. I am Adi Shakti, I can't be upset. I can not give up just I can't give up, I have to continue, I have to love them, I have to correct them, I have to look after them and I have to go ahead with it, that's keeps you alright, that's what you have to always suggest yourself I'm Sahaja Yogini, I'm Sahaja Yogi how can I feel depressed about it, how can I behave like this, always if you remember you are a Yogi, you are a special type of a person, you are very, very, rare, compared to the population of this world. How many we are very few, very rare, very rare species of people and very rare type of people, we have to be very proud of ourselves and we have to always be very aware that we are this and we are this, and we have to be this and we have to be different.

We shouldn't worry about people who are not like us, pity them, their fate is sleeping somewhere, something has gone wrong with their fate, they didn't do good work in their last life perhaps, may be that they are not yet blessed but they are after all, can be they are our relations and they are connected people doesn't matter. We have to lift them up, somebody has to stand up like Shivaji stood up all his family people were funny, he stood up, he said no I have to do it. In the same way one should not get

dissolved or disturbed by anything that's happening around. You have to dissolve other people, you are not to get dissolved into them, this is what it is and that can come with full confidence in yourself, in Sahaja Yoga and in the love of your Mother.

May God Bless You!

Part2.

Today, I would like to announce one thing that I have thought of having two senior Sahaja Yogi leaders like James and Guido, to be selected among us spontaneously, not to any election or anything, to be consulted for anything that you want to be done, instead of consulting me because sometimes it happens that I'm not available, sometimes may be that you don't feel like talking to me about certain things.

So these two persons are there whom you can always contact, ask their advice and they are in charge about all the affairs of the leaders and the people who are around them, and then I can consult them, I can talk to them, they can save out whatever they don't want to tell me and tell me whatever is to be told to me and what argue the part they want to know, though I know everything. Even if you don't tell me anything, even if you do it behind seven curtains, of seven countries I know everything. I must say, I just know, and how do I know that I can't tell you, and I think if you love someone you know everything about that person, but I know about Sahaja Yoga and I know what's happening where.

Nobody should ever believe that somebody told me something against someone, or things like that. If no one can tell me, you see they might tell me, but I don't listen, they are free to tell me but I know what it is. I know much more than he knows, I'll give an example: there was an one fellow who was very active and he was trying to help us to have some programmes in the nearby the village. I said, "That's a good idea". And some of the Sahaja Yogis, local Sahaja Yogis felt that Mother don't know about this fellow better go and tell him. So they came to me with very serious faces all of them, five or six of them drove on motor cycles came all the way to that guest house, and sat down around it very seriously. He said, "Mother do you know this fellow is a politician he will play around with you, and he will try to trouble". I said, "Really?" They said, "Yes". They were very seriously, and they said now all the wrong things about that fellow you know that he is capable of a debacle, or he may try to create a problem for Sahaja Yoga. I said, "That's all you know?" I said, "All right, I'll tell you what I know about, that this man has a wife, who is not his wife he has eloped with that lady and the child he has got from her, that's why he is staying there, he is of this caste and his wife is of another caste". All those thing they were just looking. I said, "Have you got more to tell me?" They took their motor cycles and ran away.

So, you are not to be afraid of that if somebody is supposed to be a very bad man, or something evil, or any thing like, they are like frogs for me just like a manage them without any difficulty. I just try to do the things in a way that looks human and simple, but I am quite complicated and I can manage thing so well, you won't even know how I manage, so under these circumstances you must give up all fears that anybody can put something into my head and tell me against somebody, or that my mind can be spoiled against somebody, nothing of the kind, have faith in me, in the system. Now some of you might be wanting, somebody might be wanting, say to marry an Indian or somebody might be wanting to marry an American, whatever was wanting may be. But on vibrations I have judged your couples and I thought this should work out well, but you must co-operative with me, from the very beginning if you start finding faults with another person for small small things, then you are not co-operative, of course nobody is made to order you see, that now this is one person 'A', so another is made to order for 'B'.

Now the eight things that other person should make to order, according to the needs of 'A' and the 'B' things that the 'A' should make to order for the person that is 'B'. So 'A & B' have two thoughts about each other, one wants this kind and another wants that kind, now both are wanting that, that person himself is important and another person has to be complementary, you could be, you could be, if you understand that there's nothing basically wrong between Sahaja Yogi's basically alright. There could be little bit differences, there could be little bit disparities, something could be there, has to be. After all God has created this universe with variety to create joy and happiness, supposing if you see only your image in the mirror all the time, not your wife and then you say what is this Mother has married me to myself or what? so that the woman has to be different, the man has to be different, some chance of knowing each other, otherwise if you are exactly replica of yourself you are married, you say i've had enough of it now. So one has to agree and accept with joy, happiness and also with curiosity, to know why Mother has

married her to me, there must be something, this is how you can make your life much more interesting and happy, you have to learn, you have to learn, you have to see things, seeing is the point, you must see why this has come up.

But immediately as soon as you are married you pounce upon each other and try to find faults with each other, that person is like this, that person like this, what is about yourself you see and another person, if you are they tell you the same defect you have. So, this habit of giving certificate another to another person is not very good because there's no end to it, it's only your mind playing around with you, befouling you. There's nothing to certify other, now think about me, if I thought like this, first of all I never have come to this earth, because human being you know they have horns, they have funny, funny things with them you see to come among them you don't know where you will land, it's not an easy thing to be with human being you know they're quite funny stuffs, easy to be with dogs, animals you know, where they stand because they have definite temperaments you know, you know the dog will bark, but a human being will bark and shout and kick like a donkey and do anything, because it has passed through many lives of these animals, It has all acquired all the bad qualities, as well as good qualities of those animals, is a bundle of all these things and you don't know what is the dominant on one person, what is dominant on another, so not easy thing, but I just thought out of curiosity, let's have a look, may be I might be able to manage and it has worked. In the same fashion if you can look at your married life, I think you can do well don't take that seriously because my wife's hair like this, because she was not wearing her spectacles properly or she was clumsy in this way isn't it, nothing so great, human being is a much bigger thing than all these small little things and that's how if you can look at other people with that kind of graciousness with that feeling of companionship, we'll all enjoy each other and also enjoy your wives or your husband whatever may be the case, alright. So now we have appointed two person as the leaders, we should say but I will not call international leaders all that I don't know what's goes wrong with that, so now they are to be consulted, then I would say that Engelbert can now take to studies and he has to really study very hard and we will appoint Marcus as the leader for Austria.

Anybody as who wants to give up the leadership just now can suggest Now, who thinks that it is too much because like Engelbert's case he Has to work very hard, he has to study now, he has to devote his Time and he should not diverted from his work in the same way if ...

Anybody feels that way time comes know and say that and we can Manage, which your marriage, be courageous there's nothing to worry, Its an adventure, it's an adventure as you see, if you take aAdventure, if you take.Iwill tell you easiest adventure is to get Married easiest.You don't have to climb a mountain, you don't have To cross a river, you don't have even climb a tree, it is so simple As that,

Shri Mataji: How many have you to report at 10 o'clock on the 17th night – 16th night?

Sahaja Yogi: 10pm at the airport, Shri Mataji.

Shri Mataji: Ten o'clock.

Sahaja Yogi: First flight for Swiss and French.

Shri Mataji: Hm?

Other Sahaja Yogi: What time?

Sahaja Yogi: First flight for Swiss and French.

Shri Mataji: So, how? What time?

Sahaja Yogi: The flight is at about one o'clock.

Shri Mataji: What time you have to report?

Sahaja Yogi: Two hours before.

Shri Mataji: That's the first flight.

Sahaja Yogi: Yes.

Shri Mataji: You have lot of time then! Then you need not go, you see, that early. You can go about say five o'clock or so, will be all right. But better is four (o'clock)... [Interruption in video]... don't take eight hours as such, but you can have some nice rest there and then you won't feel the strain, because going back I know how, what it is to travel.

So, how was the experience here, were you happy?

Sahaja Yogis: Yes! (Applause)

Shri Mataji: And all the married couples are they happy?

Sahaja Yogis: Yes! (Applause)

Shri Mataji: You all look so nice and so beautiful. Now, I've given quite a big lecture this morning I think, and I need not talk much about it – but we have to develop a personality. That's important. That personality which is – of course inside you are growing very much, but in relationship with that personality you have to develop a personality which is dignified, which is impressive, which makes others feel happy.

Because from you they will judge. If you are frivolous, and if you are cheapish type, even because of maybe your age or whatever it is, still people will start thinking that there's something wrong with these people.

So we have to develop a personality – a personality which is inside us, is that of your Spirit, and that is so dignified, so beautiful and so natural.

But naturalness never means frivolity, or stupidity. It doesn't mean that. Naturally a human being, even an animal, is a sensible thing. So human beings are naturally very sensible, very loving, happy, joyous, and good creation of God.

But it is not yet known to Sahaja Yogis, that your personality impresses others much more than your talk about Sahaja Yoga.

Like Dhumal went to a office of collector. And the way he was talking, the way he was handling, the way he was so natural and so good and kind, the people in the collectorate asked him : "Who is your Guru? How you are talking like this, how do you know everything so well? How can you solve problems like this?"

Then he said, "I've no Guru, I've one Mother only". He said: "Everybody has mother". But he said: "There's a special Mother I've got". [Laughter] And the whole thing [Shri Mataji laughs] worked out so well that in that collectorate office now, poor collector doesn't know how to stand against Me, because everybody is with Me! [Laughter]

So that is very important what sort of a personality you have.

Now, some of you people look as if you are blasted with worries, troubles on your head, as if something terrible has happened. And some of you look as if you are not bothered about anything in the world, you are not aware of what is happening in the world, or that you have to do something about it. So to be responsible, to be conscious of yourself.

Yesterday Shivaji's lecture was about his own son: he got dejected and he felt depressed.

And he felt that he has not been able to look after his family people, to put them right, and that he has failed there. And then again he came up, he said : "No. That's not the thing, I'm here to do a job! And my son, whatever he's done, he's done because he's a frivolous person.

He's not the one who is of my type. I'm a different type of a person. And I'm the one who has tried always to become a savior for the Marathas here, and how can I give up? How can I forget it ? For one son of mine, if he has given up, doesn't matter". And so he came up on his own style he's offered himself.

Sometimes as I told you I also feel little dejected sometimes, too I, now, because I love you so much and when I find there's something very wrong with the people whom I love so much I get upset. But then again I just start thinking "Oh no, I'm Adi Shakti, I can't be upset! [Laughter and applause].

I cannot give up, just I can't give up, I have to continue, I have to love them, I've to correct them, I've to look after them, and I have to go ahead with it". That keeps Me alright. That's what you have to always suggest yourself: "I'm a Sahaja Yogi, I'm a Sahaja Yogi.

How can I feel depressed about it? How can I behave like this?"

Always if you remember, you are a Yogi, you are a special type of a person, you are very, very rare compared to the population of this world. How many we are? Very few, very rare, very rare species of people and very rare type of people. We have to be very proud of ourselves, and we have to always be very aware that we are this, and we are this and we have to be this, and we have to be different. We shouldn't worry about people who are not like us; pity them. Their fate is sleeping somewhere, something has gone wrong with their fate, they didn't do good work in their last life perhaps, maybe that they are not yet blessed. But they are after all, can be, they are our relations, and they are our connected people, doesn't matter. We have to lift them up. Somebody has to stand up like Shivaji stood up. All his family people were funny, he stood up, he said: "No, I have to do it".

In the same way, one should not get dissolved or disturbed by anything that's happening around. You have to dissolve other people, you are not to get dissolved into them.

This is what it is and that can come with full confidence in yourself, in Sahaja Yoga and in the love of your Mother.

May God bless you.

Today I would like to announce one thing, that I've thought of having two senior Sahaja Yogi leaders, like James and Guido, to be selected among us – spontaneously, not through any election or anything – to be consulted for anything that you want to be

done. Instead of consulting Me, because sometimes it happens that I'm not available. Sometimes may be that you don't feel like talking to Me about certain things, so these two persons are there whom you can always contact, ask their advice and they are in charge about all the affairs of the leaders and the people who are around them.

And then I can consult them, I can talk to them, they can sieve out whatever they don't want to tell Me, and tell Me whatever is to be told to Me [Shri Mataji laughs] and whatever part they want to know. Though I know everything! [Laughter and applause. Shri Mataji laughs].

Even if you don't tell Me anything, even if you do it behind seven curtains of seven countries, I know everything – I must say! [Laughter and applause. Shri Mataji laughs.] I just know!

And how do I know that I can't tell you. [Shri Mataji laughs heartily]. And I think if you love someone you know everything about that person, but I know about Sahaja Yoga and I know what's happening where.

Nobody should ever believe that somebody has told Me something against someone or things like that. It nobody can tell Me. You see, they might tell Me but I don't listen [laughter]. They are free to tell Me, but I know what it is. I know much more than he knows.

I'll give you an example. There was one fellow who was very active and he was trying to help us to have some programs in the nearby village. I said: "That's a good idea". And some of the Sahaja Yogis, local Sahaja Yogis felt that: "Mother doesn't know about this fellow, we'd better go and tell him". So they came to Me with very serious faces, all of them, five-six of them, drove on motorcycles, came all the way to that guest-house and sat down around Me.

Very seriously. They said: "Mother, do you know this fellow, he's a politician. He'll play around with You, and he'll try to trouble You". I said: "Really?". [laughter] They said "Yes". They were very serious. And they said: "Now, all the wrong things about that fellow, we know that he is capable of a debacle or he may try to create a problem for Sahaja Yoga".

I said: "That's all you know? – I said – Alright, I'll tell you what I know about him. That this man has a wife who is not his wife, he has eloped with that lady, and the child he's got from her – that's why he's staying there – is of this caste and his wife is of another caste". All those things, and they were just looking like that. [Shri Mataji open Her eyes widely]. They said – I said: "Have you got more to tell Me?". They took their motorcycles and ran away. [Big laughter].

So you are not to be afraid of, that if somebody is supposed to be a very bad man, or something evil, or anything like that. They are like frogs for Me, just like I manage them without any difficulties. I just try to do things in a way that looks human and simple, but I'm quite complicated [Big laughter]. And I can manage things so well that you won't even know how I managed.

So, under these circumstances, you must give up all fears that anybody can put something into My head and tell Me against somebody, or that My mind can be spoiled against somebody, nothing of the kind. Have faith in Me in this respect.

Now, some of you might be wanting, somebody might be wanting say, to marry an Indian, or somebody might be wanting to marry an American, whatever was wanting, maybe. But on vibrations I've judged your couples and I thought this should work out well.

But you must co-operate with Me. From the very beginning if you start finding faults with the another person, for small, small things, then you are not co-operating. Of course nobody is made-to-order, you see, that now this is one person, A, so another is made-to-order for B. Now, the A thinks that another person should be made-to-order according to the needs of A. And the B thinks that the A should be made-to-order for the person that is B. So A and B have two thoughts about each other. One wants this kind and another wants that kind. Now, both are wanting that that person himself is important and the another person has to be complementary.

You could be, you could be if you understand that there's nothing basically wrong, between Sahaja Yogis, basically. Alright, there could be little bit differences, there could be little bit of disparities, something could be there. Has to be! After all God has created this universe with variety to create joy and happiness. Supposing if you see only your image in the mirror all the time, not your wife, then you'll say: "What is this? Mother has married me to myself or what?". [Laughter]

So the woman has to be different, the man has to be different, there's some chance of knowing each other, otherwise if you are exactly the replica of yourself you have married, you'll say "I've had enough of it now!" So, one has to agree, and accept with joy, happiness and also with curiosity, to know "Why Mother has married her to me, there must be some reason". This is how you can make your lives much more interesting and happy. You have to learn, you have to learn, you have to see things, see is the point – you must see why this has come up. But immediately as soon as you are married, you prounce upon each other and try to find faults with each other. "That person is like this, that person is like that". What about yourself, you see? And the another person if you ask they'll tell you the same defects that you have. So this habit of giving certificates to another person is not very good.

Because there's no end to it. It's only your mind playing around with you, befooling you. There's nothing to certify other – now think about Me: if I thought like this first of all I would never have come to this Earth, because human beings you know they have horns and they have funny, funny things with them, you see?

To come among them you don't know where You will land (laughter). It's not a easy thing to be with human beings, you know, they are quite funny stuffs. Easy to be with dogs, animals, you know where they stand, because they have definite temperaments, you know, you know a dog will bark. But a human being can bark, can shout, can kick like a donkey – can do anything! Because it has passed through many lives of these animals, so it has all acquired all the bad qualities, as well as good qualities of those animals, is a bundle of all these things, and you don't know what is dominant on one person, or what is dominant in another. [Shri Mataji laughs].

So it's not a easy thing; but I just thought out of curiosity "Just have a look." [Laughter].

Maybe I might be able to manage them". And it has worked! In the same fashion if you can look at your married life, I think you can do well. Don't take that seriously: "Because my wife had a hair like this, because she was not wearing her spectacles properly, or she was clumsy in this way." It's nothing! Nothing so great. Human being is a much bigger thing than all these small little things. And that's how if you can look at other people with that kind of graciousness, with that feeling of companionship, you'll all enjoy each other and also enjoy your wives or your husband whatever may be the case.

Alright. So now we have appointed two persons as the leaders, we should say, but I'll not call international leaders and all that, I don't know what goes wrong with them. So now, they are to be consulted.

Then I would say that Engelbert can now take to his studies because he has to really study very hard, and we'll appoint Marcus as the leader for Austria. (Applause)

Anybody else who wants to give up the leadership just now can suggest now. Who thinks that it is too much. Because you see, like Engelbert's case he has to study very hard, he has to study now, he has to devote his time, and he should not be diverted from his work.

In the same way, if anybody feels that way can come now and say that, and we can manage.

Are you happy now with Spanish leadership? Jose Antonio? You are. And with your marriage? (Laughter) Good. Be courageous! There's nothing to worry. It's a venture, it's a venture, you see, as you take any venture you should take – actually the easiest venture is to get married (laughter). Easiest.

You don't have to climb a mountain, you don't have to cross a river, you don't even to climb a tree (laughter)!

It is so simple as that! Now, how are you Pearson, are you alright? May God bless you. And Jason, are you alright?

Yogi: Yes, Mother.

Shri Mataji: What about the other part of Jason (laughter)? Is she alright? Good! And Pearson – who is the lady?

Yogi: Ingrid.

Shri Mataji: Ingrid.

Yogi: She's at the back, Shri Mataji.

Shri Mataji: Are you alright? Good! You are - your name is so sweet, isn't it, Ingrid – there's a very nice actress with that name, and I always enjoyed her acting. Because she was always sort of lost in the acting very well, as if she was a realized soul, I felt, Ingrid Bergman. She was very good actress.

MEDITATION ON RIGHT SIDE

So. Now what is the suggestion?

(Shri Mataji first rubs Her right thigh. Then She shows right thumb to people:)

Everyone. Still. So I would suggest put your right hand towards Me and left hand up. Right hand towards Me – and left hand up.

[Shri Mataji keeps right hand on Her lap and left hand up for some seconds. Then She starts blowing into the microphone twice. After She has finished, some sort of wind noise is heard from the microphone. Shri Mataji smiles, yogis laugh]

Shri Mataji: (laughing) See – did you hear that?

Yogi: Yes...

[Shri Mataji blows again into the microphone then seems to say: "Just see". Then She blows 5 times into the microphone. Then conversation in Hindi where Vishuddhi is mentioned.

Some Indian yogi says: "...right Vishuddhi...". Then She starts shaking right hand towards the floor]

Shri Mataji: Just do it yourself.

Right Vishuddhi, right (thumb) (She shakes again right hand and blows on right thumb).

[She blows again into the microphone seven times, then shakes again right hand towards the floor, and rubs Her right hand with left hand. Then She blows several times on Her right thumb]

Shri Mataji: I think put your left hand on your liver. [Shri Mataji puts Her right hand on Her liver and left hand forward with palm upwards.] Left hand on your liver.

[Then She shakes again right hand, She blows again on Her right thumb, then blows again into the microphone twice. Then blows again on right thumb, then into the microphone five times]

Now just watch Me without thinking. And forgive, forgive, forgive. Forgive everyone, forgive everyone. Best is to say once "Lord's Prayer".

Yogis: Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven.

Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, the power and the glory, forever and ever. Amen.

Shri Mataji: May God bless you.

(Hindi... "music"...)(Shri Mataji touches Her bindi with right ring finger)

Forgive, forgive (She traces a cross several times near Her Agnya). Forgive.

... music.

Yogis: Can you arrange your music program, singing program?

Shri Mataji: Watch Me here. Put your attention to My red spot here.

It's better.

You don't have a harmonium? Harmonium... (hindi)?

Yogi: Before that we will sing the three Mantras.

Yogis: Om twameva Sakshat Shri Mahalakshmi Mahasaraswati Mahakali Trigunatmika Kundalini Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namaha.

Om twameva Sakshat Shri Kalki Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namaha.

Om twameva Sakshat Shri Kalki Sakshat Shri Sahasrara Swamini Moksha Pradayini Mataji Shri Nirmala Devi Namoh Namaha.

Shri Nirmala Devi Namoh Namaha. Shri Nirmala Devi Namoh Namaha. Shri Nirmala Devi Namoh Namaha.

[Conversation with yogis continues]

Are you leaving all your mattresses with some people here, in Bombay, or where? The mattresses you've got. Alright, please leave them here. Whatever things you want to leave, sleeping bags or anything, you leave it here.

(Musicians get ready to play)

Now. He's trying to play the tabla.

[Music begins, yogis sing "He Adi Ma"]

Shri Mataji: (Shri Mataji starts singing together with the sahaja yogis) Wah.

Wah! Beautiful! (She continues singing).

He has really picked up our Indian style of playing, I must say. Just see this! (Shri Mataji laughs, seeing one Indian yogi who offers money to the violinist to keep playing)

Really, you see, this is called as kanas, which is in between you see, how to tilt the notes, is a speciality, is a - and ours is a melody – may God bless you – ours is a melody, it doesn't go kikikikikiki like that (Laughter). Not at all. It's a melody, you see, it goes in a melodious way, it's a continuous thing – it's not like that, you see, that three person (going?) kekekeke kekekeke

(laughter), it doesn't move like that!

It's a melody, you see? Just this is the difference between the two.

And once Ravi Shankar was to play with Yehudi Menuhin. Poor fellow, he was playing with him like a child, you know, with another – he didn't know what to do, because he is so good and so versatile.

And the way he seats and everything he has picked up is very easy to play that way, this is Indian devices (Shri Mataji laughs) than to stand up, you see?

The melody is a melody after all, we don't believe in all that: we believe in the melody part, that it should be continuous, flowing continuously. It's beautiful. Now, which one you are going to sing?

[Yogis start singing Raghupati Ram. Shri Mataji starts singing with them. Shri Mataji: "I know the song", and She hands back the song book to a yogini]

Shri Mataji: So now, which one?

[Guido and Italians start singing Ciuri Ciuri]

Shri Mataji: (Laughing) Italians are. They are like Indians!

[An Indian yogi offers money to the Italian singers.

Shri Mataji says some words – but they are inaudible. Short video interruption.

Then music program continues]

1987-0116, Farewell Talk

View [online](#).

16 January 1987

Talk to Sahaja Yogis

Astagaon (India)

Talk Language: English | Transcript (English) – Draft

I hope you enjoyed yesterday in India. (Sahaja Yogi: Yes). And that you have been able to get out of many things that you were trying to do it. As they said, in the song about "Vinchu Chawla" (a traditional song in Marathi). In the same way, we have problems which must be corrected by ourselves, instead of correcting in others, if we correct ourselves, we can go very far.

I am sure it will work out for all of you, very well, and that all of you will be able to, one each person can establish an ashram, but don't get involved into small things. First of all, correct yourself, become a great yogi and then involve yourself into higher things, not into mundane lower things. That's all. It is very simple. You don't have to go to Himalayas. You don't have to do anything. You don't have to give up anything. Nobody should give up jobs. I don't want anybody to give up jobs or to give up their positions or their country. Nothing of them. There is no need at all.

Wherever you are, you can work it out. And wherever you are, you can achieve it. Especially, for married people those who have to now join their spouses, I wish them all the best for their very happy and prosperous married life. And I hope you'll not let me down. For your own individual whims, don't try to make a fuss. These are all individualistic things, not collective things. So please, try to have a collective idea. What will I do if I behave like this? What harm I will do to collective if I behave like this? That is very important. And to see for yourself, just to see for yourself is important.

My own idea is, that India is doing good to you but you are doing good to India as well, very much. And that, you will be doing good to India much more, gradually as you ascend. Because Indians don't have the capacity to understand their own wealth. Through your reflection only, we can prove what India has and what your character and attitude. So, in both ways, it helps a lot.

I should say sorry for what inconveniences you have had. (Sahaja yogi: Oh! No.) Because you will like me to say that. But only thing a mother feels, the concern that the children should have any problems while touring. Next time, I am sure it will be better than this. I assure we'll not have so many places to go to. I will have beautiful places selected for you where you may be able to settle down. Maybe we may have permanent places very soon established so that our expenses will also go down and we can do much better work. And for long duration. And we may not have to fix the two time like one, one.

Suddenly, you will find that many ashrams will come up. You can go and stay there and enjoy yourself. And teach other people Sahaja Yoga whenever you have time. So, you are already gurus. You have to master complete principle of Sahaja Yoga. Every angle, every vidya (knowledge), you must know. It's not only talking that helps. Never. The person who can only talk doesn't impress people. The one who can do the job, the one who can deliver the goods, that's very important. So, please try, also to build within you the power to give realisation to others and also, to talk to others about Sahaja Yoga.

And throughout, this tour has made you quite capable and has matured you very much. You must achieve your maturity in those tours and should express in your own lives and also, in the Sahaja life. Collectivity is very important. In every nation, in every town, people should arrange some sort of picnics or some sort of seminars. Any kind of a collective happening, individualistic people should be brought in. They should all work together and make it a point that they achieve collective sense. Enjoyment in the collective should be developed. As soon as that happens, you start rising much faster with the collective force.

I am sorry that I have to leave you now. And that I hope to see you very soon. But still, the pang is there. You feel something is going out of you. I will be back in London, I think in April. I don't know when I will be, I have no idea about my program. Whatever it is, you will know about my coming. If you need anything, you can always write to me or telephone to Rajesh. He will telephone

to me.

Anything that has happened here, must been of inconvenience to you, you should forgive other Sahaja yogis. They are also your brothers and sisters. I hope you will enjoy your journey back and (UNCLEAR be happy). Don't get involved too much into other things. Keep yourself very much, your attention on to the experiences here and keep that height. Maintain that height within yourself.

May God bless you!

[Sahaja Yogi: Can I say a few words? On behalf of all of us, your children, Shri Mataji. We would like to thank you for having, organising this wonderful tour and inviting us. If Sahaja Yoga is a learning process, India is the university for us.

We have learnt so much and felt and enjoyed, most of all. But now we feel to just go back and spread whatever we have achieved. And we would like to thank
also, Mr. Dhumal and all the Sahaja yogis of this country India for their love and care. Jai Shri Mataji!

(Chorus: "Jai Shri Mataji!")]

Now, this is the problem is that he has brought this in bottles for you, meetha (sweet) and also, the water. You can take it with you but it has to go in the fridges. I don't know how you will manage it. But I think you will be able to find some fridge at Nashik and then in Bombay or maybe, you can directly go into the airport. Maybe, it can be managed. It should not get bad as far as I understand. So, please take all these things with you, one each. One each of this and one each of that. And give it. Then, now should I make a move myself?

Sahaja Yogis: Param- Chaitanya Mataji Shri Nirmala Devi ki, Jai! Bolo, Jagat Mata Shri Nirmala Devi ki, Jai!

Shri Mataji: What's that? From Peru? That's too much for me. Oh! So beautiful. It is so much special. (UNCLEAR animal or something?) What is alpaca? Ah! Thank you very much. Thank you.

Alpaca; Al means first and paca means purest. "soft paper ka h" (it is of soft paper) Thank you very much. Thank you.

1987-0227, Mahashivaratri Puja

View [online](#).

27 February 1987

Mahashivaratri Puja

Mumbai (India)

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

Today we have gathered here to worship Shiva.

Many hymns have been written about Shiva and the Great Shiva is said to have various methods (UNCLEAR - sacramental?) and deeds/work done. The biggest blessing of Shiva is that because of Him we all are enunciated/placed here today. Because of Him our existence is, that's why we should thank That Shiva who gave us a vision/sight towards Him. The manifestation of this material life is supported by Brahma, Ganesha and Vishnu. But its destination is that of Shiva as well, moving towards Whom we must first acquire the qualities of Shiva. His foremost quality is forgiveness. He is nothing but forgiveness, but which path should we take to achieve that forgiveness? Misuse, He forgave many demons and gave blessings to them but it was misused by the demons. Then those demons are reborn with their demonic (UNCLEAR) and they... We should emulate His forgiveness and not His (UNCLEAR).

When people come to Sahaja Yoga, they do not understand how much enlightenment and love they have received. One must first love. When love completely blossoms in a person, then detachment /neutrality comes in him. When a person loves everything, loves everyone, he fills them all within himself, but he is not absorbed/engrossed by anyone. As is the case with ordinary people, they get engrossed in small things by saying, 'This is mine, this is mine.' They will fight for it, lose their self-respect for it, will do all kinds of such activities for it which will later on make them feel ashamed. But the person who loves everything remains untouched by it. Means he will always keep blessing that thing. He will always have a worthy feeling towards it. He will think that that person is being (UNCLEAR - harmed?)

through me. Like a father spoils his child, then he does not love him, he harms him. The biggest rule is that love should be benevolent. If love is harming the child, then it is not love. It should be known that Shiva has powers that flow within us, and therefore His love is limitless/boundless. It is true that He loved demons as well. But He has a third eye which can reduce all the demons to ashes at once. You don't have such an eye. So in the beginning, love simple and easy going people. Then love the difficult people.

Loving monsters/demons is not a beneficial thing. You should be indifferent to demons. Even to fight with them - they are demons after all. So getting angry with them will only increase your ego. Therefore, your loving sight towards them should be such that you remain indifferent. Or you should have a type of compassion for them, "Oh, what is it, they are devils." And you are sitting in the Kingdom, and these people are demons. When this feeling awakens within you, then the principle of Shiva will be awakened. Shiva is the embodiment of love, He is love personified and there should be surrender in love, devotion and knowledge. Suppose you have devotion towards someone, you believe in someone and you get to know that this man is very wicked and he takes a lot of our money, he has troubled me in such and such a way, then all your love will be lost for him, you will lose your faith in him.

Thus love is generated from knowledge and devotion as well. Means in knowledge you know what the truth is, and when you do devotion towards that truth, knowing that truth when you have faith in it, that is, when you are devoted in the light of that Truth, then you know what love is. Loving any human being blindly, having blind love for anyone, is not acceptable to Sahaja Yoga. For Me too, until you have gained/received something, why do you come on My feet. When you have not known anything then it's not proper for you to believe in Me. You must first know what I am, you must first fully attain/receive that Truth, you must know it within yourself in your consciousness, and then your devotion will have some meaning. Otherwise, by saying, 'Mataji, Mataji, Mataji,' Mataji will not have any relationship/connection with you. But you will only be connected when you know what is the

Truth about Mataji. Touch the feet only after knowing that truth. Even now when we went there, a lady came on My feet.

There is no benefit from that. You don't know anything about Me, you don't understand anything (UNCLEAR) then why My (UNCLEAR) In our Maharashtra, people are suffering from a disease of giving them My darshan/sight. If I don't allow them to see Me, then it's all over, then they think that I have made them completely a pauper. This is not the case. Eligibility to take darshan or being entitled to go somewhere does not mean that I have challenged your ego or I have defied your ego. This simply means that the faith to receive the Darshan has not yet been awakened in you. This means that you might have devotion towards Mataji, but you haven't really known Her truly, so why touch Her feet? By doing this you can correct/clear this question once for all that you will never touch the feet of other Gurus; First know the truth about them. See their few disciples, what is their behaviour, then know this. So what is called Shraddha(Devotion), that is Shiva's presence in the devotees; He resides in the devotees in the form of devotion and then it should be said, now how much balance there is in this faith - but very few people have the balance of the principle of Shiva.

Because He is The Unseen, He has never incarnated, after knowing Him (UNCLEAR) So more than that, what is called its joy, because how else should one know That One desirous thing? The reflection of the Spirit in our heart is Shiva Himself. And the reflection of this Spirit gradually manifests itself. Now you have found the Spirit in the form of Sahaja Yoga. In Sahaja Yoga you have known, verified and witnessed your Shiva principle. After understanding that Truth you have now reached this state, that with faith and the support of this Truth, you can do anything. But as soon as your faith, as your sight became subtle, As soon as you were able to know (UNCLEAR - possible?), in the same way Shiva's powers also got manifested. So, at the time when the principle had to be sacrificed or explained, Shiva came to our void in the form of a Guru (UNCLEAR). In today's time we should know that Shiva is the Rudra.

One of His powers is Rudra Shakti. Out of them, eleven Rudras are active/functional today. Those who will work against Sahaja Yoga will be affected by this Rudra. Those who come to Sahaja Yoga and show demonic tendencies will be affected by this Ekadasha Rudra. The first thing you know is that Ekadasa Rudra is very predominant in Cancer. Similarly, those people who come to Sahaja Yoga and then quarrel amongst themselves, create animosity in one another, will show enmity, or will not have the awareness of Sahaja Yoga, will not participate in it, or those who do not come to the collective, the power of Ekadasha will be activated for them. As much as it is helpful to you, to the same extent Shiva's power is destructive for you. Because Shiva's power is helpful to you it will take you to a deeper level, it will fill you with love and the greatest thing, it will bring joy to your life, It will fill every pore of yours with joy; every moment of yours will be blissful. This is the power of Shiva, but when you go against Shiva, betray Shiva, then this very power it will give you the antidote(Maaraka), which we call centripetal and centrifugal force. So the power which has attracted you, the power that has made you (UNCLEAR) will leave you and you will become (UNCLEAR).

So as you progress, accordingly you should stick to Sahaja Yoga very closely. Sahaja Yoga has its doors open for all kinds of people. Whoever wants can come into this. This does not mean that every person is a Sahaja Yogi later on. Any person can walk around with the label of Sahaja Yoga saying he is a Sahaja Yogi. Because here one does not get any certificate that one is a Sahaja Yogi. But we should know that when we have come to Sahaja Yoga, to what extent are we ready to give something for it. Here I always tell the people of Bombay that you people do not pay attention to Bombay, you have become so ill This puja should be done very nearby (UNCLEAR), means who will spend money to go from here to there, "Mother, please come to our house to do the puja" Then Shiv Shakti will shower on you and when the Power of Shiva affects you then you will be surprised that, "Oh, we do Sahaja Yoga in our homes," "We worship the Devi then why are we in trouble." You cannot even go to the centre, then how will you go to Alibag from here. The people from Bombay don't move at all.

Nobody moves in Bombay. Whatever they are stuck in, now have to go to the office, work, earn money, this and that, wife and kids, this, that and that, all that is important and Sahaja Yoga is not important. In the same way, for Shiva also you will become secondary and then gradually you will become tertiary, no one knows in which state you may go. There should be a firm grip on the Shiva tattva; one should completely clinch on to it. You must get completely engrossed into it and with all your heart be one with it. The principle of Shiva is the most important of all things. Only when we know/realize this, then the worship of Shivaratri has any meaning. As they said in this, "Mother, it has become very cold here, it has never been this cold before," This means that the principle of Shiva is important. Egoists will run after this, will run after that and many of you will get temptations in Sahaja

Yoga. Many people will get money immediately, will get jobs, this will happen, that will happen, they will have children, even after doing all sorts of things in the world if you give into temptation and (UNCLEAR) Then the principle of Shiva will immediately withdraw Itself and will take away your life too.

That is why today I'm telling you all (UNCLEAR) and this is a sign/signal for you, is a warning, that those who have come to Sahaja Yoga, should keep their life clean, be calm in their behavior, and keep their minds steady. This is very important. If your attention is wandering here and there, here and there, procrastinating, then you need to fix your attention in meditation. By being unified, by being collective, establish the principle of Shiva within yourself, pray and the third thing is to give the highest importance to the principle of Shiva and get rid of the devil in you, leave the anger. It doesn't mean that a gentleman went from here, fell in love with everything, and after going (UNCLEAR), "Mother, I just love them." Among all this, Shiva is deeply embedded within you, so that you get the discretion - you meditate, this has to be done, whether this thing is right or not, this should be done or not. If you don't know, you can ask Me. "So I thought that this is to be done," So, we cannot do anything about it, because the principle of Shiva is so fierce, so awful/dreadful, (UNCLEAR), which I'm always afraid of, that My children have not yet grown up, have yet not improved properly, have not come on the proper path, and if Lord Shiva's eyes open somehow, then only (UNCLEAR - burn?) the doomsday thus it's absolutely necessary that we become very good children. This happens especially that if Shiva is watching, leave those alone who are bad, evil.

Don't ask them (UNCLEAR) ask yourself, correct yourself, improve yourself. Every time this question comes up that Sahaja Yoga has done a lot for us, what have we done for Sahaja Yoga? Every day at least one principle of the [UNCLEAR - earth?] should be kept on Sahaj Yoga. and if nothing else could be done then at least one principle of the [UNCLEAR - earth?] for Sahaja Yoga. So when a person thinks in this way that, what has he done for Sahaja Yoga, what has he done for the collective, so Shiva will also feel that, "Yes, the children are growing up, let them flourish and move forward." One should be very cautious about this principle of Shiva. Until you discover the essence(principle) of the Spirit, you are in ignorance. Even after having the knowledge, if you touch a snake, it will bite you.

You must never have heard of a snake biting an animal - a bull or a cow because the snake is in bondage and the cow is also in bondage. Scorpions never bite. Horses never bite cows, cows never bite horses. What is the reason? That they are all animals in bondage and you are a human being today. There is so much difference, you are Yogis(saints), from a human being you have become a Yogi. Even after becoming a yogi, you do not give up your ego, you do not know your greatness, you do not know your kingship. You are seated here, there is no decorum in you, there is no greatness in you, how are you a Sahaja Yogi. Even now you misbehave for a few pennies, you keep on fussing over small things. Leaving aside all these small things, leaving aside all the petty things, there should be expansiveness in the Shiva principle.

One must attain His vastness, and in that vastness one thinks that Shiva is the ocean. He is the ocean and we have to dissolve in that ocean and become as vast as that ocean. Until that expansiveness comes into our character, it will be very wrong to call ourselves Sahaj Yogisccwc. Whenever I Myself look at it, I too sometimes feel guilty that why have I given love to Sahaj Yogi. When will the lotus' blossom in this mud or will I be left sitting with the worms? Therefore every Sahaja Yogi has to take a pledge today that, 'With our Shiva principle we will spread that fragrance in every part of our body so that the whole world will say that Sahaja Yogis are people to be seen.' They steal, they cheat, they do mischief, they boss around, and do all kinds of disgraceful things of the world, such cannot be Yogis. Either they can be Namdev, Kabir or Tukaram or any other such saints who may have been there, - Would they ever have done anything wrong in their life? Could they ever do it? So even now whatever you people want (UNCLEAR) give up all and stand up in complete detachment in the Shiva principle.

Just as your Mother's name is Nirmal, I bless you all to become Nirmal. And till now you have understood everything from Me, but this eye of Shri Shiva which is within Me, it hits with a tremendous force, so be careful, be cautious. May God give you all wisdom and with these vibrations may you know what is good and what is bad. "I felt, I thought, "This language does not suit Sahaja Yogis." Today the worship of Shiva will be very short; It does not require much. But the fact is that Shiva, Who is eternal and infinite, is seated within us. After awakening Him ask Him for just one thing, there is just request for one thing that we should always remain engrossed in Shiva, "And we, let us just be one with You, in Your essence, in Your company, in Your love, in Your ideals," "May we thrive in Your vastness/expansiveness and remain grounded in joy." This is what you have to ask/request from

Him and this will fill you with joy. May God grant wisdom to all of you!

1987-0227, Conversation with Dr. Talwar

View [online](#).

27 February 1987

Conversation

Mumbai (India)

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

English translation of Shri Mataji's talk in Hindi. Conversation with Dr. Talwar and other Sahaja Yoga leaders on February 26 and 27 1987 on the occasion of Shivaratri puja in Mumbai.

Sahaja Yoga was known to me all along.

It is a unique knowledge with which I was born. It was not so easy to reveal it and I wanted to find out how to reveal it. First of all, I thought that the seventh chakra must be opened, which I did, on 05th May 1970. It is a secret in a way. Formerly, the brahmachaitanya was avyakta. It was not manifested. It was not expressed by itself, and so the people who managed to reach brahmachaitanya somehow, by attaining 'Realisation' said, "It was nirakar ka guna. You are like a drop that gets dissolved in the ocean."

No one could say, explain or tell people anything more about it. The great incarnations also who came out of this great ocean of brahma-chaitanya, tried their best to share it with the best available followers (which were very few) and introduce them to this Brahma-chaitanya. But because the brahma-chaitanya was not in a vyakta form, these incarnations got dissolved in it. Like gyaneshwara took his samadhi. People said that he cannot talk. It has to be experienced. So very few people got to swallow it. Nobody could actualise the experience by feeling on their fingertips, or feel it on their senses, or on their minds, or even understand it with their intellect. So it was a big problem. They all tried and prepared a ground for it. Now I have come as the incarnation of the brahma-chaitanya as a whole.

The sea of the nirakar has now become a big cloud (saakar). It has taken a form. Those who came before were all a part-and-parcel of it. Now the whole has come. This cloud has rain water. The rain water is nourishing the minds of the people.

Gradually they are brought to a level where their kundalinis have risen. They have got their realisation and now gradually they are feeling everything on their senses, their fingertips. This is the reason why nobody has talked about vibrations so clearly. They managed to talk about chaitanya Lahiri. This was so because of its avyakta form. It was only a state. A state to be enjoyed, only in that state with no manifestation in the gross. In that state they went beyond temptations, beyond temper etc. That is proof before us. How they did it, what was this brahma-chaitanya? – they could not show its pratyaksha form.

What they could show was only through similes or through some parable. This is what I have achieved-its pratyaksha form. The complete form of the brahma-chaitanya I have brought from the sea. So now, I do not allow you to get dissolved in it. I have put it in the form of a big ghata. In that, you are smaller kumbhas. In other words, I have taken you all in my body as small cells, nourishing you, looking after you, cleansing you and working it out. But I am maha-maya. So I have to work very slowly, gradually, and at the right time and right point. When the seventh chakra was opened, all the chakras came to your Sahasrara, and so I could manage all your chakras and all your deities.

Any deity you ask and you get the vibrations. So that proves that I am the brahma-chaitanya. The brahma-chaitanya is the adi-shakti and sada-shiva is also in my heart. But since I am so much humanized, it is not so easy to find it out. If you tell this to modern human beings, they will not understand. It can only be told to sahaja yogis because they will understand. To bear this truth is so difficult. When one gets money or position, it is difficult to remain balanced. People become so shaky. So for them the fact that I encompass all the incarnations is too difficult to bear.

One day I went to aurangabad, where a boy told me that brahma-chaitanya is beyond feeling and non-feeling. He had read about it in some book. I told him it was true, but he should forget about it and just feel it. It was then that I decided to tell about it to a few people. You see, the right time also had to come before I disclosed it. All other religions have so far been segmented and on-integrated. Now the whole integration has come. I can now explain christ, mohamad sahib and others, because they are all part and parcel of the whole, which is brahma-chaitanya. Do not talk about me to the scientists. Just tell them that this is a unique method that has come, "Though it is a little difficult to understand, yet it has happened and we have seen it for ourselves." Like that you tell them. If you talk about me, they will be shocked. Maximum you can tell them that, "This knowledge was brought out by shri mataji nirmala devi, by which the kundalini could be risen. How she has managed it, we do not know. It is probably a secret." Put the whole thing on me. "Now you understand. Can you say-how does a seed sprout? By putting it in the mother earth." So you say that, "By putting everything to mataji, our seed has sprouted. It is a living process and we have seen it for ourselves."

So far nobody has been able to give realisation to others. May be only one or two have given realisation to others. Most people have achieved it by the process of cleansing. For example buddha got his realisation by thorough cleansing. Brahma-chaitanya crawled inside him because he asked for it, genuinely wanted it and prayed for it and was therefore cleansed by it. But again, he went into its state. There was no communication about it thereafter. This is what is in the collective now. This collective working is now happening because this state has started expressing itself. Supposing you discover electricity, and you keep it to yourself and not talk about it to anybody. Then how will anyone know about it? It is not that the great saints did not want to express it, but there was no communication then. It is just like if someone has no eyes to see, then whom are you going to show to or talk to? There was no one to appreciate and absorb that state at that time.

Those who did achieve realization, their Sahasrara got opened, but they got lost in it. The whole experience remained to be individual and not collective. Now that is over. Now it is collective. Everything has to be collective at a point. Even to reach this point, hard testing of the seekers was done. Ultimately christ got crucified. See how mohammad sahib, nanak and tukaram were treated? They come from vaikuntha, and see how they were treated? Things just did not work out then. I know all beyond the vaikuntha, but I have not revealed it so far. I will slowly reveal it because people are not yet prepared to become capable of absorbing it. You see, it is like the preparation of a khichdi. It is yet under preparation. So let it be cooked. You are all in it.

The quality of people being built up now is equivalent to the choicest of the handful of disciples of the past prophets. Now and here everyone is destined to come along slowly and steadily. All those who will now fall into this great pot of the supreme cook will be well prepared in it. Rest who opt to remain out will be left out. It is all beyond time. Each to his own capability to achieve. Just as it is difficult to say how long will one learn to ride a bicycle, or become a C.E. or a doctor. Some may take very little time, while other very long. The bondage of time is created by man himself. In reality this body has no timing. Time dimension has been created by man by his habits. With the formation of habits, the kaal or time bondage is created. When there is no habit, there is no time dimension. With sahaja yoga lots of habits leave you. But this takes time too. You must therefore never justify your habits if you want to rid them. It is with justification that habits stay. If in one life time you can achieve self-realisation, reach the point of having begun to lose your habits, then in that very life time it is possible for you to acquire that so called state. In the event that you may happen to remain half-baked during the process of one life time, then you will come back to complete your achievement. This is how sahaja yoga will now work out for some time. This is now the last judgement.

During the process of the revelations in sahaja yoga, when I still see people behave against it, I feel awesome. I continue to have such bad experiences at times but then such people leave sahaja yoga. This happens, but you must not get discouraged. You must go on working towards it putting in your very best efforts. Always remain in the centre. Do not worry about your growth in sahaja. Once you are in the centre, growth is automatic. It is already being nourished by me. Daily you move from left to right. In your habits you move towards the left while in ambitions you move towards the right. To set me in your heart, is a bhava or a feeling. So just as you develop habits on the left side, you must practice to have that habit-like bhava for me in your hearts. If so easily you can acquire your habits, then why not this beautiful bhava? All this is nothing but a change in bhava. After all habits are easy to relieve, being just a mere state of mind. Once you have established my bhava in you, it takes its position in your entire body and carries itself through eternity. Depends on how much you are using your Self to it. It is just like if you put lots of smoke

on your room then all the mosquitoes will run away.

So it depends on how much of me you have filled in your hearts! The question that now arises is that, how does one come to stabilize the state of my bhava in one's heart? The answer is – stability comes by constantly stopping your own attention or chitta. Always do chitta-nirodh. Just like you go out and you see something you must consciously stop your chitta from going towards it. It comes with practice. Pull it inside. This is called detachment. Remember of the contact outside, or samparka is always through the chitta. Watch where it goes all the time. Always ask yourself, where is my chitta? Actually chitta is segregated within us as our consciousness as well as our awareness within us. When our consciousness becomes one with awareness, it assumes the form of vibratory awareness which balances you. This balancing keeps you in the centre. The moment your chitta goes out in the wrong direction, immediately you feel the heat on your senses. That is how the all pervading power works and grows within you. All our habits and sanskaras crumple our brain formation and appears convolutions in the brain. When all these convolutions open up, new spaces are created in the brain, having more absorption power. The crumpled brain subtly opens. This is how the connection with the divinity is made.

Scientists basically have to be stunned. Like I went to a medical institute and I told them about the para-sympathetic nervous system. They got stunned. The mode of action of stiponilan adrenaline, they cannot explain, but we can. Now take carbon. If you see it from the left side, you can see the right side and vice-versa. On the left side you can see the figure of carbon as in form of a swastic. On the right side it looks like the omkara. If you see upward from down below, it looks like a cross. That is a fact.

Now to understand it is like you have to accept a hypothesis that there exists an all pervading power above the human brain. This is the only hypothesis. The human brain is in the form of a pyramid. The parama-chaitanya or all pervading power is coming from all sides and is striking the brain of a foetus (soon after its formation). What actually happens is that, at the apex of this pyramidal brain, the parama-chaitanya passes unhindered and settles down the spine in the inverted triangular bone area, at the base, in three and a half coils as the kundalini shakti. In the process it leaves its mark called the "vacuum channel" in the spine. Now the parama-chaitanya hitting on the sides of the triangular brain, has to permeate the grey and the white matter. These have their own densities, and so governed by the physics laws of refraction, the chaitanya refracts from left to right and from right to left. This is also called the prismatic refraction effect.

This phenomenon exists mostly for human brains and not so much in animals. During the refraction process, the human attention is pulled out to both the sides and is driven in the outward direction. Both the attention and the refracted chaitanya cross at the agnya chakra from both sides on their way out. As a result of this pull, an additional force called the resultant force is created.

Now the theory of parallelogram of forces (of physics) comes into play. The resultant force is divided into two parts, each being at a 90 degree angle to the other on both the left as well as the right side. The resultant force acts in the centre of its two counterparts. One part creates the left and the right sympathetic channel of the foetus by pushing its way down the body. The other part pushes its way out through the senses, dragging with it the human attention both to the left and the right. The second part is also known as the action in the outer world. From the outer world, this action brings back a reaction (another famous law of physics). The path followed by the action and reaction is the same. On the left side this reaction builds one's conditionings while on the right side it builds the ego. In short, our chitta accompanied by the resultant brahma-chaitanya's living force went to the outer world, collected a reaction and brought back with it a conditioning from the left, thereby forming the manasa or the mind.

Both the action and reaction pass through both the agnya and vishuddhi chakras. The chitta, being dispersed in nature, has the ability to flow from the whole body. The reaction of the left is the desire element, the potential of which gives birth to the ida nadi on the left sympathetic channel. Similarly, the reaction of the right is the action element, the potential of which forms the pingala nadi.

The overflow of the ida nadi forms a balloon-like cloud at the back of the agnya chakra called the super-ego, while the overflow of the pingala nadi forms a similar cloud in front of the agnya chakra called the ego. The agnya remains directly in-between

these two balloons. The front of the agnya is controlled by the pituitary of the brain, while the back is controlled by the pineal. When the kundalini enters the agnya chakra, she enlightens it. Then christ within you is enlightened or awakened. He sucks both these balloons of the ego and the super-ego, and the whole agnya chakra opens. That is why christ died for our sins. There is simultaneous opening of the Sahasrara. I saw the Sahasras of the virat open. It was like tons of flame. Just like when you dissect the human brain, its cross-section looks like petals or like flames. In the centre of it, it looks like a yellow hole.

The opening of the Sahasrara is sudden. With a bang it opens. How can I explain, – it gives the effect of one telescope into another. Normally with the opening of the agnya and the Vishuddhi, the ego and the super-ego get sucked in. Mind is super-ego. Ahankara is ego. Our soul or atman is surrounded by all the five elements plus their causal expression, with the kundalini on the periphery. The elements are mainly the earth and the water, while their causal is just jyotmatra. When self-realisation takes place, the deities are awakened, and the chakras are nourished and freshened. They open out and start releasing energies. At the pithas (representative points of the chakras on our brain) all actions begin against each related chakra. Coordination at both levels starts and all chakras get integrated. Take an example of your mind, it wants to do something. Your body, it wants to do something else. Thirdly, your intellect, it wants to do something else. There is no integration. On realisation, all three become one. Take another example of a piece of cloth, it represents the attention.

Before realization it is all spread out and in all directions. Now take a finger and poke the cloth in the centre from the bottom and raise it upwards. What happens? The cloth is pulled up to a point and in the process it just wraps or falls around the finger. In the same way, when the kundalini rises, it pokes the attention, raises it to the Sahasrara, where it gets enlightened by the light of the brahma-chaitanya. It then just wraps and falls in line with the kundalini's path on the sushumna nadi in the centre. What has actually happened is that on realization, our chitta is pulled inside from wherever it is spread out in the outer mundane world. The chitta is thereby enlightened. This is the so-called state. But in reality we humans are slaves of our habits. We, out of sheer habit, do not allow our chitta to stay, put in that state permanently. Actually the chitta should not go out. Here is a simple situation that I find myself to be in with you: I am putting you in the boat to sail-off, but you are resisting my help by constantly sticking your one foot in the water. Your attention is on frivolous things you see, out of your habit you put out your leg, knowing very well, I am sitting inside to sail you through. I also happen to see that your leg may be swallowed any time by an alligator, but you, in your own habits are blind enough not to notice the alligator. Now, can you imagine my plight? Imagine how I feel? That is why I say – do satsang – meaning spend time with other sahaja yogis with the object to keep your attention in the centre.

It is very important to constantly keep your attention in the centre. With realization, our left and right nadis relax off upon receipt of divine energy. Due to release of tension, the chakras open out still further. It is a cycle. More kundalini fibres can then rise and soon. At this state the attention develops a quality to remain the centre. You can then direct it out to perform a particular task, and after achieving it, without any reaction, it occupies its position in the centre. It has by now achieved the quality of not getting attached to anything. In my case it is different. If my attention is on you, I will take all your problems into myself and cleanse it and myself suffer. This I will do only if I want to. Now, sahaja yogis, I have to fix, because I have put them indiscriminately into my body. So I have to suffer. The sahaja yogis themselves are just barometric in this regard. They cannot suffer the way I do, may be a little bit, because whatever they suck, goes into the vast ocean. Now the study of the fifth dimension of matter is going on in russia-the study of bioplasma. This is completely a right sided activity.

Each human being has his own aura and depending on his changing gunas, the colour represented by that guna or aura changes. What do you give bandhans to? To your auras so as to protect it. Only matter can have an aura. So it is all materialistic. The fifth dimension is actually a microscopic or a photographic dimension. So when you see some lights in my photographs, it is one form of an aura. You see brahma-chaitanya has got its own light. This is only visible to me. Some people can also see it when their agnya is bad. They can see it from outside. The principle is that when you are away from it, you can see it, but when you are in it, then what can you see? Thoughtless awareness comes when your kundalini crosses the agnya chakra-when there is no thought. It happens by control. Slowly it becomes a part of you and encompasses your whole body. It becomes a state. This is doubtless awareness. You become the brahma-chaitanya or the state. At this state, you all need to work for me and not just land up in the state and get into a samadhi. I have achieved it for you without giving it to you. Then why do you ask for it? You must know that you are there and there is no doubt about it. This is now the final game.

In reality this state is very easy and spontaneous to achieve, but yet I would like you to work for it and try for it. When you feel like achieving this state right now and for your own individual self, then I would say that you are being selfish and in a way you are becoming an escapist. You have to first become collective. Otherwise on an individual basis you will get lost in the nirakar and you will not even be able to see me. You see, you will be in that state-you will be dissolved in the ocean. So evolving from the ocean and dissolving in it is not anything unique or great. But to become a cloud from the ocean and then soak everyone with your rain-water would surely be a unique achievement. This is my aim and also my game. Just as every game has an aim, so has mine: to stay in the centre, become sharanagata (surrendered), say, "You are everything mother, so you do everything." It is complete surrender.

For a scientific mind, you have to give them this whole vidya (knowledge) in bits. If their cup is small you cannot fill more than the capacity it can take. So have patience. You cannot give them the whole ocean now. Remember that science is only a little part of the whole. First create a craving for sahaja in them by introducing it to them. Once they come, then watch them. Remember your time? The same thing happened with each one of you. At first you experienced it then craved more and more for it very progressively. This process is also scientific. In the mundane, when you work to earn money, you will encounter the maya. Just remember that you are earning for me. That's all. Go ahead and earn as much as you can. This I am only talking from the materialistic point of view. People who come into sahaja yoga through you, Sahaja yogis, come better than through me. You see, with me they tend to get entangled in maya. See, I am nobody in my human form as far as the new comers are concerned.

Epilepsy. Cause: movement of the attention to the extreme left. Collective subconscious is the state into which you go. This happens when you develop some fear or fright being a weak person on the left side. Also when you happen to be involved in an accident – sudden fright or jerk. Cure: bring attention to the centre. To do this, first bring it to the right by saying the gayatri mantra. Then to the centre by saying the brahmadeva-saraswati mantra. On moving to the right, you start feeling vibrations, stop at this point. Do not say any more gayatri mantra because you must not go too much to the right. Too much to the right means the frequency of vibrations start decreasing. Example – mr jalan's mamdi's cure. It needs proper adjustment from one side to the other. It is important that you must get the vibrations. If not, then repeatedly raise the kundalini till you feel the vibrations.

Another best way is to put the left hand towards the photograph and the right on the ground. Say Mahakali mantra so that the vibrations start flowing. Use of the candle from the back side on the left will also help. This treatment is also the same for cancer, other psychosomatic diseases. It includes muscular skeletal disorders. In muscular problems, the trouble comes from your disturbed Shri Ganesha (Mooladhara). In hysterectomy cases, where the uterus is removed the problem is of Shri Ganesha (Mooladhara). And fear element. If somebody is not having a child, then she has a Left Swadishthana problem. Same problem is also true for heavy periods – when there is too much stimulation in the parasympathetic in the sacral region, there is too much flow resulting in heavy bleeding. Other results are diarrhoea and excessive urination.

Cure: say the Gayatri mantra, initially, but it must also be backed by some medicines. You can give 'advain ki dhuni' (even for surgery patients). For lumbago you give 'advain ka pani'. For muscular lumbago use advain for intake and geru for application only. In lumbago the bone gets twisted, therefore use vibrated kerosene oil mixed with some other oil. In few days it gets all right.

For any treatment whatsoever, remember that the most important fact remains that everything depends on your ichha or desire shakti. So Ida Nadi is important that you must have desire and it must be the right desire. No wrong desires because eventually everything goes back to the desire. If you have wrong desires and you do action, then everything becomes mechanical and hypocritical. The right desire is only to achieve your growth: this is shuddha-ichha. If you have gross desire like – I must have a son etc ... You have it too, but then you will want something else also. Meaning that you are now becoming hypocrite. In pure desire, you get everything in a bundle. It is from genuine desire that you grow. This whole concept is your attitude towards your ichha-shakti.

Now take the action energy or kriya shakti. This has two aspects, namely physical and mental. Physically you must sit down and meditate to become thoughtless. Mentally you must see that your mind does not go towards all nonsensical things in gross

forms. All that you must say is, "Mother you are doing everything. I do nothing". This is the control on you. For both left and right sided persons it is important to first cleanse yourself and then do your meditation. Then you move towards the left-side, you raise your kundalini and it just comes out. You must raise your kundalini before meditation.

Do not just be mechanical when sitting to do puja. Your desire must be genuine to grow. People who are from arya-samaj are basically right-sided people. They must use bhakti, bhajan, put me in their hearts i.e., move towards the left-side. Cleansing must be done only by use of mantras on the central chakras. Mahakali and Mahasaraswati, both act on the centre from both the sides and are therefore interconnected. Even the mantras for the left and right are chanted only for the purposes of raising the kundalini alone. There is no use of attention here.

Treatment of left side through chanting of mantras for raising the kundalini is only to improve upon your desire energy. Another way is to raise your right and lower it to the left by hand. This helps a lot. In addition activate your right-side by mantras of Brahma and of Gayatri mantra. But all up to a point. You see when I have to do it I control it by raising your kundalini up to a point. And before it goes too much to the other side, I control by pulling it out just in time. It is all in my control. When people do not control, they just go on and on - like rama, rama...panduranga, panduranga... - and get lost on one side totally.

Mother is now asking you all , "Where is your attention?" First must come bhakti bhava and this then must move onto shraddha bhava. On physiotherapy:-when the vibrations flow, they relax the muscles. The muscles in reality have gone into spasms due to tensions e.g. left Vishuddhi or any chakra. The vertebrae start to twist (physical). When you put your chakras in me (in my care) they will be relaxed and then you can adjust by giving vibrations. Those vibrations can be given to others. You need not touch the other person, but give vibrations by using circular movement by hand using mantra.

In left-sided diseases, you get into the collective subconscious from where you collect protein 52, viruses. These make you beyond help sometimes. Fever is caused to those whose liver is out, who has overworked their livers. He is heated up etc. It can be corrected by putting ice on the liver. Malarial fevers are right-sided i.e. mosquito bites. Bacterial fevers are left-sided. These are mainly due to certain in-takes of food such as fungus like mushrooms, old paneer etc.

Diabetes is the action of the right-side affected by the left-side, right-side being vulnerable. Firstly, when you think too much, you pay no attention and remain in your habits, then a fear element adds to your vulnerability. Just like a hard working man thinks too much. All his fat cells are used for the brain. The Swadishthana goes into disorder and neglects its left counter part. The left-side gets drained. You become vulnerable. At this stage, if some fear comes up in you and you also start feeling guilty, then you develop diabetes. To correct it, you use Hazrat Ali's mantra. Source is from Left Swadishthan and Left Nabhi. Left Nabhi gets first affected by having fear for the wife or worries for her or any other family member. In addition, your vulnerability at that point brings about diabetes. Clear it by cleaning your Agnya Chakra. Don't think so much. Go into thoughtless awareness. Put left-side to right-side. Take more salt so that it neutralizes the action of sugar excretion because it has got water of crystallization. Use ice on Right Swadishthana and Nabhi. Avoid sugar after proper tests if necessary.

Heart attacks is due to over active or inactive/lethargic heart. Over active heart is of right-sided people. In such cases, the heart can collapse. Especially, it can happen in very young age. This is because their attention is too much outside. Due to this, their atma departs. The atma gets no attention due to their extreme materialistic nature. Over activity can also come from too much worry about family, thinking too much of the future. The heart starts to pump more blood and overworks itself. It gets tired. In addition the attention is not on the Spirit.

For lethargic hearts, these people take all kind of mantras and first spoil their Left Vishuddhi. They take tobacco and cigarette, creating a problem on Left Vishuddhi. This makes the pumping of heart difficult, so it becomes tired because it cannot pump. Due to extreme Left Vishuddhi, the lethargic heart gives you angina.

These are two types of heart attacks. The first type can be cured by putting ice on the stomach and on the heart on the right-side. Also moving left to right. Do a foot-soak. Do not use light at all. Sleep in darkness, stay more indoors. Take full rest. And repeat that, "I am the Spirit", "Oh lord, please forgive me."

The second type can be cured by asking, "Mother you are my bija mantra. You are the mantrika." Also, "I am not guilty" and, "I forgive everyone, Lord." So that all the hurts disappear. Use lightened fire to clear the left-side.

Asthma: is mostly a left-sided psychosomatic disease. It can sometimes be right-sided with the persons who are very dry and have always tried to dominate others, the dryness of the peritoneum is too much. Mostly it also comes from the Right Heart for those whose father is dead or that you are not a good father or that you happen to trouble your child or that you are unhappy about your own Self. It can be combination of any intake. For left-side, if people eat the fat is very bad. Because the fat is stored and it is not available for circulation. For thin people their fat is available for circulation, so they can eat fat. But for fat people, they should only put fat in their nose, oil in their ears etc. For fat people, oil massage on the head is very good. Thin people can massage with golden amla hair oil. It cools them down.

Urticaria is also psychosomatic. When your liver is lethargic it becomes vulnerable. Cure: use geru – rub it on some stone and give it to your child in honey (very little), also for grown ups. For very old people it is also very good for it has soluble calcium. Any soluble calcium is good. It is good for application and then cover it with something black. The source of its problem is left nabhi. You see when the liver is lethargic, the left nabhi becomes lethargic. The person is not using much of his energies. So it is a lethargic liver, excited by the left nabhi.

Treatment: is again left side. Best is to cover the body with something black, so that the heat is given to it. You see, it is a form of an allergy. Most allergies are caused from cold to hot: i.e. taking bath in cold water and then hot water, to take coffee and then immediately taking cold water. This sudden change, the system cannot adjust to. In the left nabhi area is the spleen. The spleen is the speedometer and also an adjuster. When it adjusts and it is not properly done due to sudden change, it causes problem. So it has to suddenly provide its energies to either increase or decrease the flow of rbc's. That's how the spleen goes crazy. This is also cause of blood cancer in the people who are hectic. When you have the Back Agnya working, you become lethargic and when you have the front agnya working, you become overactive. The balance of chemicals in the body comes from the agnya. That is why you should always be in thoughtless awareness.

Left-sided people are those who have troubles themselves and right-sided are those who trouble others. So those who are left sided, their bodies will pain and they will suffer. The right sided people who inflict pain in others will not notice it. These right-sided people can therefore develop problems like cirrhosis of the liver or a problem on the eyes. Bhakti is the guna of the left. Shraddha is of the centre. The left- side is very pleasant till you start getting the pangs and then you start getting drifted away- this is happening in bhakti with some people.

When I speak, every word is a mantra. As I speak people start getting al lright.

Now all types of people are coming up. Some are coming up very fast now. As far as I am concerned they have put me aside as devi and that I cannot be reached. Now it will be one of you only who will stand up and people will see you and come into sahaj yoga. This is the best way- to let some people just come up. This is the game. Lots of people have personalized it. They want to know what is happening about it in my family, then to others , then to people of bombay etc. Sahaj yogis are very honest, compassionate and diligent, good natured and have lesser temper. Their character has assumed a new dimension in this process of building up. Each one of you must work hard towards it and not bother too much about the other. Sthiti (state) is tested only when you are exposed to it. That is the time for 'paristhiti' (situation): sthiti (state) must be clubbed with complete discrimination. There are deities who are in the chakras. When kundalini rises, she awakens them just like seeds. Once they are awakened, they start working it out. They know what is their job, what to work out like they have been appointed. These deities you have achieved through your evolution at different points. So wherever they are settled, they do their job. Take a seed, it is gross. It has potential to become a tree and this has the potential to become numerous trees. So this potential is subtle to the subtler to subtlest. Its appearance is gross. The causal of mother earth is fragrance so when it awakens the kundalini, it touches the causal also just like you get the fragrance. The causal of realization is shuddha ichha (pure desire).

Man is made of three potentials i.e. gross, subtle and causal. This causal of realization i.e. shuddha iccha (pure desire) enlightens the subtle and the gross bodies. Just like you put the seed into mother earth. The mother earth enlightens the seed and gives its potential to it. In the same way, the kundalini is the mother earth in you. She rises and gives this potential dimension to your seed. Everything has different causal and so every chakra acts according to its own causal. The problem is, we do not understand it even on the grosser level. Now take a very gross level, you reach a point where to take an atom. This atom has nucleus which has protons, neutrons and mesotrons.

Now if you cool down this atom such as helium gas, the atom becomes collective. So also the mesotrons act on their own, and even they become collective when cooled to a certain point. So even to the grosser and grosser, this potential exists. Scientifically it can be proved. When we take a human being, we are talking about a living process. The human being has most manifested one on the grosser level. Now, the inner growth has to come. On grosser level he is now fully manifested. Just take a seed which has reached its grosser level and is now living and pulsating and it is then put inside mother earth then what is to happen? Thus, the subtle and the subtlest is replicated in your whole being as such. The potential is the kundalini. The kundalini is representing the causal of mother earth. The causal of virata is collectivity. The representatives of sadashiva and adi shakti in us are atma (spirit) and the kundalini (these are beyond the causal, in fact they excite the causal).

Take an example: light a candle. Put your hand before it. It is awakened before my photograph. The potential of candle has come in. That is, my photograph has awakened its potential. And with it, it can now burn the negativity. You have seen a wall getting black out of such an effect. Everything has a causal which keeps all the potential. From causal to gross you move through the subtle. Now what happens, just as fragrance is causal of the mother earth, through that causal all flowers and trees come out. Also for human beings it is the carbon. How the mother earth burns within herself, creates this carbon within herself with the heat and that carbon becomes a part and parcel within you to create amino acids. So the mother knows, at the causal level, she knows what you are. The causal is the nirakara (formless) in the shakti form while the deities are in sakara (form) to use it. They know how to use it. The exhibition of it comes on the gross through the central nervous system. The sakara (with form) is the doer or the 'karta'. The causal is the power of particular deity- the unmanifested power. But as soon as the deities are awakened, their powers are also awakened. This is a living process and how it works out you cannot explain.

Now see the foetus, how does it take its forms, who guides it? There must be some intelligence! Who does it? Who manages it? Who plans it out? Now I will question a gynaecologist: anything foreign in the body is thrown out of the system, then why not the foetus? Answer me. Something nourishes it, looks after it and then throws it out at the right point of time. It is growing within and it does not trouble the mother, but in fact the mother's face changes while the whole energy of the being is transformed. Now where does this beauty on the mother come from? See the nourishing and looking after. It is so amazing to see its perfection, isn't it? We think no end of our intelligence. But living in the presence of god, a small seed came and at the end of each a small cell came out. The intelligence which this cell has, if it comes to man then sahaj yoga would be fully established. It sees its own direction in straight way. It sees a stone, it doesn't fight with it, it just goes around it and binds it so later when it is to become tree it will help in its foundation.

Then slowly, and easily it reaches out towards the water. It has no premonition about where it will find the level of water. I once experimented with a bumblebee. I applied some colour on to it as it used to make its own house at my place. Now somehow that colour came to its wings. One fine day I went to a place which was very very far away, I saw the same bumble bee there. Then she was seen again in my house. How did she take on all these routes? She must be having some magnet! Also how do birds find their homes from australia to siberia? You see they are in collective and absolutely homogeneous. And they all move together. This all for the "pasha" (bondage) state of the pashu (animal).But we human beings are no longer pashus (animals). We are free. Now it is in this freedom, when lots and lots is lost and gone, then human beings settle down. This freedom was given to adam and eve level. If they were sensible, there would have been no problem. Now one has to pay too much for his freedom.

Now just see what is happening to me in the midst of this freedom. But now-a-days it is all working out. This living process cannot be explained to science. The scientists will not accept the deities. So don't worry about them. If we don't have scientists

what is the harm, we will not miss them. The greatest thing for all scientists is to see for themselves. Nothing can be explained to them. Say sulphur dioxide has got vibrations that are electromagnetic – symmetric and isosymmetric. They just state what they see. They will see in sahaja yoga what it is, you give them the facts and let them experience it. How can you show them anything scientifically?

1987-0321, Birthday Puja

View [online](#).

21 March 1987

Birthday Puja

Mumbai (India)

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

Transcript and Translation Birthday Puja 1987-0321

[English Transcript]

Shri Mataji (in English): The way you have greeted Me today, it is beyond words to express the joy of a Mother. Today you have celebrated it in a Western way and I am very happy about it. All over the world, your brothers and sisters are celebrating My birthday. You all have to think about them.

Also, the way we are sitting on a chair, on a Puja day is a very novel thing. Something very new to us. But this I had to do many a time in other countries. So somehow, with this atmosphere, I am not missing them much. I thought they are sitting among you, expressing their love.

It is very hard to talk on your birthday to people who love you so much. That is such a rapport that One feels it is better to be quiet. To feel all the delicate, beautiful, silent expressions of love.

I do not know whether I should thank you for all this. Normally, that is done. But never a Mother has been so much felicitated. So I do not know what a Mother has to answer. All this love that is expressed here.

[Hindi Translation]

(In Hindi): You have greeted Me today, I greet you as well. All over the world, one does not know in how many places, your Mother's birthday is being celebrated. About that, I have to say, they are also sitting among you here, giving their greetings.

In these seventeen years of working with Sahaja Yoga, if I observe around, then there are many things that appear quite miraculous. It almost feels like the whole life is a [kabas?]. I had decided from the start that some extraordinary work has to be done in this life. I had also made a lot of preparations for that. I had put in a lot of efforts and "tapasya" (penance).

But, My family had no idea about it. Somehow, discretely, in solitude, I used to meditate. And I used to think about humankind could be uplifted in a collective form.

When this work started, that it could spread with such force, I was not aware of that. But, this is a living action. And how and where living actions will flourish, one cannot anticipate it beforehand.

This work taking place in this collectivity did not emerge suddenly. Initially, there were very few people who got realisation. But when I look at the whole sequence from the start, I think that in these seventeen years, what we have achieved in Sahaja Yoga?

The first thing that comes to My attention is that I had no idea about human nature. And when, through Sahaja Yoga, I became acquainted with human nature, I was very surprised to find that there was no "jagruti" (awakening) at all in man.

He does "dhyan" (meditation), does "dharana" (belief), talks about "Paramatma" (God Almighty), does all sorts of "pravachan" (sermon), does all the things. He calls himself a Guru and has thousands of disciples.

But in truth, he has no knowledge of Reality. And it was astounding, that man was trapped in a very thick fog of ignorance and was drifting who knows where.

But the other experience was that when a man is awakened ("jagruti") when his Spirit is awakened, it is only then that he undergoes a transformation. Before that, it is difficult for him to get transformed through any other thing.

There may be one or two, but I could not spot a single person in my sight. Only the Kundalini awakening has brought transformation within him. This means that without the awakening of the Spirit, the man was sitting in pitch darkness.

All these talks were mere talks. All this thinking was mere thinking. All this writing was mere writing. But the inference, the meaning, of all these was not there in their lives.

And the third experience was that even the people who received awakening – they also in some way or other, got ensnared by their old natures. And there could be a small thing responsible for that.

Just like, a gentleman came into Sahaja Yoga in London. He had a very beautiful vibrations. On seeing his "chaitanya" (vibrations), I said, "You must have performed something "sukhroop" (pleasant/joy-giving) in your previous life. And it is because of this "sukhroop" that you are filled with vibrations".

That is it, no sooner it was said, his straight head turned. Instead of walking forwards he started walking backwards. I thought that with this praise, he would try to go forward and grow more. Instead of that, his head turned (with pride).

And looking at him, I was astounded. That suppose you give a man one "tola" (10 grams) of gold, he would try and make it two "tolas". I had hoped for that. But it did not happen. The way you evolved from fish to tortoise, then something else, then something else.

And some experiences came such that whatever thing you give them - if you give them a material thing, which is just matter, only matter, they will take that same material thing and abuse it. They abuse it a lot. Just give them a small title, then they become Hitler.

If you talk to them with love and you trust them, then taking My very name, they descend into more viciousness. Taking revenge on people, troubling them, tormenting them – that is so much wickedness towards Me.

God Almighty is Love and Love is only God. Everything comes after Love. First and foremost, God has bestowed Love on this Universe. If He did not love, then this Universe would have never been made.

Then you talk about "Sat-Chit-Ananda" (Truth, Consciousness, Joy). But, the way Love cannot be defined, it cannot be described, its bliss cannot be described, in the same manner, it is not possible to describe God Almighty.

From the start, I have been talking about this great, pure Love. And throughout My life, I have only given you nothing but My Love. What else do I have to give? These are all the miracles of Love.

Love is the basis of everything. The one who has come into Sahaja Yoga but not learned to love, they have not understood Sahaja Yoga till now. The very first thing is, how many more people do we love.

Two to four "chamchas" (spoons - Hindi slang meaning sycophants/flunkies), this is a very popular word these days. At first, I

did not know what the word "chamcha" meant. After coming into Sahaja Yoga, I first found that they will start by flattering one another. And then forming a group, they rule over the others.

This behaviour towards Me is a very serious, dark mockery. This is actually the work of devils.

You only have the authority that I have loved you and you love the world. This is your authority. When "me and mine" are not going away, when "yours and mine" are still going on, then when will Sahaja Yoga come together?

In the world, there are so many living things apart from human beings. Does anyone say, "This is mine?". Trees give their fruit, rivers give water, clouds give rain and the whole Earth expresses her beauty to you. Does anyone withhold anything?

When you are flowing the in the living current of nature, then what is the point in remembering all the trivial and degrading things?

There is just torment on all sides. Just like a gentleman came and said, "I get up at 4 am each morning, I do this, I do that. But this other man does not." "Then leave that person. Why are you waking up your household at 4 am in the morning? Who said you have to get up at 4 am and meditate in Sahaja Yoga? No."

Getting up at 4 am and shouting out to the world, "I am meditating", that is trivial, is useless.

When you feel you want to meditate, then you get up and meditate.

Until your attention remains disturbed, unless and until your attention does not get immersed into God Almighty, then just by applying force, this "bullock" will not walk. Until the time the "bullock" of attention becomes a "horse", it is not going to run, it will walk at its own pace.

However, in order to correct this bullock, you have to light of the Spirit. You must bring this light of the Spirit into use. Then you cast this light of the Spirit upon others. Show them this light.

But when you are shining with the light of the Spirit, then people should feel, "Yes, this is one (special) human being". One should stand in one's own splendour. Stand in one's joy and happiness.

Let someone defame you, let them say anything. As long as you know it is a falsehood, then what is the need to get upset with them? When we [inaudible] someone, then know that is not possible you are Sahaja Yogis.

That direction should be there. To bring that direction, it is necessary that you yourself be a very principled Sahaja Yogi.

Everyone thinks that we are surrendered to Mother. "Mother, we have changed so much. We are surrendered to You." Now, the talk of surrender has been there since the time of Muslims. Islam means surrender.

Now surrender is not required so much; now sense is. Now "bhakti" (devotion) is not required so much, now wisdom is. It is done, whatever was required last night is done. Now you have come upon the stage, all preparations are done.

Now you have to complete the whole play. But we are not yet able to understand where we now are in Sahaja Yoga.

First, you were the takers, now you are the givers. But if the giver is, like a colossal fool, still the taker, and acting the role of a taker - then who will regard him, and who will accept his Sahaja Yoga?

So, the joy in the one who gives, a feeling of dignity towards oneself, empathy towards others, alertness about the world, with a view on the Universe, moving to great heights. Until this is illuminated through our characters, through our characters, till then, no

one will accept Me, nor will they accept you.

And by combining all of this, a two and a half letter word is formed which is called "prem" (Love). And you just try to love and see.

Your angry nature does not seem to leave. I have even heard that some Sahaja Yogis use abusive words. You just cannot utter unholy words. Every wrong word of yours will become a "amantra" (opposite of mantra).

Whatever unholy words are there in this world, you have been given the awakened mantras to eliminate them completely. But instead of awakening this power, you are destroying the very "mantra vidya" (knowledge of mantras), that has been given to you.

Such people are made impure by the use of "amantras". Sahaja Yoga's subtlety lies within and not without. But it does not mean that subtlety is only within and outside all gross. Not at all.

Lots of people say that our hearts are clean it is just anyway outside. With that how can the light within shine outside? Until a person's [inaudible]

is not clean, until his light is not visible outside, till then what is the use of having an inner light?

Losing the way. I have seen this happening a lot in Sahaja Yoga. That people lose their way. Going after money, after power, I think that "Where did they get their Spirit, that they get distracted by such trivial things?".

I understand that there are a lot of forces that can distract you. But you have attained with you, the greatest shakti, that is not possible even after thousands of years of effort.

But there have also been experiences that have been so beautiful and [inaudible]

. There are some people in Sahaja Yoga who have been transformed so beautifully, their life has become so glorious, that looking at them it feels [inaudible].

This has never happened before with any incarnation. So many people, such beautiful people, such high people, such holy people, such people of greatness, such people of strength have not been in the fortune of any previous incarnation. They have been in my fortune. That satisfaction is indeed very great.

But sometimes, the thorns prick with the flowers. And that lingering pain remains. And one feels, say again and again that you should transform so that the thorns also start becoming as fragrant as the flowers.

There is one thing to be understood in all this. This whole world, all of nature, all [inaudible], the Universe, the galaxies, whatever has been created, they are all waiting for your transformation.

They are all watching, when this atmosphere is going to change and when we shower them with flowers. None of them will have any meaning if a man comes to Sahaja Yoga and still does not transform.

In My work of seventeen years, it may have happened that I sometimes shirked away from the thorns, sometimes I just closed My eyes or even sometimes told the thorns, "It is all right". The one hope was that everyone can be transformed. Nothing is impossible.

That does not mean that Sahaja Yoga allows thorns to flourish or has a connection with them. Or it supports them. Never ever.

Such thorns will be uprooted and thrown away. And until they transform they cannot return to be [inaudible]. This is destiny. I cannot change it, and neither can you change it.

This cycle is such that, you all should try to seek to transform yourself in this cycle. Ego comes in way of the smallest things. Like, "I will perform the aarti". "Why? Why do you want to perform the aarti?". "I will wash the Feet. I will do puja."

Until this "me, me" keeps coming in the way, Sahaja Yoga will start moving away.

Whenever any action, desire or intellect reminds you of "I", then in such actions, there is no Sahaja Yoga. There is no place for Sahaja Yoga in such intellect. It means that you have not understood Sahaja Yoga emotionally. You have also not understood Sahaja Yoga with your intellect.

This "I" has to be left aside. And in some people, there is nothing except this "me". And in the intoxication of this "me", the "me" intoxication, that when you speak to me in this condition, even I cannot hear you. Neither can I understand you what you are saying.

Sometimes I feel I am listening to a barking dog. Or sometimes, as if a snake is hissing. What language are you speaking? This is not my language. Neither is it the language of man.

In this, there is none of the honour of love. There is no comfort of love, no whiff even, of love. What is the use of such acts?

There is electricity to do the work. The sound is there to do the work. "Omkar" (the primordial sound) is verily standing by, there is no need for anyone to do the work. But for that "Omkar" sound to come from within you, you have to be the instrument from which this sound emanates.

But what is the benefit of sitting in the darkness? With my unspoken love, I ask you, are you not lost in that darkness? Fed up of it?

And when I see among the people, some of the great expressions that have come from Sahaja Yoga, I say, this much has never happened in the past. And the day is not far when Sahaja Yoga will reach the heights of its glory. The day when Sahaja Yogis will be found everywhere in the world. I have no doubt of that now.

But the thought comes of those who I have put so much work in. They have not understood My Love. And those who cannot understand Me, how can they understand Sahaja Yoga?

Your love brings tears in My eyes. And the throat also chokes up, wondering what to say and what not to say.

This is all the "leela" (play) of Shri Krishna who spoke of nothing but sweetness. He organised Holi so that all the worldly arguments get mixed with colours from the left, colours from the right. Better to get away from all the problems of the world and play with colours.

But play with colours, at least. Not with mud, dirt and dung that you fling on others. But man does exactly that. Without that he does not have fun.

I do not know, but it is possible that some people have actually come to Sahaja Yoga so that they can fulfil their old desires and wishes. It is possible. I have this suspicion sometimes.

But what was told you in many lifetimes - that you attain yourself and all the bliss of your Spirit will be manifested in you. And you will become a great Spirit, become a great ideal, become an ocean of Love. Those promises which were made to you, Sahaja Yoga has come into this world to fulfil them.

And now if you want to lose it with your stupidity, then a Mother can only tell you, "Son, you have not understood." When you have to drink water, you have to do it with love, how can you drink by scorning it.

Perhaps My words are not adequate to make you understand. Perhaps I cannot reveal My Heart to you. Perhaps you do not understand the tumult within Me. I have no complaints with you about that.

My only complaint is that you see the tumult within you, the gravity within you, the glory within you, the wealth you have. Enjoy that. Get immersed in that.

Today My birthday was celebrated. There is no meaning to My birthday. The birth took place, so what is special about that? And so what if the birthday came around? That way, every day it is someone's birthday. Everyday someone is born. And every day someone dies. This is a cycle of change. Every second. There is nothing special about it as much.

But it is special if the atmosphere comes to a standstill. It stands still. It freezes in that moment of time [inaudible].

Today on the occasion of My birthday, you have given Me a cake. There is love, adoration and affection in it. Give the same love, the same affection to everyone.

Today, you decide to stand still at this pinnacle of love.

That only is your goal, your destination. That you become Love, you are Love and nothing else, then know that you have reached your goal.

And nothing else is there to attain. All the work that you have done, all the arrangements, have decorated everything, everything is so beautiful, and all are at attention in the Puja today. At this time, you should stay at this point and say, "Mother, let us drown completely in this ocean of Love and be washed. All our degradations, our pettiness, our limitations we overcome all of them and we cross(?) over. We come to the [inaudible], these desires may be fulfilled today, this very second".

You know I do not have any desires. And because I do not desire, no desire gets fulfilled. I am moving forward only on the support of your desires. That is why your desire will take you across.

This is not a wish. Otherwise, like other desires, this will also go waste. But this is the awakening of pure desire. This pure desire should be awakened means, you have to bring it into "kriya", action.

Today before leaving, all of you must meet one another with love. Talk to each other, get acquainted with one another. It is not that Bombay people are separate, Delhi separate, Pune separate, those from Madras are separate. Forget all that.

It is all a mirage, a falsehood. It does not exist. It is just futile chatter. Keep it aside and meet one another and talk to each other with love.

Conquer with love. I do not have any other hope. I am living solely on this hope that Love grows and the light of the Spirit spreads all over the world.

All the catastrophes in the world and stupidity and the way the world is tethering today between sorrow and regret, a firm thing needs to be placed in front of that.

No one should think less of yourself. All are worthy of My respect and love. That is why, each and every person, keeping faith in yourself and your glory, love yourself and learn to love others. The man who cannot love himself cannot love any others.

With the light and glory of the Self that is within, you look at the beautiful form of others and [inaudible]. You keep drowning more and more in this deep ocean of Love, that is my blessing to all of you.

[Marathi Translation]

And it is my request to everyone to at least learn our national language (Hindi). And there is a collectivity in that language. Of course, there is no language as spiritual as Marathi prevailing today. Even then the national language should be learnt.

Because we have our brethren from Tamil Nadu, the Bengali speakers, and people from other countries, their thoughts can first be brought into the Hindi language. They cannot go to the English language. Because there is a very big difference between our culture and the English culture. Therefore it will first have to be expressed in Hindi.

Regardless of what our mother tongue is, whatever it may be, even so, Hindi language should be learnt. Then from that, you can learn Sanskrit or anything else. But the first Hindi should be learnt. All the foreigners are now learning Hindi. And they are asking Me, "Mataji, these people do not know Hindi. Marathi people do not know Hindi. Then how to talk to them?". Does that mean they have to learn fourteen languages?

Now ours is a global work. Now the national language is itself in tatters. They themselves have done it. At least in Maharashtra, we should adorn it. I am not saying this for national pride. But I do not see any other way.

Without the Hindi language, how can we spread this culture all over the world? For one, we will have to tell everyone to learn the Marathi language. That is not going to be possible. At least learn the Hindi language. It is not difficult for Maharashtrians to learn Hindi. It will be better if they learn it.

I speak in Marathi when I am touring Maharashtra. It is very conducive for spirituality. Even so, in keeping with the times, if everyone can know Hindi, the work will be done very easily. By doing that the importance of the Hindi people (from the northern states) is not going to increase.

All said and done, I think there are at least five more years before Sahaja Yoga spreads to the North. It is still in Delhi. Going further north in India beyond that is difficult work. Going to Bihar, that is even more difficult work.

So there is no connection between language and Sahaja Yoga. There should be no thought that if we start work in Hindi, the Hindi people will start their rule in Sahaja Yoga. There is no such kingdom in Sahaja Yoga. Sahaja Yoga is the kingdom of Love.

But a language is needed for conversations with one another. Now we have the Italians and speakers of fourteen other languages. Now I cannot ask them to learn our fourteen languages or we learn fourteen (foreign) languages.

Now everyone finds the Marathi language is hard. This is not the Ganga (river). Beyond the Ganges, it is the Bhagirathi (river). Even beyond that is the Alaknanda (river). And it is a difficult task to reach up to that point. That should be understood. The first step into the Ganges and then into the Alaknanda. This is an ancient language. So, "everyone should know this language, we will speak only in Marathi", these demands should not be made.

Hindi should be learnt, and my speeches should be in Hindi so that everyone can understand. So try to learn Hindi.

[English Transcript]

(In English): I told everyone else to speak in the Hindi language. Because I have already told you that by not having the Hindi language in this country, all of us have separated from each other. Sharat Chandra, I read in Hindi; Bakim Babu I read in Hindi; I read Bharathi in Hindi. I read all the great poets in the Hindi language. If I had not known Hindi, I would not have read Bharathi. I

read Kavi Kurup in the Hindi language.

Because you cannot translate them in English. In the English language - is a hopeless language for our culture. For our spiritual culture. Must understand, this difficulty is there.

So you should not be against Hindi or anything. Because these Hindi people cannot become Sahaja Yogis, you must understand, they have to learn a lot. They do not even know what is Dattatreya. It will take time.

And who is going to rule in Sahaja Yoga except for your Mother's Heart? So we should have no worry on this part. Let us learn Hindi just because it is convenient.

And foreigners ask Me what language should they learn? Should they learn fourteen languages Tamil, Telugu, Marathi, Bengali, Hindi? As it is there are fourteen languages there. What language should they teach their children? So let us have at least Hindi language as our language of communication. So I hope you will spread in that.

Second point is that this is the year of shelter. So, to celebrate My birthday, if possible, try to make some shelter for some poor man any way you feel. One person. So you give some money, one person somewhere.

I also will take My house as a shelter for the whole world this year. So I request you to celebrate this year – to be able to be alert to what is happening around you. Try to get some money, pull out some money to one of the Sahaja Yogis who needs it.

That does not mean you ask them to come into your house. If he needs money for the repairs of his house. If he is very poor you can help him.

Another shelter is a tree. So we should all plant trees also as a matter of shelter.

Sahaja Yogi cannot live outside the sea. He is a part and parcel of the sea. So he has to be alert about what is happening in the whole world, what is happening in this country, what we are supposed to do for society. Because we are "samuhik" (collective).

These are small things by which we express our love. Everything is with love if you know how to give it. If you know how to keep it, then you do not know how to give it.

So one should not be angry when I say we have to learn Hindi. It is a very practical thing I am telling you. I myself am a Maharashtrian, why not have Marathi. If I say so, maybe after a hundred years we will find everyone speaking "Bambai Marathi" - which is a horrible language (a street version of Marathi unique to Mumbai).

That is what I told them. We want them to know a language in which we can have a rapport.

May God Bless You.

[Applause].

[Puja]

[Sahaja Yogis are chanting the three Mahamantras].

Om Twameva Sakshat Shri Mahalaxmi Mahasaraswati Mahakali Trigunatmika Kundalini Sakshat Shri Adishakti Mataji Shri Nirmal Devi Namo Namah.

Om Twameva Sakshat Shri Kalki Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Kalki Sakshat Shri Sahasrara Swamini Mokshapradayini Mataji Shri Nirmala Devi Namah.

Shri Nirmala Devi Namah.

[Sahaja Yogis recite Shri Ganesh Atharvasheersha].

Shri Mataji: 108 names [inaudible].

Sahaja Yogi: Under that, we will say "Om Twameva Sakshat" and then the word (name).

[Sahaja Yogis recite 108 names of Shri Mataji Nirmala Devi].

Sahaja Yogis: Om Twameva Sakshat Shri Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Mahā-rājñī (The Great Empress) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Deva-kārya samudyatā (Emerging for a Divine Purpose; whose rising has a Divine Effect (Kundalini)) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Akulā (Beyond family, caste, race, or measurable dimensionality, residing in the Sahasrāra, beyond the 'family' of the lower Chakras.) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Vihu-granthi-vibhedinī (The One who cuts the Knot of Illusion in the Solar Plexus allowing the devotee to perceive the unreality of body, mind, etc. and losing the sense of limited 'I'-ness) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Bhavānī (The Queen of Bhava, that is Shrī Shiva and Giver of Life to the Whole Universe) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Bhakti priyā (Fond of Devotees) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Bhakti gamyā (Realised by Devotion) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Śharma dāyinī (The Bestower of Happiness and Divine Bliss) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nir-ādhārā (Unsupported, as You are the Support of the Entire Universe) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nir-anjanā (Unstained by any limitations whatsoever) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nirlepā (Untouched by any Karmas or dualism) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nirmalā (Pure) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nih-kalakā (Faultless Brilliance) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nityā (Eternal) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nir-ākārā (Formless) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nir-ākulā (Unruffled) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nirgunā (Beyond the Three Gunas, Sattva, Rajas and Tamas) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nihkalā (Indivisible and Complete) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nihkāmā (Desireless, having everything) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nir-upaplavā (Indestructible) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nitya muktā (Ever Free, and Your devotees ever free) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nirvikārā (Changeless, but the Unchanging Basis of all changes) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nir-āśhrayā (Having no refuge, as You are the Refuge of all) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nir-antarā (Undifferentiated) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nih-kāranā (Causeless, as You are the Cause of all causes) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nir-ūpadhi (Without Illusion or Plurality) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nir-īshwarā (Supreme, having no higher Deity) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nirāgā (Unattached) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nirmadā (Prideless) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Niśchintā (Without any anxiety) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nir-ahakārā (Without ego) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nirmohā (Free from Illusion) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nirmamā (Without Selfishness) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Nihpāpā (Beyond Sin) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Ni-saśhayā (Without any doubts) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nir-bhavā (Unborn) Namah.

Om Twameva Sakshat Shri Nir-vikalpā (Beyond all doubt) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nir-ākārā (Formless) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nir-nāśhā (Deathless and Indestructible) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nihkriyā (Beyond All Actions, not involved in any action) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nih-parigrahā (Taking Nothing, as You are the Source of everything) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nistulā (Unequalled) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nīla-chikurā (Dark-haired) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nir-apāyā (Beyond Danger) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Nir-atyayā (Impossible to cross or transgress) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Sukha-pradā (Conferring Happiness and the Bliss of Liberation) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Sāndra-karunā (Intensely Compassionate to Your Devotees) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Mahā-devī (The Greatest of Goddesses) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Mahā-pūjyā (Worshipped by the highest of Gods, the Trimurtis: Shrī Brahma, Vishnu and Shiva) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Mahā-pātaka nāśhinī (Destroying even the greatest of sins) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Mahā-śakti (The Great Power) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Mahā-māyā (The Supreme Creator of Illusion and Confusion even to the Greatest of Gods) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namah.

Om Twameva Sakshat Shri Mahā-ratī (The Greatest Bliss that is beyond all sense pleasures) Sakshat Shri Adishakti Mataji Shri

Nirmala Devi Namo Namah.

Om Twameva Sakshat Shri Viśva-rūpā (Having the Universe as Your Form) Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namo Namah.

[Recording ends midway after 55 names].

1987-0408, Evening with Sahaja Yogis: You have to support each other

View [online](#).

8 April 1987

Evening Program Guru Puja

Westminster Quaker meeting house, London (England)

Talk Language: English | Transcript (English) - Reviewed

Some of you can come in front, Come along there's room... (laughs) Come along, there's room here. Come in ...there's room here (looks at prasad)... all full of sweets. Oh God... I didn't see all that (laughs).

[From now on video and verified transcript begins]

I'll have some water... Thank you (indistinct... and bring My purse here.)

I'm just watching all the beauty (She laughs).

You looked so beautiful at the airport. Such a joy for me to see you in that shape. It's a rare occasion sometimes that you feel oneness with the whole universe, absolutely oneness with the whole universe, when you feel the love that exists between all of you.

It's the love between you, oneness between you, the way you all have opened your heart to each other as good human beings, as realized souls, as saints - it's the most fulfilling and satisfying thing for Me.

When a saint used to meet another saint, say in India, what would happen?

There was a saint in Maharashtra who was a tailor, but he was a saint. Saint is a saint whether he's a tailor or he could be anything. And there was another saint who was a potter, who used to make pots, and things like that, out of clay. So this saint, Namadeva, went to see this potter who was making some pots out of clay. And he looked at him. And the feeling that came into his heart is expressed - he was a great poet also, Namadeva - so he says, in Marathi it is, but I'll translate it in English – "I came here to see the Chaitanya, the formless, but the formless is standing before me in the form".

So to appreciate the other saint he said, "Now the whole Chaitanya, the whole all-pervading power of God's love has come in your form before me. I see it".

How to address, just think of it. At that moment, spontaneously he said this.

That is how you are all saints, and saints have to see that, that you are the form of that love of God's all pervading power. You are in the form of that, all of you.

I think that day, you were standing in the rain and sleet with all your children.

For a Mother it's too much to see, such beautiful feelings for me. But the feelings among yourselves, the open-heartedness, the Pure love, that filled the whole atmosphere with such beauty. It's not just talking, it's not just writing letters or sending Birthday cards or something like that; it's from the heart, you have to feel each other that you are all saints.

You are different people, you have to support each other, you have to look after each other, you have to understand each other because you are the people of a different awareness living among people who are blind, who can hit you, they can do some harm to you.

The other day I was reading Gyaneshwara; can you imagine, he died at the age of 23 years, at such an young age as 23 years. And the Gyaneshwari he wrote was at the age of 21 years. And what a genius! I mean, you read it, you just don't understand, how could he penetrate so deep.

He described you all, as I have told you many-a-times he has described you as the oceans of, the walking oceans of Ambrose – Ambrosia. Talking trees, and the forest of the trees of bliss and beauty. That wherever you'll go you'll bless people.

Wherever you will stand you'll be auspicious, you will create harmony, peace and joy.

That's your work, that's your style, that's what you are here for. But beware, you ought to be very careful, because the surroundings seem to be quite deceptive and quite troublesome.

And from that surrounding you are coming out suddenly into a new surrounding where you have known what is Divine love, what is Divinity.

One has to be very careful because the forces that are negative are very strong, and working at you all the time, because you've come from matter, you have evolved from matter and it's easy to go to matter, to materialism, to the materialistic ideas; and this materialism takes you to primitiveness. All your culture, all your beauty will drop out as soon as you take to materialism. If everything becomes money there's no place for God, no place for love, no place for beauty or for any graciousness.

Money is for us, we are not for the money. Money should be at our command. We don't have to give up anything for that.

And here then we see the materialism coming up in a very different way, very subtle ways, and we do not see it. When we start saying "my, mine, this is mine" then you are slowly drifting towards materialism.

When you see yourself in the collective, that's the only way you can get out of materialism. Because you are in reality a collective being. You are not an individual that way. But the matter divides you from each other. And when you realize that we are not slaves of matter, matter is our slave, we are not going to be dominated by any matter, then you can feel that love.

One goes to absurd limits if you take to materialism; and everything can be explained in the name of materialism. But in the name of Divine how far can you go and explain?

You have to just enjoy it.

When you enjoy you don't want to explain or talk about it, you just want to enjoy. Divinity is to be enjoyed within and without. It's within you, divinity is within you, but is to be enjoyed. That's only possible if you understand that you are not going to be dominated by any matter whatsoever.

I'm sorry I'm here for such a short time, I wish I could be with you forever, which I am, I think (laughs, laughter).

But you have brothers and sisters everywhere, the whole world has this message with them. You, some of you have met them in India. All the Indians have sent their love to you, lots of love, and they didn't know what to send you from there, something special; so they sent Me (She laughs, laughter and applause)

Sometimes I feel all of us should meet somewhere; all of us from all over the world, from every corner of the world, all the great saints who are in these modern times should meet each other, talk to each other, enjoy each other and understand each other.

That's the time we'll think that a new era has started of love, of trust, of enjoyment of other human beings.

When you start enjoying another person then only we can say that you are in the collective.

Like My finger, if it pains the another one tries to soothe it, and I feel the soothing, without feeling any gratitude or without feeling any sort of a obligation.

So always I say about collectivity. Those who cannot be collective, those who cannot open their hearts, those who keep aloof, those who think they are - some of them might be thinking "We are great Sahaja Yogis because we are very old Sahaja Yogis," some might be thinking "we are very intelligent", some that "we are rich, and poor" and all that, all these differences should disappear.

Who is crying? She's crying? What's the matter? (Yogini speaks: "Clapping made him jump". Yogi: "The clapping made him jump, Mother". Shri Mataji: "And loudly?" Yogi: "The clapping made the baby jump, Shri Mataji". Mother says "Oh!" And laughs)

One day they'll all grow up. I was thinking when they'll grow up they'll clap much more than you will do! (Laughs, laughter) Little more time we need, somehow.

All these great people will be becoming great Sahaja Yogis and will give us such a pleasure, such a joy, such a happiness.

Today I wanted to speak about something, but I'll just put it as a question to you all. And I would like to have an answer from you. You can write to Me and let's see, or you can discuss. That as formerly, as other saints have said, that once you get your realization you are lost, you can't speak about it.

You can just tell them by some similes, metaphors, this, that, but you cannot really give them the experience by telling them. And that's why many saints decided that after realization it's better to disappear. Even Gyaneshwara took his samadhi, he went into a room and he died in that room.

Because they could not say much about it, they could not tell much about it. But today that's not the situation.

Like Kabira has said that, "When a drop becomes the ocean, what can you say?"

You are lost, you are no more there, you are all finished. So what has happened in Sahaja Yoga, today's Sahaja Yoga, that we are all talking about it, experiencing it and enjoying it? That's the question for all of the Sahaja Yogis to solve.

(Smiles and talks to somebody. Name not clear, sounds like "Elliot".) You can explain? Did you hear My question? No? You didn't hear My question?

You see, what I said was that formerly those people who got realisation got lost, alright?

As you were lost just now into thoughtless awareness! (She laughs, laughter).

But you can come back and you can tell people, you can talk about it, and many people disappeared.

Actually, they didn't want to live after getting realization for a long time, because they could not explain, talk to people about it.

Also, they said that, "How can a person who has no tongue tell about the taste of the jaggery?", it's a kind of sweet. So there was a problem with them, all of them had a problem. But now you don't have that problem. So what has happened in Sahaja Yoga that you have no problem? So think it over and write to Me, all right?

So I don't know what to say anymore (laughter). Just we are enjoying our rapport with each other, isn't it? That's all, sitting down here.

Anybody has any questions? Anybody who is a new person can ask a question, would be good idea. Because these people have no questions now (Shri Mataji smells some flowers). Ask Me a question. (To somebody) I've heard the good news. Ah!

Yogi: Shri Mataji, how should we approach the spreading of Sahaja Yoga?

Shri Mataji: How can we...?

Yogi: How should we approach the spreading of Sahaja Yoga to new people?

Shri Mataji: What?

Another yogi: He said how should we approach the spreading of Sahaja Yoga to new people, to the new people. How should we express Sahaja Yoga, Shri Mataji?

Shri Mataji: To them? Now, you see, you'll meet three types of new people. Firstly, those who are yogis, or you can call them as people of previous births, who are already very knowledgeable and are there, just they can feel it, this is it; you won't have much problem with them, they'll know it is so. To them it's very obvious, and you'll be amazed the way they are there, how they have taken to it so easily.

Now the second type are the people who may be still believing, non believing, maybe some who are doubting, maybe; or maybe some who are asking questions about it, quite a lot. So is not sufficient only for you to get your realization, also not sufficient for you that you feel the vibrations and that you can give realizations to others, that won't help much. You have to know how to deal with various types of people.

Like I would say a person who is a, say, a priest, who comes to you and wants to talk to you about God, this, that and all that. So you must know Bible very well, and know Bible in the way a Sahaja Yogi should know.

The other day Rustom telephoned to tell Me that - I told him to study Koran because, I said, Islam means surrender, but before realisation surrender has no meaning. And he's told Me that it's written in Koran that unless and until you are connected with God you cannot understand anything what is written here. It's clearly said.

Now when the Muslims talk to you, you can tell them: "This is written in Koran, are you connected with God?".

Now, they might say, "Are you connected?". Now, then if you say, "Yes", then finished! (Laughter) Then Mr. Ego will come up, you see, suddenly, and you be careful!

So this subject should be treated with a barge pole.

Like, (laughs) such a question if they ask... you see they will be like that, "Are you that?".

Like in the beginning they used to ask Me, "What's your Father? What's your Mother? Who are you?". This, that, all those things, you see.

So at that time you have to give an answer to them - [Can you give this lady a chair to sit down?(Hindi) Sit down. No... Alright. (Hindi) Sit down... Sit down.]

So such a question if you answer in that manner you have not been clever enough; you have to be very clever. Then you should say, "You see, there are" - avoid the subject, don't answer; you just say, "See, there are descriptions about a person who is a realised soul".

Jung has said that you have to become collectively conscious. Now, what is collectively conscious? That is, on your central nervous system you should be able to feel another person.

Now Jung has said so, it's a poet – [may this mean "quote"?]. Then you have got other people to quote: William Blake you can quote, you can quote other poets or saints whom you know, it depends on what sort of a person you are dealing with.

But just don't say, "Yes, I am a realised soul". People have been crucified, murdered, poisoned for saying that.

So be careful, put it on somebody else and say, "Yes, the signs of a realised soul's are like this, that he has to be collectively conscious".

First of all that you have read Jung or you know so much about collective consciousness itself will put them right in their own places, to begin with.

Because you have to be knowledgeable in these modern times, and you should be able to communicate. Just by telling them, "I'm a realized soul, I have to awaken your Kundalini", nobody is going to believe you.

Even in India people don't believe that we can give Realization - although they know about realisation, they know about Kundalini, they know everything, but still, they cannot believe that we, like ordinary people, can give realisation to them.

So in no way, you should be diffident, but try to bring them round through somebody else, because the human nature is such, the one who is living, the one who is existing, they don't want to accept. Whosoever is dead, you see, and written somewhere, anything, in black and white, and if you say in this book this is this written, they'll accept. That's why you have to be knowledgeable, you must read books which are supportive of your realisation, supportive of Sahaja Yoga. Then only you can talk to them. If you are just having Realization, you can give Realization, you have got vibrations, that won't work out - especially in the Western countries where people are too much here (indicates the head) nothing there (indicates the heart).

You have to tell them that we are also intelligent enough, and we also understand it with our brains and logic, what is the truth is. Then after their realisation, of course, it's much easier, but if you say, "Alright, come along, I have to give you realisation" - you cannot. You cannot force them, you cannot - they have to ask for it, after all, there is a protocol of the Divine also, the Divine cannot fall at the feet of people, "Oh please, come and have your Realization !". No, that's too much.

But there are ways and ways by which you can ask people and work it out. But I must tell you one thing, that all the Sahaja Yogis before, they started - I started Sahaja Yoga in the West and especially in England also, you see, whenever I talked to them they were very anxious how to get more people into Sahaja Yoga, how to bring more people, what to do for more people, how to manage. Or they would think somebody to be very spiritual or something, "So, Mother, can I bring that fellow?". And he would turn out to be a horrid stuff, you see (She laughs, laughter). It would burn My hands, it would burn everything, and I would say, "Now how do you mean? What made you think that he is spiritual?". "Mother, he talks so much of spirituality".

That's not the thing. It is a calibre, is a inner calibre a person must have. He may be an ordinary person, he may not be earning so much money, he might be on the street, but the inner calibre has to be there. Otherwise, what's the use of breaking your head against a wall?

So, this idea of having more and more is wrong. But to have people who are of that calibre, of that quality, and who deserve it.

So many do not deserve it.

So what to do? You cannot just... it's not like a barber shop that you can make the head dressed the way you like. The Sahasrara has to open out. You see, the Kundalini has to come out, it has to work that way. You cannot just say, "Alright now, you got Realization ", you can't say that way, all the time the Kundalini's falling down, you should say, "Alright, sorry sir, I'm sorry". Finished.

And the more you show as if you are seeking elections for the votes, the more they'll be worse. If somebody doesn't get Realization, well and good! For example, a lady met Me in a place and she said, "I want to have realisation". I said, "Alright, I'll try" (laughter, She laughs).

Then she wrote three letters to Me, sent her photographs and she... And then she said, "I don't know why You don't write to me, I've been writing to You, this and that, I know it's a difficult task to give a realisation". "Oh" - so I talked to her - "Alright, when I come next in June you can come along".

But there could be somebody who might be of that calibre, you can feel it, you are knowledgeable yourself, you can feel the vibrations, you can feel it and you can then take that person seriously. So work on the people who are simple, who have that calibre.

Of course, they could be very much spoilt also because of seeking, but if they are intense and sincere then the best thing is to work it out with complete assiduity and attention to such a person.

But if it's a fashion, you see, because they are going to many gurus and they are doing some, lots of guru shopping, then you should say, "There's no shop here, you can't pay, first of all, you can't pay". If they understand that, then it's alright. Say like one fellow from the BBC came in and he said, "We can't believe in a guru who doesn't take any money". I said, "Then alright, you go to such a guru who takes money from you, I've nothing to say". He said - what did he say? – "Anglo Saxon brain". I don't know what that brain is specially, made by God or not? (She laughs, laughter) Cannot understand anyone who can do such a thing without money.

Such a person you should say, "Alright, thank you very much, I'm sorry, you see, you are beyond me, you are too great, sorry". Not hurting the person. But such ideas, such things if they have there in brains, you cannot break such a hard nut, can you? And you should not feel sorry for them.

First see their vibrations, see their calibre. Calibre is the only way you can judge how much attention is to be paid, what is to be done.

For some people it's so obvious, so obvious. And some people go on arguing, arguing with you. But all of them now are good Sahaja Yogis despite the fact they argued quite a lot with Me to begin with; now they are very good Sahaja Yogis. But now time has come for you to have a quick result, and you will meet people who will be very good, I'm sure you'll meet all of them who are in England and you, you will be able to manage them. Your ways, your methods, your styles will convince them.

Today, only, Doctor Brian has told Me that many people are getting interested now in Sahaja Yoga, because they can see the change that comes in, the transformation, the confidence, everything that they see.

So you should not try to force Sahaja Yoga on anyone; it's better that you see their calibre. Calibre is very easy to make out.

You just say it and it is there. They know, yes, that's it.

Any other question?

Yogini: Shri Mataji, please, could you talk about sympathy and compassion towards other Sahaja Yogis who have problems, who have some negativity in them, please?

Shri Mataji: I can't hear. What's it? Clearly, I didn't hear. You also didn't hear, I've seen.

Yogi: Shri Mataji?

Shri Mataji: Ah.

Yogi: Could You speak about sympathy and compassion towards other Sahaja Yogis who have problems with negativity?

Shri Mataji: Ah. Now. Sympathy and compassion; sympathy doesn't get involved, then it's compassion. Sympathy. 'Sym' means 'share', 'pathy' means 'pathos' – if you want to share the pathos of another person then you are sympathizing with that person.

Now supposing, somebody's husband is dead and that person is crying a lot and you also go and sit down and cry louder than her (laughter). Then people will ask you, "Did your husband die or her husband die?" (laughter). "No, no, I am just showing sympathy, you know" (Laughter, She laughs). This is lip sympathy, of course.

Another is – may be the heartfelt sympathy. When it is heartfelt then you don't cry; then you develop the opposite force to put that person right. What do you say to that person?

You should say, "See, now if you are born you are going to die, everybody's going to die, that's, that's the system. Now, two persons never die together. This gentleman who has died now, he's your husband, alright, but now if you start crying like this, he won't have any peace, he'll be hovering round you, and he might be in limbo waiting for you to come there, or something like that. So no use crying over him, on the contrary, you should say, "I'm alright, don't worry about me, I'm alright, get your realisation as I have got it". This is the opposite force that you put. This is a real, real way of helping that person.

But the compassion is very different, compassion just flows, it doesn't say anything. Even you don't see Me, even if you are in the hospital, you know I am with you.

It works. Even if you just think of Me, it works.

Even if you make some mistakes, you know Mother will forgive. That's compassion. Compassion is just flow, you don't talk about it, you don't say anything. It just flows and covers you completely. And you enjoy that. That's compassion; it works - sympathy doesn't work - compassion works, it soothes you. It's a very beautiful touch of love, affection, kindness, protection. And you feel so confident that you are under the protection of the Divine.

So, this compassion has not to be shown or to be dealt with.

Now supposing, another Sahaja Yogi's having a problem. We have only two problems; as I say, "How many turns there are in London? Only two, left or right" (laughter).

In the same way, they have two problems: either left or right. If it is the left one or the right one.

You know right one you have to beat with the shoes, that's all, finished. You don't have to go and say anything to the person, if he has right problems.

Now if he has the left problem what do you do? You need not go and talk to that person: give him a bandhan, you can burn the

name, you can do what you like. But you need not face the person, you need not tell the person that, "I'm helping you, I'm trying to do something for you". That's wrong, that's ignorance, you don't have to say that; it just works, it has to work by itself.

But I don't tell you that I'm going to help you in any way, do I? Nothing of the kind.

Wherever you are you know I'm with you, all the time. In the same way, this compassion will work whether you are sitting down here, if you are beating somebody with shoes that person will come round.

So they have only two problems, one is the left or the right. If you try to sympathize with any one of them you are in trouble.

So best thing is not to directly help them, but indirectly. Not to tell them that you are helping, not even mention it to them; the concern is the point, the concern about a person.

Your attention should go there, your attention is very active. It's a very powerful thing you have got, your attention acts. Just put your attention to that person, with a concern, but no involvement: that is compassion.

You have got it, you have got the power of compassion in your attention now, you haven't used it. Without taking any credit for it, without showing it, without confronting it, just inside yourself you feel it, it will work out.

But for that you have to cleanse your own attention, that's very important. If your attention is loose type, if your connection is not alright, then it won't work out. But if you have that kind of an attention which is silent, which is witnessing, which is not involved, it's dynamic, it works!

All of you have to become like Me, I'm sure you all can, and achieve that calibre of compassion. Alright?

Do you follow now? Thank you.

Any other question, Hester? No? Danya has any questions? (She laughs) You never had them. Anybody else? Jason? None!

Question-less people, I tell you.

Best way is to enjoy others. Best way is to enjoy others; and to enjoy yourself is to laugh at yourself, that's the best way.

Address yourself, "You, Mister, now come along, this is ego, I know (laughter). Ah, that's it, that's the one! No no no no no no no no no no, not me! I've had enough of it".

That's how you enjoy yourself. And enjoy others, seeing their good points. Sweet, sweet things they do, very sweet things. You don't have to say anything.

And we had 71 marriages, you can't believe it. And I looked at the brides and they were all looking at Me from the angles, you see; and the eyes were telling the story of their love and gratitude, and I don't know what all they said.

I was just watching them when they were walking with their garlands in their hands, slowly, slowly; the sweetness, the beauty of their feelings; very slowly they were walking. And then I saw the boys standing there, looking at Me with tremendous feeling of oneness.

You see, this cannot be enjoyed otherwise.

Even with the body you cannot enjoy, supposing you rub your hand, you won't enjoy that much as you enjoy other people, other sahaja yogis.

And then the friends doing the leg-pulling also I enjoy (laughter), the way they talk to each other I enjoy, everything's so enjoyable, it doesn't hurt anyone, it doesn't trouble anyone.

You are here to enjoy, God has created this universe for you to enjoy.

So only thing is that you must improve your attention, cleanse your attention by meditation, always think of good things, not of bad things. You should not react too much, just be within yourself, see for yourself, witness everything. And you'll be amazed, you'll see beautiful points, beautiful things all around you.

So much of beauty which we are losing because we cannot see it. So that deep, penetrating attention of concern will solve all the problems, I'm sure.

But 'open your heart' doesn't mean that you go and hug somebody and kiss somebody ten times, it doesn't mean that at all. On the contrary, it can be quite embarrassing, you know? (Laughter, She smiles, laughs) Any other questions?

I, I had a problem there, you see, we, they arranged a programme for Me to speak to the young presidents' organisation, the presidents of big, big – of big, big organisations, business organisations, and I had to speak to them.

And one of the lady - of course, I mean - the questions were very good and everything flowing (?) over, and later on she says, "But I can't believe it, because she is not at all serious, you see" (laughter, She laughs). And I laughed and laughed and laughed with that, I said, "Now I cannot be serious anymore, that was too much" (laughter, She laughs).

When there's so much joy bubbling out, why, how can you be serious?

This is the idea of a saint that he should be very serious, stern, going out with a stick in his hand all the time hitting everyone on the head (laughter, laughs). So, any other question (indistinct word)? No.

We must have a hall here, big hall we should buy somewhere, we should be able to buy.

I'm thankful to people who are working on Shudy Camp but I think you must hurry up now, people are coming for Guru Puja, I told them we'll have it in Shudy Camp. And otherwise if it is not ready we'll have to change the venue, so everybody must go and work it out, I think, is important. We have money, we have no problem on that.

We have to have a nice, grand, beautiful seminar before Guru Puja. And there are many coming here, you'll meet all of them, will be a very nice time, real festival we'll be having.

So it would be better that you, all of you combine together and work it out and also give different work to different people; and they should all try to organize it in a beautiful way that there's no quarrel, nothing.

But you'll see people, you see, will say, "Oh! This is the room I would like to have for my wife" (laughter), things like that. Sounds stupidity. "This is the glass for me, I can't give it to you". All such stupid things will be there, and I think, for such people you should say, "You are not for Guru Puja, better not be here".

Everybody doesn't deserve to be there. That's you should find out, that what sort of people they are. If they are fighting for all these little, little things it's best is to tell them that, "Sorry, you'd better not come for Guru Puja".

So, the most important thing is that in Guru Puja we have to receive a special capacity to be a guru ourselves.

A special intelligence, a special understanding, a kind of a wisdom which gives you discretion and the ability to argue out things.

That will enhance your personality, a beautiful, dignified personality can be created within yourselves, so for that you have to be there with all that dedication and understanding about yourself.

So I'm looking forward to this Guru Puja, and everybody has to write. Now for Sahasrara day they are working so hard, the people from Australia have printed so many posters, all over the world they have sent it, they have sent it to you also the posters of Sahasrara Day - have you brought it? No? You haven't shown them.

So next time you must show all of them, they should see that, what they have done, how much; and you must - we have no, nothing like a news from there and this thing - but all this can be discussed among yourself; and you should know about each other, what's happening, where, and what ashram is doing, what is the special work they are doing, and what is the new thing they have discovered; all sorts of things you can find out from each other. And you can tell others also. This is how you keep in communication with each other.

Oh, there's a very good news, that Doctor Rai, who is the Dean of the Faculty of Physiology in Delhi University, started a research work on the comparative study of Sahaja Yogis and others as far as the physiology is concerned. And he's found out that the people who are not Sahaja Yogis have a very low resistance for diseases, their skin, skin resistance is less and so many things he's found out. And he has put it on, he's tabulated the whole thing, and that is been now approved by the Government and is now published, going to be published also.

In the same way, you see, we are thinking of having a research here done for people in Shudry Camp, so that we can also publish something like that with the research. That so far, you see, so many have been cured, so many got rid of their addictions, so many got rid of their mental problems, so many things happened; but we haven't yet recorded it, we have not put it properly on the record.

Now this is what we are going to do now, anybody who has achieved something or has felt better or has been cured or something like that must give it in writing to these people so they record it, because, you see, in these modern times they want everything in black and white, so that could be done very well here in England.

Another thing I was thinking that now "Nirmala Yoga" has stopped there because of this problem of foreign exchange.

So what we can do is to have a "Nirmala Yog" published in India and sent here, and you can print it here and sell it here, so that the foreign exchange problem doesn't come in.

Because foreign exchange is such a problem in that country, you have to have a proper committee, this, that, all headaches.

So you can sell them here and distribute them here, it's very easy, and Paul can help you there. Paul, can't you?

Paul: Yes...

Shri Mataji: Yes. So it's alright. We get the "Nirmala Yog" done there and just the copy sent here, translated. You can also add to it, you can also put something into it and some things from there and some things from here; you can distribute it to all the centres here and we can start like that. Because they created a big problem out of that last "Nirmala Yoga", so I've just stopped it, because you see we, we are not very good at human laws, I think, sometimes you make mistakes and I don't want you people to be caught up into these human laws.

So you have to be careful. And we can do it, I think we can do it. And as England is the heart it has to circulate everything. But the hearts must open out. The conditioning is very bad here, you see, that you are told that you should not express your feelings, you

should not say anything, you should be very poised, you should not talk about your feelings.

That's not so in Sahaja Yoga. This is the heart and heart must speak, heart must say; you must know how to say that you love others. It's very easy to say 'I hate', but it's very difficult for people to say 'I love you'. Because they are afraid, they fear that if you commit like this, "Oh, so you love me? So do this for me. You love me? So do this for me (laughter). How dare you say you love me, if you have loved me you must do all this and you must give this to me".

Oh, we had some Sahaja Yogis like that. They were abusing Me also that, "You said you love us, then why don't You do this for us?". Then it becomes a demanding love.

Any other question anywhere? What's happening, John, about your priesthood? [Shri Mataji laughs]

They are getting quite exposed.

John: Yes, Mother.

Shri Mataji: Exposure is the only way, but still nothing goes into the heads of the people, they are so egoistical, nobody wants to accept that it's all exposed now within – 'No, it is fanaticism, it is nonsense'. But still they go on with it, what to do?

(Mother looks around at the yogis then smiles) Beautiful children you have here. How many are new people who are seeing Me for the first time? Raise your hands please. Ah!

Ah, you all look little serious! (laughter, She laughs) Still rather serious. You shouldn't be serious at all. Good. Nice. Get the children. He is just hitting the head. (She laughs) Who is the child crying there so much? Whose child? (A yogi says something inaudible) This child? What's the matter? Must be hot. Take out the sweater. Eh?

(Somebody says something) It's alright. I think, must be hot for the child. And they feel very thirsty also, you see, these are places where you don't have any humidity much, so they feel very thirsty also in such places, I think.

(Shri Mataji listens to the baby who continues to cry)

All of them cry the same, whether they are Indians, English, anything! (Laughter) From their crying you can't make out what race they come from. (Baby stops crying) Now better?

Have you got some water or something? See! You must understand your children, they won't cry without a reason. They are all realised souls. Alright.

(Yogi hands Shri Mataji a glass of water)

Thank you, thank you very much. Anything else?

(Someone asks an inaudible question)

Shri Mataji: Can you say...?

Yogi repeats to Her: "How can you best cope if you have to work in a negative situation?".

Shri Mataji: In your office?

Yogi: Job, yes.

Shri Mataji: Negativity in the office?

Yogi: Yes, Shri Mataji.

Shri Mataji: You see, all the negativity have also, has also an aspect which I call is ridiculous and humorous; so anybody who is negative or anything you watch it, see for yourself, don't get involved, just see which part it is, is it ridiculous or it is humorous (laughter). Then you won't be serious about it.

Sahaja Yogis have a sense of ridiculous, you see, they understand what is ridiculous is; also they understand what is humorous or what is stupid. So just see that, it is stupid? Alright, let it be, doesn't matter, what can you do?

These children are growing so fast, you know. They're so becoming all tall, girls and all that. I'm just trying to make them out one after another. (She looks at a baby near Her)

[The following part is not on this video so could not be verified]

Feeling sleepy now.

Just sleep off. Sleep, sleep. You can sleep now with light, yeah, why? Just watching Me all the time, you see, despite the laying down (Shri Mataji laughs).

Anything else? Now this is supposed to be what? Brunch, dinner, everything put together. (Laughter) Wah. So wah wah.

I think we should say the mantras for three times, the Sahasrara mantras and then we can have this.

Put your hands like this (Shri Mataji shows her hands in meditating position) Straight. Hands should be straight.

[Yogis say the Three Sahasrara mantras]

There are certain routines I think we should follow because Hamsa is catching for the new people and this is due to this dryness I think in the room there is dryness, in the places where you work there is dryness and in the house there is dryness. So must use this ghee for the nose. I think one drop in every nostril once in the morning and once in the evening would be good, because I can feel it in Hamsa, the drying out, the...

If you are getting also drying out in the throat and you feel that all the time there's a kind of a coughing so the best thing for that is to put a few drops of ghee on hot milk or hot water and take that so the whole thing spreads here (Indicates the throat from left to right) and it makes it smooth. As you see our hands and all that needs some cream we need this for our _____ we can call it the epithelial cells which are lining and when this line becomes dried out then you feel very funny.

I mean the whole attention gets very upset so I think you should get try in London, it's a good idea, to keep a bottle of ghee with you, and you can heat it in the water, hot water, just like you can hold it under a tap and it will work out, and then put two drops in the morning and two drops in the night, before sleeping it will be a good idea.

The dryness will go off and also in the ear I think we should put some sort of an Olive oil or something will be good idea, because all... I feel the dryness very much since I've come in London I can feel that you people have this dryness. That's a very common thing and that can also solve your problem of hay fever and all those things.

Now for liver we have found out great things and I think I'll now sit down and write all that is to be done for liver and we can

circulate it to all the members what is to be.

It's very, very simple things that you have to do it and if it works out them all your liver problems will be over.

Most of the diseases are there because of the liver so I think I should circulate that and it's very simple, not much of medicine or anything but it's very simple and it will work out.

This time it's surprising all the Sahaja Yogis kept very good health on India tour, none of them had problem on the liver, nothing of the kind, surprising, every one of them.

So also it is connected, you see, with the flowing; if you have the cold which is all the time flowing and it's sort of giving you sneezing and all that, you must know it is due to liver, It's surprising! I hope the doctors will forgive me when I tell this, that you see when the liver gives the heat the phlegm in the body melts and gives these problems. When the phlegm melts, you see, you start getting the water flowing through your nose and also you get other problems like sneezing and also hay fever. All those things are from liver.

If liver is alright....that's why it's called liver because it's connected with life... If your liver is alright you won't have these problems, and that circulation we must send. (Looks at a yogi)

I think if you can come tomorrow sometime to write down all those things that are to be done for the two (?) and all those who... and also sort of your friends and all that you can tell them that for liver take this, it's very important.

So, are you not going to sing a song tome? Who? Let's be having! What about Bristol group?

You know I have an idea, I must tell you, I thought in India we can start a kind of Sahaja Disco! (Laughter) Nobody knows what you sing in a disco, isn't it? But you can give them realisation secretly! And now In India they think that you are very great people to have discos and all that sort of thing. Disco is a very big thing (laughter)

So who's going to sing? Where are the musicians? They're all distributed all over. Let him sing, he sings very well Yah! Very good! He's got it (Probably referring to Bernard's guitar) I knew! (Bernard arrives with guitar).

(Possibly talking to Shri Mataji of previously crying baby) He's alright now, see! (To Bernard) Where are your companions? Hmm! Let him come. Hello!

But he sings! I never knew. (Someone hands something to Shri Mataji) Oh God, that's not necessary, just give it like that, in the hands, it's alright, just in the hands, not good to eat a lot

So is there any restriction in this hall?

(Looks at watch) You can come in, Danya, there's room there, just come along. Why are you standing all the time? You can come here. How is your mother? She's here, is she? How's her throat? I can't see her. How are you Magda? Better? May God bless you (to Magda)

(Shri Mataji organizes a little table being placed in front of Her and tells yogis She can hold a plate in Her hand) It's alright, it's quite safe in My hand! Don't you worry about anything else.

(To Cyril - older yogi from Birmingham) I think you can sit on the steps, it would be better for you, I know it's difficult.

[Yogis start singing bhajan: "Om Bhur Bhuvah"]

After Fergy's.[Derek Ferguson] song – 3hr 14mins

Shri Mataji:

Thank you very much for such a nice song...such a laughing mood isn't it..

Such a nice time, how the children and all the Uncles and Aunties sitting here nicely and enjoying each other's love. Beautiful to see.

So, as I said, you are the future generation of the whole world. A generation of a new state of mind which is so beautiful and nice and let others also see it and join you in this enjoyment.

The Sahaj Yogis must learn to laugh and enjoy, if they cannot do it then there is something wrong with them.

Try to shed off all the conditionings and all the stupid things and all the obstinacy that we have, with our conditionings.

Just enjoy and enjoy and enjoy.

Of course as you know Sahaja Yoga respects all that is decent and decorous which is childlike and innocent.

All this was so enjoyable and fine, May God Bless you all.

Very nice to meet you again and I hope to see you again on the 11th, maybe before, much before that, I hope so I'll be here.

Whatever it is, you have to make all preparations and render your help to the leaders so that there's no problem and shortage of co-operation from you.

I expect that from all of you. All of you should come forward with whatever talents you have, use it.

Dancing, singing, poetry on one side, then cooking, serving then constructing, organising. All sorts of things are there, whatever your talent, should be used.

May God bless you all.

I think I've improved the climate all right, it's so warm that I feel that I feel I'm in Poona.

So warm in the afternoon today, very warm. I thought the heater was on, but it was not.

Shri Mataji refers to a child:

Is that the same frock? Have you not grown? This frock fits alright I see, I mean are they growing

That means the frock is growing with you, that must be the reason..

Laughter

As Shri Mataji is leaving:

Yogis sing Mataji Mataji your face shines like a thousand suns

Conch and Shri Mataji ki Jai

1987-0419, Easter Puja: Materialism

View [online](#).

19 April 1987

Materialism

Easter Puja

Ashram of Pichini, Rome (Italy)

Talk Language: English | Transcript (English) – VERIFIED

Happy Easter to all of you!

It's a great day to come to Rome to celebrate the Resurrection of Christ. Now we have to do the Resurrection of Christianity, which is just moving in the opposite direction of Christ's Resurrection.

As you know that Christ was just Chaitanya, but He came in the body of Chaitanya. The whole body was made of Chaitanya, and He resurrected Himself to show to the world that you can resurrect yourself also, if you can fill your body with Chaitanya.

There is always a struggle between the matter and the Spirit. In human life what we see that matter is all the time trying to take over the Spirit. And that is how we fail in our Resurrection. We fail in our Resurrection because we give way to matter. We have come from matter - easy go back to matter. But all the Christian nations have taken to the material development - identification with the matter, not the sublimation of the matter.

Why we have gone wrong is because matter has become so important to us.

We are so much identified with the matter, with our body, with all that is material for us. People are so much worried about the material things. What I find that the whole culture has become materialistic and they're absolutely ashamed about it, but still they continue, the way it is so shameful and so degrading. It degrades human beings.

As I have come in the West I see this trend very clearly. For example, in a household whatever they purchase is for sale, all the time. So whatever they will purchase, they will see to it that it should be of a certain standard. Like, it should be, if it has to be a diamond, it has to be a perfect diamond, because it has to be sold again. If they purchase the house, they are afraid that we should not spoil it or we should not make it beautiful, we should not try to do something that will lower the price of the house because we like the particular type of decoration. Everything is for sale. They never enjoy any matter, you see. The enjoyment is not there. Whatever they buy, they think that "can we sell it back?" Say, even about - I've seen even precious stones. Like in India, everybody can afford to have precious stones, because the rich will buy the most expensive ones, then the poor people can buy ordinary ones, like silver everybody can have, because some can have silver which is hundred percent, some can have little mixed up, some can have with some other material.

But if you go to any country in the West, it has to have the "hallmark", you see. The hallmark has to be there, otherwise they'll never purchase it unless and until there is a hallmark, because the hallmark means it can be resold.

Now, supposing in India you buy some... everything without hallmarks ... there's no hallmark, but, when you want to sell it also anytime, I mean, if you have to sell it, then you go in the market and they know what is the intrinsic value of that particular silver and that's how they pay you. But we don't have hallmarks.

Now in gold, same thing they do is to have 9 carat gold - with a hallmark. What is 9 carat gold? Is not gold at all, but they'll have a hallmark for that, and that will be very expensive because you see they don't have much gold so they put a hallmark and make it expensive. The whole economy is that stupidly built towards materialism. That matter is not for enjoyment but for selling off. So they do not enjoy anything whatsoever in their lives.

Nowadays I don't know if plastic can be resold or not, but I have seen people who are even particular about the plastic, about stainless steel, about anything that they have. May not be resold but now the, psychologically they are built in such a manner that they want to even preserve, if there's a plastic thing, even there's a thread, anything, a pin, they would like to preserve it, you see? Nothing like throwing out anything.

All these things will lead us into unhappiness, frustration and stupidity. So now they form an anti-culture. What is an anti-culture is nothing but is another form of materialism, which is ugliness. Like you paint your hair you become something anti-culture. If you wear holey pants then you are anti-culture. If you wear dirty clothes, then you are anti-culture. But also these are sellable. There are markets and markets where you can get all dirty clothes, "stone washed" clothes. All these fashions are coming from the two sides or two faces of materialistic attitude of human beings, and they're unashamed sometimes the way they ask for a few things. Supposing you know somebody has forgotten a spoon with someone; so they'll telephone three times, "have you got my spoon with you? Have you got my spoon?" Unashamed, there's no culture about it.

While - I don't know - might have been better before - that what I know about India, that even now, in a good family it is always said that "if somebody's pen is with you be careful and return it back, but even if your gold is with someone, don't ask, it's not done, it's not cultured, it's not sophistication." But the whole sophistication has become materialistic, it's maddening, and that maddens the Western mind. For example, if you have to serve, say wines and things, you have to have different type of cups, different types of plates, different type of spoons. You've got spoons for avocado, you've got spoons for different things - I mean, you go on like mad, and if that is not with you, then they'll laugh at you. If they'll come in your house - "O God! They served us avocado with ice-cream spoons!" That's the greatest sin one can commit. So the whole idea of sin becomes so materialistic and nonsensical. So the Resurrection cannot take place when the matter is so dead and gone.

Then this matter enters into the brain. When it enters into the brain it rots there. Then you start discussing about, say, banking or about how to economize this. I mean the mantra is in London, as I say, must be everywhere "Save Pounds".

As soon as you go to the airport, there is big mantra written "Save Pounds by hiring a taxi at Heathrow".

Just imagine - they are not even aware of what they are doing. All the time save pounds, save money, save this, save ... for what?

Because they are so frustrated, the whole material stuff is so frustrating that they have to save money to get over that frustration, and the frustration is counterbalanced by drugs or by drinking wines and all kinds of nonsensical things, and also rotten cheese or some sort of a thing that is absolutely a dead matter, useless thing which makes you dead and sleepy.

So that you run away from reality, because you are so frustrated that you want to have something that will counteract it. Then with that also, when they find, it's not done, still they are extremely annoyed. So what to do next? If you are that unhappy you have to find out something else.

As I tell a story about children who were naughty and the mother was going out so she told that "See, you are naughty children, so I'll lock you up in the kitchen" because anywhere else they can break something, spoil something and she cannot sell them again, perhaps. So, she puts them in the kitchen thinking, "What can they ruin there?" So when she came back, they said, "We ate all your tea leaves!"

Like that, when they get so frustrated, then don't know what to do, so they put nails into their ears, pins into their cheeks, something into their nose. They don't know what to do with themselves, you see - so they'll pull out their moustaches or they'll paint their hair, or do all kinds of funny nonsensical things, absolutely frustrated people!

But the worst part which cannot be understood is that so confident about it! They don't do it with any diffidence, it's complete confidence.

Their attention is all over to see "Now, how we should be?", now if they see a tree which has leaves which have become absolutely sort of crumpled down because of malnourishment, so they want to be like that. They want to become people who have malnourishment. So they look like miserable people, their cheeks are inside, noses outside - sort of thing goes on - and if you see them, they look like sickly people. That's the sign of finding out some way of expression of their frustration.

But Christ paved the way - the other way round. He said, "Put Chaitanya into your matter", so you'll enjoy that Chaitanya.

Put Chaitanya, the vibrations, into the matter. This is His message. He didn't get resurrected only like His Spirit going out, but the whole His body resurrected Himself. So He's talking about the Resurrection of the body, of the matter, within us.

In Sahaja Yoga also when we come in, Kundalini rises, She gives you realization you do feel the Chaitanya in your hands, you feel it all around, your faces shine like beautiful lotuses, your skin improves, you look blooming, everything is fine, but still there are material attachments, which may be very subtle, could be very gross.

The gross could be like "This is my carpet, this is my car, this is my ornament" - something like that.

But if it comes to the style of Christ, you have to get identified with the matter which is vibrated, which is vibrating, which has got vibrating value - not material value but vibrating value, spiritual value, divine value. Could be anything - could be flowers, could be water, could be a sari, could be a seat, could be anything that becomes valuable, so attention starts shifting from gross to vibrations.

But, even now if you have the lurking attention into material things, then it's difficult for you to rise fast. Everything that you use, is it helpful for your vibrations or not?

Everything that you do, is it good for your vibrations or not? Or is it the same old fashion you are carrying, like the mad people I saw yesterday - they had come for holiday and they didn't know how to enjoy, they were trying everything, you see. They must have paid lots of money to their tourism, poor things, they must have paid lots of money in the hotels, they must have paid lots of money in the restaurant, but I felt they were not enjoying at all, none of them were enjoying - they were miserable and they didn't know what to do, and at the end of it I was thinking, that they might just go and break their heads with frustration.

So matter can never give you joy.

Only the matter that is vibrated, that has vibrations, can give you joy. A human being can never give you joy. May be your wife, may be your children, may be your father, mother or anyone, unless and until that person is, has got vibrations, because joy is the blessings of God. And unless and until you have connected with God, whatever you may try, whatever you may acquire, you can never have that joy.

You may have that artificial confidence, because a person who is frustrated has to say - show outside that - "Oh no, I'm not frustrated. I am very happy." It's like to be tense and say, "I'm very relaxed" - it's like that.

So, they may just, for keeping up the images, might say that "We are very confident", but they're very diffident people. They are weak. So it could be your children, it could be anyone, any human being.

Maybe you might think too much of that person, you may be very much identified with that person, you may think that this is the greatest thing, greatest person you have ever met, it cannot give you joy. But an ordinary person, a labourer, maybe a beggar, maybe somebody, a Sadhu, sitting alone in the forest, will be such a joy-giving personality.

He may speak, may not speak, will be such a precious, valuable thing for you, than a person who is rich, well placed, highly

adored. That's where Christianity has failed, coveting with the Kings.

Now this Mr. Pope here, my husband went and saw him and the Pope was very nice to him because he is, comes from a, he's a big man in the material world. He won't see Me! Or I may not see him!

So the whole value system, the whole value system has to change, and that value system is that you care for nothing else but for your Spirit. Nothing matters but the Spirit. The Spirit gives you the comfort of a palace. It gives you the bliss of all the protection. It gives you the joy of all the relationships of the world. Then why should you care for something which is no good? You can see it so clearly.

If you have your vision clear, you can see it so much around you, that these people look so unhappy, so miserable, running after this, running after that.

Now first they were hippies, then they became punks, now they're becoming well-dressed gentlemen. Everything is from this to that, to that to this, leading them nowhere whatsoever.

So clearly you see that you are away from them. You are in a different realm and you see them.

So don't go near them. Try to show that beauty in you so that they come to you and see for yourself, see for themselves, that you are resurrected people, you are resurrected. Spirit is always there in your heart, always there, watching you, seeing you, but now because the matter that surrounds the Spirit is being resurrected, is being vibrated, your eyes shine, your skin shines, your face shines, you look so beautiful - that is what is Resurrection.

In Sahaja Yoga, there's no place for stupid seriousness. What are you serious about? "Oh, I have to sell my diamond and you know they said there's a little black in it." So what? Wear it. All this seriousness comes from the dead matter in your head, and you know on the dead grows the fungus, and also you know that this fungus gives you all kinds of diseases.

So keep away from all that is dead.

Only the Chaitanya makes the matter vibrate, and unless and until you are connected with God, you cannot vibrate anything.

Those great Saints, prophets, incarnations who came on this earth tried to tell this to all of us, that "get connected with God".

Everybody said the same thing. Of course I have done the job Myself. (some children laugh) That's good they're appreciating it. And you have to just think about it that this connection should not be loose, it should not be disturbed, it should not be doubting.

Fix it up properly. Then you will never lose it for anything whatsoever like "My wife is like this, my husband is like this, my brother is like this". These are the signs of very weak personalities. If you are a strong personality, with those vibrations if you are strong, then you make the other person also stronger and bring the other person into Sahaja Yoga and give him the nectar of life.

So today is the message that we have to resurrect our matter, within and without.

So you are raising your Kundalini upward, is all right. Also you have to spread it - horizontally - to your hands, to your feet, to your body, to your face, to your thought, to everything. What is a mantra is nothing but a thought which is vibrated. Any thought that is vibrated is a mantra, but the vibrations can only be carried by a particular type of, or we can say a particular coefficient is needed.

In dress, in thinking, in anything that is worldly, there is a kind of a coefficient that works out the vibrations. If that coefficient is not there, you cannot catch the vibrations and you cannot also give vibrations.

So there are only two divergences, one is the left, another is the right; there are not too many: very easy to get rid of them. There are only two turns in Italy, one is right or left. So in the same way within us if you don't go to the left and you don't go to the right, you keep in the center, you are vibrated, you can vibrate everything, but to keep in the center, not to go to any extremes.

Even in Sahaja Yoga there are people like mad - they meditate for twelve hours - what is there to meditate for twelve hours?

I mean you are already in meditation. Or else they will make a picnic out of Sahaja Yoga. One extreme to that. What is needed is to think that, "I am the Spirit, and I am connected with God. How much am I connected? How much I am sucking in? How much I am getting to it?" That's all. You don't have to do too much about it. Those days are gone when people used to break their heads, stand on their heads or go to Himalayas.

But peculiarities in temperament is not a sign of a good Sahaja Yogi. All the peculiarities come from the matter. So a peculiar person in Sahaja Yoga, maybe he might be bhootish or he might be egoistical. One of the two things in a peculiar person.

There are no peculiarities in a Sahaja Yogi. There are individualities, but not peculiarities. Means everybody will have the nose that he had, it won't change, he'll have the eyes which he had, but there will be a light in the eye.

In the same way we can see about our clothes - we start wearing sober clothes, but not pale clothes or dirty clothes: we wear colourful things because we are colourful. At Sahasrara there are seven colours.

Today I wore this colour, because this is the colour of Spring in India, because all the flowers are yellow and there is also mustard which is yellow and this is called as a colour of the Spring in Indian culture.

You see there's a day on this that they wear this particular colour to celebrate the Spring, because we're very sort of connected with the nature.

So today we have received a very nice message from New York as if they have dreamt that I'm going to wear a colour of the Spring, so I wish somebody could read it out to you what they have said, and you will be surprised how it tallies, how it tallies with what I'm wearing today - and as soon as I wore this sari the thing became hot and I knew this would be.

That is the moment it became hot and I'm sorry for that, because you are finding it rather too much.

So, today is a day to celebrate the Spring and as you know I was born in Spring and that Christ was resurrected in Spring.

So the Spring starts after the Resurrection of Christ. In the same way we are now in the Spring mood, to enjoy, to be happy, to be just blissful. But not to be frivolous, not to be vulgar, not to be childish.

That's the way a Sahaja yogi should be and I'm very happy that at this spontaneous arrangement of Mine to come to Rome, so many of you have come. It shows how much you love Me and I can't express really what I feel about the whole thing, except for tears coming to My eyes. For whatever Christ has sacrificed His life, which was a terrible thing to happen, that He sacrificed His life, He suffered so much, but the outcome of that is you - all of you here - who are resurrected today and your Agnyas are cleared, and everything is so very fine.

May God bless you.

1987-0420, Dr Rustom - Answer and Questions

View [online](#).

20 April 1987

Dr Rustom – Answer And Questions

Rome Ashram - Nirmala House, Rome (Italy) | Transcript (English) – VERIFIED

Dr Rustom: ... sense academic, they're OK for people who just started Sahaja Yoga. But you are to be a deep Sahaja yogi and someone that of the very limits of what any Sahaja yogi can achieve at that one moment of time, and you have to know that you are always working on your environment and at the same time, always attached by it and not working on it. And this is something very important because this is the essence of Sahaja Yoga. This is why we are so important as Sahaja yogis because it's only we can do this job, and this is why every Sahaja yogi should take this very seriously and always surrender himself [unclear] to Shri Mataji. And, surrender means being receptive, being like an open bowl, into which She can pour whatever She wishes, without any resistance. People talk a lot about surrender, but surrender is something very simple, and you don't need to think about it or work it out. You just have to be quiet, still and non-thinking, and [unclear] everything works out automatically. So, one is put here, you see, where is the point of connection between the world and the divine. Shri Mataji, you see, is always infinite. So it is very hard for the divine to do this job on its own. Sahaja yogis are the only people who contain both things in them, as being cells in the body of Shri Mataji as well as being human beings with their whole situations in life. So, this is actually what I wanted to speak about today when I first came here to try to work out, how to express the fact that by working on the subtle or in any way, allowing one being to be used as a means of working on the subtle, how you can change the Universe. People always say - 'well, Sahaja Yoga doesn't spread', you see. The reason is that they try to spread it at a gross level. And it's like trying to build a house without foundations. But if you work it out on a subtle level or allow God to work it out at a subtle level then everything happens automatically, you don't have to spread Sahaja Yoga, people will come to you drawn by the magnetism of the [unclear, stars]. But the state, you see, it's very difficult because one has to be both, active and passive at the same time, one has to achieve without taking credit for one's achievement. It's like being suspended above the activity while taking part in the activity. It's a mixture of contradictions of opposites and, it requires a very disciplined attention, a very stable attention, to be able to witness these, and to be able to let it work out. And if this is so, you see, one thing that comes true is that the whole matter revolves around one's relationship with the Absolute and one's relationships to one's world and not to other Sahaja yogis or anything because the connection is direct it goes like that - in a long [unclear] way, it's not horizontal. You see, what other Sahaja yogis do should not affect what you are doing because this is a direct relationship between oneself and God. But it's only those Sahaja yogis who can establish deeply their relationship with Shri Mataji who can do this. I read a little thing [unclear, for the reason] to suggest recently which was quite illuminating to me where someone said that "prayer is when you talk to God, and meditation is when you listen to Him." And I think that is why it is so important for Sahaja yogis to meditate because in a sense you are listening to Shri Mataji when you meditate. You may not be listening in your head but, every single chakra, every deity in every chakra is listening to the instructions that are flowing. You may not know what's going on in your body, but that's not important. As you get subtler, you will be able to feel it. The important thing is, that it's happening and with that daily meditation which establishes the relationship between yourself and God which you can then use to transform the relationship between yourself and your world and your environment. This is, actually, the job of a Sahaja yogi to act as this sort of instrument, and all the pujas we do, and everything we do should be geared to that thing. And the most important relationship between oneself and Shri Mataji is between one's chakras and Her power. I mean, people get deluded into saying that 'so-and-so is close to Shri Mataji and so-and-so is not close to Shri Mataji' and all this sort of stuff. That closeness is never expressed at an external level, it is always something within. I mean, people can spend two or three years with Shri Mataji, very close to Her and still not develop at all, [unclear] we know. There are others, who may never see Her and develop continuously because it's an internal thing, because Shri Mataji is the All-pervading power of the Universe. And I think that is, - even if one does not get a chance to be near Her, it does not stop your progress in developing your relationship with Her. In some sense, you progress faster because you are not deluded by all the maya that surround a physical incarnation. Certainly, when I was away in Arabia for four years, I so Shri Mataji very rarely. But, this has not stopped me from progressing. I think that I progressed faster [unclear, being somewhere else] because, one gave up the personal relationship [unclear, with Her] and dealt with a true relationship which is within.

Question: [inaudible]

Dr Rustom: I can not say that because I don't know why human beings are created but, certainly, it is the way that human beings can be used. As for why they were created, I think - who knows?

A yogi is translating in Italian.

Dr Rustom: Any other questions?

Yogi: You had mentioned about the [unclear] the soul, something we [unclear don't know] about [unclear] a little bit expand it or maybe a little bit about the form, the relationship with the Spirit and especially after realisation.

Dr Rustom: But I don't know much about the soul, either. I think that the soul is more important possibly before realisation than after realisation. I think generally before realisation, the soul is supposed to be that part of the human being which has lost the earth element and therefore lost the ability to appear in a body, but the rest of the human being is still visible, and as such the soul has all the capacities of a human being with the emotional body etc. without the capacity to incarnate or walk in this world. It is said that before realisation after death the soul separates from the Kundalini, from the atma, and that the soul therefore is free to act as it wishes without the control of Kundalini and the Spirit. But it is also known that after realisation this doesn't happen, that when the soul leaves the body it leaves it completely with the Kundalini and Atma. So, [unclear] the soul is a human being without a body, I think is the best way to describe it. And before realisation, it has the capacity to do evil things [unclear, becomes a bhoot] as we call it, and after realisation, it has the capacity to become something else. I think that would be the description of what is the soul.

If you take this further, you see, you can see that in an unrealised soul or even in a realised soul for that matter, but if you take an unrealised soul to evolve it has to incarnate in this world. To incarnate on this world, he has to take the earth element back into his soul. For a realised soul to walk in this world, he also probably needs to take the earth element back into his soul and incarnate. The earth element, as you know, is ruled by Lord Ganesha. So it seems that for something, that is potential, to become actual and to become manifested in nature, one needs the power of Lord Ganesha, you see, which is manifest throughout nature, and it indicates how one can use this power correctly till purifies [unclear, and evolves one] and does the same to one's actions. So, in a way, you can say that for the desire, the potential desire for Ida Nadi to manifest in a form which the Sushumna can use, one needs the power of Lord Ganesha. It has to pass through that, so it indicates the importance of the power of the Muladhara chakra.

Yogi: No, is not a question. He said that the power of the Ida Nadi can be used for the purpose of the Sushumna and Dr Rustom said correct.

Translate it into Italian.

Dr Rustom: The Ida is the power of desire, but desire cannot be made manifest, you see, without the power of Lord Ganesha Himself.

Question: How can we stabilise our attention and increase our Shraddha?

Dr Rustom: If your attention is stabilised, Shraddha automatically increases, everything increases automatically with a stable attention. The thing [unclear] how to stabilise one attention is through self-discipline. I think this is the way to describe it. That there should be certain moments of the day when you take yourself in hand and say - 'no. Now, so-and-so don't do this, just keep your attention steady.' But keeping your attention steady is not the same as fixing that on the Sahasrara or Agnya or whatever it is, because that's not keeping it steady, it's fixing it on some point which is not what you want to do. An attention which is stable, it is like a knife floating free in the universe not fixed to anything, and it just lays there in the universe, and anything that goes past

it, is like cutting into two by it, and that is a stable attention. It is not an attention fixed here and there or anywhere else, you see, and that is very difficult again for human beings to do because the ego is used to think [unclear] finite. Things have to be fixed here or there or somewhere else. But the Spirit or the divine is not interested in such a thing. It has absolute control of the Universe. It is not concerned whether something is fixed here or there or anywhere else. I think that will be the answer to your question.

The answer is repeated and translated into Italian language.

Question: [inaudible]

Dr Rustom: It's a subtle thing actually, you can say in some way that awareness is the power of consciousness. Consciousness is one of the functions of the brain and to some extent of the ego. To be conscious that a tree is green, for instance, is the act of consciousness. Awareness is something else. Awareness tends to work within you unconscious, you are aware of things without necessarily being conscious of them. Sometimes awareness comes into consciousness when you become conscious of something of which you were originally aware. Awareness to some extent is one of the powers of the attention. OK? So, your attention makes you aware of things. The attention is the means by which you become aware of things. And that awareness from the attention when comes into consciousness, then you become conscious of things. Before realisation, there is an absolute gap between awareness and consciousness, but after realisation, as the brain becomes more and more illuminated all awareness becomes conscious, and all consciousness becomes united with the awareness. I think that is the best way to describe it.

Question: [inaudible]

Dr Rustom: [unclear, Don't] get too involved in all these things. They are just instruments of the being, if you like, or understanding and working out whatever needs to be worked out in the universe there's nothing absolute about any of these just as nothing is absolute about the power of seeing or the power to speak or the power to understand, you see. They are all just parts of your being. There is nothing absolute, they are all finite. They are not infinite.

Question: [inaudible]

Dr Rustom: Dreams can be very helpful in guiding you back if you have gone off and [unclear] trapped. The thing is being able to understand them, which not many people can do.

Question: [inaudible]

Dr Rustom: Yes, in the sense that Jung saw many things in dreams, [unclear] the whole description of the archetypes is to some extent the description of the way that the soul is structured, or the psyche is structured. But the point is that Jung's dreams - interpretation of dreams is very slow compared to what a Sahaja yogi can do. It's good for a Sahaja yogi to know how Jung did it because that's one of the means, is that A, B, C of dream analysis. But the difference between what Jung could do and what a Sahaja yogi can do is the difference between what you can do in the first or second years of school and what you can do in university. But you need to have gone through the first and second years of school. Anything else?

Question: [inaudible]

Dr Rustom: You see, all these things are for people who are not realised, they are completely unimportant for the realised souls, [unclear, the bad thing is that it's] harmful for the realised souls to concentrate on these things because as if you can run, is as [unclear, a first race...], but then you say - no - I have to control every step, and then you walk it about one mile in an hour because you've to see exactly how the foot falls to make sure that the toe is pressed onto the ground properly then you take your next step, it's a bit like that.

Question: [Inaudible, in the Italian language]. A yogi repeats the question: "The question is - what happens when supposing somebody who gets his realisation, and then he gives up, he doesn't continue with the meditation, what happens to the person what happens with the relationship between the soul, the Kundalini?

Dr Rustom: You see, it is not whether one meditates is so important, it is whether one continues to acknowledge Shri Mataji for what She is. If one doesn't meditate, but one still accepts that Shri Mataji is what She is and still accepts [unclear] Sahaja yogi, in the end, the unconscious itself will work things out such that it will begin to meditate when it is necessary. The essence of Sahaja Yoga is not all these practices. They help a lot to strengthen you. The essence of Sahaja Yoga is whether or not you accept Shri Mataji for what She is.

Question: [inaudible]

Dr Rustom: You see, the main progress spiritually [unclear] the Kundalini works things out. But, it's not the same as if you are a Sahaja yogi [unclear] don't act to do anything against Shri Mataji. It's possible that in the future at some time perhaps in another birth when they will get their chance [unclear, and they want] to use it. [unclear] people who actually reject Shri Mataji saying that She is not this [unclear], who are against it, [unclear, who are the] people who suffer.

Question: Why when a certain standard of peace is achieved why one's attention tend to go to negative things?

Dr Rustom: Because, you see, you are talking about it in ascend, and there is a difference between that which has been achieved and that which has not yet been achieved. A human being starts from a very low level at the beginning to ascend, and it is very easy for their attention to go back to that which they know, and to be [unclear] which they do not yet know, you see, which is still to come. And not that one, - and also the second thing is that the world is full of negativity, how many Sahaja yogis are there how many other human beings are there? If you see the proportion. So, when you stop, if you like, in your motion, then there is a tendency to be pulled backwards there is no doubt about this. But, it's like, if you like building a house. Up to a certain point things are unstable, then you make a certain thing and all that part which you have achieved become stabilised. Then you have to go on to the next step, which is unstable for a certain time until you can stabilise it. And so it goes on. It's a progression, and there is always a backwards and forward movement in this, you see. The important thing is to be able to recognise when things around are stable and that point too, with your attention or with your discipline, you stabilise the motion and to know when things are stabilised and when you can relax your attention because everything is automatically fixed.

It's noon time now it's getting hot. So, I think we should have a break.

1987-0420, Advice to Austrian Yogis

View [online](#).

20 April 1987

Talk to Sahaja Yogis

Rome Ashram - Nirmala House, Rome (Italy)

Talk Language: English | Transcript (English) – VERIFIED Advice to Austrians yogis, Nirmala House, 20 April 1987.

Shri Mataji: And that's why it's working out that way. Because if it was one sided, it should not have worked that way. It's both the sides are there. Come in, come in, move forward. [inaudible as more people enter]

How are the children? Are they all right? Yeah. Come on. Hamid is there or gone?

Yogi: Hamid is on the way. He is here.

Shri Mataji: He is here. I wanted to know about his experiment, what has happened?

Yogi: I think he did not continue so far.

Shri Mataji: Hamid, what has happened about your experiment? Of saving the... Come here, can't hear you. Come in, come in, come in.

Hamid: Mother, at this moment it's impossible to go there. It's also about one metre of snow.

Shri Mataji: Yes, I saw, I saw it while coming, but now how is it otherwise?

Hamid: I must go there.

Shri Mataji: But in the beginning how was that, till now?

Hamid: In the beginning it wasn't so bad, and last summer I was the last time there and I gave Your pictures there at different places and vibrated with water and come back. And now after winter, I must go again there.

Shri Mataji: But why don't you take some water from here. Did you take from yesterday's puja?

Hamid: I did it. You have given me water from India...

Shri Mataji: What I thought that now, when it was snowing everywhere, the same water that is there can vibrate, and I was putting My eyes to the snow. So maybe it might help also. So that's one way because when it is snowing, before the snow if you put it, then the vibrations can be taken over by the snow.

Hamid: We have put it before snowing.

Shri Mataji: Then it's all right. It might help.

Hamid: I am going in a month, or in fifteen days I am going there and to have a look, [unclear/what's happening...]

Shri Mataji: Then you can establish it and say something about it.

Hamid: I hope so, I hope so.

Shri Mataji: But did you publish anything in India about it?

Hamid: No, I haven't, I haven't...

Shri Mataji: Not so far.

Hamid: We are not so far. I can write it down. I gave only this paper but I have found before with this experiment.

Shri Mataji: Why not write it down? We'll publish it in India.

Hamid: Yes I will do it. And I am writing the next experiment for India. Last year we wanted to do it, I couldn't come. And I am writing down all the thing what we have to do there. May be Dr. Sanghvi can...

Shri Mataji: Now we have got thirty acres more – [unclear] fifty-five.

Hamid: Yes, but I have written already Dr. Sanghvi that he must sent me some samples from the earth and I can analyse it. And he hasn't known about it.

Shri Mataji: The trouble is, you see, they – come in, come in, come in, just move forward. You do not spread out so much you can work out that.

Hamid: [unclear] last time. [unclear] analyse it.

Shri Mataji: No the thing what happened.

Hamid: They haven't known about it.

Shri Mataji: No the thing what happened, at first I said you must have one plantation of sugarcane. Now for that, they said to put it right, you have to spend at least two lakhs of rupees, and they said one lakh of rupee is needed for the plantation. I said that is too much for us. So I said do one thing. I got some other people just looked at it; they said if you make different, different...

Hamid: Yes, different steps...

Shri Mataji: then it won't be so expensive.

Hamid: I have shown You, Mother.

Shri Mataji: Yes you have given Me that.

Hamid: Yes, I have given [unclear]

Shri Mataji: But the papers are with you still, I think.

Hamid: Yes, I have done exactly that.

Shri Mataji: Then you have to send them. If you send them to Sanghvi, then I will work it out. Because now I have sanctioned: I said, 'All right, take one lakh of rupees to do that way and then work it out.'

Hamid: Yes, and I have written a project, a small project, but we couldn't use the whole land for experiment; we need only a couple of acres.

Shri Mataji: Just to show.

Hamid: To show somebody and other...

Shri Mataji: But first the sugarcane let it be, so that you have some money in hand to do your projects and things.

Hamid: Yes, Mother.

Shri Mataji: All right, I just wanted to know anyone of you know how to make the plasterboard. The plasterboard...?

Yogi: It's plastering?

Shri Mataji: Plasterboard.

[question is asked in German to others in the room]

Yogi: I don't think so, Shri Mataji.

Shri Mataji: It's a secret.

Yogi: It's new for me. Unfortunately, I think we don't have any.

Shri Mataji: You don't have any plasterboard? Then what do you do? You see when you have the wood, how do you plaster it?

Yogi: When we have the wall?

Shri Mataji: The wood. You have wood that dries and we have to put a plasterboard on top and plaster it.

Yogi: Normally we don't plaster the wood, we don't plaster the wood, Shri Mataji. We let it like it is. Normal.

Shri Mataji: You leave the wood like it is.

Yogi: We leave the wood naturally. We don't plaster it, in Austria.

Shri Mataji: So that would suit our project here; what we want to make now, isn't it? The hotel project. You leave the wood as it is.

Yogi: Yes, people like it, just the wood: the natural wood.

Shri Mataji: Not in here. The Italians are like Indians; they like everything polished, done, isn't it? They think it is a poor matched up. But you see, in a hotel you get people from outside. They would love it.

Yogi: But we can plaster easily with panels, with plaster panels so we could cover the wood. This is possible.

Shri Mataji: Panels.

Yogi: Plaster panels, readymade.

Shri Mataji: That's what I'm saying. Do you know how to make the plaster panels?

Yogi: We can get it easily, we can buy it. Buy it and cut it.

Shri Mataji: That's all right, but I just wanted to know if you know how to make it. In India, how they make it I've seen – what is the way they do it; if you can find out the secret, that's one of the factories we have to have in India. And also the fibreboard. The one it is called as fibreboard, that you put all the fibrous things inside and have two wooden, what you call them, thin wood, like a panel and then press it together, called as plasterboard. No, this is plasterboard and that's called as fibreboard.

Yogi: We have such production in Austria.

Shri Mataji: Yeah, but you'll have to find out how they do it. Thirdly then, the solar energy. Do you have any idea of solar energy?

Yogi: Yes, I was already asking an engineer how to do it and he gave me the exact measurements for the old project. How many solar panels we have to use, square metres, how to do it: the concept of it.

Shri Mataji: So you have solar projects?

Yogi: Yes, yes we have.

Shri Mataji: And it can be used for air-conditioning also, the same solar energy? You can cool the room.

Yogi: We have to produce electricity. The other way round, yes.

Hamid: To produce electricity and use the air-conditioning.

Shri Mataji: Really?

Hamid: Yeah, I think so.

Shri Mataji: How can it be?

Hamid: With the solar energy.

Shri Mataji: Solar energy becomes electricity?

Hamid: Yes, that's coming from the...

Shri Mataji: Panels.

Hamid: Panels, and get the sunshine and comes the electricity out. We must do it. We must do it very well.

Yogi: That is too expensive. [inaudible as microphone is moved]

Hamid: ...but if it is too expensive...

Shri Mataji: You see, but we have a lot of solar energy in our country. See, so many of these countries have solar energy and if

you can convert it into air-conditioning, it will be a better idea. Very expensive is it?

Yogi: Very expensive. We can use maybe the wind.

Hamid: The wind, Mother, is very good, because the wind is a big...

Shri Mataji: Windmill. And what do they do with the windmill? They suck it.

Yogi: It turns a generator and gives electricity.

Shri Mataji: Oh I see, I see. It's one conversion of one into another.

Yogi: Solar energy to convert into electricity is very expensive, but to convert into warm water it's easy, for example. The whole warm water supply, the heating could be done with solar energy.

Shri Mataji: I mean we have wind energy quite a lot. We have wind energy in India quite a lot. That can be utilised also.

Hamid: Here we can use, we can have it. Especially at the new land, I have seen, we have here a strong north and a west wind. That is very good for to do such a thing. A couple of one or two kilometre distance is a wind, is there, it's already there. They have used the wind for...

Shri Mataji: It acts like a turbine. Yes, you see these things we have to think about because you see, this money-orientation, you see, is so funny that, see there's money like that, you see. Now, everything must go into money. Everything must become money. And then it goes from here to something else, so in this bringing this, making this available as money, it becomes expensive, so all this foreign exchange, this, that, all problems you see, everything goes to Switzerland and from there comes back. [laughter] So it's a very wrong thing. So if you have to make a barter system, a proper barter system, we should learn to use the energy of the same country and to convert it into something else. And I think when you have these, also hydroelectric, you can do very well in your country. Hydroelectric: because you have lots of waterfalls, and thing, such thing. But you don't need so much of energy now. You have produced lot of energy in your country.

Hamid: Where, in India, Mother or in Iran?

Shri Mataji: No, no, in your country.

Yogi: In Iran; I haven't any idea what they are doing there. I try to forget my country.

Shri Mataji: But say in Austria, you don't need any energy. But the life is so expensive.

Yogi: It is very expensive.

Shri Mataji: Extremely expensive, so to make it cheaper we must find out the ways and methods. I think the barter system must be used. To use the barter system somehow, to send things which are made there, say to countries which are making something else and just make a barter system this way. It's very expensive, I think. The way you were describing the other day I was surprised – the building cost.

Yogi: Yes. We are always surprised, when Guido is telling us how much he has spent for the house he built.

Shri Mataji: Who?

Yogi: When Guido told us the extension of the small house but this – I mean, we cannot build one wall out of this. He builds a

house. It's very expensive.

Shri Mataji: It's all machine; that's the trouble, everything goes into a machine business.

Hamid: Yes, Mother and without machine, you couldn't do in Western country; without machine you couldn't dare it.

Shri Mataji: No, but once you become machine you see, what happens...

Hamid: For the people is very, very...

Shri Mataji: It becomes expensive. Instead of becoming cheaper it becomes expensive. Because the labour becomes expensive. Everything becomes expensive; with machine, nothing is cheaper. Wherever there are machines things are very expensive. So what's the use of having the machine, then?

Hamid: They are confused, Mother.

Shri Mataji: I mean, I would say on the whole, if you see Indians have lots of things with them, like they have got gold, they have got precious stones, and things with them in their houses, they have got brass, they have got silver, normally, but here nobody can have it because everything is machine. They have cottons you don't have, woollens you don't have, everything is artificial. You may have ten coats but all of them are artificial. Why not have two real coats?

Hamid: Mother, I have a suggestion. This is new, the people try to grow trees from tissue. What do You think about it?

Shri Mataji: Tissues?

Hamid: Tissues, yes, from the Meristem, that is the Kundalini from the trees. I want to try it. All the trees in Austria and Germany dying, and we couldn't reproduce it and that is only one way to produce a tree from the tissue, especially from Kundalini and I want to try it a couple of times and...

Shri Mataji: If you give a bandhan to every tree, it might develop into that way. If you give it a bandhan, you see.

Hamid: Yes, I can believe; that is very easy.

Shri Mataji: You don't have to go round and round and round. Try that. [laughter]

Hamid [laughing]: It's very easy about – You are going on the all easy way and I do the difficult. We have got used to make easy thing...

Shri Mataji: If you don't want to eat this way, you want to eat this way. [laughter]

How is your Nabhi, is it all right now?

Yogi: Fine. [laughter]

Shri Mataji: Evelyn, I wanted you to write to Arun, you see. He writes to you, does he?

Yogini: Yes.

Shri Mataji: But he is very much spoiled. You see, he is very funny. He – you have to write to him what your culture has done to you. He wants, you see, his wife to be Western cultured, he wants her to cut her hair, and to become, see – so stupid fellow, I tell

you. He doesn't talk to her.

Yogi: Arun Goel?

Shri Mataji: Ha – he doesn't know what your culture has done to you. She is such a nice – she is a doctor.

Hamid: Who is it, Mother?

Shri Mataji: This Arun Goel, he is an architect. I can't believe it, and he has a left Nabhi problem, he had blood cancer, and I mean, if he ill-treats his wife like, he doesn't talk to her at all. He wants her to cut her hair, and he wants her to be modern – it's shocking really. I think you better write to him.

Yogini: Yes, Shri Mataji, yes.

Shri Mataji: He is really making her so unhappy; it makes Me very hurt, you see, because I have married her to him. And such a nice girl. You see his wife? It's a very beautiful person. He says that we should have – you see, he studied in a convent, he says, 'So I am very convent-oriented.' It is nonsense, these convents are. You better write to him.

Yogini: Yes, Mother.

Shri Mataji: He is a funny fellow, I tell you. I told him, 'If you ask, maybe she will tell you all the dangers of this convent culture.' Horrible. You had yourself a problem of a husband of that kind, and he is becoming the exactly the same style. You better write to him.

Yogini: Yes, I will.

Shri Mataji: It's absurd, absolutely absurd. She has very long hair so he cut her hair quite a lot. I said, 'If she wants to cut your hair, what do you think?' Very aggressive like that, and he keeps quiet, doesn't talk to her, doesn't smile, doesn't laugh. You are lucky I must say, to marry Midha, but this one is, I don't know who will marry him. That's why I wanted to talk to you.

Yogini: Thank you, Mother.

Shri Mataji: And he has a left Nabhi problem and she is a doctor. You see, he had blood cancer you know and he was cured of blood cancer: he was dying. So I thought better to give him a wife who is a doctor. He is trying to show off. And I feel terrible because I think it's really injustice. He has not even registered the marriage so far. And better not – if I again see if he is going to treat her like this I'll ask him to leave her and will marry her to somebody good.

[children have been crying throughout] All the children are upset. [laughter] So we have to decide about Austria. I'm coming to Austria.

Yogis: Yes, Shri Mataji. Yes please.

Shri Mataji: And I think we should move out of the cities. And go to the villages and get the people there.

Yogi: We're following already James' example, Shri Mataji. We have started already, yes.

Shri Mataji: You are? Really? Good. And also you have to make that plan for Guido as I told you. That's an idea, isn't it?

Yogi: We will start tomorrow, Shri Mataji.

Shri Mataji: So the thing that is in the upper level should look like a rustic thing, and down below you can have cement if you want. That's quite four storeys you can't have with wood.

Yogi: I mean basically yes, Shri Mataji.

Shri Mataji: Yes, on the top storey we'll all have wood. Lower is all, we can use the same brick business for the pillars and things. It's a hot country also; we have to think from that point of view. So if there's a nice – inside a place for air to move, it will be better, so you have a courtyard, it would be a better idea. But do it fast because they have to get it passed, that's all. Even if you don't do that exactly the same, you see, doesn't matter, it is Italy like India, [laughter] so it doesn't matter. They are not so particular about laws and things. The more particular they become, the worst the country is, because they have no chances of producing anything nice; it's such a jammed thing. If you have too many laws you are just jammed into it. International law, national law, God knows all kinds of laws. [Shri Mataji laughs] Take you nowhere.

I'm very happy Austria is doing so well in Sahaja Yoga and I hope all of you will now create more Sahaja Yogis. And you are the people who can now publish about AIDS and things; where did we go wrong, why we make mistakes. Now they are saying preventive things. Now why have preventive things, why have it? What about our children? They will get it. So why do you want to have it. Why do you want to continue with this dirty culture? Why can't we change ourselves? Can't we lead a life of sanity? You people can write like that. And it's quite an international thing.

Yogi: Some journalists, they think already that it has been sent by God. So that they come back to a better life, so we should maybe also emphasise a little bit on that.

Shri Mataji: Yes, you see sometimes a person – say, supposing you write an article. I told them the trick. You write an article saying: Why, what is this? Why not we think of our children, are they going to die like this? What is it what are we going to give them? Like that you talk. And then somebody else answers – a Sahaja Yogi – saying that: This is the answer. [laughter and applause] So we can trick them like that, you see, and we can manage, you see, because they are, people are so thorny there, you have to go from both the sides otherwise doesn't work out with them. [Shri Mataji laughs] You have to play tricks, otherwise it doesn't work out.

Hamid: Mother, another question. Guido has told me I must give some trees for this new land. Have You desired which trees?

Shri Mataji: What trees?

Hamid: For this new land – give a project and...

Shri Mataji: For him. What for?

Hamid: Not the building, but the garden...

Yogi: He wants some suggestions from You, Shri Mataji.

Hamid: I want You give me every time. If You have a special desire, I can do it.

Shri Mataji: You see, it's such a vast land. Such a vast land, and I don't know what is in his mind is. But you see, there they have – two things I have seen is this Roman pines they have here, it's very common, plus the conifers are there: evergreens.

Hamidi: At these places, we have more oak trees there already, but they are not so healthy.

Shri Mataji: All right, you come and see the land and see for yourself.

Hamid: I have seen it.

Shri Mataji: Yes, and then you see for yourself what you would like to plant here. Because you see, I have seen that everything cannot be planted. That's the trouble is.

Hamid: Not everything, but some things...

Shri Mataji: Yes, but you can have olives – avocado you could have.

Hamid: Yes, avocado, papaya, mango...

Shri Mataji: All these things. Mango you can have?

Hamid: Litchi.

Shri Mataji: Litchis you can have.

Hamid: Litchi is good. Mango is a bit, little bit problem.

Shri Mataji: Mango is uncertain. Let's try some mangoes also, why not. [laughter] With vibrations might be. [laughter] Might survive.

Hamid: With Your vibrations, happen everything.

Shri Mataji: So we can have lots of – now in the house that I'm building, I'm putting all kinds of things there, whether they survive or not. We'll see, whatever survives we'll have it. Avocado, I am going to put olives: everything in that house.

Hamid: Mother, the land is very good for bee, for honey. Yes, we can have there very good honey.

Shri Mataji: Honey.

Hamid: Is it good?

Shri Mataji: Very good. But you have to be careful with them.

Hamid: Yes, it is very far from the...

Shri Mataji: Yes it's all right. Then you have to have flowers.

Hamid: Yes, flowers are every time there.

Shri Mataji: You see, if you have flowers then you can have honey also. But what is the best flower for honey, sort of thing?

Hamid: I think this Raps [rapeseed], this yellow one we have seen, and Acacia is very good. Acacia is the best one at this point.

Shri Mataji: Yes, that's what you should find out; what is good for that. You should plant that. But I was thinking why not try some perfumes, from India. We can get mogra, we can get jasmine, champa, and then we can make perfume. It would be a better idea.

Hamid: No problem. It is a big land, Mother.

Shri Mataji: A very big land. Yes very big land. You're very lucky. But actually, you see, you must know that the land is going into prices very high. So I told them, 'Make the ashram like a hotel so if we have to sell it, we can sell it.' Now I am talking of something else, just the opposite of what I have told you. Then with that money we can buy something else. Because, you see, we need not live in a very expensive land. We can use that for a better thing, better purpose. Just now I am thinking of making it into a hotel-like structure so that in case we have – because it's very expensive and we can sell it as a hotel very much, all right.

Hamid: Mother, we can take our bees with us, when we are going another land; we must have – here there is fifty, sixty persons in the ashram; they need honey also.

Shri Mataji: No, no, why I was saying so that, in that amount we can have four ashrams. So why not we have it, you see. In that amount we can have much more so. I mean, we don't want posh places or anything for ashrams. That's what I was thinking for.

Hamid: Flowers we must have also. If there are four ashrams, we have to have flowers...

Shri Mataji: Yes. I mean, you have to do a garden which is suitable for a hotel and walking paths and all that, to begin with. Then we'll see about it later on. Or horses and things like that.

Hamid: Some white horses also...

Yogi: The whole area is for horses. They are crazy for horses.

Shri Mataji: That's it, so that people those who want to buy our hotel can do it, and we can shift from there and take another land which is more suitable for an ashram.

Hamid: I have heard if somebody holds here a new race of horse, they can get money from government; maybe we can try this new race.

Yogi: It's traditional horse which is pure race – pure Italian – and the government give all the funds to keep the race alive. So it's enough to have a stable and look after the horse. They...

Shri Mataji: We can make lots of stables there because the land, you see, that is uneven, you see, what you can do is to put a stable six feet over the height or eight feet at the most, so the ground could be made stables, on top is the building, you see, coming up. So the, what you call them, supporting pillars can be used for the stables down below. So when you move it from there to there – you see, this is the house and it's, actually you will have to raise some sort of pillars to put the house here, then again you come down: again you come down like that. So underneath you can put all the horses also.

Hamid: I hope I haven't forgotten what I ask.

Shri Mataji: You have to come to India, also see My, this house that I am building and also to tell Me what should I grow there.

Hamid: Mother, You told me. [laughter] All right, Mother.

Yogi: Shri Mataji, may I thank You in the name of all the Austrian Sahaja Yogis for this fantastic weekend we were allowed to share with You and this, all the other Sahaja Yogis. I think yesterday was the best bhajans for all of us, since You gave us the opportunity to reduce our ego, our superego, so we really could enjoy, there were no any hindrance, any obstacles. We really enjoy and I think this was very wonderful. We thank You very much.

Shri Mataji: Yes, that's really was very spontaneous. The whole thing worked out very spontaneously; just on the phone he asked Me, I said, 'Yes, I am coming.' So it worked out like that – so fast. But what I feel about all the time is to go deep into it. Is that we do not go to the left or right, we go deep, you see. So we do not – like I was telling that, you cannot make fun of God. You cannot make – like Grégoire's book when I read it, I was little surprised. Because you can't use God the way you can use other people, you cannot make fun. So what you have to do is to move in a very protocolish way towards God – is to be devoted, dedicated, venerated style, you see. It's an adoration which you must show with that idea that, we are going towards God. It's God, you see, God is God. It cannot be compared with anyone. So it's a big chance you have. And know that you are very fortunate and that you are so lucky that you got such a nice chance to go towards God. So with that depth we should move and then you will be surprised that you'll grow very fast, like a tree grows when it goes deeper, in the same way we have to go deeper and deeper into it. So the connection is very, very deep and sound.

May God bless you all from Austria. May God bless you. Austria means Astra. Astra means the weapon; the weapon of God. So may God bless you. Thank you very much.

Yogis: We thank you very much, Shri Mataji.

Shri Mataji: Thank you, thank you. May God bless you all. May God bless you. Enjoy your work; enjoy everything that you have. May God bless you. May God bless you. May God bless you.

[about a child] She is very good. She's doing well. She has grown up so much, you see. I couldn't recognise. All the children are becoming big, big, big and I was thinking that now: who is this one, then I realised.

Yogi: Shri Mataji, Olivia is our best Lakshmi which we have in Austria. She takes care so well about the babies and she likes it very much to do it, I must say.

Shri Mataji: She is like a grandmother.

Yogi: Yes, very nice.

Shri Mataji: May God bless you. May God bless you. Happy to see you all here and enjoy and prosper in your own glory.

Yogis: Bolo Shri Dakshinamurthy Shri Adi Shakti Mataji Shri Nirmala Devi ki jai!

Shri Mataji: How did you come by lift, so many? Now don't go too many.

Yogis: No, we walk. We walk.

Shri Mataji: You walk, it's better. It's better to walk. Sometimes to walk up to God is a good idea. [laughter]

Yogi: Yes, without the machines...

Yogis: Jai Shri Mataji.

Shri Mataji: It's so nice to see you. I never expected but suddenly it happened; I am very happy to see you all, very happy to see all the children so beautiful. May God bless you.

Yogini: Mother, in two weeks time I am going to Lebanon.

Shri Mataji: What?

Yogini: I am going to visit Lebanon in two weeks time.

Shri Mataji: Lebanon.

Yogini: Yes, and You told me about two years ago that if I could organise a program there, in [unclear] place, You would be happy to come to Lebanon...

Shri Mataji: Yes, you see, you better go there. It's a good idea. We need people to go there and settle because I have no way of entering that country otherwise. All right, we have to work it out.

Yogini: So I will be just...

Shri Mataji [to the children]: Jai, jai, jai – so sweet. May God bless you. May God bless you all.

Yogis: Jai Shri Mataji!

1987-0420, Advice to Swiss Yogis

View [online](#).

20 April 1987

Talk to Sahaja Yogis

Rome Ashram - Nirmala House, Rome (Italy)

Talk Language: English | Transcript (English) - Reviewed Advice to Swiss Yogis: Give Them That Hope that There is a Way Out for the People who are Searching, 20 April 1987

Shri Mataji: Some breakthrough has to be found out. What is it you think you can do there?

Sahaja Yogi: It is maybe to contact the people and kind of search in this direction, and maybe we have no success with ninth but with the tenth we have success.

Shri Mataji: You see the people are searching all right. The people are searching no doubt, and there must be so many searching there, I agree with you, but we have to find out the people who are searching, that's the point of it. And I feel the Swiss is catching on the heart very badly. You all should also not catch on the heart. So what to do about the heart? We have to write or we have to announce; we have to change our hearts, you see. We are very cold-hearted [unclear] See, I think the climate is such and the whole thing is, you see, that there are two movements going on in that country. One is that people are trying to build up new styles of arrangements for conservation of money and for the accumulation of money and all that, because they have had a very bad name and they have been keeping lots of money of other countries and have been trying to ruin us by doing this kind of a thing.

Like in India, recently they have discovered that even Rajiv Gandhi has money in the Swiss Bank and he has taken three million Pounds or something like that, or thirty million, in one deal of the military. Imagine, he is a realised soul and we had so many hopes from him. It's a very great money-orientation there, and that money-orientation makes them think of new, new things and bring forth new ideas. Like, you are building now big cells under the big mountains and such dangerous things, you see. God knows what are they up to. I don't know what is their idea. So what is the idea in that, of building those big, big huge caves and how can they save themselves from the wrath of God. So we have to talk about these things, serious things that, there will be a wrath of God on us if we do not now see to the reality. In that way, we have to talk now. Otherwise, you see, there are so many sins committed, firstly in the name of protection to the people who have money, you see. All the big countries which have been democratic, or even [unclear/exporting] any time, have been exploited completely by this evil bank system and we all have suffered a lot. All that is sinful and that sinfulness is so much obvious but it may come to them – I don't know as what – but as it is, people are committing suicides and things are quite a lot there. Young people are committing suicides.

So I would say, if you have some programs yourself there of saying: Why commit suicide? There is a way out. Some sort of an hope for them. You can give them that hope that there is a way out for the people who are searching. But the trouble is there's such a big attention on money that even the young people have their attention on money. Everything is towards money. They don't realise that money has nothing to do. AIDS – another thing coming up and for that, you see the Hamsa catches very badly so for that, I think all Sahaja Yogis must take ghee in the nose. Very important. That will not... I mean, that will keep you out of it.

But all these things are coming and some people have to write about this. How these things are coming. Why they are coming. What have we done? Because if you can improve Switzerland, you can improve a lot of many countries. You see, we are indebted. All the developing countries are indebted. They have taken lots of loans from World Bank and all that and they, all that loan is now to be repaid, and on their head they will be lying like a mountain. But all that has gone to Swiss Bank through the back door, you see, so I mean it is a terrible thing. Moreover, if somebody dies you see, even if he has written that: 'My successor are such and such,' the banks do not locate them and do not give them the money if they can possibly avoid it. This is cheating. Absolute cheating, you see. Any bank anywhere, you see, doesn't do that. If your money is in the bank and if you have written that these are my successors, the bank locates the person and gives that money. So they are cheating people actually and this is

plundering. A serious thing, and that's what the progeny has to face and has to suffer for it.

So I think if this young, youth people can think of a new dimension, of a new revolution, you can say, then they have to see to their country what sins they have committed: what are our sins, what are we doing, you see, and then have a camouflage of a Red Cross. Very cunning, you know. From one side you cut their throats, from the other side you have a Red Cross. So now, under these circumstances, you have to find out a new strategy: how to approach the people, how to talk to them. Little more dynamic, more revolutionary. I don't know what you can do there but some people should write now, as Marie Martinez has written, and you all can write and could be a newspaper could be started. What is happening to Rimo's newspaper? What newspaper is he writing?

Sahaja Yogi: He is very much involved because he has as a new job. It is in the syndicate job – trade union job – so he is very cautious you know, not to speak so much about Sahaja Yoga, so I feel a little bit...

Shri Mataji: Oh, I see. What is the syndicate job?

Sahaja Yogi: I mean, he is sort of a head of the trade union so he has to, I mean...

Shri Mataji: Trade union?

Sahaja Yogi: It is a good sign...

Shri Mataji: Of course.

Sahaja Yogi: He could use it I mean, to spread Sahaja Yoga. But for the time being, I think he is a little bit too much cautious to go on the war, as I can see like that.

Shri Mataji: There is no war. I mean, he can convert many people to this side because... The trade unions of what? Of the bank?

Sahaja Yogi: No, no Construction workers. Building and construction workers union. Building workers union and construction workers, I think.

Shri Mataji: Oh, I see. Construction.

Sahaja Yogi: Yes. So he can do a lot of things. Even television, Shri Mataji. We could approach television. We may start now, because we have started two or three years ago, they would say no, but now that we come back, after so many things they have accepted, they can't say no. So I have the feeling with Your grace, we can approach television ourselves, just to explain what is about in Sahaja Yoga.

Shri Mataji: I mean, in a constructive way if you start talking, you see, that: this is what mistakes we have committed, then what must we do. Like that, you see, sort of a thing: look on yourself how can we go on. There's a terrible heart – as soon as you all came, I had. [aside to yogi to work on Her] That means there is no Spirit, no Spirit; they don't want to have that with them. Now, what's happening about the publishing thing: publishers' thing you were thinking about, a publishers company?

Sahaja Yogi: Everything is ready, Shri Mataji. The only thing, we wait for Your instructions, because after what happened with the translation with the book of Grégoire, it has a little been, I wouldn't say postponed, but we are waiting for Your instructions how we have to work it out on that level. But...

Shri Mataji: My book will be ready by the end of this year, I think so.

Sahaja Yogi: Everything is, the company is fixed I mean, it has been written in the books, and of course it will help us when... the

place of the company we will keep it in our ashram so of course, when our ashram will be built, it will be easier even, because we can say that we have got our office in the ashram and so on, so this will help us a little bit more on the administrative side of it, but everything is ready.

Shri Mataji: But first thing is the ashram needs to be done also, needs to be achieved. How much time will it take, they said?

Sahaja Yogi: By Your blessings Shri Mataji, we may enter in October.

Shri Mataji: Really? [laughing] That would be nice if you could do it in October. Yes, that would be nice really, because it is a very fast work they do.

Sahaja Yogi: Yes

Shri Mataji: It's a very fast work.

Sahaja Yogi: Shri Mataji, it is tremendous because when Sahaja Yogis from abroad come and visit us, as soon as they land, they say it is a desolated country, it is a desolated place, and actually, it is like that. It is exactly when You were speaking yesterday about matter, I mean, I could see the whole of the country in front of my eyes.

Shri Mataji: They have, you see, displeased the deities completely. Especially Shiva is very much displeased, you see. Without Him, I just don't know how can you prosper, what can happen, how far can you go.

Sahaja Yogi: Shri Mataji, one thing which is extremely cunning and which goes with the army and the banks is this horrible Catholic Church because here in this country, they have reached the highest sophisticated level. Protestants and Catholics, they combine together now. I met one of my cousins and I could see the all, sort of a combination of hypocrisy, sort of a... well, well being: we are quite the best. Everything concentrated in one man. It's amazing.

Shri Mataji: See, like a thug you know. Like a thief. He thinks no end of himself. Does everything, thinks no end of himself. Deceives himself: it's self-deception. How long can they go on like that, is the point? But I would say that, as soon as you find somebody like that, you see there, head of the Church or anything, you give them bandhans, beat them with shoes and things, it will work, because you can do all that sitting down. Beat them with the shoes. Especially this Catholic Church is a horrible stuff. It's horrible, absolutely horrible. And this Mr Pope came to India. Spent so much money on him, you see because he is supposed to be the head of the state, one of the States, so he was treated like a state guest. Imagine. Everywhere he is going like a state guest, you see and nobody, I mean from no other religion you get anyone like that. Supposing Shankaracharya comes, you won't do that to him because they don't own any state as such. Spent so much money on this fellow and everybody said: 'Gee, what did he speak?' I mean, it's nothing. Everybody is surprised, I mean, how is he the head of the Catholic Church? There's nothing in him, no wisdom, nothing. There is a political game, you see, to have religion mixed up with this. They are very much away from God. There's no God. Not at all connected, so I was thinking there should be a book called 'Bible Enlightened'. I told Grégoire that, 'You try your hand.' But, you see, the trouble with Grégoire is he doesn't keep to the central path. In the book also see, to call God mischievous is not the way: there is a protocol. You can't make fun of God. Cannot. You cannot make fun of His music or anything. You can make fun of everybody else but not fun of God. Deities will be angry.

Like I was listening to this Jai Jagadamba one, it's a little bit – I was thinking it's moving from its position because to make fun of God, you develop your ego. How can you make fun of God? See, God is God. I mean, you cannot sort of, make a caricature out of Him, isn't it? So that's what it is. A little bit he has played into the French mind to please them; we are not here to please anyone, we are here to tell the truth. If you like it, have it, otherwise go to hell style it. That what should be the situation. Now in his book as such, you see the vibrations were not so good, I felt like. Grégoire goes off sometimes and everybody is capable of doing that, not only him. But when we are going to God, we are doing it in a dedication, in a devotion, in all honour, in all surrender. Deep movement is there. Very deep. You cannot just go sideways like, there is one rut, you can call it, a deep line in which you have to move. You can't just go this side, that side. And that's where one fails. You have to be extremely devoted and

dedicated. It doesn't mean seriousness: no, it's 'prasan'. That means you are not, sort of a person who is making laughter or anything. Prasan means a very pleasant face: pleasantness. With that pleasantness, you are going towards God, you see.

That's the way it should move, but if you start moving – because, you see these days everything is so frivolous. Everything is so frivolous all over, you see, you listen to anyone, like even Mrs Thatcher – she sometimes goes very frivolous, you know. Surprisingly. She talks, suddenly she becomes frivolous: something stupid she'll say. And that is something she doesn't realise that, she is the prime minister of India. How can you be frivolous – or prime minister of England – you cannot be frivolous and that frivolity only spoils I think, their image and shows that they are not in the centre. So for people who are talking about God, it's complete. You see, when you are talking of God, you suddenly become serene: you are talking of God, the One who has created this Universe, created this world. It is not an ordinary thing you are talking about, not an ordinary person. Just that veneration should be there otherwise, all that talking is not intelligible also, to human beings. But you see, the same way you are dedicated, the way you are devoted, the way you are venerating and adoration is there, you feel that depth going into yourself, and into them also it moves. I mean, I say this also it is moving into you, you see. So what I feel is that, though they look so confident and so happy, so-called happiness of the ego and all that is there, but they are very frivolous people, very superficial. Extremely superficial. They have no depth.

So your depth and your personality will definitely impress them. That's what it is. And once you have your proper business or an ashram or whatever you call that, I am sure it will start working because as Shri Ganesha's settling takes place, and then you will start moving better. But that is very much needed in Switzerland, because I find the Swiss people can be extremely frivolous. Can be extremely... like, you find an ambassador you see, passing such a remark that even an ordinary [sounds like/ peon, which in Hindi means errand boy, or messenger] won't say such a thing in a party. Most stupid things he says. I do not know, what is the need for him to talk like that? A grown-up person talks in such a frivolous way that you get a shock. I mean, what's going on?

So that shows that the whole thing is so superficial that, at the slightest movement, it comes out of its place. You must have noticed this with them also. Such dirty remarks they'll pass, just you can't imagine. I mean, elderly people supposed to be very highly placed, and this or that, but if it's a Swiss, you know people are frightened. Swiss means anytime they just jerk out something. Horrible. I mean, that is My experience, I am frightened really to go near any Swiss gentleman, so-called. So this is what it is: is a reputation.

So how deep are we, they have to find out. Just by putting out this Red Cross business, all the expenditure must be coming out of one-tenth of the interest they get out of this money that they have accumulated. I mean, go to the deep down of it. See this money also came from Hitler. The basis of the whole thing is so sinful, and it should be brought out I think, very clearly to people. Then it will work out that they will start understanding that, our roots are not deep at all. We are very superficial people and any day, when the wrath of God will fall on them and they will be finished just like that.

So this is one thing, then also we are now experimenting on curing AIDS in London and it might work out: might. Let's see. So in London, in Shudy camp, we are having all the doctors put in there; let's see, they are not yet settling down, everybody is still [unclear/shooting] – I am trying to push them there, shooting with this or that idea – but if they settle down in Shudy camp, we might be able to establish on scientific grounds the curative powers of Sahaja Yoga. If it works out, that will give you a big hand and this is on one side. Then as science, you see, we have done some work on say, carbon and all that. All these things, they can be also brought in. All these things can be compiled into a book and could be given to your company to be published. Then thirdly, the most remarkable thing in the whole episode of Sahaja Yoga are the vibrations that you can see in your cameras, you see. Recently you must have heard that My eight hands appeared.

Sahaja Yogi: Yes, we have seen it.

Shri Mataji: You have seen it?

Sahaja Yogi: Yes, in India.

Shri Mataji: So, you see that sort of things are happening. How will they be explained? They cannot explain these things, so these things can be published in a book, calling it 'A Miraculous Happening'.

Sahaja Yogi: Shri Mataji, shall we make a little booklet, several pages, just I will write something and we make some, put certain photographs and we publish something – very thin – which we give to the papers, and the radio and television?

Shri Mataji: Yes, but that is only for Sahaja Yogis or for others?

Sahaja Yogi: No, for everybody. Just simple. I will write something about what You just said, and we put some pictures of, some miraculous pictures of You, Shri Mataji, and we deliver it, send it as an information to the newspapers, to the TV and radio, important people in the government.

Shri Mataji: You can say the Holy Ghost is here, sort of thing, you see. The [unclear], you see. Like that, you have to say it now positively because, unless and until you give some sort of a shock to them, they are not going to listen.

Sahaja Yogi: Shri Mataji, we have...I remember it was one month ago, I was talking to the Sahaja Yogis and I said, 'We have now to come to the point where we have to jump and to crush,' and the vibrations started to become very cool, actually to – I mean, to jump in full courage and enthusiasm and dynamism because otherwise, if we are still a little bit timid, they overpower.

Shri Mataji: Timid also and worried about money, settling down, this, that. That's going to be difficult and it will take more time and more time. And now I think, I am now already sixty-four – this is My sixty-fifth year running – and when are we going to start it now? I mean, this is sixteen, more than sixteen years. 1970 I started. So you can imagine, now I think at least you should talk.

Sahaja Yogi: But Shri Mataji, do You think by this that we have been too late to be like that in Switzerland? We should have started before maybe.

Shri Mataji: No, what I am saying that, everywhere we have been sort of postponing it – let people settle, and this, that, let them have children, let them have families, this, that and on and on and on and on. Now, I think practically you all are settled well, your families are settled, and with so many people as you are, you can produce very good results.

Sahaja Yogi: Yes. Yes.

Shri Mataji: In Sahaja Yoga, of course, there are some people who are still schizophrenic, I think. Such people should be little bit kept out because, schizophrenia is something we have not been able to cure fully. It goes and comes and goes and comes but some people are cured, some people are cured. But some or not and such people can, like our Hugo was a schizophrenic fellow. He was schizophrenic from the very beginning and I thought he was cured but no, he again he has got it and his wife is supporting Sahaja Yoga. Can you imagine?

Sahaja Yogi: In Switzerland there are lot are schizophrenic.

Shri Mataji: That's what I know. And those who go to Switzerland also get schizophrenia. So maybe some sort of bhoots are sitting on them. I don't know what, why. This Catholic Church maybe.

Sahaja Yogi: Protestant and Catholic, it is sort of a combination between...

Shri Mataji: Of all the thugs together, but they break very fast. No problem. It is very easy to break them.

Sahaja Yogi: The last but not the least that, they have passed the law two weeks ago that all foreigners who want to seek asylum to Switzerland should be brought, pulled back from the country and that there's been examples of Yugoslavian people who seek

refuge in Switzerland because they have been arrested for political reason in Yugoslavia, and they have been pulled back to their country and tortured.

Shri Mataji: Really? Where have they gone?

Sahaja Yogi: Yes. Just now.

Shri Mataji: In your country, they were tortured?

Sahaja Yogi: No, no, no, no. They were refused to enter in the country and sent back to their own country where they have been tortured. So in a way, it's just like the, during the Second World War when we refused the Jewish to come and to give them asylum, so they close themselves completely against outsiders.

Shri Mataji: A day will come when the Swiss will be closed to outside.

Sahaja Yogi: Yes, it starts.

Shri Mataji: Right now Americans now, you see if Indians come, I mean if you come to India, any one of you, you'll have to have a clean chit from your doctors here, otherwise cannot come. Imagine you could never have thought of Americans who thought no end of themselves. People are frightened of Americans. And a day may come when the Swiss, with the schizophrenia, may not be allowed to come.

It's rather, very saddening the way this AIDS is talking a toll in America. They don't know how to control it.

Sahaja Yogi: Switzerland.

Shri Mataji: Switzerland, no.

Sahaja Yogi: I told You, Shri Mataji, per inhabitant, it is the highest rate in the world.

Shri Mataji: Really?

Sahaja Yogi: Yes. And the most cunning thing is, instead of fighting by saying you have to be chaste, you have to be... now they put big horrible advertisement all over to attract the bhoots, so...

Shri Mataji: What is the advertisement?

Sahaja Yogi: Sort of a useless things what they have to do – prevention, around dirty things, dirty things again and again.

Shri Mataji: Yes, they are saying so that: we can be promiscuous, we could be anything, as long as we protect ourselves.

Sahaja Yogi: Yes, that's it.

Shri Mataji: As if that's their religion.

Sahaja Yogi: Yes. It's a religion.

Shri Mataji: It is a religion to be that way, isn't it? It's the mind; the mind has gone off. The reason is the mind is on money. The money cannot give you joy. Yesterday I made it quite clear, I think. Yesterday's lecture should explain to you why they are so frustrated – pulling their hair, pulling their noses, pulling their eyes out, ears: everything. They don't know what to do with

themselves. So frustrated. That's what it is. This doesn't go into Indian mind. Why? We don't think of all these things. We don't do these things. Why? They are simple people and they have a satisfaction of their own. They are just waiting for their realisation in India. It doesn't go into anybody's head there. Why?

Of course, now, some people go from here and teach some funny things. Of course that's there a little bit, but not much – in dress and all that: at the most in their dress, but not in those things. So the safest place now is India. America, people are literally frightened. Every bathroom has a different type of a paper to put on the seat. How will you save from that? By doing that, you are not going to save anything. Stupid things.

Sahaja Yogi: Shri Mataji, in Switzerland, in one canton, they had to prevent the priest from drinking from the same cup. Every priest had an individual cup in one canton in Switzerland.

Sahaja Yogi Two: At the moment of the Communion when they have to share the glass of wine, they are going to change a cup for little plastic bowls, individual, so that they don't share mouth to mouth a cup.

Sahaja Yogi One: And it's supposed to be Christ.

Shri Mataji: Blood of Christ. What they are drinking is the blood of Christ. [re AIDS] It cannot pass through the mouth, can it? Does it pass through the mouth?

Sahaja Yogi One: This was the beginning, at the very beginning...

Sahaja Yogi Two: If there is blood in the mouth.

Shri Mataji: From the teeth maybe.

Sahaja Yogi One: This is the wrath of Shri Ganesha.

Shri Mataji: But they will change everything, you see, it's all right. They'll have plastic things, they'll have this... but they will not change the inner side of it.

Sahaja Yogi One: And they make money out of it now. The big companies and the big build things, they just give a news in the newspaper: 'We have found something against AIDS,' and then the shares of the company goes up. They make a huge business out of it.

Shri Mataji: No prevention. I don't think they want to prevent anything. In India, I had an idea. There is an antidote for that a little bit. Start a perfumery. You see, perfumes which are genuine may be able to solve the problem also to some extent. So I thought of making a perfumery, because that clears the Hamsa chakra very well. If you have a real perfume it clears out. It should be pure perfume that clears out your Hamsa. And I just thought that, better is to make – not, you see, because, what you have, tabac is from tobacco: tabac that you have. All men's things are tobacco, because they want to entice men. They'll go, once you take tabac, you cannot use anything else because that has that enticement, so they make out of some sort of a thing. They might be using some drugs also possibly, I don't know. Might be some drugs for these powders for men specially, and also ladies things that they have, some sort of a chemical they use which makes a women an addiction or something like that. So if, I was thinking of making pure perfumery in India so that at least with that, Hamsa will be cleared out, and maybe, let's see now if it works out for Me there. I was thinking of starting a proper factory of perfumery in India, if it could displace these horrible perfumes they use. Also, these horrible perfumes then give you the Hamsa, also can give you this trouble, because, you see, we – say, if you have something like a tabac powder, it goes in the nose and it's a dead matter – tabac in the nose – then it can create a problem here, can at least give you, if not anything else, minimum cancer.

Sahaja Yogi Three: There are perfumes with names of drugs, like there is a very famous one called Opium. And another one

called Poison, and they are very fashionable nowadays.

Sahaja Yogi One: Of course all in black.

Sahaja Yogi Three: One black bottle called Black Magic.

Shri Mataji: So they want to get destroyed. So let them get destroyed. What to do with them? They don't want to be saved, I think.

Sahaja Yogi One: I think, Shri Mataji, I think – I don't know if I should say that, but some of them, they would sin till the last moment and this makes me sometimes, I don't know if it is angry or sad or desperate: not desperate, but I am amazed to see people commit sin after sins and go steadily, positively...

Shri Mataji: Towards hell

Sahaja Yogi One: ...towards hell.

Shri Mataji: Yah. That's what Rajesh told Me that, you see when he was in America they said, 'You must take drugs,' they said, 'You are a goody goody.' They used to tease him. Then he started doing all these things, which are wrong things, you see, he did all kinds of wrong things. He said, 'But all the time,' he said, 'I knew that it was wrong, but they did not think it was wrong. They thought it was right: what they were doing was right.' So you see, the over-all picture of the whole thing you should jot it down – what's the problem is like, you see: overall picture. What are we doing; what are we doing to our health, what we doing to our body, what are we doing for our mind, what we are doing for our emotions? That's what we are, without realisation at least. So what are we doing about it?

Sahaja Yogi One: Shri Mataji, You have already given us a good means of talking to them because this last year, only the last year, they have been under big shocks: this Chernobyl pollution. I mean, Switzerland as such, because of the pollution of the Rhine, there's been a big, big scandal and then a lot of people – now people vote for the ecology...

Shri Mataji: Balance.

Sahaja Yogi One: ...balance, or something like that, I don't know, but there are so many people who start to feel that we are really going to be destroyed now...

Shri Mataji: From within.

Sahaja Yogi One: From within, because our culture, our economy, our cars – everything destroy us. They have noticed now in Switzerland that, from February to April, the pollution is so bad that all the commission of the doctors have said to the government that, don't take your child outside in the street. They may have lung – how do you say? Pneumonia, and something like that, because the pollution is too much and they can't reduce...

Shri Mataji: In the street?

Sahaja Yogi One: In the big towns, and they can't reduce the pollution, and the rate of the diseases among children is absolutely growing and growing and growing. So, the consciousness of the people that they face, destruction from within, is not clearly understood by words, but it has been little by little put in their...

Shri Mataji: Heads

Sahaja Yogi One: ...heads, and by Your grace, we can go in that direction.

Shri Mataji: No, you see, these topics you must take which are nothing to do, sort of, suggesting not much about Sahaja Yoga, but you must take. Then what must we do, you see? Sort of, you must open their head to this thing. Such articles may be written down without Sahaja Yoga. You say: 'Why it is happening? Let us think about it. What mistakes did we commit?' You see, like creating a curiosity to begin with, then gradually then, you open it out. Once you get established as a writer who is concerned, who is thinking about problems and things, then you can come out with the answers also. Because you are thinking people, you are realised souls, you understand, and if you have to talk about improvement or talk about something sensible, constructive, then you have to talk in such a manner that it is intelligible to them and is acceptable. And then gradually we can just start talking: 'And this is the solution.' So first establish yourself as a person who is talking about something very positive, constructive. Because the whole culture that is built around money is destructive.

Sahaja Yogi One: To put forward a little bit in the question mark, in the beginning.

Shri Mataji: Yes: 'Where did we go wrong? What did we do? Why is it? Why?' Like that, you see, so that they start seeing your point. And bringing it further clearly more, that: 'This has happened. Why should this happen?' Then: 'This church talks of these things,' then: 'Why this church is facing like this?' Then: 'This is what it is,' then: 'Why is it? Like that, you see. If you go ahead, then they will not object to that, because any intelligent man can ask a question like that. Then it goes further and further and further in their minds. Now when somebody – say, you write – then somebody who is not working with the government or anything, is a free person, can answer him. You play among yourselves. You see, if you write a question: 'Why is it happening, why this thing, that thing,' so another one, Sahaja Yogi, should answer. [laughter] You see My point?

Sahaja Yogi: Yes.

Shri Mataji: Giving the answer: 'I will give you the answer. This is the answer. We led a very immoral life. We didn't think of it like that. We have been doing all these... committing all these sins, we have been doing this, and if you really want to face it, then face it.' Nobody will have an objection because you have raised the question and somebody has answered it. So somebody else, who has nothing to do, you see, with any job losing or anything, should try that.

Sahaja Yogi One: Shri Mataji, we, in a way, we should not be scared about jobs and so on, otherwise we will never be free to grow.

Shri Mataji: No, no. It's all right. I know that. But what I am saying, even with the jobs, you see, in a Krishna way, you can manage your job as well as answer it. Because they will not know: they will not know that you are the one who is related to this another gentleman. You should write that: 'Can't you see, you have no eyes to see, this is the thing, we should open our eyes to see. What is Christianity doing? What are they doing? They are not telling us the truth.' You see, this is our problem. Why shouldn't we solve our problem?

So there is no problem as far as the construction is concerned, for your building?

Sahaja Yogi one: For the time being, Shri Mataji, things go quite smooth.

Shri Mataji: I saw Marie Martin's husband came forward and he is nice. He looks nice now.

Sahaja Yogi One: Shri Mataji, I must say, and this is for the credit of Denis and Mathieu, they have worked days and nights to...

Shri Mataji: I could see. He has become very, sort of, very cooperative type of a man. Very – a good fellow. He's a good-hearted fellow, no doubt.

Sahaja Yogi Two: He enjoys it.

Sahaja Yogi One: I mean, Shri Mataji, he is absolutely, for him, it is the building of his life, you know, so.... It is the project of his

life, and so he is very much, but sweetly involved.

Shri Mataji: Ya, I could see that, but I didn't talk to him yesterday, but you tell him, 'Mother saw you and She could see that.' You see, the blessings of Sahaja Yoga shows on a person; like an aura, it shows on him. I can see that this person is definitely blessed and in that blissful state, he is just enjoying. You see, you have to just get into that aura, you have to just feel it that, you are doing the work of God, and the whole face, the whole behaviour, the gait – everything changes, and such a person looks that way. So yesterday, I just came and sat down and his daughter went and sat on his lap and I saw it, and Shakti also went and sat on his lap. I could see he has become such a sweet man. So convey him My love and say that, Mother is very happy. Marie Martin also. You see, he saw Marie Martin changing. Remember first, when Marie Martin met Me, she used to really tell Me, 'Can You bring back my child who is dead?' Like that, she used to talk to Me but now, she is so much changed. And she used to drink and she was trying to destroy herself; she couldn't bear it.

Sahaja Yogi One: This is Your blessings, Shri Mataji, how we enjoy each other's presence.

Shri Mataji: She is beautiful. So now you have solid people who have come up, and good people. But I think play such tricks on them, so that you work it out to awaken them, to make them understand that: 'These shocks are coming to you because you have done wrong.' And a person who answers can say that, 'I went to India and I was amazed that people came to know that I was Swiss and they started spitting at me saying that, "You are the Swiss,"' like that, you see... [break in recording]

We have seen that, because of you, you are helping the thugs of our country, and because of Swiss Bank, all the dishonest people have come up, in every developing country.

Sahaja Yogi One: Shri Mataji, in the last week, just as an information, we could notice that all the black money who came from the Bank of Vatican has been combined and masterminded by Swiss banks too. And this horrible money of Vatican Banks is in Switzerland too.

Shri Mataji: [laughing] They will give it back or they'll [unclear/keep it back]. That would be a good idea, because you have that. But you know, these Roman Catholics all over the world are the poorest people: they are very poor; Protestants are rich but the Catholics are very poor, because this person is extracting all their money I think somehow, and putting it there. In so many ways, they extract money; in Rome I was told that there are many schools and the fees are so high. Even in India, their schools have such high fees, they probably can't pay.

Now, as far as India is concerned, we are doing well – the school in Calcutta will start very soon. They have collected sixty lakhs of Rupees for the school, and they have a big, huge land there, and I'm sure it will all start working. As far as Vaitarna is concerned, we have to have money, but we have very little money actually with you, in the bank, what we have, you see. I hope that is in your name, not in My name?

Sahaja Yogi One: No, it is in the name of [unclear]

Shri Mataji: [unclear]

Sahaja Yogi One: No, not at all. Not at all.

Shri Mataji: So you see, this money is not that sufficient and you people need not pay, because just now, they are saying that, let the sahaj collective pay – this could be the calming factor. The reason is, as soon as we get the foreign money to India, we have to organise it in a different way, that we have to have a committee and this [unclear] So just now, [unclear] But when I will have to take this money to India, you have to have a committee to show that this is the foreign money that has come. So when I take money from you people, [unclear/from one or two,] it should be very collective because [unclear] feels you might go and [unclear/send] it in a black money [unclear.] But when I take it and make into Indian Rupees, I'll put it in a bank [unclear/and the money will be like that] and the whole lot I'll carry with Me, just [unclear] nothing will be [inaudible] get so much more. Because, I

don't know, but they say that I used to make lot of money out of you [inaudible] I don't know what you do, but that's how people are talking. [unclear] after coming to Sahaja Yoga also, if your attention is on money, I don't know what we'll do.

[unclear] or some sort of expression of giving, like one example is that, when I was here in Rome, he told Me, Guido told Me that, there were sixteen thousand Pounds: he said sixteen thousand. I said, 'All right, let's see.' And next morning, [unclear name] told Me: exactly sixteen thousand Pounds, [unclear] this mechanic. So I told him, 'Now, this money, I can't take it from you because [unclear.]' I said, 'You see, there's no need to give donation. What you do is to keep this money with you, and out of this, you send things [unclear] which are cheaper here, [unclear]' And then, [unclear] the Shudy Camp people should send lot of timber to them – you get beautiful timber in London, which is very cheap. So, with the whole barter system, the money is the same, you see, the money's the same, no different. But it has doubled now. You help them, and they help you. I feel very obliged. [laughter]

That's what it should be because, if you give money, money has no value. Like I do it, that: you give Me money on puja, all right, doesn't matter. Then I make silver out of it, so I – you see, you have to have silver for pujas. So that's how it works out. Or now I'm buying – and for Myself, when you give Me money, I'll make silver: I'll pay you in silver back. But what I do is to buy furniture out of it, so that it's permanently there for people to see: this is what they gave Me for the puja.

So, that's how you should find out ways and methods of avoiding money. Better to do into barter system. Barter system of avoiding money, like we have done now, as I have shown you. Also, you'll do it because you give presents, you see, means that there is –you give some present to Me and I give some present to you; just the same. You see, if you give Me some money and I give you some money, it will look like a banking... [laughter]

Sahaja Yogi One: It's like waves, Shri Mataji. Even the circulation can be so beautiful and so sweet.

Shri Mataji: It should move: the situation must move. When it moves, it's mobile; then it creates all the beauty. If it is thick, you see – if you have a paint which is thickened, what can you make out of it? It must move, it must be mobile, and the mobility comes by heart: only through heart. Through heart, you can move things. The genuineness, the – what you call, the doing from the heart; it's not mercenary, just doing it for something. And once it is established, I'm sure, once people know you are doing it from the heart, it will change.

So, how is Belgium?

Yogini: Not so bad. Not so bad, Mother.

Shri Mataji: Not so bad. It's improving.

Guido: Belgians are outside, Mother. They are just about to leave.

Shri Mataji: Who?

Guido: The Belgians: all the Belgians...

Shri Mataji: All right, so I'll ask these to go now, all right? So best of luck in your projects.

Sahaja Yogi One: Thank You, Shri Mataji.

Shri Mataji: Did you get the sari for Switzerland?

Sahaja Yogi One: Yes.

Shri Mataji: All of you have got saris?

Sahaja Yogi One: We have new, official saris, Shri Mataji. You gave us in India.

Shri Mataji: One?

Sahaja Yogi: One, yes. And Shri Mataji, we pray to You and promise to You that all of us, we will, with all our heart and dedication, work out in full ways...

Shri Mataji: This time, I have to come to Switzerland. I have been avoiding, but this time... [laughter] It has been much better now.

Sahaja Yogi One: No, it has been good that You did not come, Shri Mataji, because they did not deserve Your coming somehow...

Shri Mataji: No, no, this time I must come, otherwise it won't work out, so just let Me come this time. If I've got time, I will try to come. All right? May God bless you. Grégoire is nicely placed there, he's quite happy – he telephone to Me. His children are doing well, except for Niranjana I'm a little worried, because Niranjana doesn't look so all right. She's too... I think she's a cunning child, she's quite cunning...

Guido: She's a bit better now. Still she's not all right.

Shri Mataji: This is something neither Grégoire nor his wife had. I don't know how she gets into cunning. She'll be all right there. When she's better, then she'll be all right. All right, may God bless you all. Austrians have gone?

Sahaja Yogi: They are here, Shri Mataji but there are quite many, so I don't know...

Shri Mataji: No, it's all right, let them come. [unclear/If we open here, then they can come.] So may God bless you, enjoy your [unclear.] You made Mr. Srivastava laugh a lot; especially he liked the Qawwali one. [laughter] May God bless you. You should say: 'We are not guilty, we are not guilty. God please, Swiss have done, we have not done it. We are against it. We are the ones who are holding the dharma.' Don't feel guilty about it. It's all Left Vishuddhi.

Sahaja Yogi: The Swiss provide the guards for the fort. The Swiss Guard...

Shri Mataji: It's quite a good combination. [laughter]

1987-0420, Advice to Italian Yogis

View [online](#).

20 April 1987

Talk to Sahaja Yogis

Rome Ashram - Nirmala House, Rome (Italy)

Talk Language: English | Transcript (English) - Reviewed Advice To Italian Yogis, Rome Ashram - Nirmala House, Rome (Italy)
20-04-1987

[Guido translates in between whilst Shri Mataji speaks]

Shri Mataji: So I was talking to Germans and it took some time. Italy is doing very well in Europe and I think there's a competition between Italy and Austria. Now, My complete desire is to come down here for the program some time, for a little more time than normal. But this year [unclear] I have been very, very busy and I'm also going to Australia, which I did not do last time. But this visit was so spontaneous and it was just organised, I think through your great desire and the Easter: both together has worked it out.

It's efficiency of the Italian Sahaja Yogis that they managed the whole thing in such a short time, otherwise it's not an easy thing. People are already making plans in England for Guru Puja. So, it is the readiness to get divine help that works out everything. Also, Italians are very lucky to have a wise leader like Guido. [applause] But you must understand that the negativity can come any time and can harm. Now, the gentleman who took over from him was really affected by the negative force of Don. Don's wife has been to sorcerers and things like that and, first time she touched My feet, My feet went into a funny cramp – I couldn't understand. But then when I asked her, she had to confess and she told Me that she has been doing all these things. So when I told Don, he wanted to separate from her and wanted to work it out. And he got a good job, but you see, the forces are very powerful. But when he came here, he sort of, gave negativity to this gentleman who got confused, and died. Normally, in Sahaja Yoga, it doesn't happen.

Now the, one has to learn a lesson from this that, you might be – he was a very nice man, he was very good, he was educated, everything was there, but he was not matured in Sahaja Yoga. You must mature; you must mature in Sahaja Yoga so that nothing can touch you. When you try to stay in the centre, gradually you mature, you develop and then you remain in the centre; nobody can touch you. Another fellow who argued with Don was Hugo, who himself was a schizophrenic person, and I mean, we cured him. And he got caught up because he was not matured enough.

So, the negativity is very easy to catch: like a clean cloth can catch dirt very easily, but to clean the cloth is very difficult. So we have to try to keep ourselves in bandhans and in complete growth, so that nothing can touch us. Like a pot which is not yet baked fully, earthen pot – put water and pressure on it, it stays, but once it is baked, nothing can create an impression on that. See, Sahaja Yoga, as I have told you many a times, has double force; one is centrifugal and another is centripetal. Like, if you have a string in your hand and something is tied to the string – it moves round and round with centripetal force. But if it is loose, it goes at a tangent; it's a centrifugal force. So if you're not with the Sahaja Yoga, is not tight, you may go at a tangent. And then, you should not worry as to how your wife is or how your husband is or how anything is, because you are responsible for yourself.

Now, if you start thinking that: 'My wife is like this,' or 'My husband is like this,' you should only know that they are of a lower calibre; they are lower type of people, lower animals. If they are of any good calibre, with your help, they will come up. But if they are not, they will never. I have also seen some people who are schizophrenic have completely cured in Sahaj Yoga; completely cured, entirely. So it is possible to cure schizophrenia, but if the person is not careful, he might get it back again. But we must understand, with whom are we identifying: with the Sahaj Yogis or with the schizophrenic or other type.

That's how, by your own understanding and with your own wisdom, you can grow into Sahaja Yoga very well. This time, there have been cut many people from Italy for Indian Tour compared to other countries, compared to the number you are. But all of

you must be there at least once; it will be very helpful. So this change that comes in you gives you all the strength to enjoy your glory, to enjoy your virtues, to enjoy your compassion and goodness, and you realise that you are at a much higher position than these people are; other people are. And then you do not feel any diffidence; on the contrary, you feel extremely compassionate for those who are not there, and adoration for people who are higher.

The whole of this weekend was very enjoyable and My husband has asked Me to thank you all very much for giving him such a nice time. As for Myself, I'm your Mother; I don't know how to thank you. You enjoy Me and I enjoy you, that's what: it's so mutual. Without you, I have no existence, no joy: nothing. I may be anything Myself, but I cannot enjoy Myself unless and until I see My reflection on you. And I love you very much and care for you all the time. In the same way, you should also love each other, forgive everyone; do not be angry with others. Never criticise other Sahaja Yogis, never find faults with other Sahaja Yogis. Open your hearts; you'll be amazed that, once you open your heart, the whole enjoyment will be your own.

This has been such a nice time in such a spontaneous way and so suddenly, the heavens opened out for us. So I hope to come back to Italy again and there has been a lot of propaganda – I can see that – but we have to do much more propaganda before I come so that the program can be successful. Moreover, you should have some programs again – public programs before My coming – to prepare some more people. Also, I would suggest that Milano people should work out program in Milano, because I'll be going to Milano also. And I'm sure that you'll get your land here and your ashram here and in the same way, Milano people will get their beautiful ashram.

May God bless you all. Thank you very much. May God bless you, all of you. May God bless you. May God bless you. Beautiful – everybody's Kundalini is first class, top class. No problem; it's all there. [Yogis offer praises] Enjoy your music; I'm enjoying it also. Thank you very much. May God bless you. Good night!

1987-0430, Akshaya Tritiya Puja

View [online](#).

30 April 1987

Akshaya Tritiya Puja

Pune (India)

Talk Language: English | Transcript (English) – Draft

Akshaya Tritiya Puja

Of course, as mature Sahaja Yogis you will pray: Shri Mataji, let us, and our families, and our collectivity, and our communities and our countries, and the entire universe, become channels of your divine love.

1987-0502, Pre-Sahasrara Puja Talk: Accept the Truth as it is

View [online](#).

2 May 1987

Talk to Sahaja Yogis

Thredbo Alpine Hotel, Thredbo (Australia)

Talk Language: English | Transcript (English) - Reviewed Evening before Sahasrara puja. Thredbo (Australia), 2 May 1987.

[Talk after singing (not on video).]

So very nice to see you all here, all My children. Your love outbeats Me. I really find no words to express My feelings. The way you have taken to Sahaja Yoga and the way you have established yourself in Sahaj Yog. I know it is very difficult to spread Sahaja Yoga. Everywhere it is difficult because you know these are the times of Kali Yuga. I am not tired of the journey so much as the fighting the evil forces around us. When I came to Canberra, I felt the Left Swadishthana very strong, so strong that I could not walk few steps, and I asked them what's the matter and they told Me that TM, there is some Chinmoy fellow, they are very strong here. Apart from that there are other spiritualist courses which they are announcing in the newspapers. It's shocking that human beings take to these horrible things so easily and try to work it out. When you study the reason why they take to these horrible things, then you realise one thing: that these things promise quick results. Like supposing somebody's son has been lost. So, they will say, 'All right. You come to our group, we'll find it out for you.' Or else, somebody says, 'I am under a great strain.' 'All right, you come to our group, we will remove your strains.' It's very easy to remove the strains by putting an entity, what we call the bhoots, into someone so that the bhoot takes over for the time being. But, here the seeker is not a deep person. Those who were deep people came back from all these horrible people. With the TM, I can tell you, we have been able to salvage some people, not all of them.

When first it was brought to My notice, I had a meeting in England and we had from TM at least hundred people. Out of which, we can say about ten or twelve people we have been able to salvage. But the growth, spiritual growth in them was very slow and they were just frightened of Me. They would not look at Me. They had awe about Me. Whenever they saw Me they used to shake. There is one fellow, Chinese, who came from TM, and I think Rustom was there, and he just took My name and he jumped under a table and landed himself outside in the lounge and they started looking at him, where has he disappeared. [laughing] This Chinese fellow, we tried with him, but he used to shriek, and horrible he was, poor thing. Then he left Sahaja Yoga in a way and somebody met him – he was working in a restaurant or in a bookshop – and somebody met him there, and they asked him, 'How do you feel? How do you feel about Mother?' He said, 'Oh! Ho, ho, ho! She is a tremendous power.'

So, you see, they are so weak, they are so gone down. It's very difficult to bring them to normal conditions. Within two, three years they become recluses. They are even afraid of, what you call garlic. If you show them the garlic they start shaking. If you show them the lemon they start shaking. They become recluses. We get few people from there, TM, but their bhoots are so strong that they will not stick on to us much. Even if they come for a short time, again they go back. So, this is the situation with these TM people. And with this Chinmoy fellow, I had an encounter in America, and there the people they came and told Me that 'Why this Chinmoy is here and why doesn't Your husband tell the Secretary General about it?' And you know who was the Secretary General that time, Waldheim and all the rest of it. And they were all crazy people – how Waldheim is now being treated by people; he is not allowed to go to America and all that. Actually his luck was not so bad but these bhoots, you see, they made him so funny that he just could not come back to his normal self.

Now this gentleman was not so much into this Chinmoy, but there was one south Indian gentleman who was in the UN and he said that, 'This Chinmoy is very good.' This Chinmoy used to play tennis, used to swim, used to drink, have women – he was a real Yankee, you see – and despite that, people said, 'Oh, he is great because he knows how to speak well.' So, all those speech-loving people he got. That's another style of people who are not seekers but who just want somebody to talk, talk and talk. He could talk on Gita, he could talk on this, he could talk on every kind of thing. Now, the big difference is, in Sahaja Yoga you have to accept Me. There, you don't have to accept anyone, as long as you accept Gita, as long as you accept Bible and as

long as you accept something who is not there: who is dead, who is finished. So, these people are interested only in your money.

So, they don't worry about these old, we should say, prophets who are dead now or we can say the incarnations who are dead. They have nothing to do. Just they describe them, take the money. That's what they want. They only want to have money, money, money and money. They are not interested in your welfare or anything. They have no idea of Kundalini, they cannot raise your Kundalini, they cannot give you realisation, they cannot look after you – nothing of the kind. Only thing what they want, whatever money you have, they should have it. And the way they do it is a very camouflage sort of a drama they play, that they can deliver the goods. What are the goods they are going to deliver to you? Except Self-Realisation. Even the people who talked of Self-Realisation never gave Self-Realisation to anyone. I have seen this Yogananda's disciples, the early ones, they had to cut their tongue because according to him, in his own Kriya Yoga, you had to put back your tongue here for a khechri and that's why they had to cut their tongues. They cannot speak, they cannot do anything. They are just like dogs, you see, wagging their tails. Very good people – they are doctors, architects: very good people. All these things have happened to all these great seekers, I should say, but they were stupid to accept anyone like that. First of all, you must see what are others, others are doing; other, say, disciples are doing. How are they, majority of them? In Sahaja Yoga also, we might get somebody, a very useless person and we might get somebody, a very low grade or a very low calibre personality. We do get, on the periphery we do get. But they should see other people who are seriously involved with Sahaja Yoga, how they are behaving; what is their way of doing it and how their life is. What have they achieved? What powers have they achieved? And what kind of a life they lead? That is how you should judge the person to whom they have to do.

I am sorry that this Canberra is so full of Left Swadishthana and if you allow these things to continue, I don't know what will happen to your government. It will all go to dogs if this stupid thing is allowed to work out, because all the bhoots will jump on all these civil servants and serious things can happen. I am quite surprised how it is allowed in Australia, where is the land of Shri Ganesha. As it is I am here now, I am sure something will happen and they will give up that. But as far as coming to Sahaja Yoga, I would say it's a headache. You better give yourselves a bandhan before touching them anywhere near because they will give you lot of trouble. I have had lots of trouble with them. So much so, we had to leave one of our ashrams. You see, we had three persons in that ashram from TM and they used to scream so much, and this jumping about was so much that the neighbours told us that, 'You better get out from here,' and because of them we had to get out. All kinds of funny things they do.

First time I saw these TM people, were in a hall, and they took the first chairs, you see: first row they were sitting there. As soon as I started speaking, they all started jumping like jack-in-the-box. I said, 'What's the matter? It's perfectly all right, what's the matter? Who are these people?' I had never seen such a thing before. I was quite surprised that, who are these people jumping like this one by one, you see. Then I asked them, they said, 'We do TM and we are doing siddha course.' I said, 'Siddha course? Stupid people you are, that's what you are.' And out of these six or seven people who were jumping, we could only save about, I should say, two or three. So, those people who have gone to that, you shouldn't worry so much about them. But, of course, if it has gone to the government, it is better to beat the government with shoes and give bandhan to the government so that they don't get entangled with it. But is a serious thing, and I have to work it out Myself on those lines, because I was quite shocked that in Canberra, they have such bad vibrations. I came to Canberra much before with My husband and I told him that, 'The vibrations here are very, very bad.' So he said, 'All the capital cities are like that.' I said, 'But it seems to be rather funny that both these centres are catching so badly.' And I couldn't walk that time also and today also the same thing happened to Me.

Now, we have many other people who are seeking God. They live in the villages. These people have not gone to the villages because they wanted only rich people, moneyed people. So, there are many people in the villages who haven't yet received their Self-Realisation and they can receive their Self-Realisation without any difficulties. You can go there and talk to them and get them realised because they are not people for whom these rakshashas are waiting. We have to give them realisation. Once you give realisation to people in the villages, things will change. The atmosphere will change and you'll find lots of people coming to Sahaja Yoga. So, I would say, I am very happy that in Sydney itself, you have so many centres and in other cities you have so many centres. But now we have to reach the villages and see them. They are innocent, simple people living in the villages in a very simple manner and it's better to give them proper attention, because they are the ones who will get realisation.

Then the children, the children should be attended to. They can be very nicely brought to Sahaj and because there may be many

of them who are already born realised. So, the children can be brought into Sahaja Yoga, but not without the permission of their parents, because the laws and regulations are such that we may land up in the prison [Shri Mataji laughs] without asking the permission of the father or mother. So, one has to be very careful. Then another are the adolescent boys and girls who are studying in the colleges and who are not yet exposed so much to all these bad things. They might be drug addicts little bit or may be other addiction they might be having, but they are not yet crushed by these horrible evil forces. So, you can just attend to them. You can also advertise that you can look after people who are addicted to all these drugs and all that. You can relieve them. If you are allowed to do that, you can advertise, get those people and if you give them realisation, they might be able to get over their addiction completely.

There is a doctor, Dr. Wells in London, who has now become a very big doctor in charge of a hospital of addiction. So, I said, 'What do you do to them? How do you manage this addiction business?' He said, 'In their absence I beat them with shoes, that's all and they are all getting rid of their addiction.' So, you can attend to those boys who are now grown up boys and are taking to drugs and things like that. They are seekers: that's why they are going to these things. I think this kind of an attitude, if you have, that you are not going to attend to people who are already with some gurus and with something and encounter them. But attend to people who, by their innocence have fallen into some problems or to the innocent people in the villages or children who are innocent; I am sure you can prosper much faster.

So, Sahaja Yoga is growing very much faster here and in a way, in a city it is growing. But we can grow them much faster, I think, the way there are people, so many people, are in the villages and in the countryside; in a very simple way they live. As for Myself, to come to Australia is such an excitement and such a joy because last year I could not come and this year, when they said it was the Sahasrara Puja to perform here and wait there, I was very happy.

Tomorrow we have to have that puja. I was also a person, in a way you can say, a seeker, because I was trying to find out a method, the way, by which I could really give en-masse realisation. I could give realisation to many people at the same time and for that, I was really working very, very hard, understanding lots of people, human beings, and out of them I found bureaucrats are the worse. As you have lots of bureaucrats in this Canberra; may be that they are not so good because, you see they have to compromise all the time. They have to say, 'Yes sir, yes sir,' and despite their resistance, despite their not liking, to say that they are, poor things, pushed into a job where they have to work it out because after all, job is important. When all these things become important, the person's personality suffers a lot. And that's what I found, that the bureaucrats who are seeking all the time power, go after a man who can give them some more power, in a sense, the power not of the Divine but over the people, that they can dominate more people and they can manage more people. And that's why these people fall into these groups because in the beginning, they feel relaxed in a way and they dominate many people as there are bhoots sitting with them who give them ideas. But then they get tired of them and then they fall sick. So, many people commit suicide also. Suicide – I was told that suicide is maximum, suicide cases are maximum in Canberra. The reason is this only that, you don't know what to do with yourself. You suffer from some sort of a miserable disease. You don't know how to get out of it and then you commit suicide.

So, all these things are connected with the attack of the evil forces and these evil forces attack you in a very subtle manner. So, one should be careful as to mature. One has to mature in Sahaja Yoga so that nothing can affect them, nothing can trouble them, nothing can bother them. One has to mature. The maturity should be such as like Mine. If I catch it, I mean, I deliberately catch it and then I try to solve the problem. But if you cannot do that, then you should not catch also because you will suffer little bit by catching them.

Now, for tomorrow's puja I hope you will all be ready and you will all enjoy tomorrow's puja. I had a very nice puja in Pune which I had to perform on the thirteenth, because it is a date called Akshaya Tritiya, means undestructible third day of the moon. That's actually nobody knew, but it is the puja of the Kundalini itself. And that day, everybody felt very, very clear. Very clear. Puja was hardly for about half an hour, the real puja of the Kundalini, but everybody felt extremely clear and beautiful. So, that sort of a puja we should do also tomorrow, if possible, so that we'll have the feelings of the Sahasrara completely opened out. Because even if Sahasrara is opened, the rest of the chakras, if they are caught up, then you'll have problems. It's better to clear out all the chakras and then the Sahasrara. So, tomorrow we'll do the puja in that fashion and I hope it will work out very well for all of you.

I hope... I have been rather late today for all of you and I am not taking too much of your time here with you. [laughter] Tomorrow I think it should be – you see, actually you'll be surprised that this is the time I opened the Sahasrara in India. This is exactly the time, because just now it's 6:30 there, 6:35, and about 6:30, I opened Sahasrara. So, you can imagine this is the time I opened the Sahasrara there and this is the time we are sitting on the other side of the world and celebrating that day, that great day of Sahasrara being opened out. It's a very great day in the history of spirituality, very great day for the whole world. They will realise one day what it was. Such a great time that Sahasrara could be opened for masses. Not only that, but you are empowered to do that great work. May God bless you.

[aside to Yogi] All right, now what's the program is?

Yogi: Should You rest a bit? We've got some Indian dancing.

Shri Mataji: All right. Now I am, you see, up because – now 6:30, I get up there, I mean I'm quite up at 6:30 in India, but you must be all sleepy. All right, you can move the children a little. If you want, I can move Myself? I can sit on the other chair. They can dance here. [arrangements are made for children to dance. Shri Mataji asks for Her spectacles and Her purse]

[break in recording]

Shri Mataji: ... two wrestlers, you see, wrestling. They go on saying all the time to each other: 'How do you do? How do you do?' And it goes on for hours. And then the wrestling is for one minute. [laughs] Then we can have some music, a little bit, and then sleep on.

What time it started raining here?

Yogi: It probably started about one o'clock in the afternoon, which was when You were taking Your nap.

Shri Mataji: That's a long time.

Yogi: It started raining here too.

[Indian dance performance]

Shri Mataji: You must also explain to them what you have been dancing, otherwise they won't know. [child makes brief explanation about a puja dance] With this dancing, what you have to see is the, first of all the, do the whole dancing with bent legs – very difficult – and the co-relationship with the hands, and the face, and the feelings: all that is expressed. Now in this, the puja, where they showed how a garland is made and how they give a flowers, and all that, but the main thing is the rhythm. The rhythmic patterns are very fast, very fast thing, and say, if you have to do waltz, it would take such a long of time, and you'll do the same and same patterns. But here, the patterns are not so much repeated, except for once or twice it is repeated.

And then, the thing is the expression is of complete involvement in the dance, in the ecstasy of the dance, so that the hands, the feet and the face and the neck – everything is completely integrated and harmoniously working out an expression. That's the thing to be seen in this one. And My daughters also did Bharatanatyam for quite some time, then they grew very tall, you see, then they started feeling shy and they said, 'We can't.' They did it on the stage which is after some time only, you are allowed to do on the stage. But traditionally, it's a dance which is... which expresses every kind of thing. So there are, where they have the patterns of rhythmic movements – they call it as tilana, which is a very, very fast dancing. Then there's a pattern in which they just show the feelings, and that also is very beautifully done. But you'll be amazed, the feelings are also, have to be done on the same rhythmic pattern, and is all one by one they have to know: it's not just you can just say that: 'All right, now I'm doing the acting.' It's not like that. It's all woven together. It's quite a difficult dance. And I must congratulate these girls; except for their hair, they're absolutely Indian. [laughter] And it would be really very charming for Indians to see this kind of dancing from these

girls; they were really very involved and I wish they would go very far with their dancing. I don't know if you have such a nice school, but we have in India some schools where they do teach, and when we start our school of arts and crafts, we are going to have Bharatanatyam as one of them, so they can join us.

May God bless you.

One more dance? What is it called? [child answers] Jathiswaram. Now Jathiswaram is the one where, on the notation, on the notes, notation, they dance. Jathiswaram – means on the notation. All right, let's have it. Is the rhythmic pattern again. [the dance is performed]

Haven't you enjoyed it more because you have understood it? Just the notes played on this particular tune, or a melody of notes, there's a variety of expressions – variety of dancing, you can call it – because, what happens that, in the first pattern, they build it up like that. Second pattern – it's a permutations and combinations of many patterns, but the tune is the same, the same tune. There's nothing, I should say, emotional about it, just the pattern woven around a particular note system.

Is there one more? [child answers that only one of them is doing the next dance] But which one is this? Sapta. Sapta means [sounds like/cell] and from that you will see that now, how she builds it up. [the dance is performed]

Very well done, this beautiful dancing, and to express all these things is not easy. Dancing, and expressing your feelings , describing Shri Krishna and His ways, in such a short thing, that – I couldn't hear the music otherwise I would have told you each and every detail as to what their singing – but she was doing all that was sung, in such a fast way.

[music program continues]

[Talk Two]

So tomorrow, you are going to have the puja, Sahasrara Day Puja. We'll start about eleven o'clock, as we say, and I hope we'll be all very much in a receptive mood and do this great job, because I think tomorrow is very significant, very, very significant, to have this puja here. And a big responsibility on Australians to understand that. Not easy to understand Sahaja Yoga: very difficult. To understand means even worse [laughter] because you know I am Mahamaya. Recently a photograph has come where My eight hands are showing – I am just holding some flowers and there are eight hands. If somebody says, 'Mother, what is this?' I don't know. [laughter]

Now, there's another nice photograph that has come – a person who was a Shiva bhakta and he had put My photograph with other photographs and when he took the photograph, a complete linga, [symbol of Shiva] you see, of that shape, like an eye's, was there on My feet. I mean, in the photograph, the photograph's photograph he took. So that's what it is; all are suggestions to you, because I think I cannot say about Myself. So the suggestions are coming to you by so many means, by so many methods. So many miracles are taking place for you to see, like when we were building this house, it was... there was no water available, so the neighbour offered his well and said, 'You can take water from this but it will only work out for one or two sucking – I mean, the water that is sucked out, only once or twice you can do it.' I said, 'All right, doesn't matter.' So they washed My feet and put the water into that well. And the whole house we built with that water: the whole house.

Then another miracle took place with water was that, a gentleman made a bore – he didn't understand anything about water. I told that, there wouldn't be any water in this place: three hundred and fifty feet he went down. You know there's a drought in Maharashtra and there was no water, not a single drop. Then they again washed My feet and put the water. Now the water has arrived at thirty feet deep. Like that, many, many miracles have taken place all the... throughout, and you can't explain: you can't say. It's like that, if you can understand God then it's not God anymore.

Actually, it took Me sometime to say something about Myself; it's very hard. Also, I am worried that your ego should not stand up immediately when I say something about Myself –may –that: 'Why this lady? Why not me?' [embarrassed laughter] Yes, there

were questions like that. So, I told the gentleman, 'All right, I'm very happy. Yes, I'll retire, I'll be very happy. You come and sit in My chair and deliver the goods.'

So, tomorrow I'm going to tell you something which you have to take with a very receptive mind. Ah, something very special. But you have to have a very receptive mind: if you are very conditioned or your ego is there, it may be difficult. But truth has to be told sometime, and if truth is not accepted, it will express itself, but it will destroy many things. So, best thing is to accept the truth as it is. Accept it: put it in your heart, is a fact. You all have known so many miracles yourself. I mean, I'm not telling you something new. But still, I had better prepare you for that.

So tonight, before sleeping, you must pray that you should be able to accept the great truth that I am going to tell tomorrow. May God bless you. And it's the Australians who are going to receive it first; they have a special temperament I think, of innocence and I am sure it will then go round the whole world. So may God bless you.

1987-0503, Sahasrara Puja: Mother, it's all Yours

View [online](#).

3 May 1987

Mother, It's All Yours

Sahasrara Puja

Thredbo Alpine Hotel, Thredbo (Australia)

Talk Language: English | Transcript (English) – VERIFIED

Today is a very great day for all the Sahaja yogis. It was a long time back that I desired Sahasrara should be opened out. But waiting for a right time. It was important to do it at the right time.

A boy in Aurangabad, quite young, asked Me a question, "Mother, this All-pervading Power of Brahmachaitanya is beyond senses, you cannot feel it through senses. How is it we are now feeling it through our senses?" This is the question he asked, and I ask you the same question.

Before this, those people who got Realisation could not talk about it in the way you can tell people, that you can feel it on your senses. They could not explain, they could not put it into experience. Just what they did was to tell them in words, words which were telling about something - like the taste of mango, unless and until you eat the mango how will you know the taste? By just knowing about "It's wonderful, it's great, it's fantastic," still you have not tasted the mango.

So, "what has happened now?" was the question.

Another thing was that these people got so fed up, like Gyaneshwara at the age of twenty-one, he took a samadhi. He went into a room and closed the doors and settled down there, and he died there. All of them [did the same] - even Christ got Himself crucified - because they could tell a parable, they could tell a simile, but what had happened to them that they could not explain, and they felt so sad and so frustrated. In a way, they finished their life very early.

This was the question. So what was the secret, can any one of you tell Me?

The answer is simple, but it's difficult to digest. The answer is that all these incarnations [who] came on this Earth were part of the Sahasrara, were part of the Brahma Chaitanya, were part of the Adi Shakti. They came on this Earth, gave Realisation to some people who were excellent, good people who had no problems. As if they came out of the ocean of love and took all of them to the ocean of love, to enjoy that ocean. As Kabira has said that, "When a drop becomes the ocean, what can I say?", "Jab mast hue, phir kya bole?" So many of them took to 'mauna', that is silence. They disappeared, they got dissolved completely into the ocean of love. But you did not get dissolved.

Something special has happened to you, that the whole of Brahmachaitanya, the whole Ocean has taken the form of a cloud - that's Adi Shakti - and has come on this Earth to shower the chaitanya on you people, enrich you, nurture you, develop you, by manifesting the love in such a manner that you have entered into the body of the Adi Shakti. So, like one pitcher which is in the River Ganges, you are like a cell in the body of the Adi Shakti. Your entity, your personality is preserved.

Despite that, you feel the Brahma Chaitanya through your senses and you can give Realisations to others, but you are in the body of the Adi Shakti. As long as you are in the body of Adi Shakti you can do all that. This is the greatest thing that has happened. The whole of the Sahasrara has opened out with all the seven pithas of all the deities, who were just part and parcel of it. The whole of it has come in the form of a Mother who is humble, who is deceptive, illusive, who is Mahamaya.

It's the greatest thing that could happen to human beings and to the whole universe that, now, you can get your Realisation, you can give Realisations to others, you can understand through your senses, through your logic what is vibrations, what it does. Just

like the proof is here. All the flowers were dead last night, finished with the heat of the people who were carrying them. Then, I just put some vibrated water on them, and you see how they are. Brahma Chaitanya has revived them, but their personality is there, they are all vibrated, and they are looking so fresh and beautiful. Same thing with you, you all look so fresh and beautiful, anybody can make out a Sahaja Yogi.

Under these circumstances, one has to understand that there are certain limitations which you have to observe. First of all, I have taken you in My body. A foreign thing has to go in the body and it has to be looked after, nurtured. But if you become troublesome, then you'll be thrown out, I can't bear you. Some people are extremely troublesome. They do not meditate, they have their own ideas about meditation, they do not develop themselves, they do not mature, they live in the past or in the future, and such people are troublesome. A simple thing I had requested you all, to put some ghee in the nose, which is a very simple thing but is very important. You all suffer from a very bad Hamsa, and one of the things that is a symptom in a AIDS case is a bad Hamsa. You'll be vulnerable to AIDS - and a small thing like that is not observed. It has to be a religious obligation that you must listen to Me, whatever I say. Actually you must obey Me. My hand obeys Me, My fingers obey Me, My feet obey Me - what about you, who are raised to the great dignity and the great position of being the yogis in the body of the Adi Shakti, and they are acting as cells in My body?

First and foremost thing is, to do this kind of a venture, to put all kinds of things in your body is a very daring thing, and the process is also very hazardous. This has to be achieved with great patience, love, compassion and above all, hard labour. This has to be regarded as the greatest thing, that Sahasrara was opened by Me. Of course I am the master of Sahasrara, I am the master of all the chakras, but also I'm beyond Sahasrara, much beyond it. If that is the situation, you should be careful about your Sahasrara, that is Me, and looking after your own heart which is the Brahmarandra peetha here, which opens out ultimately when you get your realisation.

Sahaja Yoga is spreading everywhere horizontally, vertically it must also spread. And there, if you really have proper understanding of what I am, Sahasrara should be absolutely clearcut. And to keep Sahasrara clearcut you must listen to whatever I have told you, obey it as absolutely a ordained thing. To keep the Sahasrara clean is to open your heart. If your hearts are not open, how will I fill it up with My love? Open your heart to your fellow yogis and yoginis. Don't get worried about what has happened in the past, don't get worried about what has happened in your life as far as your relationships are concerned. Such things won't happen now in Sahaja Yoga, they cannot happen. It has been worked out that way, it cannot happen. If this hand is paining, the other hand is there to help it out. You're not alone, you are in the body of the collective being. If there are stupid people, if there are idiotic people, Sahaja Yoga is not meant for such people - in Sanskrit language they are called as 'mudhahs' - neither this is meant for people who are over-smart and trying to cheat themselves, intelligence has that capacity, and to indulge into things which are not Sahaj. Slowly you will find your vibrations will disappear, you'll become sick, you'll have problems and you'll be in trouble.

This is not a kind of a warning but a request, because you are in My body, and whenever anybody tries to be troublesome in My body I have to bear it up, and suffer a lot. It's a funny type of a crucifixion where, every moment, you are hanged onto a cross by anyone who wants to do it. Sahaja yogis have all the laws in their hands to torture My life, to trouble Me if they want to, but they have also such a capacity, such a calibre, such a potential that they can reside in My heart forever. Open your hearts, that's the thing I will say.

Now we have to see what keeps our hearts closed. Firstly, it keeps our heart in a binding, the fear of the past. In the past if you have done anything wrong, in the past [if] we have had bad experiences of people, we are very frightened. I've seen, I'm surprised, I've seen it Myself that in England where we were staying - it was that day, unluckily or luckily, it was snowing for the first time, and we were shifting, so I had gone out. And when I came back I saw a lady and a little baby in the pram, standing at the door and talking to some lady. The other lady was just talking through a little opening in the door, because there was a chain on. Then I went out and came back after half-an-hour, and I saw the same thing. The lady was still standing in the snow, and this lady was talking to her through a chink. I was surprised. What is this going like Midsummer's Night's Dream? These people are talking to each other - horrible! What was it that was frightening to this lady inside the room? What this lady would have done - with the child - who had come to her door? What was there to be so frightened of?

Because of the ego within yourself, you have frightened others, you have tortured others, you have dominated others, you have done all these things, so there is fear in your mind that others may do the same thing to you. Or what is there to be so much frightened, to lock your doors to everyone who comes to your house?

Secondly, maybe you might have been tortured by someone or troubled by someone, so your heart is closed, you can't open heart to others. People just don't talk, they just keep mum. What has happened? Just like a dead body moving about. Supposing I was like this, who would have told you the secrets of Sahaja Yoga and Sahasrara? So this kind of a nature comes from people who are frightened in the past perhaps, or they might have frightened people with their bad Vishuddhi.

Aggressiveness is one of the qualities in the West, and that also is inherited by you people. As soon as you put them onto something, they become aggressive. I can't bear it within Myself. Supposing I have some sort of a medicine that makes some cells very aggressive, then what happens? Ultimately I become a patient of cancer. An aggressive cell is called as the malignant cell, and such a cell cannot give you proper attention, cannot give you proper depth, but you become nothing but a malignant cell, a cell which is creating a cancer. And such a person creates cancer among Sahaja yogis.

I've heard horrible stories about how some women, some men have become aggressive. With a little position they get, immediately they become aggressive. Say somebody is a wife of a organiser, or a so-called leader's, then she thinks she is nothing but a prime minister or something, or a husband becomes something. This aggressiveness adds to the aggressiveness of another person. Then reaction starts - one says something, the another says something. We become reactionaries. We haven't got something of our own, that we should be reactionaries?

There should be no reaction to anything, because we have something of our own. Why should we react to something, whatever people are doing to us or have done to us? It's finished. Open your hearts. That's why when you came to India, I think you must have noticed that in the Indian heart there is nothing like an anger for say, for English or for Portuguese, or for anybody who has dominated them. They have so much love and affection and respect, and they see that what good you have done to them. Like some barristers came to India and they visited some high courts, and they had holiday for one day to celebrate the visit of these British lawyers and barristers. But if you go to England they will beat you, throw you out.

This aggressiveness has to go from your heart, it has to get out of it. There's no place in My body for aggressive people, no place at all. I have not aggressed you, and you shouldn't aggress Me. If you aggress any sahaja yogi, you are aggressing Me. But when it comes to others, they won't aggress others. Like a bad husband will aggress his wife, but not other people. So those who are non-sahaja yogis, they do not aggress them.

That's a very important part of Sahasrara, because ego covers a great part of Sahasrara, and if your Sahasrara is covered with this ego business, how can I help you and how can I help Myself? Now so many of you are in My body, just imagine, circulating fast, and most of them are fighting to be in My heart but they are settling in My ego. Well, I am egoless! Because I have no reactions. If you have no reaction you cannot develop ego. I've no reactions. I'm reaction-less. I am in My own peace and glory, trying to work out Sahaja Yoga. I do not react to anything, but your reactions trouble Me because you are within Me.

Then the second part is the fear that comes from childhood. I do not know about Americans, but so many Americans who came to Me were half-mad, cracked people, absolutely cracked in the head, nothing normal about them. Either they will not talk - if they talk they talk irrelevantly, you don't know what they are talking about. Same with the French. French were mad much before anybody was mad in this world, I think; very cracky people you see, very difficult, it's absolutely can't understand, everything upside-down. When you blame our Indian telephone, you must know they were made by French. I always say that in Poona we have got the telephone just to see, because it is called as Punya Patnam - means the, is the city of punyas - and only God can listen to this telephone, but even God cannot!

So this kind of a cracked-ness, or this what you call this madness, aggressive madness, comes from ego going to the level of

super-ego; and they get first of all "what's wrong?" When they talk you feel they are fighting. But these are love talks, 'romantic' they say, and we feel they are fighting. And then after some time the aggressiveness is very apparent, and then it becomes as if they are off their heads, absolutely off their heads. And it's very common with Americans, very common. You can't find Americans when they are talking, any good speaker, who doesn't have twitches on his faces, on his body, everywhere, because so many nerves have been already strained with this kind of "what's wrong?" business. Going to the other extreme of deciding everything for yourself.

And the thing behind is... a ghost, I should say, a very big ghost, and which is not in the past or the future, but in the present - and that ghost I call it as materialism. Materialism, it's a ghost, it's a horrible devil that has come onto the heads of Americans, and from them to all of us. This materialism is a horrible stuff. It's so ridiculous, shameful, doesn't even suit a human person; even a dog would hate such a materialism, to what level human beings have gone. This materialism makes a person absolutely shameless. A lady would not mind asking another lady, "By the way, have you got my spoons with you?" There's no shame in it! When we were small we were told, in India, I mean, that's our culture that, if somebody's pin is in your house you should preserve it and return it, but even if your diamond is lost with somebody, never ask for it - is not good manners. What is more valuable is not the diamond, is the relationship, is the friendship, and the emotions of human beings to be respected. How can you ask? If there was a diamond they would have found it and would have given it to you, but if there is no asking for that or reporting like that then it's sure there's no diamond; and even if it is there, doesn't matter, after all, what is a diamond? You are wearing or they are wearing, what does it matter?

In My father's house all the doors were open all the time, all the doors, day and night. Never a thief came in, [they] thought that doors are open so nothing is locked, there's nothing precious. Only we had one theft, and the thief came and took away a gramophone from us, and some records. So My father said, "He's a connoisseur. He took the right thing from this house, so let it be. What's the use of informing the police?"

So this materialism that comes in is a mad, mad, mad dog, and gives you a disease which is worse than any disease that is possible. How people play on it, on this disease. As you must have known that doctors when you get some disease little bit, they'll take out your teeth, take out your eyes, take out your nose, take out your purse and take out everything that you have, for a little thing like malaria or something. But this disease takes away everything that is beautiful within you, that is good within you.

For example, it started a fashion. With this materialism they start fashions. Ladies are more vulnerable. Fashion starts, any sort of fashion starts, like the sleeves to be made long - in India also they started - then make it short, then make it half, then make it no sleeves. I said, "I am not running that race!" I will have the sleeves all the time, same sleeves so I don't have to bother. I can tell My tailor and he can make whatever way I want to have, the tailor, because he knows I make one style - finished with it. Why do people want to run with the fashion? Just think of it. What is the need to run with the fashion? Now new race has started - run with it! Then another race has started - run with it! Then the third race has started- run with it! All the time running with the mad race of fashions!

Now a new race has started of fashions not to put any oil in the head, so you become bald, then you buy wigs. Is all entrepreneurs who are working out, it's all enterprises. So you become absolutely bald-headed people, then you get your wigs from them, then there is a special charge for dressing the wigs, so you go for dressing the wigs. Goes on like mad.

Then there's another type. Now a new fashion has started in London because, you see, these people want to make some money. People don't even have so much of logic and intelligence left in their heads to see that, what they were preaching one day, they are just the thing against it. Formerly it was you had to wear a tail coat, you had to have your hair absolutely done with proper hair-grooming and all that, as you can see in the old pictures. Then it started striped three-piece suits. Now it is, I mean, few days earlier was tight clothes, then they developed varicose veins, you see. So no, no - now it is the fashion to wear absolutely loose dresses. I saw the other day one lady making a dress out of a big blanket, going like this. I thought she was some priest or someone! (laughter) So that stupidity has started.

Imagine - think of Sahasrara, think of Divine, in what world we are, and in what world the stupid people are going. That's another

world, absolutely another stupid world where people just go after nonsensical things, changing from one to another, changing from everything: ties are changed, everything is changed, giving you such a headache. All the time you have to think, "Now what fashion is there? Let's find out in the newspaper. What is - this is the fashion now. Alright, wear this dress." All this is befooling going on, because this ghost has entered into us.

In Sahaja Yoga also when we enter, be careful, materialism should not enter into your minds...it's nothing important. Even when somebody dies you are supposed to wear something black, or white or I don't know what else, but white or black. And somebody died in England who was a great friend of My husband, and I had no black sari, completely black. I mean we don't have such a sari. I didn't know what to do. I told My husband I don't have a black sari. He said, "Then You don't come." Imagine how his wife would feel if I don't go to the thing, how she would take it. All this is nothing, what is important is the black sari!

In every walk of life you are being befooled by this materialism. I don't know how you got stuck into it first of all. And the other side is, the same people are befooled you. "Alright, this is not good, this is too much" - so go to the anti-culture. What is anti-culture is another kind of materialism, another kind of nonsense.

Nowadays they are having in this London an anti-culture movement which is called as punks! I think out of date now, Me, but still, for the time being as I see is punks. It costs them £40 sometimes to make that hair. I mean, is it something that you are saving money on that? So the whole thing works out just to take out your attention from reality, from higher values, to something nonsensical.

In Sahaja Yoga also people must learn to lead a life of collectivity. It's very important that we have to be collective. We shouldn't talk of "This is mine, this is mine, and this I own." Even about children you should not do like that, "This is my own child, this is my own baby. This is my brother, this is my sister." This "My, my" should go away, but that's not possible, it's not easy to forget about it because left Nabhi and right Nabhi has to be alright. The only way to do it is that "Mother, it's all Yours." It's not dangerous to say that, because I'll never take anything that is supposed to be yours. Just to say, "Mother, it's all Yours," to start it - "It's all Yours. I am Yours, my heart is Yours, all my things are Yours, my life is Yours." Even saying that is a big mantra for Sahasrara.

The deity of Sahasrara is a very simple person, extremely simple, and can be moved with very little actions, can be pleased with very few little actions here and there. Not much is needed to please the deity of Sahasrara. It's a very simple person. Little things make Her happy. Yesterday you had brought the flowers, and I didn't take them. You all must have thought, "What's it, we couldn't give flowers to Mother, holding in our hand." But I wanted to show this miracle to you, that's why I didn't take. And I took it in the end, and see now they are the best among all of them; don't they look as if they have been plucked from the tree? Just I wanted to show this, so I said, "I'm tired," I sat down and then I looked at you with the flowers, you see, in the hands, you're sitting all of you! (laughter) So She is Leela Vinodini. She plays around, makes little mischiefs here and there for you to learn lessons. Because if I tell you "Do this!" then it's not possible, but little circuitous way I can show you that this is wrong, you should not do it.

There's nothing to feel bad, I would have taken all the flowers; but somebody must have thought of it, "Why Mother has not taken the flowers today?" I don't know if you thought of it or not, but I knew it Myself that I have to take the flowers to show this miracle to them, that these flowers are going to last much longer than any other flowers, because they are vibrated with the Brahmachaitanya. And the water was very, very, very cold, so even I opened a hot water tap. It's alright, doesn't matter, they didn't die, despite that they are perfectly alright.

So you have seen so many miracles of this Brahmachaitanya which is showing on your photographs, on so many your lives, in so many changes that have taken place within yourself, within your family, within every one of you. All this has happened because you are in Brahmachaitanya. All this you are receiving because you are blessed by Brahmachaitanya. But others are not, so your attitude should be towards them that they are in the other world - What to do? How to help them? We should try to help them if possible, but up to a point. We should not drag down ourselves for others' sake. Up to a point only we can help them, and we have to be very happy that Sahaja Yoga is spreading so much horizontally.

But for vertical thing we must know our quality must improve. If some people rise higher, others will also start rising with them. It's the absolute honesty of purpose should be there, absolutely understanding should be there. Open your hearts to each other, so that you open your hearts to Me. Every cell must know another cell, otherwise it won't work out. That is the great thing that has happened, when you are on this Earth, when you are the ones who have to receive this great blessing. So many saints did not receive it, so many great people who came on this Earth, they did not receive it, even the incarnations who came on this Earth could not do it what you are doing. So have that satisfaction and glory of your own being and of your own standard, and of your own calibre. The others are not of your calibre alright, forget about it. That should not give you ego, but should give you a personality that does not react. We have something of our own, we do not react to things. We are not reactionaries. And things will disappear which are harmful. Everything will be perfectly alright, because we are standing in our own perfection, in our own glory. What do we need? Nothing, just enjoying ourselves.

May God bless you all

1987-0503, Sahasrara Puja Evening Talk: The Spirit is Paramount, it is the Highest Thing

View [online](#).

3 May 1987

Talk to Sahaja Yogis

Thredbo Alpine Hotel, Thredbo (Australia)

Talk Language: English | Transcript (English) – VERIFIED

I hope today's lecture did not shock you very much. I had to tell you about it, otherwise you would not know your importance, your greatness, your responsibilities. But I must warn you about the ghost as I told you, because a mother has to warn about the ghost to frighten the children: that's important, and the ghost is materialism, as I said, which has become so important. Matter always tries to overpower the Spirit, all the time. All the habits are formed because of the matter. Even the habits of drinking, say, habits of taking drugs, is nothing but these horrible, powerful material things which are dead are trying to overpower us.

The Spirit is paramount, it is the highest thing. Nothing can reach it. It keeps you away from all the skirmishes, all the cheap and superficial problems of the world. Materialism has grown much more today than ever before. It has become very important for people to worry about things that they possess. I find in the West it has grown so subtly and so sophisticatedly that it is difficult even to find out how far we have gone with it. It's like plastic, which can penetrate into everything and can hold it. This materialism has brought us to the cracking point now; the whole world is bothered about it. First of all there are ecological imbalances. People are watching the trees are dying out, because factories are being created out of proportion, and the factories need all the time something to be fed into them; and they go on and on and on, creating things which are not so much necessary. As I told you, it's a play of the evil forces which is very much collective.

Say for a factory starts, then clothes are made, for example, then there's an entrepreneur who comes forward to make the clothes to be sold out. Now he is the one who changes; he starts changing the forms of the clothes in such a way that every year, new lot comes out of that machine, and everybody has pile of clothes in the house, they don't know what to do with it. These are last year's, that's before last year's, that's that last year's – of no use, absolutely useless, all made of artificial fibre. It is hard to find anything natural in all the Western countries wherever I have been; anything that is cotton, anything that is pure silk.

There should be some balance that machines are for us, we are not for the machines. Then new types of machines are coming out now to befool the people, to take advantage of their stupidity, I should say, and change one after another things, as creating fashions. As I'm told in America, every bathroom has a different type of a switch or a handle; you don't know which one to push. You push one handle and you might feel you might get all the water on top of your head, is a new style. Now I've seen the bathroom that I have – it's very interesting. You must know horse-riding to get into it. [laughter] And it's all surrounded by glass; I mean anybody would be nervous taking bath in there, and there are big, big holes you see, just as handles.

Of course these things will again go back, because normalcy works out. Like in our body also, if we do anything extreme, we come back to our parasympathetic which balances. So the nature brings you back again to the same thing. Like they said: 'have no marriages,' then, 'have marriages with men.' Men having marriages with men, women having marriages with women, all kinds of nonsensical marriage systems they developed. So they must have varieties, you see: 'How can it be that a woman should marry a man?' Then an old woman marrying a very young boy, or an old man marrying a very little girl, all kinds of nonsensical things started. Now it's coming back again. We can't have many wives, we can't be with many women, we have to be married to one woman, all those things are coming back – but at what cost? We have got already a disease which is called as killer's disease; so many problems have been created by this kind of movement towards the left or towards the right.

Before the war started it was more the movement on the left-hand side. All the poets wrote about something imaginary tragic, like the Greek tragedy. I don't know why there should be a tragedy in Greece. Itself: Greece itself is a tragedy for every one of us. But they created a tragedy – I mean, it's a horrid stuff that they have created. So everybody is miserable, 'les misérables' all of them, and French people don't like Me much because I'm not serious. I should not laugh, I should be very serious. When talking about God, I should be even worse than a dead body, otherwise they don't want to listen to you.

All kinds of stupidity started that move to the left, do all kinds of perverse things. When Mr. Freud came in they said, 'That's a good leader for us. Now he'll give us some more varieties.' I was in a very big banquet, sitting next to the ambassador of Mexico, and he told Me that, 'I'm told You are against Freud completely.' 'Yes, I am,' I said, 'Jung was a sensible man.' He said, 'What is in Jung? He told us what all these our books have told, so what is so great about him, that he's told something the same thing? But

'Freud told us something new, so he's great.' I said, 'All right. We have never eaten this table, should we eat that because it's a new thing to do?' Of course it was not very diplomatic, [laughter] but I did say because I couldn't help, this kind of a funny idea - 'it's a new idea, let's have a new idea' - any new idea, you just do it.

Now in, say, in Rome they have a new idea, that they should wear all the things with the sequins all over. Now the sequins thing you cannot wash much. So today they'll waste all their money on the sequins, tomorrow they cannot wash it, they'll get dirty, so they'll start on something else.

We have to be normal people as Sahaja Yogis, to understand that we'll not allow matter to supersede us. Now today, just to celebrate the Sahasrara Day in full way, I thought of wearing a sari with many chakras. It has some symbol, it's symbolic thing; and the starry sky that you see all over, to represent that, the blue colour. Blue colour is the sign of depth. It has some symbol. It's not without any symbol, without any meaning, that you wear anything because some factory's producing these things in bulk and they must be sold. We should be out of all these things. These things should not touch us, these things should not impress us, but we should laugh at them. Oh, there is now a new craze has started, another one, and now they are looking like scarecrows everywhere, I find. I mean, they can be used for that purpose very easily. It's terrible the way things are working out.

But the worst thing that happens with materialism, that your attention becomes very superficial, very superficial. You go on watching everything, you read every sign board. If you have missed one you'll turn around, 'I've missed one,' so you must read that. The whole attention is so superficial. You are looking at women, women are looking at men, men are looking at - I don't know what they are looking at. The attention is so stupid and so foolish, and I have seen in their eyes the bhoots are passing from one to another. It's absolutely evil to put your eyes to such a strain. Christ has said, 'Thou shalt not have adulterous eyes.' How many Christians there are who have, who haven't got adulterous eyes? So what you find that, the whole thing becomes extremely superficial, even the religion. All religions have become anti-God, these are all anti-God activities. They have nothing to do with God, they have nothing to do with religion, they have nothing to do with dharma as we call it. They are making all kinds of advertisements that they are very religious, that they believe in God, that they are doing all good things.

Christ, who lived under very meagre circumstances, was born in a manger. If you go and see the property of Pope you will be amazed and aghast. He has more property than even the tsars had, even the great kings of China had. And now they are hand-in-glove with mafia - still they are heads of the religion. Same in India, the way religion is preached with all nonsensical things going on. There's no sense in what they are talking; the Hindu religion, the Sikh religion - and the Islamic religion is another nonsense. It has nothing to do with God, it's all anti-God activity. It just forces people, it just frightens people and makes them suffer, and uses all the property, the wealth that they have. What is the interest of a person who is religious in the property of other people? Why should he be interested in getting the property of another person? He should not be. On the contrary, he should be happy to see that somebody is happy, well-off with his children, enjoying a nice happy life. But there's no end to this greed. The greed is so much that it's impossible to call these people religious by any chance, and they are the ones who are talking on religion.

Then the other side of it - not only the greed, the lust. The lust is so obvious, is so vivid that one cannot believe that these people have anything to do with religion. So it follows with the superficiality, once you get materialistic. Then, materialism also gives you certain ideas that you must have legs like this, you must have nose like that, you must have eyes like that, you must have body like that, so everybody starts working on that. In America, in the morning if you get up, everybody is running on the streets, whether old or young. Some people died of heart attacks on the streets. They said now they are having a new craze - what is it called as - jogging. And I had an Indian girl with Me, and she said - she woke Me up, she said, 'Mother, get up, get up!' I said, 'What has happened?' 'Something gone wrong in this place.' I said, 'Why?' 'Everybody is running.' I said, 'They are jogging.' 'No, no, even old people are running. How can it be something like that?' I said, 'It is, that's their style. You forget it, let Me sleep.'

Everything should be done in a way to keep fit and to keep all right, but not just to sort of fall into the traps of these people who are spreading materialism. I told one lady - she was very thin already, and I said, 'Why are you thinning more?' She said, 'Because the modern clothes don't fit you.' So I said, 'Is it? It's that according to the modern clothes you are going to make your body?' She said, 'You have to, otherwise how will you wear the dresses?' I said, 'This is horrid, absolutely horrid' - horrid system that they force people to wear the dresses, whatever their standards are.

It has killed all the arts, all the hand-made things, all the real things. It has brought everything artificial, everything superficial. The attention is so superficial. Just now I was watching a film, some sort of an American film: everybody was sick, everybody was mad. I mean, I couldn't understand how could any human being behave like this? I have not known people like that Myself, but they showed a sick man behaving in a very sickly manner, supposed to be a hero. All these advertisements, all these newspapers, all this media, all of them are just here to create sensations in your body, some sort of a sensation. It has to be a

sensational thing, because they think that you have become matter. Unless and until you give some shocks to the matter, it won't move. And that is what they have brought you to, that's where we have landed into: a state of matter.

So we have no feelings, we just don't talk to anyone, our hearts are frozen. We feel afraid to talk to human beings. We cannot tolerate our children. In London in every, every week – in London city, not I am saying England – they are killing two children every week. We have no love for our children, we can't bear our children. We have no love for each other, no love for cooking, no love for doing something for your husband, husband has no love for doing anything for the wife. All the time what pictures they show is husband and wife fighting, all the time – how can there be? There's no love, there's no affection, there's no kindness. What is the fight going on?

'Why did you spoil the carpet?' She said, 'No, I didn't spoil the carpet, the children spoilt it.' 'Then why didn't you clean it?' The fight is on – for what, for the carpet? What is this carpet? Is it a permanent stuff? But what is important, they have to sell the house tomorrow. They have to sell the house, the carpet must be neat, so everything is sellable, everything has to be sold, even the wife, husband, children, everything. They have to be made in such a way they are sellable all the time. Whatever you buy: you buy a diamond – all right, it should be sellable. If you want to buy anything precious it must be sellable, you'll be surprised. So nobody can have something that is not standardised. All the rest, I don't know, goes into waste I think in these countries. You have to have everything standardised. Nothing you can have for your own joy, for your own happiness, for your own using, for your own love for it. You give somebody some present, say for example you give somebody a gold ring, immediately that person will go to the shopkeeper and ask the jeweller: 'Is it gold or not?' Whether it is, the price is all right or not, what carat gold – everything. They will not see to the beauty of the thing. They will not see to the way the feelings are being expressed. What they will see is whether it is sellable or not. 'Later on, if I want to sell it, even the presents, if I can sell it it's better to find out.'

So the whole attitude towards life is that everything is valued in money, everything is valued in money. What is the damage? How much it will cost? How much we have to pay? How much for the child-bearing? If you will have one child, how much it will cost? Immediately they'll go to the computer and find out how much it will cost. [Shri Mataji starts coughing] Now, like I'm speaking, so I should find out how much it will cost My throat, that if I'm speaking so many words, like there's a computer for it. You put in the computer, you'll find out it will cost you five lozenges. All right, charge five lozenges to the Sahaja Yogis.

There's no feeling. Even they sing, when they walk, even when they do any work there's no feeling and there's no involvement at all, no involvement of any kind. The artistic work that was done before cannot be done today – why? It is because there is no feeling, there's no involvement, there's no feeling that, that this is my work, I'm doing it; I'm doing it to present my own feelings, to express myself, it's my own thing. There's no feeling.

Imagine, you have seen, so many of you have seen now Ajanta. This was built in ten centuries, cut from top to bottom. How they must have planned it, how they must have organised among themselves in ten generations, how they must have painted it. And there's nothing – no city, nothing, no television, no food. How they lived there? They lived on dedication and love of Buddha, whom they had never seen. Such personalities they were, such involvement. Once they took up something, they were absolutely dedicated with it. But such people are lost today because of materialism. Most important thing is how much money you get out of everything – there's no end to it. And then what you take to is thieving. All these big, big people – the prime minister, today I was told that this Marcos, the great prime minister, Filipino fellow, gave all his paintings to another thief from Riyadh. They're all thieves. All these big, big johnnies supposed to be there are thieves. Why, what are they lacking? What are they afraid of, why do they do that? They are afraid that they'll be found out that they are thieves, so they are doing all these wrong things. They are collecting money because they know they have to run away one day. All right, so they must organise in such a way that they should have all these things planted in some place where they can always get hold of. But why become the thief first of all? You become the prime minister; make a name out of yourself, your history will remember you. No, they cannot think of those things, they just think of the present. Sahaj way is to make money. When you are on the throne, make the money as much as is possible. This money is going to bring them bad name. In the progeny they will not be remembered, people will not take their names. If they take their names they will have a headache. So what's the use of leading such a life? Even today, human beings in general are not so degenerated that they put statues of a drunkard or statues of a man who has been a thief, who has been managing the whole country and selling it off to somebody else. There are no statues of such people. Nobody remembers them. People don't like them, such people are hated. And even if there are statues of such people – I've seen that of Stalin – they remove them. So this idea of materialism has grown like a ghost now into the minds of people that, matter is more important; that materially if you are all right, you are all right. The other side of it is that you must show that you don't care for matter, that you are not bothered, like these anti-culture people. But no, materialism is within them, it is engrained in them, it's in their blood; they can't get out of it. By showing off that we make our hair in such a manner that we don't need a barber, or else we dress up with dirty

clothes with holes in it to show that we don't care for matter – it's not so. By changing the matter you do not change the inside within yourself. Inside is changed when you look at the matter as a witness.

Matter has a purpose. You should know the purpose of the matter. If you know the purpose of the matter then you have value, your value system is correct. For example, this [microphone] has its own purpose: it has a purpose that it must deliver the lecture properly. But if this purpose is not served, it is no good. In the same way everything has a purpose. What's the use of buying fifty artificial blouses, or thirty-two thousand shoes as this lady had, Mrs. Marcos, when she's not going to use even two out of them? It has no feeling, it has no meaning, it's selfishness, it's self-centredness. It's thinking about yourself all the time.

Now you want to give Me a sari. In Marathi it is called as [sounds like/port zakari] means they're covering the womb of the Goddess, the stomach of the Mother. Because She's put us there, She has given us birth, so we must give Her something to cover it – is a very humble way of saying it. Now you give Me a sari – I don't know when I'm going to wear all these, but whatever it is – just give Me a sari with a feeling, and maybe I may never wear it, I may wear it also. But the progeny will see what you have given to your Mother. I'm not going to carry it with Me, nobody's going to carry the matter with them. But it had a purpose, it had a meaning, it had emotions behind it. It was given in a puja when so many people gathered, you gave to your Mother. When people will see it they'll be so very happy: 'Oh, the Sydney people gave this,' or 'the Australians gave on this Sahasrara Day.' See, even the vibrations flow. Just that – this is what it is.

Now, it has no purpose if you put something up in a puja which is not necessary. It has no purpose at all, it has no feeling, it has no meaning. It is valueless. For example if you put this up, say, into My bathroom, it is useless – specially this one, because I can't even sing there. Quite frightening. Thank God it's being screened by Sahaja Yogis because they know My conditions, you see, but it's so sweet to see the way they have covered it, because they know their Mother would be quite nervous to have a bath in a glass bathroom. That's all. That shows, you see, that feeling, that understanding about Me. That fills My heart with such love, such oneness with you that you understand Me, that Mother may not like, you see, this kind of a glass business. It's so sweet to do those things for Me.

Little, little things here and there, whatever we do for others are so suggestive of our love, of our feelings. And this is what you have to express today, not the materialism. We don't have to express that, that we were very rich people or that we had lots of diamonds and we had ornaments – nothing. That is not needed. Know we were people of great feelings. What they brought for Christ was leaves of palm, palm tree; singing, 'Hosanna, hosanna, hosanna!' like the way you were singing today. What these palm trees are? Even today they are remembered. They'll be remembered eternally, the palm trees that were used for this. They didn't think about it, they didn't know what to get at that time. Whatever was available they got it, and started singing: 'Hosanna, hosanna!' to Christ.

All these little, little things become so important, because you have given value to it. A little piece, a little clay if you take and put art into it, put your feelings into it, then that becomes expensive. Even economics can show that it has become more expensive. But if you give with feelings and if you give it to someone with your love, even that adds to the value; to that person it's very valuable.

It is remarkable sometimes how little things just move the whole ocean of My love into a turbulent, happy, joyous, loving heart. I sometimes feel that, how these little things that they do and care for Me, express their love, just moves Me to the highest point of joy. Then it's not the matter that is important, it's not how much you have spent is important, it's not how it has been brought is important. What is important is how much thought you have given to it; and that is what is lacking, that there is no thought. We think, but we do not give thought – it's two things, different. We just go on thinking, thinking, doing nothing. And to give a thought to a thing is a sign of depth and understanding.

When the matter is given thought, then it becomes important. Without the thought it is useless, it is sellable all the time, everything is sellable. It has no meaning, it has no value. I hope you will all get out of this ghost, and get out of the clutches of these entrepreneurs who are trying to ruin you. Try to have things which are full of feelings, which are having some meaning, and also try to give it to others, things which can express your love. Matter has one great value, that through matter you can express your love, you can express your feelings for a person.

Now today at the last minute, I was just struggling to get some presents for you; I mean, it was such a struggle, you can't imagine. I was in a big mess there, the house was in a mess and all kinds of things happening, the puja in the morning. Until about twelve o'clock I could not leave Pune. So there was no question of buying anything in Bombay. So I had to do in a very short time through other people's help some sort of purchases, and I've been able to buy some few things for you, so please accept them as a token of My love for you. Moreover I've brought some mangoes, quite a lot of them, and this your custom authorities have taken them away. I was very unhappy and they could see that. I said, 'What's this, are you going to eat these

mangoes?' They said, 'No, we are going to fumigate.' I said, 'After fumigation you give it to us, for My children I've brought.' So they understood it and they agreed. So I hope we'll get the mangoes for you on Monday. After all it's a small thing, but after all this is the time for you to eat mangoes. [applause]

Have you got the presents here? [speaks aside] So I have left it to James's wisdom to name them for people whom he wanted to give the presents, and we have smuggled them nicely into your country. Because we had a mango problem, they allowed us to bring the rest of it.

[discussion about cloth material that could be divided into two, to give to pujaris, and then handed out. More gifts are handed out, followed by an entertainment program]

It's a remarkable thing that, you are the other part of the world and you brought Spain, singing down here; the whole Latin America was vibrating with your songs and now, the whole Maharashtra, I think is singing before Me. It's remarkable, very remarkable, the way you have picked up things. The collective you can feel very well, the way you have sung the songs of different countries in such a beautiful manner. Such respect and understanding of other countries is something divine. Because God made only one world; He didn't make many worlds, He just created some mountains and some rivers. Then, the human beings said: 'This is my country,' 'This is my country,' and, 'This is my country.' But you can see here, there's nothing like 'my country'; all countries are yours. If this is 'my country' then you become very small.

You're an Australian, all right. Then you are from Sydney, then you are from this place, then you are from a small little village; you get smaller and smaller. But in Sahaja Yoga, you are spread out; your light has spread out. You have become big; big covering the whole universe; singing the praise in all the languages. I don't know, but the joy itself goes into ecstasy I think.

May God bless you all.

So now, what, is it finished? [yogi asks if they can sing another two songs] Yes, yes please. I'm enjoying them, absolutely. My every cell is singing within Me. [laughter and applause]

[more bhajans]

Now I know why Adi Shankaracharya said that, 'Forget about all the treatise, and all the philosophy, just sing the praise of the Mother.' When you were singing, all your Kundalinis were rising up. [laughter] Otherwise, it's very difficult. [applause] Very easy method.

Sahaja Yogi: Would you like some more songs, Mother?

Shri Mataji: It's all divine. The Divine is singing, the Divine is listening, the Divine is enjoying. It has nothing to do with time. [music continues: 'Mother, You are the source']

It's a very touching poetry, and it's true that, My vision is complete in My children, no doubt. May God bless you all.

Now what is the situation? Now the vision is complete. [Yogi asks if they can play Rajesh Shah's tape from India]

All right. That might bore you now. [laughter] But it is in the praise of the Goddess, and sung by a Moslem lady. [tape plays]

Today is a great day. You have to ask for something, you'd better ask. May God bless you. May God bless you all. May God bless you all.

It was a memorable night, I must say: memorable. Beautiful. This should be shown all over the world now. It will be going all over the world, I hope so. [Shri Mataji gets ready to leave]

So tomorrow, it will be... I won't be able to see all of you. I should say goodbye to most of you, and then Australia of course, I'll be touring and then I'll meet people in the ashrams. But those who are going away to their countries can come and see Me tomorrow, before leaving.

May God bless you, all of you. May God bless you. May God bless you.

1987-0504, Evening at Ashram and Interview

View [online](#).

4 May 1987

Interview

Brisbane (Australia)

Talk Language: English | Transcript (English) - Reviewed Evening at Ashram and Interview, Brisbane, Australia 04-05-1987

Shri Mataji: ... is very money-oriented and sometimes it becomes very crude also about it. Like I went to Boston and there they asked Me a question, 'How many Rolls Royces She has?' [Shri Mataji laughs] How many Rolls Royces, just think of that. I didn't know what to say. [unclear. Break in recording]

Yes, they have gone through Jung, good idea: started with Jung. I addressed them, when I was in New York. They will be very happy to have another program with Me. But I told them where Jung went wrong and why he couldn't achieve much in his lifetime. But, the people are, at large, very stupid in America. Extremely stupid. I mean they... I talked to them about Jung and all the mistakes he must have committed and – a very deep subject. Then the chairman, an old man of eighty years, wanted to see Me personally. I said, all right, he came along and then what he says to Me, most surprisingly, he says he has a keep, and he had this keep for many years. [Yogi: A keep?] He – this gentleman. He never told his wife and now the wife is dead. Now, this keep is still not so old as I am, and now she wants to go away with another man. That's his problem, and how can I help him. I mean, what to do, I said. [Yogi: This eighty-year-old man.] How far could [unclear, Shri Mataji laughing] or what to do with him. Such a stupid question from an eighty-year-old man [unclear, Shri Mataji laughing] I said, 'Sir I'm sorry, can't help you.' Really, what a question to ask, that he had a keep and the keep is leaving him, and his wife is dead now and he never told his wife. I said, 'Such a stupid thing for an eighty-year-old man to say.' When he went away, I was laughing and laughing, they said, 'Why are you laughing?' I said, 'Now what should I do, you see, this gentleman comes to Me serious situation. I couldn't keep My seriousness. [speaks Hindi aside]

[Shri Mataji is reading a booklet called 'Behold the Mother'] In Rome or in Milano, they started calling Me the great Mother, the Grande... Yes. There, it's tremendous. Very well done, this should attract their attention. But, I mean, for Americans I don't know how you should start. From their keeps onwards, I don't know...

What do you think of Jung here?

Sahaja Yogi: I don't know, I don't think there is... I think a small society, but I don't know if they are very strong or not. Shri Mataji, the Jungians meet at the Theosophical Society. They meet at the Theosophical Society. So I don't think there is many of them, I don't think they have their own rooms as such, must be a small group.

Shri Mataji: This Theosophical Society – baba. [still reading the booklet] But you haven't given the places where She will be, and that will be in the newspaper, I think.

Sahaja Yogi: Yes, this was the poster we handed with it, Shri Mataji. [many long pauses while Shri Mataji continues reading]

Shri Mataji: Good, very straightforward, very straightforward. That will appeal to Australians, because Australians are very straightforward people.

Written, 'elusive union', [Yogi repeats: Elusive.] Elusive is the word? There's: 'Still see that elusive union'. Theek hai? [Okay?]

Sahaja Yogi: Elusive, elusive means, hard to grasp.

Another Yogi: Is it 'e'? Is it with an 'e'? Elusive?

Shri Mataji: Theek hai?

Another Yogi: 'E', is it with an 'e'?

Third Yogi: Yes, it's difficult to get to...

Sahaja Yogi: Difficult to grasp.

Third Yogi: Till now use it...

Sahaja Yogi: Till now, till now.

Shri Mataji: Elusive means... [Hindi] This one is very nice, I mean, you have written so much that, to digest this is going to be difficult. But, one point could have been that, this is the age of our ascent. [Yogi repeats: Age of ascent.] This is the age of our ascent, is our evolution. You see, that sounds very scientific also, because we have reached the human stage, but then we have to ascend after that. And what is... there must be something. So, it's one of those things that may appeal to the scientist, that's the point.

Done so well, who is this one, Stan Bostock?

Sahaja Yogi: He's fictitious, Mother. He doesn't exist. It was written by Brian Bell.

Shri Mataji: This gentleman came to see Me?

Sahaja Yogi: No, no, it's made up, Shri Mataji, to get the press interested.

Shri Mataji: He's done it. But Brian Bell has not been into My house. How has he described it so well?

Sahaja Yogi: Brian Bell, Shri Mataji, and Ian Hanky made the story up.

Shri Mataji: Ah!

Sahaja Yogi: In America somewhere it's too hard to check, so it's..., helps.

Shri Mataji: He never came to London, did he?

Sahaja Yogi: Brian Bell did, I think,

Another Yogi: Okay no, Brian Bell? [Another Yogi: I think he has been.] The press, the press liked the article very much.

Another Yogi: I think he has been to London.... Brian Bell has been to London.

Shri Mataji: He's been? [small discussion among Yogis whether he has or not] All this [the information] you have given?

Sahaja Yogi: Yes, Shri Mataji. It seems to work...

Shri Mataji: Poor things, they must be already having [unclear] casualty.

Sahaja Yogi: It has effect on them, and they certainly... It has effect on them Shri Mataji, they...

Shri Mataji: A big what?

Sahaja Yogi: This has an effect on the reporters, and everywhere we put it. So, this is what achieved the TV interview.

Shri Mataji: This one?

Sahaja Yogi: This, this press kit, plus we had a small video of an interview in England, I think it was. Cambridge.

Shri Mataji: Hmm?

Sahaja Yogi: Cambridge television interview. [Shri Mataji: Yes...] was given to the journalist.

Shri Mataji: Cambridge one.

Sahaja Yogi: Yes.

Shri Mataji: What's that?

Sahaja Yogi: You were walking with a reporter, lady reporter...

Another Yogi: No, no a Sahaja Yogi from Cambridge, what's his name? Jim, a Sahaja Yogi in Cambridge. [Shri Mataji: Jim yes, yes.] You were walking with him and the television filmed...

Shri Mataji: He came to see Me.

Yogi: ...You, and You gave realisation to a lady in a park. Cambridge television.

Shri Mataji: I don't remember.

Yogi: It's quite old, I think... in '84.

Shri Mataji: No, there was one thing that happened, that happened in that place Middlesbrough, is that the name of the place, Middlesbrough?

Yogis: Yes.

Shri Mataji: You see, there the journalist came and they said, 'Now supposing, who is sick and cannot come to You, what can You do for that person?'

Yogi: No, it wasn't that one.

Shri Mataji: Not that one. That one was interesting. So they brought Me. I said, ' Then let Me have the photograph of the lady.' They said, 'She is the one, she cannot get out of her house, and she is suffering from a disease that she doesn't want to meet anyone, she doesn't want to go out,' and all. I said, 'All right, let Me see.' So I took the photograph in My hand and just gave a bandhan, that's all, and looked at it. And I was amazed that, I told them, 'Don't worry her now for some time, and wait for eight days.' But I was amazed the way they were in a hurry, so they went to, after all that, they went to see her. And they found that she had gone out with her husband on the moors for a walk, you see; that one worked. But I don't remember the Cambridge fellow.

Yogi: At the end of the interview, You told people to put their hands to the television set.

Shri Mataji: What happened? I can't hear.

Yogi: At the end of the interview, on the tape that we gave the channel 7, You asked the people to hold their hands towards the television set... [Shri Mataji: All right.]... to feel the cool.

Shri Mataji: And then they felt the cool breeze?

Yogi: Yes, Shri Mataji.

Shri Mataji: Really?

Yogi: Yes. And the reporter...

Shri Mataji: But what will I do with My ears? Just now they are not all right with them [unclear] [Hindi aside] I'm tired. North America. That's the story of North America. After a big lecture we give, yes. [laughs] I've given them such a detailed description, ah terrible. I mean, mental level is, I don't know what happens, the calibre is... just stupid people. They're all sick, sick people, the people are sick. [Hindi aside]

So we can invent stories and things, but main thing is, to reach these people. What is the best way, should find out. If they are seekers, if they are true seekers, what is the best way of reaching them. Let's just find out, what is their problem. After all, why are they misbehaving and not coming to Sahaja Yoga. [Shri Mataji is opening a small case on Her lap]

Yogi: Shri Mataji, we've been having lots of phone calls...

Shri Mataji: I use this machine, because it's so much of... this travelling has made My ears absolutely, you see, wobbly. Can hear at time, at a time I don't. Let's see if it's working. [Puts something in Her right ear] It's a funny thing. How much travelling I have done, it's been too much. [Hindi aside. Indian Sahaja Yogi helps to put the device in Shri Mataji's ear] Done by one doctor, so another doctor has to put it. Just trying on the right ear more, not so much in the left. Now? Now... [conversation in Hindi]

It's better, slightly better. [Hindi] This is the better ear. [Hindi] Try in this one, see, this is meant for this ear. My one ear is all right according, [Hindi]

Try again, eh? Something funny. The amount of travelling I have done, you will be really surprised. Even you did not do with this ST buses, it was so much.

Now I'll see, how am I hearing. It's a little funny with them. They said you have to put it underneath this ear here first of all, on... and then push it back. First you have to push it underneath this and then push it back. You have to push it underneath this, first of all. [Indian Sahaja Yogi: Underneath that?] [Hindi]

Now, is it better? Horrible. First you travel, then you lose your hearing, then you push this in your ears. It's a vicious circle. You have taken all that in that tape, eh? Good. So nobody will now trouble Me with travelling. That cannot be avoided. [Hindi aside]

Sahaja Yogi: Shri Mataji, we have been receiving lots of phone calls, people inquiring about the public program.

Shri Mataji: You had lots of them? Oh I see. So we'll have a big...

Yogi: Turn out, we hope so.

Shri Mataji: You see, this is what – you should not feel disappointed. When I am there, you'll find crowds, always. It happens also in London, you'll be surprised. This time in London, I could not walk through. It was such a crowd. Half were standing outside, they couldn't even hear Me. But, next time they had the meeting, only thirty people arrived. And everyone was sitting like this. [leaning back, hands behind head] What to do. They just want to hear Me all the time.

But at least, you have here ashram. They don't have an ashram. Until the Shudy camp is done, there is going to be a big problem and till then, they are going to have a big problem, getting people around. Maybe with Shudy camp – [earpiece in left ear] I'll do it, I'll do it now – with the Shudy camp thing, they might work out better. If Shudy camp works out in that way. [Hindi aside]

It's a very short one, I think David Spiro has given us. [re the earpiece. More Hindi aside as Indian Sahaja Yogi tries to adjust it] Perfect now. Better, I hope so. I hope so. Otherwise I will ask them to shout at Me. It's better to confess. But, you see the travelling was like so continuous, you see, continuous travelling. And also, keeping awake in the night was, too much, every day, every day. Australia has done very well in Sahaja Yoga, I must say. Has done well. On the whole, if you see. On the whole. Only problem comes in with a, with the government and all those things, you see. Like in Rome, the government has accepted. [Yogi: Is that... ?] They are helping Me.

Yogi: They paid for the posters, didn't they, in Rome? Paid for the posters?

Shri Mataji: Lots of proposals, and they are helping them a lot. So, they are people very constructive by nature. First I went to Rome, it was in a very bad condition. The economy had gone down and people didn't know what to do, what to make and how to rise; a big problem. I said, 'It's all right, it will work out. Let Sahaja Yoga be settled down,' then Sahaja Yoga started settling down. But I told them, 'Why not people make things which are not easily made in other places, handmade things, like tiles and things like that.' And now it's prospering. Everywhere you go, into any shop – say in Belgium or in France, anywhere – it's only Italian goods you see, only Italian goods. Surprising they do printing, also you have ties, you have clothes, everything from there.

Yogi: Handmade goods, handmade goods, Shri Mataji.

Shri Mataji: All handmade. That's the thing, they took to handmade. Because they are very good at... very good at – furniture they make, beautiful furniture, at a very cheap price. Very beautiful furniture, in labour and all that, and they are doing so well. While, what we are doing is going in one line only. Now, produce with machinery, I mean, people are fed up. They don't want to have anything of machinery. Now you can't get anything here, now cotton is so expensive. Anything natural is so expensive.

So, 'specially in England, you can't get cotton clothes even for children.

Yogi: I think we have trouble here getting some cotton clothes, don't we? They come from India, don't they? Cotton clothes?

Shri Mataji: I can't hear him still well, better try on this ear, maybe. I can hear, but not so well as I should hear. Mind Me... [Hindi aside] Maybe a candle might improve. It's too much of vibrations, you see, in the ear... It's so difficult, takes about a day to settle down.

Yogi: After puja Shri Mataji, or after travelling.

Shri Mataji: And more with the car journey I get; get more with the car journey. The whole day today we are travelling, you see.

Yogi: Whole day, Shri Mataji?

Shri Mataji: Oh yes, whole day. [Hindi aside] Such vibrations, they couldn't hold My feet, with everything. Now, what are you doing,

better stop. All operation stopped, because they will be upset, you see, to see. [Yogi is working on Shri Mataji's ear, so She suggests a pause in the recording]

[Interview with TV journalist]

Interviewer: Can we open the interview by asking You, what is your crusade?

Shri Mataji: What is?

Interviewer: Your crusade, you purpose.

Shri Mataji: Crusade?

Yogis [repeating]: Crusade, purpose. What is your crusade?

Shri Mataji: Crusade? But there is no crusade at all.

Interviewer: But You have a purpose...

Shri Mataji: But what you can call it is a movement. You see, crusade is rather sharp, isn't it?

Australian Yogi: It reminds me of the Wars of the Roses – crusade.

Interviewer: Or I think, well, my definition of crusade is, it means a [Yogi: spiritual revolution.] Yeah, or a purpose or some kind of motivation sort of...

Shri Mataji: Yeah. No, it's a movement, it's a movement, is a, the movement is, this is, a evolutionary time. This time is, people are not aware of it, but is indicated in many scriptures that, these modern times, people will be so fed up, that they will ascend. They will ascend to a higher awareness, yes. And I am quite aware of that, that those times are here and they have to ascend.

Now, only thing what I have done is – of course I knew, how one can ascend – that there is an energy within us, which is a residual energy, which is called as Kundalini. It's a very ancient science, but also is used in the Bible, as said that: I will appear before you like tongues of flames. Also Christ has promised to send the Holy Ghost. The Holy Ghost reflected within us is the Kundalini. People don't know about Holy Ghost, what is this Holy Ghost. But that's the energy and that's the energy of God's desire. So it's a pure energy, pure desire within us. And this is the desire, unless and until it is fulfilled, we cannot be satisfied with any other desire. All other desires are useless, because we want a car, then we want a house, then want this: we are never satisfied. The reason is, that's not a pure desire. Now this resides in the triangular bone within us; what you call the sacrum. See, the word sacrum itself means sacred. It means, these Greeks must be knowing the word, so they called it sacrum. So this rises, awakened, it rises like a plumule in a seed, and pierces through six centres, which are placed in the medulla oblongata, in the back part of our head. And then, ultimately through the limbic area it pierces through the fontanel bone area. And then, you get the cool breeze coming out of your own head. You feel very relaxed and thoughtless.

Interviewer: Another question I was going to ask You, is, in relation to the East and West civilisations, is the Western civilisation enslaved by Mammon? And if you don't know what mammon is, it's a god of materialism.

Shri Mataji: What's it?

Australian Yogi: Is the West enslaved by materialism? He's asking is the West enslaved by materialism, Shri Mataji.

Indian Sahaja Yogi: Is the West enslaved by materialism.

Yogis [repeating]: Makes a god of materialism. Has it made a god of materialism?

Shri Mataji: Yes that's very true, they are going towards materialism. But they are realising that it's not the right path. They are realising slowly, you see. Now as, say you started with plastics, now you know how horrible this plastic is. You started with other artificial things, and you found out they were no good for your body. Then even your lifestyle, when you try to have this kind of artificial relationships, you found out it did not work out. Nature took this respite. So, going to unnatural things doesn't give you any good results. Now the Spirit is always trying to fight the matter. All the time, the Spirit is fighting the matter; it's trying to rise above the matter. Like supposing we are used to something, we cannot give it up. Any habit formation is coming from the matter.

At the same time when people are taking to materialism, at the same time, there are many people who are thinking that, there must be something beyond it.

Interviewer: Is there something beyond materialism?

Shri Mataji: What that?

Interviewer: Is there something beyond materialism? [Yogi repeats question]

Shri Mataji: Of course, much, much more. And you see, actually materialism is going down, down the line. Everything is upside down; that is materialism. An upward movement, which is towards the Spirit, takes you to reality. What is reality is that, you are the Spirit and not the matter.

Interviewer: What sort of words of advice or help can You give Australians who are bound by materialism, who are involved in, or sorry, so obsessed with their cars, their videos and buying more, and they can't [unclear] [question repeated by Indian Sahaja Yogi]... and their drink?

Shri Mataji: Their drink...It's very simple. One – as soon as they become the Spirit, they give up all these things overnight, you'll be surprised. We had drug addicts, in London, who came in a condition, we can call it as a coma condition, you see. Horribly addicted to drugs, and overnight they gave up, overnight, because Spirit is the power. No matter can overpower a person who is spiritual, in the real sense of the word. They just give up.

So many Australians we have now here, it must be at least, how many?

Australian Yogi: Oh, there was four hundred odd, four hundred odd and that wasn't all of them.

Shri Mataji: They are the people who are practicing, [Yogi: Practising Sahaj] but otherwise we have many more, [Yogi: Oh, exactly.] who have just given up all these habits. I don't tell them anything. I don't say, don't do it, because half of them would run away. But it happens, and when it happens, then they just give up.

Interviewer: All right, how do we become the Spirit?

Shri Mataji: As I told you that, there is this power within you, which is to be awakened. I can awaken your power, he can awaken: all of them can awaken. I mean, once they get the light, they can do it. You become a powerful personality; nothing can dominate you, you do not dominate anyone. You are no more a reactionist, but you are very substantial. You see, these days people are just reactionist, they are nothing themselves. And you can feel the divine Power within and without; you can feel it. It's like a cool breeze in the hands you can feel it, which surrounds us.

Interviewer: What inspires You personally to spread,

Shri Mataji: Beg your pardon? [speaks aside]

Interviewer: Sorry, sorry, I was asking, what inspires You personally to...

Indian Sahaja Yogi: What inspires You personally to come out and do this? Is it – the question? [Interviewer: Yes.]

Shri Mataji: It's so satisfying; once you get it, you will also do the same. It's like saving people from getting drowned.

Materialism is destructive, it will destroy human beings. This one is the constructive work. You construct good families, good children, good people, honest, honourable, virtuous, righteous. These qualities shine through your personality.

Indian Sahaja Yogi: Will you have a cup of tea?

Shri Mataji: Where will he keep?

Australian Yogi: Ah, the table, next to the table... [offers a biscuit also]

Interviewer: Tell me, what is the secret to Self-Realisation? [repeated by Indian Sahaja Yogi]

Shri Mataji: Secret is that, now, no more a secret. [Indian Sahaja Yogi repeats, joyfully] Is a simple thing that, within you is, the power lies. Somebody who is authorised by the Divine. It's not that a church, or a temple, or a mosque – they cannot authorise. The authority first must come from the Divine. And a person who has that divine authority can give Self-Realisation.

Interviewer: What would You say to people, or say, Australians who wake up feeling sorry for themselves each morning, how can they become... I'm directing this personally against Australians, but how, how can they help or save themselves, Australians who wake up feeling sorry for themselves each day, who have no, feel no purpose or worth in life itself.

Indian Sahaja Yogi: He is asking, how can this help Australians, who wake up in the morning feeling sorry for themselves, who are not having anything to look forward to, [Interviewer: Purpose.] or any purpose in their lives. They wake up feeling that they have no purpose, how can this help.

Shri Mataji: Yes, that's what they feel, I know. But you see, once you become a realised soul, you start working for God. You have powers to awaken others. You have powers to cure others. And, you have powers to express yourself. And I would say, the greatest power a human being gets, is the collective consciousness.

Interviewer: Can you explain this enlightened state. Is it like being struck by a lightning bolt, or...?

Indian Sahaja Yogi: He's asking, could you please explain it, is it like being struck by a lightning bolt, or what, could you please explain, that is what he's asking.

Shri Mataji: What, lightning? [slight break in recording] Then it takes, for the Kundalini to rise, little bit. Sometimes some people do feel tingling in the hands, before feeling the cool breeze. That suggests that there is something wrong on their centres, that's all. These, all these pictures they have given, or whatever they have written about Kundalini, is all false. Because they were not authorised. You see, a person, who doesn't know about electricity, puts his hands in the plugs and says that: 'I got a shock.' That means he doesn't know the job, you see. They are not authorised; you have to have a person who is authorised by Divine. You must have also a character and a calibre. Not only that, but a life which is pure.

There is no hypocrisy in Sahaja Yoga. No hypocrisy. Because whatever you do, whatever you say is the same. There is no hypocrisy. As soon as you try to become, say, hypocritical sometimes, then you lose your vibrations. It's automatic, I don't do anything: automatically. And you don't what to lose that, because all the wellbeing is finished.

Interviewer: Is there any afterlife reward for this state of mind, state of consciousness? [question repeated by Indian Sahaja Yogi]

Shri Mataji: Very many, after all you see, but before...

Indian Sahaja Yogi: He is saying afterlife in the sense...

Shri Mataji: After death.

Interviewer: Yes.

Shri Mataji: You mean after death, isn't it? You see, first of all, when you are not a realised soul, we have no decision power; when to be born, how to be born, to whom to be born. We have no decision power, no direction. Then when, if you are a realised soul, like many children in Sahaja Yoga are realised souls, born. Many great people are born. They have chosen their parents, who are realised souls. They are very beautiful children, and very sweet children. Very well-behaved and very intelligent. They top the race everywhere, get all the prizes: no problems.

Interviewer: Just getting back to the question about the afterlife – do we exist as an energy? A positive energy or a negative energy?

Indian Sahaja Yogi: But, after life, do you mean after death?

Interviewer: After death.

Shri Mataji [smiling]: He's more worried about after that. We'll talk about the present; what is after death, why are you worried?

Interviewer: Well, just that it's a...

Shri Mataji: What is it?

Interviewer: It's a big question seems to haunt everyone.

Indian Sahaja Yogi [repeating]: It's a big question what happens after death, that seems to haunt a lot of people. And so do, how do we exist after death was his first question.

Shri Mataji: All right, anyone isn't it.

Indian Sahaja Yogi: Yes anyone.

Shri Mataji: You mean anyone? So when people die, you see, as I told you, there are people who are mediocres, you see. They just live like, we should say, ordinary people with insurances, this, that and then they die. Such people, when they die, their soul remains. In the sense, the Kundalini and the Spirit remains. Plus, there are four elements within us. The essence of that remains with the soul: four elements. The earth element drops out. So these four elements, the essence of that, they remain with the soul. Now, if they are mediocres, they just hang around, you see; if they are attached to a wife, or this and that, they may possess also. They go into our collective subconscious area, most of them, and are born again, without any choice.

But some of them linger on. Say, if there is a politician who is very ambitious and he doesn't want to die very soon, and he has to die – he goes out of grace by something – then he is born again, in a way, that he possesses another politician and for the time being, that politician appears to be a very smart fellow, you see. As if he is giving some good advices and good proposals. But after some time, he becomes absolutely useless. They become very ambitious, arrogant, and we can say, devoid of all collective feelings. They don't worry about public; they are only worried about their own ideas. But such politicians, after some time, are exposed – to public, or they themselves feel sick – and that's how they [unclear/get back], that's their situation.

Interviewer: Do You expect all the corrupt ones have to come back in the next life.

Shri Mataji: I beg your pardon?

Interviewer: Sorry, do You expect some corrupt politicians have to come back to justify their past life in a positive way?

Indian Sahaja Yogi: He's asking do very corrupt politicians, do they get reborn again as, in a manner so as to justify their past lives?

Shri Mataji: No, they have first of all possessed someone. They try their hands on some other corrupt ones, you see. That's how we are getting corrupter and corrupter, you see. First, there were not such corrupt politicians. Now we find they are becoming more corrupt. Then, the reason is the very corrupt ones, you see, actually are added up by these dead, corrupt ones. They give them strength. So these politicians become extremely corrupt and they are not at all aware that, by doing such a thing, we will be all finished and ousted. Also these dead ones, the entities, give them ideas; how to hide their malpractices.

Interviewer: Would it be possible then, just judging by Your argument that, say – maybe the ultimate sort of, evil politician, Adolf Hitler – sort of directed or had some influence over a political leader?

Indian Sahaja Yogi: Was, is it possible then that... was Adolf Hitler, was he possessed by some other being, or politician?

Interviewer: Or rather, after he died.

Indian Sahaja Yogi: Or could he, after he died...

Shri Mataji: Of course he could.

Indian Sahaja Yogi: ... can he possess someone?

Shri Mataji: Of course he could, he could, but he has to have a strong personality to possess, you see, he was a horrid devil.

Interviewer: Do you know who the premier of Queensland is?

Indian Sahaja Yogi: Do you know who the prime minister of Queensland is?

Interviewer: No, the premier.

Indian Sahaja Yogi: The premier, premier...

Shri Mataji: Of where?

Indian Sahaja Yogi: of Queensland.

Shri Mataji: I don't know.

Interviewer: It's a man – Joh Bjelke-Petersen. He hasn't exactly inspired people by his leadership, and he's....

Sahaja Yogi: Be careful what you ask! [unclear]

Shri Mataji: What did he say?

Indian Sahaja Yogi: He said that, he hasn't people inspired in his leadership, this premier of Queensland.

Interviewer: Some may say, he's turning the state into a mini dictatorship. Would it be possible that he...

Shri Mataji: He's turning into?

Indian Sahaja Yogi: Dictatorship, a mini dictatorship is what he has given...

Shri Mataji: You see, I would not say about one particular one. [Interviewer: Okay.] That will be this thing. But all those who become like that, should know that, they are being possessed. And they have to be careful. You see, once you start doing such a thing then they can be possessed. If you try to do something which is not publicly good, and something – you become arbitrary, you can call the word arbitrary is better, you see, arbitrary. Then somebody can jump on them, you see, waiting for such a character.

But I would not say about anyone particular, in particular. But there are some realised souls, who can become prime ministers and can do a lot of good, if they take up as prime minister-ship. But normally they are not so much interested in politics. That's the trouble with them.

Interviewer: Can these spirits, these earthbound spirits, can they ever cease to exist? I mean, can you influence...

Indian Sahaja Yogi: Which, the spirit sort of people who are dead? How? I'm sorry what was the question? Can they cease to exist? [Interviewer agrees] How can these, or can these spirits cease to exist?

Shri Mataji: Yes they can, they can cease to exist if you do not use these black magics and all these false gurus and all kinds of these money-makers, in the name of God. It depends on what you want. If the public wants people who make money in the name of God, in the name of religion, even in the name of yoga, then they exist, because these people use these spirits only, to befool.

Interviewer: But aren't You right in saying, by your past, the past definition that someone who, someone say, a politician for example would draw, or draw that to the negative, draw that to the negative spirit or energy [unclear/upon themselves?]

Indian Sahaja Yogi: No, they use them, is what She explained, they can use them. He's asking that, can even politician use such type of negative spirits.

Shri Mataji: Of course they do, they want it. Most of the politicians and also you can say bureaucrats, are more interested by these things than by a thing that is pure and simple.

They are more interested. Because you see, what they want, say they want a higher power, they want to oust someone, they want to defeat someone, so they use these people.

Interviewer: I'm sorry, could You just clarify, is it a case of the spirit using the person, the flesh, or is it the... or is it the flesh using the spirit?

Indian Sahaja Yogi: He's asking that, is it the question of the flesh using the spirit, or the people who are, the dead spirits in this sense, are using the people, because earlier You had mentioned something about the person, the corrupt person getting into the politician or so on. But, they get in and do they also use them? I think that's the question.

Shri Mataji: Yes, yes, they do, they do. You see now, do you know who was the guru of Hitler? Lama.

Interviewer: Who?

Indian Sahaja Yogi: He was a Lama, a Tibetan Lama.

Shri Mataji: This same Lama's forefather.

Interviewer: I'm sorry, I don't understand...

Shri Mataji: Dalai Lama.

Indian Sahaja Yogi: Dalai Lama was the guru of Adolf Hitler...

Interviewer: Ah the guru, yes...

Indian Sahaja Yogi: The guru – is like a teacher, or a mentor...

Shri Mataji: Teacher.

Interviewer: Which Dalai Lama?

Indian Sahaja Yogi: Not... a Lama. One of the Lamas.

Shri Mataji: No, no Dalai Lama himself, not this one. His forefathers...

Interviewer: The one before...

Shri Mataji: at that time, whosoever it was. Maybe his grandfather, because they have no fathers or anything, you see. They are picked up from here and there, like that. He was his guru.

Interviewer: I don't quite...understand...

Shri Mataji: Spiritual guru.

Indian Sahaja Yogi: He was a spiritual guru. He had...

Interviewer: The previous Dalai Lama... [much confusion still]

Shri Mataji: Not this Dalai Lama. You see, at the time Hitler had another Dalai Lama, he was his guru.

Indian Sahaja Yogi: Now this is in response to your question, could Hitler have used these spirits, and he had learned all this from the Lamas.

Shri Mataji: And also the dead bodies – they use dead bodies, those people who practice this kind of a black magic, they use dead bodies. Supposing an evil genius dies, you see, they get after that and they try to get his skull, or something, just to overpower him, and they use him. Did you follow? Supposing an evil genius dies...

Interviewer: Yeah, all right.

Shri Mataji: Some evil genius dies, all right. So these people come to know that somebody has died like that. So they'll get after that body, follow that body – is an ancient knowledge of our country, this is nothing new I'm telling you, we know all these things. That's why we are out of it. They go, follow that body and get hold of the skull of that body, because we burn the bodies, you see. And then use the, you see, bind that fellow, enslave that evil genius and use him for torturing others. This is a very old knowledge of our country. Everyone knows about this knowledge, and they know what these people do, so nobody likes to go near them, very few. But the modern people, you see, who have had modern education, they have no idea, so they go to these people. In our country also, in Delhi if you see, there are lots of these people.

Like in Canberra as I came, I said, 'Terrible'. In Canberra there must be many. Because My left side was caught up, I couldn't even walk. Horrible people must be there in Canberra sitting down, doing this kind of work.

Interviewer: But I think anyone would argue the point that...

Shri Mataji: Beg your pardon?

Indian Sahaja Yogi: He agrees with you.

Shri Mataji: Oh, I tell you, really. I mean, I couldn't walk. I couldn't walk one step forward.

Sahaja Yogi: He doesn't know that Shri Mataji is sensitive to vibrations.

Shri Mataji: Whenever there is power, they are settled there, and they befool these people: these bureaucrats, or these politicians, these people.

Interviewer: Just to wind up a very enlightening interview, can this...

Shri Mataji: Beg pardon?

Interviewer: Just to wind up, to end a very enlightening interview, can I ask You, do You have a message for the world? [question repeated by Indian Sahaja Yogi]

Shri Mataji: The message is that, take to reality. Take to reality, that's what it is. One has to take to reality. Seek the reality, and nothing artificial. Nothing superficial and wrong ideas.

Photographer: Just going back a little way, when You were talking, just going back into the interview a little bit, when You were talking about politician and the corrupted influences, how does that relate to... if say – our politician is a professed Christian – what is the relation? Is there a relation?

Shri Mataji: These powers are within you, they are all there. They have to just get it, that's all; don't pay for it, you can't pay for it.

Indian Sahaja Yogi: This is in answer to your question...

Photographer: Yes, irrespective if you are a Christian or not.

Indian Sahaja Yogi: No... I'm just trying to... You wanted to know whether, even if you're a Christian, whether you can still be possessed, or do you get into these things? [To Shri Mataji] He is going back to the middle of the interview, he wants to know that if you're a Christian, means you go to church, or you have been confirmed, or whatever, can you still be affected by these dead spirits?

Shri Mataji: By all means – you are not connected with God. You are not connected with God; Christians means, doesn't mean, that you are, you are one with God. You have to be connected, that's what Christ has said. You have to be connected, isn't it? He said you have to be born again. You see, we just put a certificate: 'I'm a Christian,' so what. God doesn't know that. He has said it in the second chapter Mathews. He said, in the second chapter in the second verse: 'You will be calling Me Christ, Christ, I will not know you.' That's really, He has said, He said it in many ways that, Christianity doesn't lie in going to the church, at all. It lies in becoming connected with God.

Indian Sahaja Yogi [to interviewer/Photographer]: Shri Mataji is born Christian. Shri Mataji was born Christian, She comes from a Christian family.

Shri Mataji: So many Christians are doing this work. Charismatic movement is what? This seven, or what you call that, Pentecostals, this one, same thing: possession. Pentecostal have you seen, people, Pentecostals?

Photographer: Yes, yes, I have. Yes, yes.

Shri Mataji: That's all possession, yes, yes. Charismatic movement is all possession. I find it difficult, to deal with them – they are terrible, they shake before Me. So, how can it be? Christianity can only be achieved when you are connected with God. Islam – Mohammed Sahib has said it clearly that, you should be connected with God, then only you can surrender. There's no connection yet established.

Photographer: But you can profess a connection, can't you. You can say, you are connected.

Indian Sahaja Yogi: What do you mean, already you can be connected or just be saying it.

Photographer: I can tell you I am connected, just to impress You, Shri Mataji.

Indian Sahaja Yogi: Yes. He is saying that, 'Supposing I want to impress you, I can say that I am connected to God.'

Shri Mataji: That is not saying; you get powers. You see, somebody, somebody says: 'I'm now a twice born.' All right, you put a certificate there, so you are not. You see, supposing you are a governor, supposing you say: 'I am the governor of this place,' then you have powers of a governor, isn't it? You must have the powers. If you don't have the powers, you cannot raise the Kundalini, you cannot give Self-Realisation, you cannot feel collective consciousness, you cannot feel all-pervading Power, you cannot cure people; how are you a twice born? Just a false certificate. That's why there has been problem. We are dealing with falsehood, not with reality. You see the point?

Among Christians also, how many churches, how many fights, how many arguments. Now recently, it was that with mafia, and with Vatican and with, what?

Sahaja Yogi: The Swiss Banks.

Shri Mataji: And Swiss Banks, are one.

Sahaja Yogi: And the connection between them.

Shri Mataji: What do you say to that? This is horrifying. And if you see the Iraqi and these other Arabs fighting, how do you explain?

Photographer: Yes and the, the...

Shri Mataji: That's why the young people have no respect for God, no respect for religion, logically. But, there is God, there is God. We must prove it now; the time has come to prove the existence of God. Hitler called him as a very big Christian himself. You don't know that, he used to call himself a big Christian, and he protected all the Christian churches in Germany. He could manage.

Sahaja Yogi: Didn't he close down the churches? Didn't he make the...

Shri Mataji: No, he didn't close. You see, he supported all the nuns, he supported all the churches, everything; he called himself as a Christian. And he was a vegetarian on top of that. What is it: strict vegetarian. Only believed in killing people in gas chambers, that's all. Horrible thing. All those who go to church, how much they achieve? How much of righteousness of Christ, how much His goodness: nothing. Why, why it has failed? Because without connection with God, you cannot. You cannot understand religion, you cannot understand Christ.

Photographer: Well we do so to, to try and form a connection, don't we?

Shri Matai: What's he say?

Indian Sahaja Yogi: He says, can we, we do go to church to try and form a connection with God.

Shri Mataji: You see, the trouble is the one who gives you the connection, has not authority. You see, it must come, the authority, must come from God. Those people have no – you are all simple people who go there, you see. I see them, because I come from Christian family Myself. They are all simple people who go to church, thinking that, we are in connection with God, but no. The person in charge there is a paid employee. [laughter]

Photographer: So, we got it all wrong.

Indian Sahaja Yogi: He wants to know, whether we have got it all wrong. Have we got it all wrong?

Shri Mataji: In a way and in a way not, because I will fulfil all the promises. That, of that I'm sure; all the Christians, they can be fulfilled with their promises, because they have loved God, they have loved Christ. All of them, all those who have loved Christ, will get their promises fulfilled.

Photographer: With or without the connection.

Shri Mataji: You'll just now get it. In such a way...

Indian Sahaja Yogi: It's so swift. You can't have it without the connection to God, but Shri Mataji says that, you will have it.

Sahaja Yogi: You'll get the connection...

Indian Sahaja Yogi: If you loved Christ, if you love Christ, you will have it.

Shri Mataji: If you have loved Christ, you'll get it.

Photographer: And this applies to [unclear/anybody]

Indian Sahaja Yogi: She asked you all to do this, now if you would like to have it here...

Shri Mataji: I love those who love Christ.

Sahaja Yogi: He said yes.

Photographer: And it also applies to the followers of Islam and so on...

Shri Mataji: It's not only in the churches, in all the religions it is going on like this. This priesthood has nothing to do with God, it has nothing to do with God, that's the problem is. Some of them may be good, I'm not saying all of them are like that. But goodness is not sufficient; they should have power, to connect you with God.

Indian Sahaja Yogi: She asked you whether you would like to.

Shri Mataji: I'll give you just now.

Photographer: I think in My own way, I...

Shri Mataji: You get it just now, just put your hands towards Me, just like this, and you'll get it, the cool breeze. You take out your shoes, that's all. You can, just one minute? You will get the cool breeze in no time. If you have loved Christ, you will get it. Cool breeze of the Holy Ghost. You all should feel it. Now put your hands towards Me. A simple man and why shouldn't you get. Put your hands here. He's got it. Just see on his head. You're feeling the cool breeze in your hand, the sensation?

Photographer: I think so.

Shri Mataji: It's there, on your head it is there. It has come out, see now, see for it. You are absolutely thoughtless now; you are watching Me without thoughts.

But all the Christians must learn this point, that's all. They are not gone wrong, they have loved Christ. Ha, good. Feeling better now? Just put your hands here and see for yourself. Little higher?

Photographer: I think so.

Shri Mataji: There, it's there. [to Interviewer] Let's have it, also you come along. Then you'll know better to write. Please take out your shoes for one minute; you can get it in no time. [to Photographer] Ha, see you better now, much better. [inaudible] Please put both the feet.

Indian Sahaja Yogi: Nabhi blocked, Nabhi, liver...

Shri Mataji: Are you feeling any cool breeze?

Interviewer: I'm feeling relaxed, but I don't feel any cool breeze.

Shri Mataji: All right, just watch Me here, just watch Me here, and forgive. Forgive everyone, you have to forgive. Just say it in your heart that, I forgive everyone, all right?] Just say that. [Shri Mataji starts to bring down his right side] You see, your world is such, that you have to be little futuristic. That's why there's a little imbalance, that's all, which I'm correcting. Now?

Indian Sahaja Yogi: It's better, he has this...

Shri Mataji: Right Vishuddhi.

Interviewer: What's wrong?

Shri Mataji: Just right here, it's because you talk, you see, and all that, you have to talk all the time. That's why this is a little bit... put both the feet on the ground.

Indian Sahaja Yogi: Left Nabhi is...

Shri Mataji: Where?

Indian Sahaja Yogi: The heart... It's better. Now Agnya.

Shri Mataji: Now, there is no thought in your mind. Is there any thought, let's see. You are thoughtless, absolutely, you got it. Feeling anything in the hand?

Interviewer: I feel anything in my hands?

Shri Mataji: What are you feeling?

Interviewer: I'm feeling nothing.

Shri Mataji: A sensation?

Interviewer: A sensation as if I was holding nothing.

Shri Mataji: A sensation...

Indian Sahaja Yogi: Not yet.

Shri Mataji: Now better, is cool now? Cool breeze, or not yet? All right. [Shri Mataji stands up to work on him more fully] You have to forgive. You see, this is the centre of Christ. At this centre you have to forgive. [to yogis] Now, you don't do that. He'll be nervous, this gentleman. You are married?

Interviewer: No.

Shri Mataji: Not yet. You want to marry? Ah, that's the trouble. You see, that's unnatural not to marry. All right, that's why this is catching. You'll have to marry sir, it's important. Ah, now [unclear] Better now.

Indian Sahaja Yogi: Sushumna doesn't open.

Shri Mataji: Sushumna? [Indian Sahaja Yogi's reply is unclear] You have to ask Me [unclear] for Self-Realisation, it cannot be forced, all right? I cannot force it on you. You have to ask for it, just ask for it. [unclear] my Self-Realisation. It's so important. Hot. [unclear] I'm feeling little bit perspiration: hot. You work very hard sir, you shouldn't work that hard. Some perspiring. Just say: 'I am the Spirit,' in your heart. Say that: 'I am the Spirit.' Say: 'I am the Spirit.' Just again say: 'I am the Spirit.' Just again say: 'I am the Spirit.' Now better. Heart be catching. [unclear] Vishuddhi and Agnya. [Shri Mataji blows directly into his Sahasrara] So much

heat coming out. Now better? Perspiration is better? Yes. You work very hard. Better now. [unclear] You shouldn't have worked so hard. [re Indian Sahaja Yogi]He himself is a doctor. And a psychiatrist. Now...

Indian Sahaja Yogi: He has a combination of left and right, both of that. Left and right combination, Shri Mataji. You can feel it moves between one and the other. [Hindi] And the Agnya, Shri Mataji.

Shri Mataji: Agnya. It's come out.

Indian Sahaja Yogi: Ah, now it's coming. [to Photographer] Do you want come and feel it? Convince yourself. Do you feel the cool coming out of the top of his head?

Shri Mataji: Feel it, it's there.

Indian Sahaja Yogi: Now you feel it on your left?

Shri Mataji: [to Interviewer] You think too much, don't think, just don't think.

Indian Sahaja Yogi: [to Photographer] How are you feeling?

Shri Mataji: You didn't do any wrong, you see. You love Christ and you've got it. He has promised this, hasn't He?

Indian Sahaja Yogi: [telling Photographer to feel Kundalini of boy] He's a boy of ten, he's been doing for many years: try. [aside in Hindi to Shri Mataji] It's so cool. [Shri Mataji: innocent.] Simple head. Everybody should have it.

Shri Mataji: How are you now, better? Eyes are bright like Mine. Not yet, in the hands it's slightly. Your heart is very [unclear] Better now. [rubbing his back and blowing again into his Sahasrara] [in Hindi about the liver and Heart]

Now better, relaxed. You are relaxed, all right. But what your hands? Are you all right, are you feeling any cool breeze? Not yet. Can't cool down, perspiration has gone? Now better. All right, take this water, this will cool you down, your stomach especially. Liver is there. Terrible liver.

Indian Sahaja Yogi: You can see his skin is all burnt also. You have to just ask, you have to ask, Shri Mataji: 'Let me feel the breeze.'

Shri Mataji: It's definitely better, but only thing is his, this liver is very bad.

Indian Sahaja Yogi: Also Vishuddhi...

Shri Mataji: Ha, now better, better, the liver is released. Wow, the heat. Goes up to the heart, the liver heat. You are not married, then you are your mother, father? You live alone?

Interviewer: Yea, I live alone.

Shri Mataji: Just imagine, that's why. Now. Ha, better now.

Indian Sahaja Yogi: Now this should... you feel it here, this end? [Hindi aside]

Shri Mataji: Please take the water, please. Because here it is coming, cool breeze, [Sahasrara] but in the hands, because of this centre, it's very hot. This centre is just like stone. [unclear]

Indian Sahaja Yogi [to Photographer] Feel it? Move it like this and you will see it.

Photographer: I think so, yes.

Shri Mataji: It goes back, you see. Comes up here and goes back to liver. Now, what is it, you say? [Hindi] Nabhi: he'll marry later on. All right, come along, have that water. All the Australians have bad livers, that's one thing, very common. [Yogis: Sun, sun, too much sun.] Thinking too much. Better?

Indian Sahaja Yogi: Now he's thoughtless [Hindi]

Shri Mataji: What about in your hands, feeling it? Some sort of a breeze?

Interviewer: No, not...

Indian Sahaja Yogi: Hands are white, Shri Mataji, the hands are white.

Shri Mataji: All right I'll just see... [pressing his head] Relax. Left and right, both are catching. Should catch hold of this, both sides. [unclear] Swadisthana – hot, hot. Do you feel very hot all the time?

Interviewer: Yeah, most of the time. [Indian Sahaja Yogi repeats]

Shri Mataji: You see, the skin, the skin is so much heated up. You sit in the sun?

Interviewer: Sometimes. [laughter]

Shri Mataji: Oh, it's too much: too much sun is not good. That creates terrible problems. See the heat, on the ears – everything is heated up.

Indian Sahaja Yogi: Swadisthana is there.

Shri Mataji: [to someone else in the room] You have liver too? Put left hand, left hand on the liver, right hand towards Me, yes. [to interviewer] Better now? How you're feeling, relaxed? Cooler? Feeling cooler or not? Still a lot of heat: too much heat. Better now, now, hands are cool. Hands are definitely cool now, I must say. So now, let's see. You must give it liver treatment. It's very simple; you take it for two days, this heat will go away, you'll feel very much better, your realisation will be established. You have got it now – we can feel it on your head, it's coming out, but in your hands I think it's not there because of the heat of the liver. Liver is very much heated up, but it's better now. [Hindi] Feel better? [blows again on him] Better now.

Indian Sahaja Yogi: It goes back to Agnya now.

Shri Mataji: To where?

Indian Sahaja Yogi: Agnya.

Shri Mataji: All right, finish this. [the water] [unclear/ there are...let's finish it off.] it will work out. [unclear] It's cooled down, it's very much cooled down, let's see. Ha! [Indian Sahaja Yogi: It's better now: Hamsa.] Hamsa. All right, better now? Feeling any cool in the hand? Not yet, nothing.

All right, put your hands up in the air, and just ask a question: 'Is this the cool breeze of the Holy Ghost? Just ask the question to Me. [Interviewer repeats three times] Ha, let's see, now? Is it?

Interviewer: No, I don't feel it.

Shri Mataji: Don't doubt yourself, you don't doubt yourself. You don't doubt: you're doubting yourself. You've cooled down very much – his face, look at him. All the redness has gone, it's much cooler. No? Nothing. You been to any one of these people who teach and talk about dead things and all that? No, sure you have been. You know, you are catching on that chakra. To someone, you've been to someone who is doing these kind of magic things and all that?

Interviewer: I've been to a few...

Shri Mataji: Went to some false guru?

Interviewer: Yeah, not personally myself, but I've witnessed a few people who've been.

Shri Mataji: You've been reading about it. Who?

Indian Sahaja Yogi: He has witnessed it, seen something. [Hindi]

Shri Mataji: What did you see?

Interviewer: I saw, I've seen a few people who have been absorbed by false gurus and who've...

Shri Mataji: What did you see, you just tell him.

Indian Sahaja Yogi: He's seen some people who've been to false gurus, Shri Mataji.

Interviewer: Interviewed them.

Shri Mataji: You've seen them, how they have suffered?

Interviewer: No, not how they've suffered, but in therapy, in some kind of treatment.

Indian Sahaja Yogi: He's seen them in some sort of a treatment, in therapy or whatever they do... whatever they do together.

Shri Mataji: They worked on you also?

Interviewer: No, but I've seen someone who's in my family, have treatment and this sort of...

Shri Mataji: Have been.

Indian Sahaja Yogi: He has seen someone in his family have this treatment, he observed it.

Shri Mataji: I see. Of the false gurus. And they suffered, or what?

Interviewer: Financially, yeah...

Shri Mataji: Financially... That's the first, that's the first one. How much money you have in your purse, is the point. You have... Rustum, what do you say? Still on the Vishuddhi.

Indian Sahaja Yogi: Vishuddhi, Left Nabhi is quite strong Shri Mataji, [inaudible]and Left Swadisthana – those two. Left Nabhi comes from Left Swadisthan.

Shri Mataji: It should work out. Actually, his Vishuddhi is not so bad as his Nabhi is.

Indian Sahaja Yogi: Yes, Nabhi is very bad.

Shri Mataji: Somebody has told you that you have a liver problem, or no?

Interviewer: Not as yet, no.

Shri Mataji: Not as yet. According to us, your liver is very heated up, all right? And you have to cool it down. Because of that, you have so much of heat in the body, too much heat. Heat is not a good thing, it's not a constructive thing. And when the heat of the thing starts melting, I mean other things, you get all kinds of complications from the liver. So, there was perspiration, because it also affects the heart. It goes – the heat, you see, makes the heart pump more and into problem. And these are all things connected with the liver. Of course, our treatment to liver takes, doesn't take much time. It takes very hardly two, three days, but you'd better take your treatment of liver, is very important. Because if the liver goes out, everything – life becomes miserable. You cannot concentrate on anything and you feel like vomiting, you don't feel like eating food and all things happen. And sometimes you feel also giddy and can go into another kind of a, what you call, perversion of the thing. Can become very serious matter.

So, right now the best thing is for you to get your liver done. Though you have got cool breeze on your head, we can feel it. Try, if you can feel it? Left hand, [Hindi] let us see if you can feel on top of your head. With your left hand, and just see. [Indian Sahaja Yogi: Do you feel anything?]

Interviewer: To tell you the truth, I don't feel anything.

Shri Mataji: No? Can't feel it, so it's all right. The feelings are according to the nerves, you see, that are there. Now what has happened is, that your Vishuddhi, this centre is – also, because you talk too much with people, you have to talk with them and all kinds of people you have to talk to. So your Right Vishuddhi is catching, that is, this centre is catching. That's why the feeling is less, but it is there, he has felt it. And it's there and you are feeling relaxed, now you will sleep well, and if you can come sometime, I'll treat your liver perfectly all right. You must take treatment of your liver, all right? But Australia is known for liver, bad liver. Australia and France: experts on liver treatment. I think they drink and they sit in the sun. All that is necessary to spoil the liver, they think too much. Australians also think too much, that's why their liver is not all right. But now, are you not feeling better in any way?

Interviewer: I feel more relaxed.

Shri Mataji: Are you feeling relaxed? Achchha. Now, are you also feeling cooled down?

Interviewer: Cool and [unclear/full.]

Shri Mataji: Feel your hands. Feel cool? Hands are cool now, cooler? Better. I mean there is a trouble that's what is to be cured, you see and has to be done, which will work out. So, any time whenever you are coming we'll work it out, and we'll get you all right, as far as that is concerned. And then you will be surprised, that your dynamism will be so great. Not that in your work, but you'll never be tired, you'll never have this kind of complications, you will work as much as you like, it will be a witness state in which you will be. So you will never think about it and you will be very dynamic and very successful. But that has to work out, should not be just left to half done. All right, you understand. [to Photographer] You also come along, establish yourself and now give realisation to other Christians who are, poor thing, going to the church all the time, morning till evening and receiving

nothing. What have they received? What have they got? So you will be the real Christian. You can cure people. You can have the knowledge – everybody knows what's wrong with him, on the fingertips. On the fingertips, that's what it is, reality. You have to feel it on your fingertips; till you feel it, they'll be after you. They are all perfectionists. Because now you have to go, it's all right, but you come next day, you come next to that, they'll work it hard and make you perfect. All right, may God bless you, may God bless you.

Interviewer and Photographer: Thank you very much.

Shri Mataji: May God bless you. Enjoy yourself.

Interviewer: Thank you.

Shri Mataji: All the journalist have this problem, you know you are another one. Some of them, most of them. Their right Vishuddhi always catching, because they talk too much – even the teachers have the same trouble. It's all right, when you come next, we'll put you right. But now give a little constructive report about us, so that we are helpful to people, you know. This, only we need you for this kind of thing that, you have to give them the right, correct thing. That, see, don't go to false gurus, don't pay them money. Don't do all these things, wasteful things, take to your own style which is within yourself, just get your own powers. You don't have to go to somebody for that, just within you it lies. And how can you pay? God doesn't understand money. Does He understand money? No. God doesn't understand money. How can you pay for God? First thing, the one who says: 'I need money for this', then cancel. So many will be cancelled like this. You can't pay for God. It's all right, I mean now I'm staying with them, they are looking after Me, give Me food and all that, that's all. But I'm no expense otherwise. When they come to My house, I look after them too.

Ha, thank you very much, very nice meeting you. [shaking hands with interviewer] Oh, now it's cool and nice. All right, may God bless you. Thank you very much. May God bless you.

So, hope to see you some time for your liver trouble. We'll give you a prescription and you will be cured, all right? Will take no time for you to get cured. All of them had liver, all Australian Sahaja Yogis. May God bless you.

Interviewer: Thank you very much.

Shri Mataji: He has been to the false gurus, so he will know now the value of Sahaja Yoga. [Hindi]

Indian Sahaja Yogis: He saw some relative of his, go to some kind of a collective, some sort of a therapy, with some such false therapists – Tantric... I think he has seen something horrible.

Shri Mataji: TM.

Indian Sahaja Yogi: I don't think it's TM, I think he has seen some...

Shri Mataji: I think it's TM.

Indian Sahaja Yogi: I think he has seen, or he seems to have seen something horrible. And he also said that his, that relative of his lost out financially. [discussion in Hindi] Bhagwan is beyond all this, God is beyond any formal...

Shri Mataji: 'I'm taking you to God. First give me your purse, you see, God doesn't understand money, better give me.' That's the logic.

Indian Sahaja Yogi: When he was asking You about all that spirits and after dead and so on, [Hindi]

Shri Mataji: His [unclear] was going up and down, he was asking Me about spirits. So many questions. He asked if they can possess the politicians, I said: 'Yes they can.'

He said that Queensland, Queensland Prime Minister is becoming like a dictator. [Sahaja Yogi: Yes.] Do you think he is possessed? I said: 'I can't say about one person,' I don't.

Sahaja Yogi: Queenslanders have the highest rate of skin cancer, Shri Mataji. Queenslanders have the highest rate of skin cancer in the world. [Hindi] Rajesh.

Shri Mataji: What does he? [statement is repeated for Shri Mataji]

Indian Sahaja Yogi: He said in Queensland – this is the state of Queensland.

Shri Mataji: Really?

Indian Sahaja Yogi: We are in Queensland now, that's why he was asking about Queensland. It's the capital, right? Brisbane, Brisbane is the capital of Queensland. And he said they have very high rate, or highest rate in Australia of skin cancer. [inaudible]

Sahaja Yogi: In the world, the highest rate in the world.

Shri Mataji: Highest rate.

Sahaja Yogi: Yes. Of skin cancer.

Shri Mataji: And also suicide I have heard. Or Canberra.

Indian Sahaja Yogi: That's in Canberra.

Shri Mataji: But this one [the interviewer] is definitely out for a skin.

Indian Sahaja Yogi: Already started it, the spots, you can see spots already, Shri Mataji.

Shri Mataji: Skin he has. He's out for a skin troubles. I told him in a way. Whom did he go to?

Sahaja Yogi: He didn't remember the name. He said, he didn't remember the name of the people, but it was a Sydney based group and they used to be involved going into past life times.

Shri Mataji: What he's saying?

Indian Sahaja Yogi: He's saying he doesn't remember who he went to. It wasn't TM... It was not TM, but it was a group there is based in Sydney, and they go into the past lives of the people and means all this, what he was talking about.

Sahaja Yogi: It's probably this [unclear/karma] therapy You were reading about today.

Shri Mataji: I told him not to talk about the dead, they wanted to know. But I told him, doesn't matter. I told him this is all old knowledge to us. It's all right, he was quite impressed at it.

Sahaja Yogi: I think so, yes.

Shri Mataji: What did he say?

Sahaja Yogi: Shri Mataji, I told him to look in the mirror, I told him his face looks different and his friend said, 'Yes it does.' He said, 'Your complexion is better and your eyes look different.' So I told him to look in the mirror.

Shri Mataji: You see, this skin trouble, as he says. it's skin cancer, definitely showing on him. They want to sit in the sun, [Sahaja Yogi: Oh yes,] that must be the... Madness. [laughs] I really don't... They say, that a mad dog and an Englishman, you see... But the Americans are worse than English.

Sahaja Yogi: Shri Mataji, would You like dinner now?

Shri Mataji: All right I'll have dinner now. I'm sorry, I can't hear much today. Tomorrow I'll be all right.

Sahaja Yogi: We all have dinner now?

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5 May 1987

The Need For Self-realization

Public Program

Brisbane City Hall, Brisbane (Australia)

Talk Language: English | Transcript (English) - Reviewed

Public Program. City Hall, Brisbane (Australia), 5 May 1987.

I bow to all the seekers of truth.

Just now, Albert has very clearly described to you the mechanism that is within us which works out our Self-Realisation. There is a mechanism, no doubt. When we are in this room, we see so many lights and there is a mechanism behind this. But what we do is to just switch on and the lights are there. So the whole mechanism is already built within us through our evolutionary process. Now we have reached at a point when we have to achieve the result of the evolutionary process.

In the West, people had the quest to find out outside this body. I would say that they tried to find out the knowledge about the Tree of Life, but when the life is found out from outside, you can go up to a point, and the tree can also grow up to a point. You have to go to your roots. This is the knowledge of our roots. Now to say that it comes from India or it comes from a particular region is not true. India, being an ancient country of course, they have been able to go deep into it, but even in the Bible you get sentences like: 'I will appear before you like tongues of flames,' and these centres really look like tongues of flames. Then in the Quran also, it is there called as 'Asas', the Kundalini, and it is described that you have to be connected with God, otherwise whatever you do in the name of God you'll become cruel and you will be disintegrated. It's clearly said. Same thing, in any religion that you read that, you have to have your Self-Realisation.

Every religion has talked of the Spirit. Every religion has said that you must find out your Spirit. Now, when we are ignorant about the Spirit – and there are so many people in the market which I say as a 'guru shopping' going on – people don't know what to expect and what to find. What is self, what is Spirit, and why should we get it? As I said, it is the epitome of our evolution that you have to become the Spirit and that is the truth that, you are the Spirit. If you are the Spirit, then you have to achieve that state, by this way or that way, that is your birthright – is born with you, that's why we call it Sahaja Yoga. Sahaja means, 'saha' is with, 'ja' is born with you. That is the yoga, the union with the Divine.

The Divine is the all-pervading Power of God's love, which is the subtle of subtler: all-pervading. It exists in everything and you have to feel it. That's what we call as the cool breeze of the Holy Ghost: cool breeze of the Holy Ghost. In the Bible, there's no description of Holy Ghost. This Kundalini is the reflection of that Holy Ghost. Holy Ghost is the desire of God, that's the Power of God reflected within us as Holy Ghost, as Kundalini, in three-and-a-half coils: is our pure desire. All other desires that we have are impure because we have been desiring for this and that, you know economic laws are such that in general wants are not satiable. Why? Because those wants are not pure. So this is the power of Kundalini, which resides in the triangular bone within yourself.

Now, when I am telling all this to you, you should not have a blind faith about it, but it's a hypothesis. If you are a scientific person or if you have a very logical mind, then you must understand that you should not close your mind. You should be with an open mind and see for yourself if this proves, then it's all right. But you should not be a person who is cynical, who is already challenging Me, because what I am doing is to give you what you have, is to tell you what you have, which is your property, it's your own. I am nothing to do with it as such, but I can't also help it without telling you.

This Kundalini has to rise from its seat, which he has shown just now, which is residing in the triangular bone, called as sacrum.

Sacrum itself means sacred, that means the Greeks knew about this word, knew about Kundalini, that's why they called it sacred. Now when this Kundalini rises through these various centres, She passes through six centres; the seventh centre is below Her, and this seventh centre looks after the glory, or the chastity, or we can say protects the Mother Kundalini within us. Now the first centre is the most important centre, and the first centre is the centre of our innocence. When we try to play with our innocence, this centre gets spoilt which has to protect the Kundalini, and when this centre is spoilt we can get into lots of problems.

Nowadays you can hear a big cry about this killer's disease, Aids: we have to fight it; it's a wrong thing that we have done, one thing we must accept. And then we have to fight it; it's not difficult to fight this disease if you accept that you have lost your innocence. The trouble is, when people started getting the knowledge of the tree, they really went amok. They didn't know what to do with themselves – now they have finished with this, they have finished with that, so now eat your nose or eat your eyes or eat your teeth, something like that; a maddening wave rushed into people and they didn't know what to do with themselves so they started practicing also sex. I would also blame Freud for that. In India Freud won't be accepted at all; it's nonsense. Nobody can accept his theory where they say that you have all the time feelings of carnal love for your mother. Of course, this is ridiculous for us. But anything new has to be accepted: that's the modern idea. Anything new that comes to you, we must accept. Anything new may not be all right.

The other day we were having a banquet and I had a neighbour who was Ambassador from Mexico and he told Me that, 'I know you don't like Freud and You like Jung, but Jung talked of the same old thing.' I said, 'Same old thing, but something new about it.' Evolution takes place in that manner that, first you have the tree and then you have the branches, then you have the leaves and then you have the flowers and then the flowers have the fruits. But if somebody just takes out a flower from somewhere and gives you, then you know that it's plastic. It must have some basis; it must have some tradition. It must be in our ancient books. It should be described by people who have lived before. Suddenly if Mr. Freud comes along and says some new theory, it's like mushrooms. These people come up and start telling stories and we believe in them. It's a fungus. Now, so I told the gentleman, I said, 'All right, we have eaten all kinds of food before. We haven't eaten the table: why not we eat that, because it's new?' In the same way, everything that is new we started accepting because: 'this is new, this is a new idea, we should get to it,' and it's a mad race, I tell you, it's a real mad race. All our attention goes to all these mad things. For example, now the fashions that have started. These are entrepreneurs who are materialists, who want to befool us, all the time changing one fashion to another to another.

Now in England you won't find anybody with any hair now left, because poor things they tried with this, that, and that, lastly they came to punks and when I said, 'Now to punks, then what?' they said, 'Mother, You are out of date, now it is all bald heads.' This is what is, we are giving up all our sense, all our thoughts to somebody who is making us play like this. Materialism is for us, we are not for materialism. Matter is for us; we have to dominate this matter. All the time the Spirit is dominating the matter, and when the Spirit comes up, then it uses matter for its own purpose. It is not dominated by matter; nobody can dominate a person who is the Spirit. But we are so much lost into it, trying new things like mad, jumping from one to another that we don't see the sense in it, just like eating the table. We haven't got our own ideas; we are reactionaries or we accept ideas that are others. If somebody tells us some ideas, we say, 'Oh, it is great.' But why, why it is great? It must be tallied by few things.

First of all we must find out, does it have any relationship to any tradition, to any ancient books, to any prophets, to any incarnations who came on this earth? They were not all useless people, they were not false people, they were not telling us lies. But we are reactionaries, like we find now Christianity has failed, the churches are failing, so we react. No, Christianity may fail but Christ doesn't fail. Like yesterday we had a very interesting couple of people, one of them came for My interview and another one was a photographer. The photographer is an ardent Christian, so he said, 'Do You mean to say, Mother, we got everything wrong?' I said, 'No. You love Christ, isn't it?' 'Yes, I love Christ very much.' I said, 'Then, you'll get it. If you have loved Christ, then you will get it.' But if you are busy with the organising of Christ, then rather difficult. You can't organise Christ. You cannot dictate Him and you cannot use Him for your purposes for making money, for making huge big palaces for yourself.

As you can see what's happening now in the Vatican – big problems there are with the Mafia, and they don't want to hear it. No, nothing, they don't want to hear about it. How could these people talking of righteousness, of virtue, of values, have gone to that limit? Same in India, Hindu religion has gone to dogs, absolutely to dogs. They're using the same black magic, the same old

things which were done in Indian villages. They have come to the cities now. In the temples now, they are selling drugs which are of horrible nature to people who come there. Is that Hinduism? What about Islam? You see Islamic people, how they are quarrelling among themselves when Islam is surrendered. They are all fighting among themselves. Is that the religion which Mohammed-Sahib preached? What about Buddhists? They are another nonsensical people: extremely materialistic. Every religion has gone to dogs. Why? Because they did not understand the main point, and the main point is you should be connected with God. You are to be born again. It's not just to give a certificate to yourself: 'I'm a born-again' going about: 'I'm a born-again.' One lady from that came actually to beat Me. I started laughing at her. This born-again lady has come to beat Me, for what? You cannot certify yourself. This self-certificate or certificate from somebody is absurd. You have to have the powers of being born-again. The born-again have powers of their own manifesting, they are not just born-again going around.

Now what are the powers of a person who is born again? First of all, such a person is a tranquil, peaceful person; he becomes automatically righteous, automatically. I don't have to tell you, 'Don't do this and don't do that.' That's finished now with Moses. No more of that. As soon as you become the Spirit, you just give up all those things that are destructive for us, automatically. No pressures are needed, no warning is needed, nothing of the kind, automatically, because the Spirit is the light, you get your enlightenment. Supposing I am holding a snake in My hand, and it's not light. Somebody tells Me it's a snake, I'll say, 'No, it's a rope, I am holding on to a rope.' But when there is light, I just drop it. In a simple way, nobody has to tell Me, I see the light and it drops out. In the same way, you are an enlightened person. You can make out what is truth and what is untruth.

For example, you see someone, even from Indian jails, some people who have just come out of jails, they don't know what to do with themselves. So they walk out with saffron clothes to Germany, maybe to Australia also, and they become great babajis here. Now these great babajis sit on some of the important places in the city and everybody is surrounding them: giving them money, giving them their lives, you see, all big talk of love going on and everything. Is he a realised soul or not? How will you find out? You don't know whether he's a realised soul or not because you are not at an absolute point. You are still in a relative understanding. Because this person is wearing this kind of a dress, is sitting very quietly there, so he must be a babaji. You cannot recognise a person, whether a person is true or not. You can't recognise Me, either, whether I am telling you the truth or not. Unless and until you become that absolute being, you cannot make it out.

Then what happens that, when the Kundalini rises and pierces through your fontanel bone area, then you also start feeling on your fingertips – these fingertips are nothing but the sympathetic nervous system centres, which are indicative of the truth. If the person has got cool wind or cool breeze coming from that person, then he is a real one. If he doesn't have, then he is not. There are many persons who claim to be great, but they are not – ultimately we find out and we are shocked the way they are. We don't know, how is it our brain has failed, how is it our brilliance did not show clearly what was wrong with this gentleman? Because we are not that. We have to accept humbly that we are still at a human awareness and we have to be at a spiritual awareness. That's the dimension we have to get, otherwise we cannot judge things properly.

In this country, now we have certain problems; in this whole world we have problems – problems of atom bomb, every day you are hearing about this problem and that problem – all created by human beings. Imagine, intelligent, such good people have created problems for themselves: killing each other, preparing bombs and things like that; protecting each other – I mean, no animal does that. Only human beings are trying to protect themselves from each other. They're all the time worried who is going to attack them; not sure of themselves. The reason is they haven't reached that state of absoluteness. The time has come now, the time has come for you either to take to constructive working out of the problem, or the destructive. By discussions, by arguments, by anything, you are not going to achieve anything unless and until there's a complete transformation in the human mind. And transformation is only possible when you become the Spirit, because Spirit is the universal being within you. And you become collectively conscious – means, you start universally feeling; you just start feeling another person on your fingertips. And if you know how to correct it, you have corrected that person. This is only the play of love of God; it's so simple, even children can do it. Many children, when they put their fingers in their mouth or their thumbs in their mouth – according to Mr. Freud it's something nonsense, but according to us, they are suggesting what centres you are catching.

To understand your own children, you have to be a realised soul because the understanding is still not matured. Unless and until you become a realised soul, you are not a mature personality to judge anything. At that level, whatever you judge will have

another point of view. You can take ten small children who are realised souls – we have many like that – and tie up their eyes. Now ask them, 'What's the wrong with this particular person?' They will all raise one finger meaning this, or this finger. If this finger, means that person feels guilty for nothing at all – is the Vishuddhi on the left-hand side – or the right, means he talks too much and he has problems here.

This knowledge becomes your own. This is one of the powers I have described to you that, you feel the collective consciousness within yourself. Whatever you achieve in your evolution is a living process. It is not a dead process, it's a living process by which your central nervous system can feel what is around you, what is within you. What you call the parasympathetic nervous system gets activated, and you can understand the parasympathetic while, if there are any doctors they will tell you that they don't know much about parasympathetic. Now all these things happen to you and even if you are a child, you can manage the show.

The second power you get is that you can raise the Kundalini of another person, like one enlightened light can enlighten another person. But we cannot deal with people who are nasty, who are superficial, who are stupid – not meant for them. It is meant for people who are seekers, who are intense: they are the chosen ones and they are called as 'seekers' nowadays. They might be drug addicts, or they might be anything – doesn't matter. They have been truly seeking; they have taken something wrong as right or they might have done some mistakes – doesn't matter. Everything is forgiven. They will get what they want because they have been intensely seeking, truly wanting to be the Spirit. This is the pure desire of the person that works out, not a person who is just wanting it for the sake of some sort of a selfish or some sort of a power-oriented ideas.

Now the third power one gets is this, that a person becomes absolutely dynamic. He works very hard in [unclear/all of his] time; he can do things which he has never done before. I know of somebody who has never done anything artistic, suddenly he started painting. I know another one who has never known what is poetry because he's a chartered accountant; he has been dealing with money all the time. Suddenly he started writing poetry, that too in Urdu language which is such a difficult thing. Such dynamism one develops. Apart from that, you develop a special feeling of oneness with others who are realised souls. Friendship and fraternity are such a rare quality that you have never seen such people; even those people who go to fight in the war and all that, they don't have that love and that pure understanding and pure relationship that you find among the people who are realised souls.

There was a girl who had realisation and she went to Sicily. Another one was a diplomat, she had her realisation from Rome; she went to Sicily. And they were sitting in two corners of one restaurant and they looked at each other and they felt the vibrations and one got up from there and she asked her, 'Do you feel cool breeze in your hands?' She said, 'Have you got realisation from Shri Mataji?' She said, 'Yes, I've got it!' and they just hugged each other. And they were so very happy, they said, 'Mother, such happiness and joy we have never felt with anyone.' Such security, such help. Anywhere in the world you go, they are with you, your brothers and sisters in purity: they don't want anything – without any lust, without any greed, just feeling of oneness.

Such a race has come up now in Australia – thank God, we have so many ashrams and we have so many people and Australia is growing very fast. Australians basically are in the land of innocence itself. The deity of innocence is your Uluru, which stands there and the people of Australia I have found, have a special blessing of God that they get realisation very fast, they keep it up and they grow very fast. We have other people also, I must say, that Italians and also the people from Austria. They are doing very well. I would say that English are very good because – but you have to work hard with them. If you work hard with them they can come up well, so from all over the world, from fourteen nations now, we have people coming to Sahaja Yoga.

You don't have to pay anything: how can you pay? I mean, you think of one thing, it's ridiculous again that people think that you can pay for everything. Now, if you have to say, sprout a seed, how much will you pay to the Mother Earth? How much money will She take for that kind of a thing? This is one thing people don't understand – anybody who asks for money, anybody who lives on the money earned in the name of God cannot be connected with God. You cannot earn your living in the name of God, you cannot. Is a simple thing, it's sinful. Of course, now, they have said, they have told Me that when I travel, people have to spend money. I mean, I can spend myself, I – by God's grace I am all right, but supposing I was in the condition of Christ, then people would have paid for this air travel ; it's all right, doesn't matter, He need not pay for your salvation. Air travel you can pay, it's all right, but He doesn't need anything, does He? In the same way, I don't need anything. What I need is to see that many people get

their realisation, then they become their Spirit. By God's grace it is working out very well in Australia. Australia, surprisingly has worked out so well and I am sure that these things will work out today also here in Brisbane.

The another good thing about Sahaja Yoga is that you settle down with good marriages. We have had seventy-one marriages last year and out of them, hundred percent they are successful and they have beautiful children, very beautiful children, and very sweet lives they are leading together. It is surprising how, from the muck of that nonsense that was there, the ideas of destroying the whole humanity, how these beautiful lotuses have come out. When I see that, I forget that there are so many more have to come out of it. It has to work out. There are so many who can receive it and become the lotus flowers to make the whole universe fragrant. It's a work of few years more I think, I am sure lots of people will get realisation, but those who do not want, those who are adamant, those who do not want to have the blessings of God, will be judged because this is the Day of Judgment. I hope today most of you will get your realisation.

I would like some of you to ask Me questions, but ask relevant questions and not just questions to attack Me because I have not come here for an election or anything. Just simple questions. [Mother asks for some water] Can you get Me some water? So many speeches, morning till evening. Yes, please?

Question: [All questions were paraphrased by yogi in the room] Is it possible that those who teach about the Spirit differ on different points?

Shri Mataji: In the beginning they do, little bit, still they are not settled down, you see. They have to mature in Sahaja Yoga, no doubt, but in the beginning they do little bit differ but not much. In the beginning they do little bit sometimes differ, that I have seen, because one has to mature first of all. Once they are mature, they don't. They are very much in unison with each other. There's no difference at all.

Question: Do you have to sit in any special posture when you are doing this or can it be done at any time, in any form?

Shri Mataji: No. You see, in this Sahaja Yoga, you become the Spirit, then you don't have to meditate much – about ten minutes or so is sufficient – and there's nothing much particular restriction or anything in it; you can sit in any pose you like, there is no restriction of any kind because you become the Spirit. Only thing is you have to get into thoughtless awareness, that's the first state is, which we call as Nirvichara and for that state to achieve, you see, you have to sit down just and refuse to take any thoughts in your mind. Just say, 'Not this, not this,' so suddenly, because your Kundalini is there already up there, so you become thoughtlessly aware. Once you become thoughtlessly aware, you can stay like that for about five minutes or so – just that's all. It's not much time is needed because you are 'in' meditation.

Question: He says that from his previous experience, he finds that it is not possible to have a moment or so where there is no thought.

Shri Mataji: It's true, you cannot till the Kundalini is awakened, you can't have. You see, one thought arises and falls, another thought rises and falls; there's a little space in between which we call in Sanskrit as vilambha, very little spaces. Now what happened with Kundalini awakening, both these thoughts become elongated and this vilambha increases. So you will automatically have that, you won't have to worry about that.

Question: Is the Kundalini awakening good for the children?

Shri Mataji: Excellent. They are the best. Children are the best – I mean, they have no complications, you see. We are complicated, we are on the left side or the right side, we have complications. They are such balanced things, they are the best. Children are the best – the more the merrier! I told them to bring all the children here and I would have been so happy in their company. They may be – most of them – may be already born realised, you can't say.

Question: What is the sensitivity of the children? If they are sensitive, how would the children be guarded against being hurt by

others?

Shri Mataji: Oh, they know themselves, they are very clever, and they are to be told how to take a guarding thing around their body and all that, and they do it. They are very sweet, even little, little things they do with their hands, raising of their Kundalini, very sweetly, and they put immediately – as soon as they see a horrid man they just start doing like that, they are very active. Must say, they are very good.

Question: Would that be like teaching them to put a golden light?

Shri Mataji: Yes, what we call as bandhan, is means that it's a kind of a protective thing to your auras. You see, you put with your own hands, because the vibrations start flowing from your hand, then you just give it a bandhan, and the children do it immediately, they do it immediately. They're very quick. They are tremendous. They are the ones who protect. One father wanted to have his realisation, couldn't reach, so he just got so frustrated, came on to My Feet, so this fellow came on My Feet but his child jumped on his back and he started using him as a slide to take his Kundalini [up first/upwards.] It was so interesting the way children react.

Question: How did You begin this? How were You initiated in this?

Shri Mataji: I was not initiated; I had this from My very childhood. You see, I know you would like to know about Me, but it's better first you know yourself, then you'll know about Me better. All right?

Question: She's asked if you would leave the present plane of consciousness just by getting to the realisation. She said that she has come here to learn, but it shouldn't happen that you lose your present plane of consciousness. Is that the question?

Shri Mataji: No, you don't lose it. No, no, nothing like that. No, no, nothing like that happens. Actually what happens that you get a additional, new awareness within yourself. You are very much there, very much alert, absolutely aware, but you get an additional awareness which is of the Spirit. You don't lose anything like that. Say, now, for example, you have a brother. Now you have not very good feelings for him, say, for example. When you get your realisation, you see that he's a good boy and you forgive him with your heart and you love him and you forget that what was wrong with him. You see the good points about him, because you become absolute. Your judgment differs. You laugh at yourself. What was wrong with him is no more. 'I was wrong at that time.' You don't mind accepting that point: 'I was wrong, not now, I was.'

Another thing is, supposing you have a particular habit and you can't get over it, it's impossible. Even if you want to, you cannot. Now you are so powerful that you don't look at it. You don't want to have it anymore. You just don't like it. I would say this way, that an animal can pass through a dirty lane, it doesn't feel the dirt or filth or anything, doesn't smell anything, but a human being cannot. In the same way, the realised soul doesn't like anything that is wrong. It becomes righteous automatically, virtuous automatically, and he's not asserting that on anyone. They are virtuous, they are righteous and they live in their own glory. This is how the awareness takes a beautiful turn. Anything else, please?

Question: Do You believe in reincarnation?

Shri Mataji: Yes, of course, there is reincarnation, no doubt about it and when Christ has said, 'I'll come again,' that means there is reincarnation. So, but most important thing, what are you, now? And what you get, now, is the most important. We shouldn't worry about what we were in last life – what does it matter? Yes, please?

Question: Is your Spirit one with your mental and physical being or is it separate from it?

Shri Mataji: It enlightens all that. Now can you say that this light that is enlightening us, is it one with us or without us? You see the light is separate, the Spirit is separate from us, no doubt, but it integrates everything. The reason is we see. Now for example, you are sitting in an enlightened way, but supposing you are sitting in the darkness, you'll be rushing each other, you would not

know how you stand with each other, there's no integration. So the light on the physical, mental, emotional side of our life is complete and completely integrated. That's a good question.

Question: When a person is enlightened, can you give it to someone else?

Shri Mataji: Of course, of course. When you are enlightened, you can enlighten another person: that's the power you get.

Question: How does it happen?

Shri Mataji: It happens because you become that. Supposing there's one candle. Now this candle is not enlightened, all right? Now I enlighten this, then with this candle I can enlighten any other candle. So simple as that. [Mother laughs] It is so simple. You see, everything that is divine is simple; everything that is human is complicated. Take it like that. It's extremely simple.

Question: In your discourse You referred to the Kundalini as 'She'. Is that because You are a woman?

Shri Mataji: No, no, no; She is the female side, you see. She is the Shakti, She is the female side. That's why the quarrel about women and men is all falsehood. There's nothing like that; they exist together. It's like the moon and the moonlight; it's like the sun and the sunlight; it's like the God and the Kundalini; it's like the word and the meaning.

Question: Is it fair to say that the Kundalini energy arises and meets another energy coming from above?

Shri Mataji: Yes, it is all-pervading Power, all right? Now, when the Kundalini rises, what She does, She enlightens our subtler side of our nerves, our brain and everything, She enlightens and by that we start feeling it. Is the enlightenment that we get because of our connection with the all-pervading Power. It exists, already it exists, but you cannot feel it normally. When She rises, then your nerves are so enlightened that you can feel it. All right? You might be already getting it; I think so. All right, should we have it now? All right, again, one more question.

Question: I've heard that there are stories that it is dangerous to arouse the Kundalini. Why are there such stories?

Shri Mataji: The stories are because people who were not authorised have tried to raise the Kundalini. The person who has to raise the Kundalini has to be authorised by the Divine. Such a person must have that pure character. These people just try to raise the Kundalini and the deity on the last chakra's, what they call the chakra of innocence, is the one which gets annoyed, and that's how they get into trouble. As I told you, this is the chakra looks after. Those people who are not authorised to do it, or we can say, in a very gross way one can explain this way, that a person who does not know about electricity and puts his fingers into the plug, he gets a shock. But it's much worse than that. A person who does not have a proper character or a proper life and tries these tricks gets into trouble. Not by the Kundalini but by the deity which is protecting its chastity.

These stories are there, and naturally such people should – they give these sensational stories and people like it, and many people follow them. I mean, it is so dangerous to be following all those wrong things. Now, I must have given this Kundalini awakening to thousands and thousands and thousands of people and nobody had any problem. She's your Mother, and as your mother has given you birth, taking all your pains herself, She takes up all the pains. She doesn't give you any trouble at all. At the most you might feel a little tingling or something. Maybe if somebody's possessed, then he starts a little bit jumping also; if there's a possessed man, starts a little bit jumping, but so far we didn't have any funny experiences of that kind. TM people start jumping – I've seen that, or people from this black magic, they start jumping before Me. Also these Rastafarians, they started jumping. There's some people who do that way, but they're all possessed, they're not normal people. But they jump for a while; you can bring them round, it's not so difficult.

Question: What happens to the Spirit after you die on this earth?

Shri Mataji: We'll talk about it later; it's a very long subject. You see, the Spirit, when you die, has different diverse type of

existence after we die. It depends on – if you are a realised soul, you are a free bird, do what you like. But if you are not then you are different categories, and according to your categories you live and exist, but I think that's a very long subject, and some other time I'll let you know about it, all right? Yes?

Question: I don't know why I am so reluctant to be enlightened.

Shri Mataji: Firstly, you have a liver problem, sir, and a lot of heat in the body. If you put your left hand on here the heat will come down – no, no, left hand on the right side, you have a lot of heat, and the reluctance is there. The liver is the horrid stuff, you see, that makes all the problems. Put your right hand like this, and... Liver makes you think, think, think, think all the time. Anything else?

Question: What makes for suffering and misery in this world and why do people cheat each other? [Seeker adds: Why do I feel such distress and sorrow at that cruelty and suffering around me?]

Shri Mataji: This is good, but you should see this is human beings treating each other like that, isn't it? What to do? That's the question I ask you. You see, all this stupidity, why is it there? It is there because they are not the Spirit as yet. They need transformation; all of them need transformation. But supposing tomorrow Hitler comes and asks Me for transformation, I say, 'I'm sorry, next life we'll see about it.' [laughter] Yes?

Question: Is taking out of the stress from other people, do you get it on Your body and does it come in as pain to You?

Shri Mataji: No, nothing. I'm not taking out anything, you see. It's just a state of mind which becomes enlightened by the Spirit. You just become relaxed, that's all. It's in your own doing. Supposing, now, this is 'on' and this is 'off' [indicating microphones] in the same way, but it is nothing that I have to do about it. See, it's within you, just works out within you, and the Kundalini itself, when She rises, She relaxes you automatically. So why will it hurt Me?

Question: She was asking would it hurt her if she took on the stresses of other people?

Shri Mataji: No, no. In the beginning I would say you should not do that because in the beginning you don't know how to do it properly, but after you are mature nothing can happen. You see, like something which is not yet matured can take on the imprints, but once it is matured, it is perfectly all right. First you have to mature yourself. Takes about a month to mature yourself, then it's all right.

Question: Why did the stressed person become that? Is it because of the chakras being blocked?

Shri Mataji: Yes, very much, very much. Blocked or imbalanced, specially imbalance. Imbalance is very much, because the chakras are like this [demonstrating with Her hands, fingertips together] supposing, all right? Now, if you push it too much this side, there's an imbalance and these chakras become blocked here. Now this could be on the left side or the right side; any side it can work out. This is due to imbalances.

Question: I have a search for the material and a search for the spiritual, but while I am young, should I use it for the search for the material or the search for the spiritual?

Shri Mataji: If you get the Spirit you get the material automatically. The whole material is controlled by the Spirit. It's very surprising how you get it. You enter into the realm of God. You'll be amazed that in England, there's such a lot of joblessness – people don't have jobs at all – unemployment; but not a single Sahaj Yogi is unemployed, not a single Sahaj Yogi is unemployed. The other day, one gentleman was to come from Paris to Australia for a particular seminar, and he thought it was – he wanted to come because this is the other side of the world and all that, got quite excited, but he didn't have money, and suddenly he got the money which he was to get for eight years. Suddenly he got the money and he's here. All such miracles work out. From Australia I'll tell you one miracle, it's most interesting. There was a little girl, she wrote a letter to Me, 'Mother, I want to come and see You

in India, but I don't have so much money to come.' She and her mother, they both wanted to come, and they had a fete in the school, and she had taken a trinket for selling, and when the teacher saw, she said, 'This is gold.' She said, 'Gold?' 'Yes, better take it to your mother.' And when they went to the jeweller, the amount was the same as they would need to go to India. So, in so many ways you are helped. You don't know, the realm of God is very different; so efficient, works so fast. We haven't entered into that realm.

Question: These – You've talked about the imbalances or blockages in the chakras. How do we become aware of them and how do we correct them?

Shri Mataji: That's what you'll have to learn; it's very simple. You see, once you get your realisation you'll have to come to our centres and they'll tell you how to do it. It's very simple. There are a few methods by which you can just clear them out. But you have to come to our centre, you see. You have to respect your Self-Realisation and you have to little bit pay attention to it, because people, you see, to them is like buying Coca Cola in a bar shop – is not realisation. It's the epitome of your evolution, is the highest thing and has to be respected that way. They come to My lectures all right, but they don't try to work out their realisation. You have to work it out and you have to become masters. You have to become your own gurus. All of you can. One more?

Question: When talking about realisation, is it that when you get it you keep it or could you lose it, or just glimpses of it?

Shri Mataji: No, you see, the thing is, if you have realisation you have to look after it, nourish it, and develop it. Just like a little plant. You see, when you have a little plant you have to develop it. Once it becomes a tree, then many come for the shelter under that tree, isn't it? In the same way you have to look after it. It may not diminish, but it won't have much effects and it will always be in a dangerous position. The best thing is to make it absolutely matured. It hardly takes any time, any effort, any money. One has to know how to do it.

Question: Why have the churches not told us about this?

Shri Mataji: That was not the time, sir. Imagine, Christ lived for only three and a half years, in the sense that, for His spiritual undertakings, He was allowed only for three and a half years to live like that. Churches do not know it, but even Christ... Imagine, for four years I was struggling with seven English boys and girls to give them realisation. He did quite a good job, I must say, still, but that was not the time. Christ actually came on this chakra – is the Agnya Chakra. That was His time, to show the way of resurrection; that was His life, and that's what He's done, but the churches have missed the point. Churches have missed the point, and they will go on missing the point. Because if their main interest is how to make money, is not good. Or how to convert people – is not good.

Question: Are there a lot of holy people in the church?

Shri Mataji: There could be many people who are very simple, who believe in Christ, who go to churches because they believe that they'll be saved. All of them will be saved, no doubt. They're very simple people; they give such a lot of money to the church and they give such a dedication to the church, though they are wrongly placed, but they will be saved, no doubt about it. They all have to be saved. But there are people who are just making money out of churches, trying to make an organisation out of it. They are trying to convert people, trying to make a political end out of it; then such a thing won't work out. That's not proper. Churches should only deliver the goods of giving realisation to people, that's what a church is for. They will learn, I'm sure; they will have to become. Some of them will have to become, but if they are money-oriented or power-oriented, I just don't know. They are more interested in the kings and the prime ministers, princesses and all that. I just don't understand. They have nothing to do with God.

Question: Why is there a need for judgment, when some people make progress and some don't progress, and why do others judge that? Why is there a particular time of judgment?

Shri Mataji: It has to be some time, My child, for judgment, and this is a particular time, because, what we call, is the worst time

because the Man is so much in confusion. The most difficult time for human beings to exist is modern times, what we call as the Ghor Kali Yuga, and this was the time when it had to happen, otherwise man won't take to God seriously, perhaps, maybe. Maybe our forefathers didn't have this stress and strain, and they didn't want to relax or think of God. They were quite happy with their agricultural work that they were doing, but now it is really we have reached to that point. Everything has to come to its boiling point, and now this is the time for the world to get its results, either this way or that way.

Question: Why is there a time of judgment now, because if there is reincarnation they will keep going back and coming until there is a change?

Shri Mataji: I've already told you that this is the time when the people are most confused and they have to take a decision. That's why this is the judgment time. Either they will go to hell or to heaven, all right? Is that – makes you all right? Good. Heaven is within us.

Now, should we have our realisation?

Now, a very simple thing one has to do, as I said, that you have to a little bit co-operate with Me. If you are adamant or cynical about it, it's difficult. So I would say, if you want to have your realisation, you have to a little bit co-operate with Me, that's all. Now, for that, you have to take out your shoes, just you touch the Mother Earth, that's all, just to touch the Mother Earth. Just take out... It's all your own and it has to just come up, that's all.

Now put the feet on the ground, parallel, and sit very comfortably in a straight way. Now, have both the hands straight, just like this. You can keep them on your lap if you feel comfortable. [Aside: What's that?] Now, I would like you to close your eyes; you can take out your spectacles if you want to but you don't have to open your eyes. It has a good effect on your eyesight also. Please, remember that the attention has to go inside, and that's why, if you keep your eyes closed, it will help. Now just keep your eyes closed, your, both the hands towards Me. Now the left hand is the hand that represents our desire and the right hand is the one that represents our action. So now we have to work out with our right hand our own chakras so that later on also, you can raise your Kundalini – your own and others also. It's very simple, just don't close the eyes just now, I'll show you. First of all, I'll ask you to put your hands on your heart where resides the Spirit. Then you have to – everything we'll work on the left-hand side. Right hand on the heart. Then you'll have to put the right hand in the upper part of the stomach. Then you'll have to put the right hand in the lower part of the stomach. Then you have to go back again in the upper part of the stomach. Then on the heart.

Then you have to go – take your right hand on your shoulder, on the left-hand side and push it backwards. This is a very important point because most of you have problem here, which means that you feel guilty for nothing at all. So in the beginning only you must say in your hearts that you are not guilty. You are not guilty at all! To feel guilty is a wrong thing. Just to push the hand here.

Then you have to take this hand across your forehead. Then you have to take your hand on the back side and push back your head in such a manner that you balance your head, left hand all the time like this. Now, stretch your hand – your fingers – stretch them and put the centre of your hand just on top of the fontanel bone area and press it hard so that you can move the scalp slowly seven times, seven times. No move it, press it hard, press it hard, yes. Now move it seven times. That's so simple as that.

Now let us do it with our eyes closed. Just keep your eyes closed. It's very simple. It will work out I'm sure. Keep your eyes closed.

First of all, please put your right hand on your heart. All the time, the left hand is towards Me. Now. Here you have to say, in your heart, with all sincerity, you have to ask Me a question. You have to ask Me a question: 'Mother, am I the Spirit?' If you want to call Me 'Shri Mataji' you can call that, or you can call Me 'Mother', but whichever way you want to call, that's not important. You have to say: 'Mother, am I the Spirit?' Ask the question three times in your heart. This is a very fundamental question. Like a computer, you are asking Me a question.

Now bring the right hand onto the left-hand side of your stomach, in the upper part. Here press it. Now, this is the centre of your mastery, your guidance, your Guru Tattwa as they say. So ask a question: 'Mother, am I my own master?' This is a question to be asked three times: 'Mother, am I my own master?'

Now, bring your right hand down below, in the lower part of the abdomen. Now, this is the centre from which all the divine work is done, all the pure work is done. Now this centre is such that you have to ask Me that: 'Mother, please give me pure knowledge. Mother, please give me pure knowledge.' If you do not ask, I cannot force on you. So to ask Me six times, because this centre has got six petals: 'Mother, please give me pure knowledge.' This works out all the Divine plans. Six times, you just ask. As a result of this asking, the Kundalini starts getting awakened.

Now to help the Kundalini to rise, you have to co-operate with Her. So please, put your right hand on the left-hand side, in the upper part of your abdomen and press it, on your – is the stomach. Now here, you have to say with full confidence, to help the Kundalini to rise: 'Mother, I am my own master.' This you have to say ten times. These are the Ten Commandments which you have to say, that: 'Mother, I am my own master.' Now: ten times with full confidence.

Now, please raise your right hand to your heart. Now, here you have to say, again with full confidence: 'Mother, I am the Spirit.' This is the truth, you are the Spirit, but you have to say with full confidence: 'Mother, I am the Spirit.' This you have to say twelve times.

Now, one has to know that God Almighty is the ocean of love. But above all, He's the ocean of forgiveness. So He forgives; whatever wrong you do He forgives. So don't feel guilty and put your right hand across, on the left-hand side, in the corner which is made by your neck and your shoulder. Now here you have to say, again with full confidence, sixteen times: 'Mother, I am not guilty.' Please say it: 'Mother, I am not guilty.' Sixteen times. 'I'm not guilty at all.' Please say it. Please say it. [Aside: Baba, very hot.]

Now raise your hand across on your forehead. Now, this is the centre of Christ and is a very important centre. Here you have to say from your heart: 'Mother, I forgive everyone.' Please say it from your heart. How many times, is not the point: 'Mother, I forgive everyone.' You know some would say that is very difficult to forgive. But it's a myth that we do not forgive or we forgive, we do not do anything in both the cases. But if we don't forgive, then we play into wrong hands. So please say from your heart: 'Mother, I forgive everyone.'

Now please take your hand on the Back Agnya, the same centre on the back side of your head, and allow your head to rest on it and push it back a little bit. Now here you have to say, for your satisfaction because you always feel guilty, that: 'Oh, Divine, if I have done anything wrong, please forgive me.' Please, forgive me.' From your heart.

Now to the fontanel bone area, where they say they give baptism, but actually it's an artificial one. Stretch your hand fully and put your centre of your palm on top of the fontanel bone area, which was a very soft bone in your childhood.

Press it hard, press hard your scalp. Now you have to move it seven times, saying one thing, which you have to ask for: 'Mother, please, give us my Self-Realisation,' because I cannot force on you, so you have to ask for it. Seven times, press it hard and move it seven times. Very hard. Slowly, saying that. It's good. [Shri Mataji blows once into Her hands and eight times into the microphone]

Now, remove the right hand. Slowly open your eyes. Put your right hand towards Me and see on your left hand. Raise it a little higher than your head and see if there's the cool breeze is coming out of your head. Some people might get it. Put the right hand towards Me please, right hand towards Me. And with the left hand – right hand towards Me – with the left hand. Just see if there's a cool breeze coming out of your head. Now turn it, put left hand towards Me. See with your right hand. Some people might get hot breeze. It's all right. But after some time it will become cool.

You can bend your head and see for yourself again with the left hand. Put the right hand towards Me. Now raise your both the hands and ask one question: 'Is this the cool breeze of the Holy Ghost?' In your heart, ask the question: 'Is this the Brahmachaitanya? Is this the all-pervading Power of God, of Islam?' Ask this question three times, that's all.

Now, you can feel it in your hands also. Take it down, please take it down. Now those who have felt in their heads – from their heads – or from their hands, please raise your hands, both the hands, those who have felt in their heads. Higher, higher, I would like to see how many of you have got it. Look at that, so many of you. Some of you didn't do anything, I saw that. So it's all right. Such a lot. Those who have not got it, please raise your hands.

[Seeker asks an inaudible question]

Shri Mataji: If you have been going to some other gurus or you have been doing some other kind of yogas or might be there's some problem on the chakras, you may not get it today. But I am sure you can get it tomorrow. There's going to be tomorrow a follow-on. I would request all of you to come. Please come tomorrow. Please come tomorrow, get it established, it will work out. Now so many of you who have felt it and you are feeling relaxed also, very much relaxed, aren't you? Feeling relaxed and happy.

Now this is the power God has implanted in you which you have got it which you must give to others. Now see, I am such an old woman but I am travelling all over the world giving realisation to people. And you should all help Me to give realisation to people in Brisbane at least. See, this is the light you have got it; you have to give it to others. It's very simple thing it is. You should meet other people – we have a nice centre here, we have a very good leader here, Mister – the one who explained to you everything – and he will tell you everything, all about it. You just have to put little effort into it and be serious about it.

What I find that, in the West when they get realisation, they just do not bother about it. But say, going to church, they'll go every Sunday. But for Sahaja Yoga, they should also have some time for your realisation. Once established, you'll be amazed at the kind of rewards you get.

[to a seeker] So you got it? No? Just see, put your hands. No? On your head also?

Seeker: My hands are cold but it's...

Shri Mataji: Warm, warm is all right because that's due to liver again. You have to put your right hand on – like this, right hand toward Me and on the liver, yes like that. It's due to liver, warm is there, you see, it will cool down, it's cooled down. What about you? You also get the warm? All right, those who get the warm put your right hand towards Me and left hand on your livers. It's all right, it will get cooled down, it will cool down. No?

Seeker: It feels cool but I'm having [inaudible]

Shri Mataji: Still warm?

Seeker: Warm? Not warm, cold, cool.

Shri Mataji: Ha. That's it!

Seeker: That's the one.

Shri Mataji: That's the one. [laughs] Very true. There's no air conditioning, nothing here. That's the one now. Now you can feel it on his head also. You can feel on each other's head. You can find out, he's got it too. Just show him. Nick, will you please, somebody will.

Lady: Mother?

Shri Mataji: Yes.

Lady: My hands are [inaudible]

Shri Mataji: Kya Kare? This is only in one day. Such an achievement I tell you, I'm so very happy. Kya Kare?

Lady: Are my hands supposed to be cold? [Sahaja Yogi repeats question]

Shri Mataji: Yes, of course. Yours are warm?

Lady: No, they're cold.

Sahaja Yogi: They're very cold, she said.

Shri Mataji: That's good, now put them here, [on cheeks] or here on the head, as you like it. Everywhere. He's got it? [Yogi: Yes.] He's got it, all right, this gentleman?

Seeker: It's very subtle, very subtle – not very much.

Shri Mataji: All right, all right, it will develop now but it has started, all right? Have patience with yourself. We have to have patience with ourselves. Ha. Better. Gradually it will grow. It's a little sapling. [pointing to someone else] She didn't feel it at all. Now? She's feeling now? That's good. Some of you didn't feel. Are you feeling now? Who didn't feel? You didn't feel? [asks Yogis to go and work on seeker] If you can come out a little bit, they will see.

There's one gentleman there, one or two gentlemen. Yes, yes. He didn't feel it? All right, just those who have not felt it, just see... [Shri Mataji watches the audience] These ladies are wonderful; they all have felt it. Now enjoy yourselves, just enjoy! I have to [Shri Mataji blows them a kiss] love you very much, now enjoy is the point! Enjoy, finished! [unclear/ Sold the horses] as they say. No headaches anymore.

He's got... he's got it. He's got it. This lady may not have. That Indian gentleman didn't get it, just see that one. Rajesh? [Hindi aside]

[to another seeker] You got it, sir? Good. Right hand you have? [seeker tries to explain] And left hand? Not feeling it? It's more strong that side? More strong on the right? Somebody should see him, please.

So you must develop now, all the young boys. You must work out, all right? It's a great job for you. What's it? It's all right, he's got it, he'll have to work it out. Must be the Vishuddhis are... When this centre is not all right, you cannot feel it. What is he saying? [inaudible] Kya Kare? [re previous seeker who was trying to explain his problem] Not on the left. Now, you put your left hand towards Me and right hand on your heart. Be seated, be seated. Please be seated. And now, you have to say: 'Mother, I am the Spirit,' just that. [seeker repeats] Yes, in your heart, you can say. Are you feeling now? Ha, it's better now? [more discussion from seeker] It's all right, everyone has some peculiarities. It works out. It works out. Everything works out. You have to come to the balance.

[Yogi announces follow-up program. Shri Mataji speaks aside to him: These two persons came just to write down something: those two. From the church I think.]

Now, I take your leave and I hope, next time when I come, I find big, huge trees grown up, and many people getting realisation

from you. May God bless you.

1987-0505, Shri Mataji Interview with Channel 7 News (with Andrew McCullen)

View [online](#).

5 May 1987

Interview

Brisbane (Australia)

Talk Language: English | Transcript (English) - Reviewed Interview With Channel 7 News, Brisbane, Australia, 05-05-1987

[Interviewer is getting his realisation from Shri Mataji. Bad sound quality throughout]

Yogi: Don't think, just look over here. [at Shri Mataji's bindi] Just put your attention here [top of the head] within you, you just have to ask Shri Mataji... [break in recording]

Interviewer: It should be blowing, going towards... [unclear]

Shri Mataji: A little hot. You'll be all right. English – it took Me four years to crack seven [unclear/hearts]

Interviewer: Four years to crack seven English [unclear/hearts?] It is hard to get Self-Realisation.

Shri Mataji: No, no, no, yours is very easy. English very difficult. We have now some English there and they know about it. Can you loosen your tie a little bit? [Shri Mataji puts Her hand on the interviewer's right shoulder] This tie gives a feeling that you are on duty.

Interviewer: Yes. [unclear]

Shri Mataji: He is all right, he is going all right – only thing is that now [unclear] [Shri Mataji works on his right hand]

Interviewer: [to Yogi nearby] How did that feel to you, the first time you felt it?

Shri Mataji: How much time for you?

Interviewer: How many years, how long does it take to [unclear]?

Sahaja Yogi: It is unusual, it took three months.

Shri Mataji: You felt after three months? Really?

Interviewer: It took you that long?

Indian Sahaja Yogi: Yes, one gentleman took ten seconds.

Shri Mataji: You see he is a Christian, and he told Me that, 'If you are going to the church, won't God give us realisation?' I said, 'Yes if you love Christ, you definitely don't need the church.' He just put his hands..., but another gentleman did not.

Interviewer: So, from – we take the coat, the coat off, that's the sort of thing I'm used to...

Shri Mataji: That would be good idea.

Interviewer: [takes his suit jacket off] and slightly loosen the collar...

Shri Mataji: Yes, now we'll see, there's a little [unclear]

Interviewer: I am very anxious to...

Shri Mataji: Very, it's very important. [working on his right hand] I think it's good. All right? [inaudible] This is the land of [unclear]

Interviewer: Is there anything to do, I mean it's relaxation...

Shri Mataji: No, no, nothing. You have to forgive; just forgive, forgive, forgive, forgive, forgive.

Interviewer: Others can feel it, but I can't...

Shri Mataji: I tell you, you have been working too hard, working all too much, going on to the right side too much, and we are trying to bring you to the left side, you see: bring you to the centre. When we try to bring you to the left, it's no good, you see it's just going round.

Interviewer: You have to bring me back.

Shri Mataji: Yes. It's like a [unclear/cape]

Indian Sahaja Yogi: Don't think about it. Don't be anxious about it. It gives you all the [unclear] and you're missing out on what could happen right now.

Shri Mataji: This is a simple thing. If you are simple person say, or like a child, he doesn't take responsibility, [unclear] and this desire [unclear]

[brings his hand to top of his head] No, nothing? [Shri Mataji laughs] All right...

Interviewer: It may take...it needs obviously... it would need, obviously more...

Shri Mataji: For some people, for some. You see, just now you are anxious and everything. You've got – you've worked very hard and after working hard, you are just [unclear.] You are part of your world.

Interviewer: Do You find there are people who are sceptical about...

Shri Mataji: Yes, I think you are also a little bit.

Interviewer: Do You find that that could be, that could be the sort of thing that...

Shri Mataji: Yes, it does, it does. You see how obstructed you are: the more you think about everything it, you see, it stops it. The more you don't think about it – let it go, you see. Sort of, you have to let it move, let it work out, because it's a very natural thing. [She is still holding his hands through all this conversation]

Interviewer: But if you do give in to it, if it does work, it can change people's lives?

Shri Mataji: Of course. It can transform.

Interviewer: You were telling me that, before that it's possibly...

Shri Mataji: In any case it has worked in you; in any case, inside you. Outside you may not be feeling; you may not see the change now.

Interviewer: You have said it can even cure AIDS. You've cured people with AIDS before – can You tell me about that?

Shri Mataji: Yes, Yes.

Interviewer: When was this, that you cured people of AIDS?

Shri Mataji: Two years back, when I came first to Australia, but the fellow went back to the same bad habits.

Interviewer: But the medical sciences have not been able to find a way to cure and people have been dying. People have been living because of...

Shri Mataji: No, they can't find it, they can't, because you see, they go from outside in. I am coming from inside out.

Interviewer: You tell me You warned people in America; who did you warn in America about...?

Shri Mataji: Everyone! On the television, in 1974.

Interviewer: in 1974? Where did You go and what did You say?

Shri Mataji: San Francisco.

Interviewer: What did You say? Who did you warn?

Shri Mataji: I warned it on the television.

Interviewer: Yes, but what sort of things did You say?

Shri Mataji: I said that there's a [unclear] if you follow those immoral practices. You see, in the media I can't say everything so openly. I said it, that the way you are following these immoral sexual nonsense, you are going to get a disease.

Interviewer: Homosexuals, You mean?

Shri Mataji: Of course, and then they telephoned to Me when I went in... '77 I was last in –'76, '76... '76 they telephoned to Me: 'Mother you had warned us.' [Yogis: '86.] '86. They said, 'We've got it now.'

Interviewer: But You believe You can cure people with AIDS? You still believe that's possible?

Shri Mataji: Possible, it can be. Right now, to the minimum of minimum where it is not, sort of, dangerous.

Interviewer: What can You tell people to do?

Shri Mataji: Get realisation first, that's important. We have some, already, people whom I have cured of AIDS with us.

Interviewer: Do You believe this could cause more people to come now, to be cured, because of that, a hope for survival? There's a lot of people with AIDS who have no hope. Are you giving them a real hope to survive?

Shri Mataji: You see, the thing with such people: have to have the willpower not to go back to the same stuff, because I have cured one person, definitely, here. He was very sick, and he was completely cured – his father [unclear/got letter] he was cured and again he went to the same stuff and he got it; he died. So naturally you see, you feel absolutely, sort of frustrated; you work on a person, you tell them everything, you work it out, and it doesn't... they do not take that seriously. And then again they do the same thing. So, My main interest is to give realisation. With that, if they get cured: well and good.

Interviewer: If somebody's not married, if they're not prepared to get married – man and wife – will they get realisation, or is that something... they have to be in...

Shri Mataji: No, no, they should not be adamant about anything: 'I will not marry, I will not do this, I will not...' You see, that gives you a kind of a willpower, which is very strong and you become very, sort of, self-opinionated personality, but you just don't care: 'I don't want to marry. I don't want to have anything to do with marriage,' like that, then the balance is not there, because married life gives you the balance, also. [unclear] she said: 'Oh, you are working too hard, let's go for a holiday.' She is the one who brings the balance, isn't it? But, because you are single, you can do what you like with yourself. You can destroy yourself, you can take to drugs; you can do what you like, there's no balance on you.

Interviewer: Do I... if I can't find realisation, do I need it to be a happy person first of all? Do I need realisation? A lot of these people around me, they feel their lives are now whole and complete, because of it, and may be [unclear]

Shri Mataji: You will also get it, but you are [unclear/ a little hard-working.]

Interviewer: A little hard?

Shri Mataji: I am sure it will work. You have to come to Me, and I'll see you. Because there's a little liver problem, you have this problem here [Right Vishuddhi] and this problem here. [front Agnya] These three problems are to be attended.

Interviewer: They're not medical problems?

Shri Mataji: These aren't.

Interviewer: I couldn't go to a doctor and get a prescription for them.

Shri Mataji: No, because they would never find out anything wrong with the liver, they will not find anything wrong with this [unclear re Right Vishuddhi] and this they will not find anything. [front Agnya]

Interviewer: Just as a journalist, I'm just asking about Your visit to Australia – You're speaking tonight, how long will You speak and what sort of...

Shri Mataji: I'll be speaking for about an hour or so at the most, and then I'll try to give them realisation. In a group, people get realisation much faster, and I hope you come there.

Interviewer: That would be tonight.

Shri Mataji: Yes tonight. Please come, I am sure you will get it.

Interviewer: It's an expensive business for You to travel round the world...

Shri Mataji: Oh, no, not for Me, it's, you see...

Interviewer: Do people, do You find people are giving You [unclear/something towards...]

Shri Mataji: No, sometimes they do, not to Me, but sometimes they do give it to the [unclear], they pay for their travel – I don't take anything. But My husband is quite well off. But sometimes they feel that Mother should not pay for their salvation, you see, so we give to the [unclear] people. I don't know how much they have paid for Me.

Interviewer: Thank You very much.

Shri Mataji: May God bless you. I hope you'll come. You must come and get it, all right? Very important. It's very important; you may be the one who'll save those people.

Interviewer: [unclear]

Shri Mataji: You never know. You may be the person who will save them. [to Yogis] Because he is interested so well in everything quite a lot. I mean, it's the first time I am meeting somebody who is interested in finding out what is this. But rest of them are not at all interested.

Interviewer: Thank You and thank you for all your time.

Shri Mataji: Thank you very much. May God bless you. [unclear] realisation. They say he has got it but he has to feel it later. How about, what about you? When did you feel? Hello? [Shri Mataji speaks to someone else]

Technician: Straight away, Shri Mataji.

Shri Mataji: Straight away?

Technician: Yes, [unclear]

Interviewer: [unclear] directly from the source.

Shri Mataji: But you will feel the change, you'll feel better.

[inaudible chatter]

Interviewer: Can I just...

Shri Mataji: I am also getting busy like you. [laughs] I didn't get your name.

Interviewer: If I could just get You...

Shri Mataji: I must know your name.

Interviewer: Andrew.

Shri Mataji: And you?

Technician: I'm Toby.

Interviewer: [to others] If you could just come out here, behind the lady. We just need a couple of pick-up shots, just some other shots. While it isn't raining... Actually, is it too wet for everyone to sit down? [break in recording]

[unclear dialogue as they take footage of Shri Mataji walking around the area. A few more breaks in recording]

Interviewer: For people who, or Australians who may not have heard of You, and there are obviously many of them, what is the general, Your general philosophy?

Shri Mataji: I think God has given us [unclear/mediums] to inform them much better than Christ had, these days and one can inform everyone through media, if media is helpful.

Interviewer: You are talking about the role of media in...

Shri Mataji: Yes, that's very good.

Interviewer: But I'm just asking You, what... people who follow Your thinking, what do they have to do, what sort of commitment do they make?

Shri Mataji: They make no commitment but to themselves. The thing is, so far, there has been never such an en-masse realisation to people, that you feel your Spirit. Once you feel your Spirit, that becomes your guideline, then you commit yourself to that Spirit which gives you real knowledge about everything. For example, once you get your realisation, you'll start feeling the cool breeze on your fingertips, as they say. But actually, all your sympathetic nervous system centres get enlightened and they give you messages. On that, you know what's the matter with you. Supposing somebody is suffering from a very serious disease, he may not know it till you have diagnosed it and gone into it, or until you are absolutely on a deathbed sometimes. But with this, you can be immediately conscious that you have this problem, and if you know how to correct – of course, that also you have to learn – then you correct your physical being, you can correct your mental being, you can correct your, also intelligence, you can correct your ideas, you can correct your conditionings, you can correct your ego, and that's how you become yourself. You are not a reactionary, that you react to something, but you become yourself and you know what is the self is. And apart from that, your all commitment is to your own peace and to your joy.

Interviewer: The faith though, is it a matter of faith?

Shri Mataji: No, not at all, it's an evolutionary process just like natural. As you see the trees growing up, they have come out of the Mother Earth, and now there will be flowers, there may be fruits. In the same way, the time has come for human being to be fruits. It's just evolutionary; the time is such.

Interviewer: Can You, are You saying that people can be aware of their spiritual problems and physical problems? You're not saying that, some sort of ... will some sort of belief in themselves cure their physical problems?

Shri Mataji: No, not necessarily, because once you get your Spirit enlightened, it gives light to it. Like supposing I am carrying a snake. There's no light, I think it's a rope. But when there's a light, I see the rope is a snake, I throw it away: it's as simple as that.

Interviewer: Now, You talk about a form of yoga. To a lot of people, yoga is a physical, mental relaxation, but doing a number of yoga poses and exercises, is that also part of it?

Shri Mataji: It can be very dangerous, you see, because they have no science about it, they don't understand when to use which yoga. It is just a sort of, taking all the medicine box into your stomach; that is how they are doing [unclear/problems] because it is very half baked ideas. We do use sometimes, this yoga or physical side sometimes, if there is a kind of an obstruction, a physical obstruction on a particular chakras; we do use, but when it is necessary, for what chakras it is necessary. It is a thing to

be understood. [break in recording]

[inaudible conversation as camera angle is changed]

Shri Mataji: You see people, I don't know why, but we care for more about people who sort of, bombastically [unclear], something like, you see there is a big mystery, you can kill your enemy and you can destroy them. But are all very, you see all sort of, very superficial, [unclear] and this is all, they are using [unclear/black magics.]

Interviewer: [unclear]

Shri Mataji: And they take a lot of money out of it, for this, you cannot take any money.

Interviewer: Yes, You said, there is a lot of people [inaudible] [break in recording]

Shri Mataji: It is very serious, you see, because people don't understand the seriousness of the position they're all in. [unclear] But on the whole, what we find that people are taking it as a matter of fact in their life, even the [unclear] becomes sort of a [unclear], but that's the way you can solve the problem; you must get to the point where we find out the solution. [unclear] [break in recording]

Interviewer: What sort of disease [unclear/it will be?]

Shri Mataji: It could be a disease, could be some sort of virus. Or virus, it's a virus.

Interviewer: Oh, virus, I'm sorry.

Shri Mataji: Virus disease.

Interviewer: Right, we will... Can I – well I'll just put that... another microphone on. [break in recording]

[dialogue is very hard to hear]

Interviewer: Do You ever have a feeling that there is a virus that couldn't be contained?

Shri Mataji: I can feel [unclear] that people are more sensitive...

Interviewer: Do You feel... [unclear] Do you think it is a moral [unclear]?

Shri Mataji: Yes, of course, a kind of a moral because morality [unclear]

Interviewer: [unclear]

Shri Mataji: Yes it is, because, of course, because, you see, [inaudible] that is why that is the purpose. And I have told doctors to go and find out, [unclear] [another break in recording]

Interviewer: Shall we walk into it? [the camera shot] I would like to now go through the, what I would call the cool breeze experience. What does that actually mean? What does that signify, when you are feeling the cool breeze?

Shri Mataji: You are actually surrounded by, what we call, the all-pervading Power of God's love, but people don't like when I call it that. I would say, is the nature has got a subtler energy within itself, which you can call as all-pervading, which will explain why we have, say vibrations in the matter and why we have vibrations [unclear]but that's just [unclear]

Now this divine Power, as we call it, exists so you must accept it as a hypothesis [unclear] But we are not aware...

Interviewer: Yeah, sorry, is this the physical manifestation of the Holy Ghost?

Shri Mataji: Yes it is, of course.

Interviewer: So these people have felt that?

Shri Mataji: Yes.

Interviewer: Do you believe I could feel it?

Shri Mataji: Of course.

Interviewer: All right, now I understand the right hand is the hand of action, the left hand is the hand of desire.

Shri Mataji: Yes, emotion.

Interviewer: Could You join me in doing that? I know a little bit about it. You hold the left hand like that, just the left?

Shri Mataji: Just you put your left hand towards Me. But if you can take out your shoes to touch the Mother Earth, that would help you.

Interviewer: Why? Oh, it's important that I take the shoes off.

Shri Mataji: Would be nice for you to touch the Mother Earth, She takes away all the problems. It's all right, with socks...

Interviewer: Socks is all right

Shri Mataji: As long as you [unclear/touch the earth.]

Interviewer: Now, what should I do next?

Shri Mataji: You see, you are [unclear/feeling an insecurity] [unclear]

Interviewer: I'm a what?

Shri Mataji: You are a very right-sided person.

Interviewer: No, I am just a reporter.

Shri Mataji: Whatever you've been in your life, but journalists are always mostly, are right-sided because they're futuristic, and they're planning the future... [break in recording]

[Shri Mataji is working on his Agnya]

Interviewer: Who do I forgive?

Shri Mataji: Just in your heart you have to say: I forgive everyone.

Interviewer: Does it matter if I close my eyes or what?

Shri Mataji: No, no, just say that, I forgive everyone.

Interviewer: You want me to say it?

Shri Mataji: It's better from your heart.

Interviewer: Just in my heart. [Shri Mataji is holding his right hand and giving vibrations to it]

Shri Mataji: From your heart. You have to say: I forgive everyone. It is a very good power we have got, a very great power. [unclear] Not sense something...

Interviewer: I'm not feeling it.

Shri Mataji: Too much thinking, also [unclear] Yesterday we had one guy...

Interviewer: But don't you need to think about it to – you've got to think about forgiving everyone?

Shri Mataji: [working on his Agnya] No, you didn't have to think, this is the idea of some people – it's better to get ideas to try to think. Because thinking, thinking, you can't [unclear/relax]

Interviewer: Do you think I'm on my way to insanity by not [unclear/feeling it?]

Shri Mataji: No, no, But over-thinking is not good. But you can't help it also, you see, till you become the Spirit. The Spirit doesn't [unclear] Whenever you want, you can think; whenever you don't want, you stop.

Interviewer: Can You tell me why the cool breeze would come out more out of the head than any other part of the body?

Shri Mataji: I feel it now, now it's coming out of the head: cold. You are feeling it? You feel something cool coming out?

Interviewer: No.

Shri Mataji: It comes out of the hands also, of the...

Interviewer: Do You feel it?

Shri Mataji: But, in the – now, hands are cool. You still can't feel it?

Interviewer: No. Would it help if we did the...?

Shri Mataji: No, it's to do with the right side, [unclear/it will go down,] pressure from the right side. [unclear] You cannot feel it so much because of the nerve, you see. Because it's all numb now. So it's there. You are feeling relaxed now? Now watch Me without thinking, watch Me without thinking. Can you do that, otherwise I can't do it. Can you do that? Can you watch Me?

Interviewer: I feel the [unclear]

Shri Mataji: [unclear] it can be very confusing. Perhaps you are confusing with the other breeze.

Interviewer: No, I know what you were thinking and I'm aware of the other breeze, the natural breeze, but I don't feel the other one.

Shri Mataji: You have to do it. I cannot do it because [unclear]

Interviewer: Is it anything to do with being relaxed, the body being relaxed?

Shri Mataji: No, you are actually quite relaxed. You've got it now; you got your realisation now. The only thing is, [unclear] when you got realisation, [unclear] because the flow of energy [unclear] it doesn't go to the side. But when we are not realised, [unclear] which creates imbalance.

Interviewer: You say I'm not feeling it because there is some imbalance there?

Shri Mataji: Chemical imbalance [unclear] because you need both sides [unclear]

Interviewer: [laughing] Have a holiday, do You think?

Shri Mataji: Something like that.

Interviewer: Maybe I need a holiday.

Shri Mataji: Yes, you need a holiday.

Interviewer [to his colleague]: You listening, boss?

Shri Mataji: You have been working really hard.

Interviewer: That is absolutely true.

Shri Mataji: Too hard.

Interviewer: Too hard

Shri Mataji: Too hard, so then you create an imbalance in your body; one should keep the body in balance. But when you get your realisation, after that [unclear/you open your heart. You don't...] [break in recording]

Interviewer: I don't feel it, but...

Shri Mataji: Oh, no, no you should feel it. That's the point.

Technician: I'm the camera assistant.

Shri Mataji: He is not realised

Interviewer: He is not realised, but... Can you feel it?

Shri Mataji: He has to be a realised soul... [break in recording]

Interviewer: Well, we're going to try to find another place, where it's not raining. And we'll try to find it...

Shri Mataji: It should work out [still working on his hand] [unclear]

Interviewer: In the meantime, I'm getting very wet...

Yogi: You'd better get it now.

Shri Mataji: Better get it now.

Interviewer: I am trying, I am trying very hard.

Shri Mataji: Don't try, just leave it. Relax, Relax. Relax. [working on his right hand]

Yogi: It's the left one

Shri Mataji: Left?

Yogi: The Heart.

Shri Mataji: Have you been to some black magic people?

Interviewer: No, never.

Shri Mataji: Don't believe in them, at all.

Interviewer: No. Are You finding... is something there?

Shri Mataji: A little bit, I just want to do... to verify. [speaks in Hindi aside. Yogi assists with giving vibrations]

Interviewer: [smiling] So I am a challenge? A bit difficult...

Shri Mataji: No, no, no, it's an imbalance. [unclear]

Interviewer: How will I have to work to change the balance?

Shri Mataji: After this you will know yourself, after this. [unclear] This transformation takes you, after you will know how to do yourself.

1987-0506, Meeting with Sahaja Yogis

View [online](#).

6 May 1987

Talk to Sahaja Yogis
Sydney (Australia)

Talk Language: English | Transcript (English) – VERIFIED 1987-05-06 Meeting with Sahaja Yogis., Sydney, Australia. Starts at: 0.21.39

[Shri Mataji is listening to a pre-recorded interview where Sahaja Yoga is being explained to a reporter by two Australian Yogis – Stephen Taylor and James Blackley. Yogis applaud when it ends.]

Shri Mataji: Very well done. I was thinking, there's one point which you can tell them that, you see, human awareness is not at its best, is not at its absolute. So the – what is the evolutionary process is working. And because of that natural evolutionary process, the time has come for many to break through, then that goes into their head, I think is better. That is one point. And I was thinking why not have Rustom for tomorrow's interview – Rustom and [unclear/him] for tomorrow's 8:30 interview. You can say that: there's a psychiatrist coming all the way from Viard and all that. So you could have them for the interview tomorrow, [replying to someone aside: 8:30. Yes, of course.]

Sahaja Yogi One: Excuse me Shri Mother, between Your radio interview tomorrow and the television, there is one and a half hours and if it would be possible, we could take You to the man himself in that one and a half hours.

Shri Mataji: One and a half hours between My interview...

Sahaja Yogi Two: Between the ABC interview at 10 o'clock and the Ray Martin show at 12 o'clock.

Shri Mataji: Yes, that's true but there's one 8:30 which...

Sahaja Yogi One: That's the same one Mother.

Sahaja Yogi Two: That's the... instead of at 8:30...

Shri Mataji: That's the one; they have put it at 10 o'clock.

Sahaja Yogi Two: The one today, now, they've put it at 8:30 but we could stop that 8:30, and between 10 o'clock and 12 o'clock, in the car, take You to the radio station, instead of them coming out here, because we will be in the city of Sydney. We will be in the city at 10 o'clock at the ABC.

Shri Mataji: All right, in between then we can do that. Yes, it's all right.

Sahaja Yogi One: He's very anxious. He's very anxious to do it.

Shri Mataji: It's a nice marathon working out; I like it. It's very good. It can work out. It's not difficult that way. We can. Once we are in the city we can do from one to another, to another, yes, it's good. So now, should we go out for a while? And we'll be back soon. Don't worry about lunch; we can have some lunch somewhere outside and we'll back here for little bit afterwards. [speaks Hindi aside]

1987-0506, 2SER FM Radio Interview

View [online](#).

6 May 1987

Interview

Sydney (Australia)

Talk Language: English | Transcript (English) – VERIFIED

2SER FM radio Interview with Shri Mataji, Sydney (Australia) May 6th, 1987

Question: What is Sahaja Yoga?

Shri Mataji: Sahaja: 'saha' means with, 'ja' means born. Born with you is sahaja. Yoga means union with the Divine, that is, spontaneous union with the Divine.

Question: And is it for all ages?

Shri Mataji: Yes; for all ages; for everyone. It is an evolutionary process which ends up with your ultimate goal, and that is to become the Spirit. And so it is meant for everyone.

Question: And how does it differ from other forms of yoga?

Shri Mataji: Other forms of yogas are leading to this one so that you are purified to receive this spontaneous yoga. But there is no need to do anywhere of these; you can get your realisation without doing anything, any one of them.

Question: What is Self-Realisation?

Shri Mataji: Self-Realisation is that, so far the Spirit – which is in your heart, which is witnessing your activities, but does not come into play, into your actions nor into your intelligence, nor into your attention – but once you get self-realised then the Spirit, the light of the Spirit shines and that's how your whole attitude towards life changes. You become a transformed personality.

Question: Are You the only person that can give Self-Realisation?

Shri Mataji: No. There are many Sahaja Yogis who can give Self-Realisation to many people.

Question: Shri Mataji, it's written in the publicity that I read that, You can actually give Self-Realisation en masse.

Shri Mataji: Yes.

Question: Why is this possible?

Shri Mataji: The time has come for giving en masse realisation I think; I am making the best of it.

Question is: And in what ways does one's life change once one has Self-Realisation?

Shri Mataji: A Sahaja Yogi is a person whose guideline is his Spirit. Thus he is standing at a point which is absolute. He is not relatively looking after his life; he is on an absolute point: means whatever he does is the absolute truth. He doesn't take to anything that is untruth, which is false, which is superficial. That's how he is absolutely tranquil and peaceful and dynamic. And he has all the qualities of a very good gentleman, like he is righteous, he is very pure and also he is very virtuous. We need people

of that kind today, to make a new world.

Question: Do You think the world is in a very precarious situation?

Shri Mataji: It is, very much. You can see all around, it is in a very precarious way placed and this is the time when one starts thinking of getting to something better or to get out of it, and that's the time when it works out the best.

Question: And in what other countries is there Sahaja Yoga?

Shri Mataji: It's a big list. There are about fourteen to fifteen countries altogether, involved in Sahaja Yoga. And to name them, we can say U.K, France, Spain, Austria, Australia, of course, is first. Then we have on the other side is Switzerland, Germany. What else, America: about fifteen countries altogether. Algeria.

Question: Why are You called the Mother?

Shri Mataji: 'Mother' – because I gave them the second birth. [laughs]

Question: Well, that's a very simple answer.

Shri Mataji: [laughs] That's the answer. The one who gives you the birth is the mother, isn't it? And that's how they call Me the Mother. But also, the mother's qualities are needed today. The patience, the love, the compassion, the understanding and also commanding the confidence of all the children, is only in a mother. That's why it is better to be a mother.

Question: And how difficult do You think it is to live a life once you become, to live the life that's meant to be, once you become involved with Sahaja Yoga?

Shri Mataji: It is the easiest life to lead because you then come across people who are very good. They are of the same type, a good rapport is there – very great friendship, a big fraternity – and also you find life much more interesting that, you do not think about them but you enjoy everything. So the life is much easier after realisation. You become very dynamic, all your problems get solved, your health improves. So in every way, it is such a great blessing.

Question: I don't have any more questions but is there anything else that You'd like to add?

Shri Mataji: Yes. That now, we are standing at a point where evolution has reached us to human awareness and that is not absolute. We have to jump to a higher awareness and that is the Spirit and that, one has to be achieved by everyone. Otherwise, there is no solution for all kinds of problems people are facing today. Thank you.

Interviewer: Thank You. [Interviewer switches off the tape recorder]

Shri Mataji: It has come all right?

Interviewer: I hope so. I'll just rewind a little bit. [checks the recording]

Yogini: Excuse me Shri Mataji, would You like a cup of tea or coffee?

Shri Mataji: I've had but let her have something.

Yogini: [to Interviewer] Would you like a cup of tea or coffee?

Interviewer: I'll have some tea, thank you. [they listen to playback of recording]

Shri Mataji: There's one more thing I would like to say, is this...

Interviewer: I've got to turn it on first.

Shri Mataji: This is a living process; living process of evolution for which you cannot pay. This is one thing people should understand that, you cannot pay for anything that is spiritual. Anybody who collects the money in the name of God is doing a wrong thing, so one has to be careful: that you cannot pay for your evolution. Should be understood logically and then you must act, that don't trust people who ask for money for anything that is spiritual. [recording is switched off again] It's all right. Done well. Very good questions. [Interviewer: Thank You.] Straightforward. Yes.

[Yogini gives out the tea]

Shri Mataji: I didn't give all the names of all the countries. I don't know which I missed [Yogis: Belgium and Holland. India] Belgium and Holland. And India. Of all the things! India! [Shri Mataji laughs]

Interviewer: I can put that in the introduction. I can say that there are so many countries.

Shri Mataji: Yes, that you can say. You see, after all, missing India is all right. Doesn't matter. [aside: He doesn't eat sweet, much.][speaks in Hindi to Yogis]

What radio is this?

Interviewer: It's Radio 2SER FM and tonight, what I'll do is I'll take it and I'll edit it and I'll put it on to reel to reel and prepare it, so that they can broadcast it tomorrow.

Shri Mataji: Tomorrow.

Interviewer: Between ten and twelve, because the public program is tomorrow night and Friday night, so it had to go to air tomorrow morning.

Shri Mataji: Yes. Tomorrow is the program, isn't? [Yogis: Yes, yes, tomorrow night.] Tomorrow night?

Interviewer: Yes, tomorrow.

Sahaja Yogis: Tomorrow night, at seven thirty.

Shri Mataji: Before that, if it is, I think but also – you must also give that place...

Interviewer: Yes. I'll do that.

Shri Mataji: That she will do.

Interviewer: In the conclusion, I will say...

Shri Mataji: Yes, you can say, this is the place where we are having it. Because otherwise, they'll telephone to you one after another.

Interviewer: Yes, and ask where it is. Yeah, we'll do that. And anything that wasn't covered in that, I can actually cover in the

introduction or the conclusion.

Shri Mataji: No, it's all right, I think it's very straightforward. See, for common people, when they're listening to any radio, they don't want to hear a big sort of a philosophical treatise. They are very happy with small little crisp answers which goes into their heads very easily, and then their curiosity is there, so they come to the program. That's much better.

[Shri Mataji talks with other people in the room]

Sydney, there people are much more receptive, aren't they? Even there, that gentleman was all right, but so anxious to get his realisation and he was in a big hurry, you see. His Kundalini, Kundalini was rising but he couldn't feel it. It used to go back to his Vishuddhi, go back to his Nabhi. I didn't know what to do with it. Poor fellow.

Sahaja Yogi: There's been a big difference Mother, since Sunday. I came back early and I've been talking to the press since Sunday, and people who were not very interested before are now interested.

Sahaja Yogi 2: The changes are starting already.

Shri Mataji: [laughing] Yes, the atmosphere changes, everything changes.

Indian Sahaja Yogi: I was trying to contact Aurangabad. The lady who was trying to contact us, but presumed my intonation different. Said that 'Are you an Australian?' I said, 'No, I am from India.' She said, 'You have come recently?' I said, 'Only this morning.' 'Where are you staying?' I said, 'I am staying in an ashram, a Sahaja Yogi ashram.' She said, 'What is this ashram?' I said, 'My sister is Mataji, and She has founded this Sahaja Yoga ashram and people belong to Sahaja Yoga.' She said, 'Is it Nirmala Devi Mataji?' I said, 'Yes, but how do you know?' She said, 'We have been reading in papers.' [even though he calls Shri Mataji his sister, this is not Babamama's voice]

Shri Mataji: Who are they?

Indian Sahaja Yogi: The local telephone operator. I was really surprised. [Sahaja Yogi: So was I!] Yes, yes, you were there.

Shri Mataji: No, if the media wants, you know. Actually it is en masse and also there was never a media like this, you see. If the media wants, they can help the whole world, isn't it? [Interviewer: That's true.] Isn't it? They have to give the truth to the people, but if they do not want to do it – I mean they are the ones who will be held responsible.

Indian Sahaja Yogi: The media is divided in two parts: one who gives real, truthful accounts, the other which it does not.

Shri Mataji: Another thing is also that, you see when they become sort of doubtful about it, they say: 'First give us the realisation and then we will do it,' which is very difficult. Sometimes you can't give them, so it's being very selfish. I mean, if I can't give realisation to someone, that doesn't mean that there isn't something like that.

But in Italy, when I went there, there was a fellow called Romano. He's a big fan of people, a very interesting person. He said, 'Mother, I must ask You one thing.' I said, 'What?' 'Please give me realisation.' I said, 'I have to broadcast.' He said, 'First give me realisation; it will be a good idea.' So I gave him the realisation and he laughed and, 'Ah, so the joke is over. The joke is over.' [Shri Mataji laughs] I said, 'What about our program?' He said, 'No, we'll have the program.' Then we went to one place and he said, 'These are all monkeys here, they can't understand Sahaja Yoga.' I said, 'Why?' He said, 'They won't understand any Sahaja Yoga, Mother. You just don't talk to them.' I said, 'All right.' But then he gave Me such a big publicity in Milano, and then we went to a hill station. He gathered about six to seven hundred people there and gave Me such a big publicity, you can't imagine, the Romano fellow. Wonderful person.

Sahaja Yogi: It's very different this time, Mother. Last time, Your last visit, the people on the press who were interested, were

sensational, they wanted something clever, some big trick. This time, the same people are not interested. This time they, the people who are showing interest are receptive to the message. It's quite remarkable. It's happening down in Melbourne too. All the sensationalists are not interested. So hopefully, we'll get a very good coverage, this time.

Shri Mataji: You see, this sensation business also comes from materialism, I think. That man, he – human beings are becoming matter, so they need some sensations in their body to come up to something. [laughing] They can't see something very obvious and good for them. They need some sensation. Like this gentleman asked Me, 'We have to go outside on the street.' I said, 'Street it won't work out because, you see this is a serious subject. How can I discuss with you on the street, you see?' So he compromised on a garden. We went to the garden and all the clouds started going there. Then he said, 'All right, now that's over, now we'll start the whole thing.' And then it started raining, after that he gave up.

Sahaja Yogi: Started raining just as we were trying to give him realisation. Heavens were warning us.

Shri Mataji: You see, there are people who are thinking, who are worried, who want to do something great. But we have to approach them somehow with this; approach is to be built up. Once that is built up there is no problem. But that's the main thing is. The right type of people we should meet. Like, first time I went to Italy, we had informed the newspaper to advertise and I stayed in a hotel: one girl was with Me. Nobody contacted us. Nobody came in the hall. Not even a single soul. Nothing worked out. So we went back, spending all that money. And now in Italy, you can imagine, at the airport, if you go, the whole of the airport is nothing but Sahaja Yogis. It happens like that. Same with our Calcutta. First time when I went to Calcutta, there was one person in the hall, one person. And this time when I went there, their biggest hall they have was given to us and the crowds was so much, they were all saying' Ma, Ma' and nobody could come inside because the hall was all full, and thousands and thousands were waiting outside. And now it has taken such a form, that even the cinema actors went there to collect money for our school in Calcutta. I mean, you can't believe the same Calcutta where there was only one single soul sitting in a big hall and I thought this fellow also will run away after five minutes [laughs]. It does change gradually. But one should not be shocked with the first appearances, you see. It's all...

Sahaja Yogi: [to Interviewer] Is that all for the interviewing?

Interviewer: Yes.

Shri Mataji: All right, thank you very much. May God bless you.

Interviewer: Thank You.

Shri Mataji: Thank you very much. [She leaves the room]

[Yogis and Interviewer discuss the recording]

1987-0506, Daily Telegraph Interview

View [online](#).

6 May 1987

Interview

Sydney (Australia)

Talk Language: English | Transcript (English) – VERIFIED Daily Telegraph Interview Sydney Australia 06-05-1987

Shri Mataji: Suddenly become little cold, isn't it? What about him, did he have tea?

Reporter: Yup. Don't mind our photographer is just sitting here, getting some photographs.

Yogini: Would you like a cup of tea or coffee?

Shri Mataji: A little loudly?

Yogini: Would you like a cup of tea or coffee?

Shri Mataji: Yes, I don't mind. What about him?

Photographer: I'm all right, thank you, thank you.

Yogini: He preferred not to take.

Shri Mataji: All right.

Yogini: Cup of tea?

Shri Mataji: Cup of tea.

R: So, how was the tour going? Your tour in Australia going so far?

Shri Mataji: So far?

R: Yes.

Shri Mataji: It was very good in Brisbane, except for the reporter who came and could not get his Realisation, and he was very disappointed.

R: Can you just explain to me, it's quite a basic question, what exactly Self Realisation is?

Shri Mataji: I will explain. You see, we have reached a stage of human awareness now. But that's not the absolute. If it was absolute, then there would have been no problem. All the human problems come in -it's all right, all right. Never mind. Because we have not yet got to that stage. Now, that stage which I'm talking about is Self Realisation, where you become the Spirit. That in your awareness, the light of spirit comes in. The light of spirit comes in. Without that light we have no discrimination and we have selfishness, temptations, habits, all kind of dominations on us. But when you become the spirit, then you feel complete.

R: How did you find Self Realisation?

Shri Mataji: I was born with it. But it was a process so far only for few people. But I found out a method by which thousands could get Self Realisation at the same time.

R: How?

Shri Mataji: We have within us the power which is called as the kundalini. Kundalini is the power, residual power. Now, this has to be awakened.

R: Sorry?

Shri Mataji: This has to be awakened. It's a living process because it is the epitome of our evolution. Like you sprout the seed. It works spontaneously but you must have that divine power within you to achieve it.

Photographer: Excuse me, can you just move this? Just wanted to move it a little way, thank you.

Shri Mataji: Now?

Photographer: Thank you. Thank you.

Shri Mataji: So, you have everything within you. And the time has come also, I call it the blossom time. And that's how many are getting Realisation.

R: So, for example, how could I find out Self Realisation?

Shri Mataji: You can also get Realisation.

R: How? How would I do that?

Shri Mataji: It's very simple.

R: Tapping into this energy.

Shri Mataji: No, no, just you have to put your hands towards Me. But with the reporters, they are always in a hurry, you see, they're not in a relaxed mood. That's one problem, isn't it true?

R: The work, yes it's true.

Shri Mataji: And that's what I found, that when the reporters say that we want to have Realisation, they couldn't get it and the photographer had got it. It's very surprising. So, there's nothing wrong with any reporter as such. And he asked Me, "What's wrong with me?" And then I say nothing is wrong, but you are in a hurry, that's the trouble is. So, this is something you need little peace to get it. And more, in the collective it works much faster.

R: When's it in a group of people?

Shri Mataji: Yes, there are many, many of them, works better.

R: Right. Do you find people sceptical about your work, your teachings?

Shri Mataji: Yes, they are always to begin with, it's all right because that's their freedom.. They have to have their freedom, if they have to achieve the complete freedom. People who are in bondage cannot receive the freedom, isn't it.

R: So how do you see the future of your work? You obviously travel around, teaching.

Shri Mataji: This point I would like to clarify little more, the one you've asked just now about. What I would to say is that when you're doubting someone, then you must have a scientific attitude. Is to keep your mind open, not to close it down. Because this is the knowledge of the roots. You know the knowledge of the tree, I should say, tree of life. It's like a hypothesis whatever I put before you is like a hypothesis, and then, if it is proved, you have to accept. But if your mind is closed, is very difficult to force it on anyone. Actually, you have to ask for it.

R: Yes.

Shri Mataji: All right? Now, what was the next question you asked me?

R: The future.

Shri Mataji: Future.

R: What would you like to do, carry on touring because your 64 now?

Shri Mataji: Yes, I think I have to do it for some time more. Things are working out well and many young people who were lost into various searches are coming around. Most of the false gurus are exposed. These evangelistic people and all that sort of people are also now getting exposed. And so many conditionings that they had are dropping down. And I'm sure, within ten years time we will be able to establish Sahaja Yoga, that people will have to understand that it is something that will transform the whole world. And that's the only way the solution will come to all our problems.

R: What do your followers, I've hesitated to use the word, the people you've taught what they get out to your teachings, have they -did they come back to you and say it's changed their life?

Shri Mataji: Yes. Firstly they become very peaceful people. Say we talk of peace, but here's no peace within, so what's the use of talking about peace? They become very righteous and virtuous. I don't have to tell them don't do this or don't do that, they themselves become powerful. Then they are very satisfied souls, they do not hanker after anything anymore.

R: Have you been meeting people on this trip? That you taught, on your previous...?

Shri Mataji: On the street?

R: No, because you have been to Australia three times before, haven't you?

Shri Mataji: Yes,

R: Have you met any old friends that you taught, coming back to you saying how much they're enjoying life since you taught them about the Yoga?

Shri Mataji: Yes, yes, all of them. All of them write to Me letters after letters, [Shri Mataji laughs].

R: Got many friends in Australia?

Shri Mataji: Yes, yes, many, many. But they get the power to give Realisation to others. We have no organization as such, no organization. And so many are married in Sahaja Yoga.

R: Oh really?

Shri Mataji: Oh, they are very happily married, and have very sweet children, we had seventy one marriages this year.

R: Where, were any particular countries?

Shri Mataji: In India.

R: In India?

Shri Mataji: They were from various countries, international marriages you can call it.

R: So you bring these couples together?

Shri Mataji: Yes, and they met each other and they meet each other and they like each other then they marry and they are very successful marriages, very successful. And the children also are very beautiful children, are Realised children, but intelligent and very disciplined.

R: You brought any Australian couples together?

Shri Mataji: So many. So many are sitting here, I think.

R: You met through the organization?

Yogini: Yes.

Shri Mataji: Australians are the best I may say foreign Sahaja Yogis, what you say, from India we call them they are the best, among all of them, will you?

R: Excellent. You mentioned, I've read, read something said that your Yoga could cure diabetes, AIDS? It helps?

Shri Mataji: Yes, many diseases.

R: In what way?

Shri Mataji: Even we can work to AIDS we can say, one can work it out. But people come to us at such a stage when they are absolutely lost and they have no will power. Then it's difficult.

R: But AIDS is incurable, they say.

Shri Mataji: No, it's not incurable, it is quite curable.

R: How?

Shri Mataji: It is caused by the copper I think, in the blood. And the copper gets this virus on top of this. And this virus is carried by the copper in the body. If you can neutralize the copper in the body through some gold. In India we have methods of making gold soluble and with that maybe that this copper can be covered with that gold and can become untarnishable and this virus can be thrown out of the body. But after that one has to lead a sane life, that's the problem.

R: So, you're looking forward to meeting more people in Australia, teaching more people here?

Shri Mataji: I beg your pardon.

R: You're looking forward teaching more people?

Shri Mataji: Yes, I hope so, this year there will be some more people will be coming and learning this method of transformation and giving transformation to so many.

R: When did you discover your powers? How old were you when you discovered you had powers?

Shri Mataji: I knew it from my childhood but this one I had to discover, one thing: how to give Realisation to many? So I've worked out all the permutations and combinations, and then I found out this method.

R: Very successful method.

Shri Mataji: Very successful.

R: OK, that's fine, that's for honestly was great.

Shri Mataji: All right?

R: Yes, it was lovely. [Shri Mataji laughs]

Photographer: Could I do a picture next door?

Shri Mataji: All right.

Photographer: Just in there?

R: Thank you very much for talking to me.

Shri Mataji: Thank you very much.

R: It was great.

Shri Mataji: May God bless you!

R: Very interesting.

Shri Mataji: Do come to my program!

R: Yes, it's on Thursday and Friday?

Shri Mataji: You must, it must be authentically said, isn't it? Once you get Realisation you can be authentic about it.

1987-0506, Talk to Sahaja Yogis: The need to go deeper

View [online](#).

6 May 1987

Talk to Sahaja Yogis

Burwood Ashram, Sydney (Australia)

Talk Language: English | Transcript (English) – VERIFIED Talk to Sahaja Yogis: Questions and Answers, Burwood Ashram, Sydney, Australia, 6 May 1987

I am happy that you all were meditating here, and were trying to develop your depth. You all have depth, a very deep personality within yourself. But we have to touch that, that's very important, because you see, we sing, have music, that's a very good thing; we enjoy each other's company, also is very good and that's a nice thing. But we have to enjoy our own company also by meditating, going within yourself.

Now, 'What is the use?' one may ask. 'Mother, now we have got realisation, we have a nice life, we are enjoying ourselves, we are doing so well.' The deeper you go, the deeper you touch the essences of all the things, like all the elements – when you had finished your meditation, you saw how the rain fell down, how the rain came suddenly. So rain has felt your depth, or you have felt the depth of rain. Now you know that if you light one little candle and put your finger towards it with My photograph there, it acts, it reacts and it gives you a flame which burns, sometimes gives you smoke, sometimes it gallops. So you have noticed that there's a reaction, even in the fire. So all elements have got an effect: if a saint wants to have an effect. But first of all you must reach your own essences. Once you reach your own essences, then you reach the essences of all the elements, and then you can handle all the elements as you like or you can order them as you like. First they will act, expressing that they have been touched – like today, the rain came pouring down. Then later on you can command, and you can ask the rain to come.

To work out many things of that kind we have to be deep people, we have to go much deeper within ourselves to touch our essences. That is, you know very well that all our chakras are made out of these essences, and when we go deep into ourselves, what we find that we can touch the elements very well. But while doing so, actually we move horizontally. When we start moving horizontally, at the core of it, we find that there are these essences placed, and these essences then start exciting the essences across. Like in the radio you have seen there's ether. Now when you speak on one side of the radio, it gets completely manifested in the essence of the ether and then everybody can hear it. Now when you people just give a bandhan sometimes, you find that you have communicated with another person. But that's only the essence of the ether – or we can say, the subtler of the subtlest. People have only gone onto the subtler side, we can say, by science, but you go to the subtlest side, and that subtlest side gives you all these effects.

Now you have seen also that in some of the photographs, suddenly you find light coming out of My head, or there's somebody shown as with the light, somebody's with the head the light is coming – you have seen all this. This is done also by the same method, but here the deities, like Vishnumaya works out. She's very active, She works it out, She does all these things. And you know that also that when they gave Me once a beautiful crown in Switzerland, in the sky they got the photograph of the same. Very beautifully done, the crown was there, Fatima's crown, My face, My eyes and everything so clearly. All this is done by Vishnumaya. So all the, all the essences are working out for you, as well as all the deities are working out for you. They are very anxious that these things should be done, and you are the channels for them to work it out.

Now for example, as I told you the other day, if you don't keep yourself all right – a simple thing I have told you, to put in the nose some ghee. It's a very simple thing but that helps Me a lot, because that helps My Vishuddhi. But if you don't do it I suck in, in any case, whatever problems you have, I suck in. I suck in the problem of Sahaja Yogis, also the problem of the city where I am, also the problem of the country where I am, maybe of the whole universe. But My horizontal movement is quite large and is very subtle, and I do it quietly.

But you must also understand that you can do a lot by your horizontal movement. By horizontal movement what happens that,

you start meditating on a particular subject which is a very bothersome subject, and which is for the destructive of humanity. Anything – you just put your attention to it and meditate. If you are that deep, that means if your calibre has improved to that extent, you will immediately put an effect on that. Immediately you will see there will be a change, there will be something happening in that direction. This is your power which you have to actually develop.

So we have to meditate, and by meditation we develop that strength within us, so automatically we start solving the problem. Like our antennae grow up to that point: the way we are strong inside, they grow outside to help so many things which are to be helped. Now you see that people are realising that the world is in a great mess, and there are lots of problems that have come through materialism, through wrong thinking, through emotional thinking, through stupidity we can say. We have no time for all this. What we have to do is to develop ourselves deeper and deeper and deeper, so that on horizontal plane also we are effective.

Sahaja Yoga first of all is for personal improvement, is for the inner improvement as far as the personal side is concerned – means your intelligence must improve, your temperament must improve, your heart must clear out, your feelings must be all right. Then you should, your health should be all right, then your relationship with others should be all right, your ego should go away, your superego should go away – all these things are there. But this only helps a personality, just a personality that is very limited, that is your Self. But now this personality can become an instrument, if you can develop that depth within yourself. But normally what happens, people are very much still worried about themselves, say about their wives, about their children, about their husbands or their household, or this and that. These are not important things, because we have to be those instruments which are what you call them, like pilotless bombs, we have to develop that depth within us. That depth is possible, and you can really cure many problems of your country if you could just meditate on them.

Now for today, I had actually sucked in most of the problems which I had felt were there in Canberra and later on in that conference, and later on here. All these problems came into My understanding, I would say, and I was trying to work on them. My working style is different because I have very sharp and very effective instruments. But I have to pay attention to it and I a little bit suffer also, doesn't matter.

Now for you also, it is important that you also develop those deeper feelings within you, deeper sense within you. But mostly people are very superficial type. They just think about their body, their impressions, how they carry themselves. At the most they'll think: we have to be very legal-minded, or we have to be at the most not drinking, not smoking, and all these things are achieved and we have achieved everything. But I think that is not so.

And second point is that we think that if we love each other, if we love Mother, that is the end of everything. It's not true also, because you see, your love for Me is there no doubt and it should be intense, it should be deeper; but the deeper you go into that love, then you will be surprised how you receive a special quality of correcting the things that are wrong around you. Gradually that quality improves. For example, a Sahaja Yogi goes to anybody's house, that house must become auspicious. But such a Sahaja Yogi must have a good heart. If the heart is not good, in the heart there is still anger, passion, lust, greed, then such a heart won't affect. But a person who has purified himself, if he goes into any family, any household, any society, the whole change will take place. The circumstances will change. Things that do not work out will start working out immediately.

Like they said, 'Mother, as soon as You sent from this Sunday, everything started working out as far as the television is concerned and radio is concerned.' I didn't do anything – in a way. But that should happen with you also. Wherever a saint goes, things are changing. But you have to be a saint, and a saintly person has a very deep understanding of another person, and this is what it is lacking: we don't have that deep understanding for each other. Then even if you have for some of your own friends, or maybe in the same ashram that you are staying and all that – but it should deepen much more. You should go further and further.

Now even if you think of Me, it works out. It's the other way round also. But first of all the meditative process should be increased. We all must meditate, that is very important – meditate sincerely. Not just because we have to meditate but because we have to be deep, we have to grow within to express our great powers of divine love; to correct so many things, which you can do very easily – I know you all can do it. There's no need to have big degrees for that, big education for that, nothing is needed.

What is needed is a deep feeling of love for the whole universe, and that changes. The all-destructive forces change their course, and it is then for the constructive forces. But on the whole that works out much faster if you all do that meditation with sincerity, with intensity, with understanding. All right?

May God bless you.

It is much more than our music, much more than My lectures or anything, that we have to do. And now the course has to change. I am sure you people will take to the new course. So may God bless you for that. Have you got any questions?

Yogini: There seems to be some difference of opinion on parts of the body that are represented here, and here, and there. Could You tell us please, Shri Mataji?

I see. These chakras are represented outside also in our body, we can say, that on our feet as you know: you know the Nabhi, Nabhi is the thumb* [Shri Mataji uses 'thumb' and 'finger' here to denote the toes.] [aside: You be seated and I'll tell you; you'll know] – Nabhi is the thumb, and left and right Nabhi. Then second finger from the thumb is the Vishuddhi, the third finger is the Swadishthana, the fourth finger is the Agnya, and the fifth finger is the Heart. Now this is the – our basis.

Then in the hands they change, as you know. In the hands you know very well, I need not tell about the hands. Now in your hand, we can say, this one [left shoulder] here is the Lalita Chakra, also is the part of the Vishuddhi Chakra. It works out the Vishuddhi Chakra, Lalita Chakra. And then this is the Nabhi [elbow] and this is the Vishuddhi [wrist]. Swadishthana is in between, you can say. Now, Heart is here [little finger] so any time you have this finger paining too much, then you must know there's some trouble with the Heart. But Heart is not in all these things, but sometimes, sometimes it could be felt here. [left upper arm] Heart Chakra can be felt here with a reflection maybe, on this side.

So we can do like this, is to say: Vishuddhi, Heart, then Nabhi, then Swadishthana, and then... sorry! This is the Vishuddhi [shoulder], this is Swadishthana [upper part of upper arm], this is Heart [lower part of upper arm], and this is Nabhi [elbow], and this one is – [laughing] I never use them, so I just don't know! – Heart [lower arm], and this is Vishuddhi [wrist]. All right?

But you can feel it sometimes even Heart here [upper arm], because if Swadishthana is very active, your Heart goes out, so you can feel it here. It's a very important thing that we should have that discrimination, because if I tell you something, maybe you are not yet that level of discretion, and you may get confused. So this is the Vishuddhi. [wrist] Now there is pain here: that means there is problem with your Vishuddhi. Now sometimes you have a problem, say, on your Vishuddhi – now you can pull this finger. Just to pull the finger nicely, and you'll be surprised, the vibrations coming out of left Vishuddhi. Any one, you have any problem, you can pull them. And that is how all the chakras are placed in the body.

In the same way, downward if you move, this is the Nabhi [knee], this is the Swadishthana – both are Swadishthana [hip and upper leg] – and this is the Heart [lower leg], and this is the Vishuddhi at the ankle bone. This is Vishuddhi at the ankle bone. So the main thing to remember are the Vishuddhis, because Vishuddhi, Nabhi and Swadishthana: these three are important, because they go off immediately as soon as – supposing there is a Nabhi patient sitting with you, you'll immediately have a problem on your Nabhi [knee]. But these [upper and lower leg] sometimes manifest, not all the time, so they can be confusing. But Swadishthana specially. Like, when I got down in Canberra, I just couldn't walk, both the Swadishthanas went like that, you see. I didn't know how to move. It was terrible because both the Swadishthanas were caught up – for a while, but they were. So it is indicative of those things.

Yogi: Shri Mataji, could You please tell us more about Hamsa Chakra?

Shri Mataji: Hamsa Chakra? Hamsa Chakra is placed here [at top of nose] where some of the nerves which are coming from Ida and Pingala cross over, and is a part of Vishuddhi Chakra. Plus the connection with Vishuddhi and Agnya, as you must have read in the Devi Mahatmyam that Shri Krishna is the Father of Christ, so the connection between the two is maintained here. And this is very important, Hamsa Chakra is, that if your Hamsa Chakra is not all right, your discretion is very poor.

This chakra will get easily dried out. Like if you eat very dried food, you see. Say, sometimes you also offer Me some dried food, and I have to tell you that not to give too dry food. You must eat it with some sauce or some liquid thing, because if you eat very dry food, also this becomes very dry. And it's very important because if this portion becomes dry, you can put some oil or ghee into it to make it all right. But from here starts the drying of the peritoneum, is the lining. If the peritoneum gets dried up, the whole body gets dried up. It can be anywhere; in the lung if it is dried up it can cause you lung cancer, as even the peritoneum can be in a cancer state. So one has to be very careful not to take something very dry – all the time dry food and dry things. Moreover, not to put anything to make this a lubricant – some sort of a lubricant should be there so there's no problem on this chakra. Because first of all it loses your discretion, you don't understand things, you don't know what to do. You mean it, you mean good, but you don't do. When you achieve something, it's something not so good. The reason is your discretion is poor. For that this must not be made dry.

I have told many a times to put some ghee every day. Get a little bottle of ghee, keep it with you with a little dropper. You can put it in the hot water, you can heat it up every day, and take two drops in the nose in the night and in the morning time. It doesn't take much, but it should be done. It's for your good. That's the only ritual I think we follow, do we – have we any other ritual? We don't even make a cross! Anything else?

Yogi: Shri Mother, last two years ago when You were here at Burwood, You were saying how we've gone beyond nirvichara and we're into savikalpa, and we're reaching nirvikalpa. Could You please tell us a little about savikalpa?

Shri Mataji: First stage is nirvikalpa where you become thoughtless in between, then you become, again come to thought, again you become thoughtless. That's a very good stage where you start, and you start growing up into that. Now savikalpa can be before or after this stage, like savikalpa is – 'vikalpa' means doubt, and 'savikalpa' means with doubt. So you are still growing with the doubts in your mind. There are people who still grow with doubts in their mind.

For example you see, somebody feels hurt in Sahaja Yoga, some way he's hurt that: 'I've been hurt in Sahaja Yoga' – something, the subconscious is there. Then he still has that feeling within himself, 'I'm hurt, but still I must do Sahaja Yoga, it is good.' Mentally he accepts and goes on with it, so he can get into nirvikalpa state with that. Or maybe he gets to nirvikalpa state and then again goes to savikalpa. That's a flashback. And could be he can say, 'All right, I'll reach to nirvichara, but from nirvichara I can go to, you see, my doubts also. After all I have my doubts, what things and this and that is possible.' And some people have a hidden anger within themselves, or kind of a hidden feelings or hidden things which he's not very aware of, so he has also got the vikalpas with him.

So with savikalpa samadhi is that, so it can be after or before nirvichara samadhi. So I mean, you go, fall on to it sometime. So we'll have to go beyond actually savikalpa, because nirvichara samadhi is not sufficient enough. All the vikalpas, all the doubts must go away, then you'll reach the state of nirvikalpa. Then there's no doubt, there's no problem. There are many among you who are like that, who are not yet aware that they are like that. That's why I'm requesting you to develop this new dimension in your creative work.

Yogi: Shri Mataji, how can we sustain a deep meditation in our day, through our daily activities, our jobs and things like that? When we reach a height in meditation, how can we sustain that during our whole day and not just, say, at the time of meditation?

Shri Mataji: How can we say?

Yogi: How can we sustain that meditation, meditation throughout the day – sustain the meditation that we've had in the morning.

Shri Mataji: You see, you are in meditation in a way. You are half in meditation and halfway not. Now if you try to develop a state of witness, then you are in meditation – just a state of witness. Whatever you see, just watch it. Just watching is the best way, and then you'll be surprised that you will find that you are in another world, and these people are only in another world. You are

seeing them from another world. Then you will have compassion for them, you will have pity for them, you may also not like them – it's all these feelings will come up to you, but you'll be a person who is separated from them.

Yogi: Sometimes you can feel that you yourself, in your centre you are all right, but you move in circumstances that cause a disharmony in some other part of you.

Shri Mataji: That is the savikalpa state. That is you move, you see, though you are in that state of nirvichara, still you move to savikalpa state where you again get vikalpa. But you are, you are after all a realised soul, you see. So they have made three clear-cut things that, you can have savikalpa samadhi, you can have nirvichara samadhi and you can have pure nirvikalpa samadhi. Now from even that state, you see, you can get to that, and that's what you have to cut out – is to, when you see such a situation where you get involved, then you say, 'This is not, this is not,' and come out of it. It's a practice, a little practice can tell you. Like driving: by practice you master it in the same way.

When I know something is wrong, I know it is wrong and I know that they are doing wrong, but I just keep quiet and then they know what it was wrong and what was right. It is better to make others learn by mistakes than to tell them. No one likes to be told. Then they learn themselves by mistakes: 'Yes, I've done this mistake, that mistakes. I've ruined my life. Now come along.' But if you tell them, they can be very reluctant or could be vindictive also.

Yogi: Shri Mataji, could You tell us some more about the conscious mind?

Shri Mataji: The conscious mind? What do you want to know about the conscious mind? You see, conscious mind is the mind where you are awake and see things. But there is also unconscious mind behind it; and there's a subconscious mind, and there's supra-conscious mind, and beyond the supra-conscious there is also collective supra-conscious, and beyond the subconscious there is collective subconscious.

There's unconscious mind. The unconscious mind is in a way, we can say is the Kundalini. Now when She enters into your conscious mind, you become enlightened. The conscious mind is the mind that is aware of the surroundings, aware of everyone being there, aware of all the things. But an enlightened conscious mind which is of a high level is much more conscious of things than you are. For example, I am quite conscious of people who are catching on the Heart, and I'm quite conscious of the people who are not yet there; I'm quite conscious of the people who are perfectly there, and I'm quite conscious of the people who are nowhere near. But it's all right for Me, because I with My conscious mind can raise them up. So it's a different situation with Me.

But with other people could be that your conscious mind is all the time, depending on your level of advancement, may be worried about small, small things, like: 'I have to go home now and it's getting late, and will I get a bus or not?' Could be like that. Then there could be another conscious mind which is thinking about how far I can meditate, how far I can go with it, all kinds of things. But there could be a conscious mind which is enlightened, if it is enlightened, it's just getting all the essence of what I am saying, and developing and nourishing itself.

So when you are enlightened, the conscious mind is something like a tree into which the sap is now flowing. It may be that it is just like a leaf or it may be it is like a flower, or maybe it is like a fruit. So it changes its forms once he gets realisation. If a person gets realisation, then the conscious mind goes on getting more and more light. Say for example when the electricity comes, you can see this room, you can see another's room, you can see another room, you can go round and see and again, again you will see it all the rooms; then you become aware of all the rooms, so you are conscious of all these. But in the beginning you are just conscious of the room where you are standing, isn't it?

So the conscious mind's definition cannot be given after realisation. A person like Me, say for example, has a conscious mind that might envelop the whole world. Or a conscious mind of a person who is realised soul who is still not anywhere, just started, then he's only conscious as to where is right, where is left, where is this. So before the realisation, the conscious mind sees things around you. Out of that also there are categories. Some people see, say, for artists can see something, and a scientist can see something, another poet will see something, so it depends on the conscious mind how it is, has got the trend. But still it

won't see something that is subtle behind it, and that only is possible after you get your realisation. All right?

Yogi: Mother, sometimes ego masquerades as guru. How can we tell when that's going on in us?

Shri Mataji: You see, when ego comes up – I don't know much about it, you see, because I haven't got! We can say when ego comes up, then a person becomes arbitrary. First thing is he becomes arbitrary. He'll start deciding: 'I'll have this, I'll have that, I like this' – you see? This is the one thing. Secondly it takes out itself from the collective, becomes very arbitrary, collective removes itself from you. But the Spirit is the other way round. Spirit is, it cares for the collective. It doesn't become arbitrary at all and it never says: 'I like, I want.' Its 'I' drops out. You see, you can easily see, very easily with your discrimination that egoistical person is not even liked by the person who has ego. If he sees himself in the mirror he says, 'Oh God, what's this wretched nonsense? What a temperament it is!' It will not like itself.

There was a girl, lady who was a very hot-tempered woman and once she came to My puja, and I said, 'Now what is this heater you have brought before Me, in India in the hot season?' – one heater put before you. I said, 'Oh God, please remove her, she's like a heater.' Nobody understood it, you see, but I said, 'Please remove her.' So then they asked her to get down: 'Mother can't bear you.' Then she was very angry, and, 'What is this? What's wrong with me? What have I done?' After some time, you see, people said that, 'We have nothing to do....' then nobody would talk to her, she was left alone, and then she was also very unhappy about it because she was left alone. She thought, 'What's this? This is insulting. Why should they leave me alone?' Then after some time, she realised that: 'There must be something wrong with me, I must find out. There's something nonsensical about it, something filthy on me. I should throw it away.' Then she started working it out and seeing herself and all that, and she became a very, very sweet person. But she dare not face Me, was quite afraid. So her daughter came to see Me one day. I said, 'How is your mother?' She said, 'Mother, she's all right.' 'You ask her to come and see Me.' So she said, 'And I have never felt such joy as I felt that day when You called me.' I said, 'I knew you have improved so much.' She came. I had taken a watch for her. She said, 'Mother, You have brought a watch for me?' I said, 'Yes, I have brought a watch for you.' She said, 'Thank God that filth has gone, thank God! Fed up of it!'

That's how when you develop, then that sweetness, the beauty, everything comes up. But you see the ego is: if you play upon your ego it adheres to you. You get identified with it, and you cannot get rid of it. But I have seen one case which is such a beautiful case is, and I was sitting in My room and I could feel with the child when she came in, and I asked her, 'Where is your mother?' She was herself surprised. I mean, she told her mother. She said, 'I've never had such a joy! Such a joy I had that, oh, Mother has recognised me.' I said, 'I always recognised you.' So this is what it is.

Yogini: The Sahasrara is represented by the lotus flower, at the moment, is the lotus flower starting to lose its petals and the fruit develop? [question is then repeated for Shri Mataji by another Yogi]

Shri Mataji: You see, it is represented as lotus because our brain is like a lotus. Actually, if you cut it horizontally, you can see as if you have cut the petals, and if you cut it vertically you can see that, around the limbic area, it is just like petals of lotus. But when you are enlightened what happens, they swell up and they open out, and they all have beautiful colours. They look like tongues of flames, and it's very beautiful. Now the Sahasrara is open and the lotus is open, and inside you find the fruit already there kept, which is the Agnya Chakra which you see is there. You can see it very clearly. Agnya is yellow, yellow-covered as we say, like a gold cap, is the Agnya there: beautiful Agnya is inside.

Now the fruit of the lotus is later on we see, and I would say that is called as bindu state, where you become a bindu – a dot, it's a little dot – and that dot has to then grow. So it's the second stage starts when you become the fruit of the lotus.

Yogi: Shri Mother, could You say something about those higher chakras above the Sahasrara?

Shri Mataji: What chakra?

Yogi: I've heard people talk about the Bindu and the Adhu-bindu, and the higher chakras above that...

Shri Mataji: You see, I don't think you should worry too much about these. There's three stages higher than Sahasrara. I would suggest just now, let us concentrate on Sahasrara, is a better idea. But Bindu, Ardha-Bindu and Valaya are the three stages in which one has to pass through later on, and you would pass gradually when you develop yourself horizontally. That's what we have started now, so let us keep to this idea that, we have to develop our self horizontally. We should see how we affect the other person, how we influence the another person.

For example some people, you see, they are very egoistical and all that, they may come in contact with you and say, 'Oh, very nice person, charming person, this, that.' But actually that person is just very physically may be attractive, or may be a little brilliant type of a person, but doesn't have anything much in it. But if that person standing next to you changes the mood and temperament of another person, then you can say that this person has a spiritual personality. So let us see how you affect the nature. Flowers – you saw the miracle of the flowers that I performed for you the other day. In the same way, let us see what is the effect of your character on the trees, on your friends, or in the food that you make – everything changes, it's very beautiful. So we have to see that, how it works out.

I have known people who have never known what is poetry is, suddenly they become poets. Some who were never musicians started singing so well. Like Christine, you know Christine, she never used to sing; she had a horrible voice. And suddenly she started singing like a cuckoo-bird! So not only you, but on others what effect is had? What others feel about you? You see, how you are kind, good and sweet to others, not superficially, but your behaviour should change another person, transform another person. Your presence should bring auspiciousness.

Yogi: Shri Mataji, whenever we have read the poems of Kabir and the saints, we feel the heart of them in their poetry, and their feelings for God. How can we develop that bliss and love[unclear] [question repeated and paraphrased by another Yogi: How can we develop that same heart that poets like Kabir have for You? How can we develop the same heart that these great poets have?]

Shri Mataji: Same heart as what?

Yogi: Kabir. The poet Kabir.

Shri Mataji: Why not? See the handicap of Kabir. You have no handicaps. Kabir had no Mother to tell him, no Mother to love him, look after him and tell him all these things. He had a guru, and you know Kabir's life – Kabir wanted to become the disciple of Ramananda Swami, but he was a Muslim or low-caste or whatever it is, so he could not reach Ramanand Swami. The disciples would not allow him to go near Ramanand Swami. So one day Kabira went and slept on the steps of the River Ganges, whole night in the cold waiting for Ramanand Swami to come, because he used to always pass the same way. And his feet fell on Kabira and he said, 'Oh my child, what are you doing here?' So Kabira got up and he said, 'Sir, you have accepted me as your disciple today.' He said, 'Yes, I have.' And then Ramanand Swami took him and he trained him into something great.

You don't have these handicaps, where Kabira never had anybody to support him or help him around. Actually single-handed he fought the whole world. Horrible people were around him; even today, those who are in his place in Patna or in all places where he lived – I was surprised that he described Kundalini as 'surathi' and they described tobacco as 'surathi.' Such horrible nonsensical people, making fun of everything. There Kabira lived and developed that heart. You don't have all these handicaps at all. You all speak the same language, you live with the same ideas, you have your own Mother to tell you everything, so you can develop the same heart as Kabira had.

Yogi: Mother, when I meditate sometimes, I can see beautiful, like a massive flower coming out of the head or a beautiful, sort of a golden like, almost like a vase. And I've been asking people, and they don't know really the answer, and I don't know it either, but I have not taken...

Shri Mataji: That's the Kundalini that you see. It is like a telescope, you see, like a goldenish, yellowish sort of a, like a heated...

Yogi: It's like a furnace.

Shri Mataji: Yes, furnace, it's like a furnace. That's the Kundalini you see, and that's a good thing to see. But when you see you are not there, so it's better is not to see that. But what you see is that, is the Kundalini. It's good, I mean seeing is very good, but to go beyond it. Say, 'No, I don't want to see it. Now I want to enter into it.'

Yogi: Yes. Last night for instance I was sleeping with my little girl, and in her bed she asked me to come, and we meditated, and it was enormous and I woke up, suddenly woke up.

Shri Mataji: In your dream you saw?

Yogi: I don't know whether it was a dream or whether I was still meditating, but it was...

Shri Mataji: In dream if you see is very good, but otherwise in meditation you should not see it. In the dream if you see, it's very good. It's the Kundalini itself, it's like a furnace; it looks like a silent burning furnace.

Yogi: Sometimes like fireworks. It's quite beautiful.

Shri Mataji: Yes. But you shouldn't see it anymore, all right? Try to avoid.

Yogi: Shri Mataji, could You just say something about pure attention please; how we purify our attention? How we sort of, look beyond the human form and the differences between each other? Could You say a little...

Shri Mataji: Pure attention? You see, your attention gets spoilt that when you put attention – say I put attention onto this glass, then I start thinking about this glass that, 'Oh, it's a beautiful glass so now, so it's a very beautifully done one. Now somehow or other I should manage to steal it!' [big laughter] Then attention moves further, 'How can I manage to steal this? And what should I do, what is the best way of stealing it?' and all those things. So the attention gives, you see, into problems and problems because I have got for this a greed; I develop a greed. How I've developed? Because you see, supposing I put My attention to it and then a thought starts from there coming to Me, a reaction as such, this gives you a reaction. Then you start seeing a beautiful Ganesha there, then you say, 'Oh, I have never seen one like this,' like that, the thought starts, you see, coming from all this. And that thought comes into My mind and gives Me ideas that I should do something like that, to steal the glass. All right?

Now, the pure attention would be that I just watch this without thinking. Anywhere that your attention goes and you start sort of getting involved into it or getting attached to it, you should try to just watch it without thinking. Go into thoughtless awareness, then you enjoy it the most. Now say for example, these carpets are very nice. One thing would be, if they belonged to Me, I would be worried how to insure them, all these people are sitting, that would be spoilt, this, that – all these thoughts will come into My head. Supposing these belonged to you, then I'll think how to manage to take them with Me somehow, [laughs] and how to suggest in a very clever way something that I can manage to take them away.

Now that is quite human and one can do that way, but beyond that all cleverness and cunning, best is to appreciate. How? By just looking at it without any thought. Artist has created it, he has put all his joy into it; I'm just enjoying the joy, just looking at it. So when you start enjoying the joy your attention will become pure, very pure. Because the enjoyment of it is, makes you a very sort of a dedicated person about it, because you feel that what is in this world after all? It's to enjoy. And if I have to enjoy everything, then why should I worry about getting it to Myself or stealing it, or doing all these tricks? Better is to enjoy. So the reward of it is so great that attention starts purifying itself.

Yogi: We tend to sort of react to things before we even know that we've reacted. It seems to be such a fast process that we look

and we react in seconds. It's just like that.

Shri Mataji: Yes, in the beginning it is, because you are coming from that, you see, style to the other style. But once you settle in this style, then you'll just react in this manner that you'll just watch. But it otherwise also works out. I'll tell you a story. They had given Me about sixteen beautiful crowns – of course I couldn't wear them – for this Krishna Puja in Switzerland, and all the English were bringing them, 'smuggling' them into England, and all these boxes were kept. So when they reached the custom post, the custom post asked them, 'What are all these?' They said, 'All right, you can have a look.' So they passed on one to them. So the first fellow looked at it and then he passed to another one, then another one given. Like that four were passed on to them, and they were all looking at it, you see. And then they said, 'Now what do you say?' Nothing. They closed it and gave it to them. [laughter] Then they looked back – these boys, what has happened to them where they were – they were just moving like this. And so many cars passed, but these people never looked at any cars, they were just... So they had a bliss casualty – also this can happen, bliss casualty! So better to see things which can cause bliss casualty, and once you get into that habit, then you don't take to other useless things. Then you like to see only things which can give you bliss. Your attention changes.

Yogi: Mother, please, what is the Omkara? I've heard the word.

Shri Mataji: The Omkara? Is the first sound. When the Shakti departed from Sadashiva, from the God Almighty – His Power, His Desire departed – it made the first sound: that's the first child, we say, of God. That's Omkara. A-U-M is the thing, and these are the three Powers which are represented as Mahakali, Mahalakshmi, Mahasaraswati. And also all these are combined together to form Shri Ganesh.

Yogi: Mother, what is Your vision for Sahaja Yoga?

Shri Mataji: This is the one, started already. My vision for Sahaja Yoga is that, that all the good people, righteous people, God-loving people will rise above all that is useless, worldly, and reside in the Heavens with all the blessings of God, forever and ever.

All right? So we can have a music, because without that you won't feel it is complete. Let's hear the song...

Yogi: Is John Smiley here?

Shri Mataji: I hope somebody is recording the radio program?

Yogi: Yes, yes. Just finding our music co-ordinator, Shri Mataji.

Shri Mataji: All right. You have your harmonium there, I saw it.

Yogi: We might just use the guitar tonight. Harmonium takes up too much space.

Shri Mataji: Is it? Did you hear the tape from Pune children? Wasn't it fine? Very good, isn't it? You have to make copies of that and send it over. It's very good music and very good songs... [Yogi: 'O Queen of Sahasrara, O Queen of Sahasrara.' Shakti of Lord Brahma.] Such small girls they are, you see, all of them. They have made and composed everything done, and sang so clearly. It's really remarkable. Nobody has taught them anything.

[after a few bhajans]

Shri Mataji: It all seems to be very new songs to Me. This has recently been published?

Yogi: Here, at the Australasian National Centre, Mother, last year [Shri Mataji: I see.] and we took to India. It was presented to all the nations, Shri Mother, at Ganapatipule [Shri Mataji: I see.] to India, and all the other Sahaja Yogis.

Shri Mataji: Because mostly you sang the same songs, you see, so I didn't know that you had made some new songs so beautifully.

Yogi: These two song, Mother were written in England.

Shri Mataji: Really?

Yogi: I think this one is Bala's song.

Shri Mataji: Bala. I think this one, 'Mother, I want to see You,' is much the song these days, [laughs] because he's lost there. All the time he's writing this to Me, every letter.

Yogi: We don't need to sing that today, Mother.

Shri Mataji: You're all right. [Yogi announces: 'Kundalini Mata.] And who has written that one?

Yogi: From Europe, I think.

Shri Mataji: Grégoire? ['Namostute' is also sung]

Shri Mataji: [unclear] Are you going to sing some more? Are you? At this time, I was told that in this tour, there have been problems for people, and they have been quite inconvenient. I'm sorry for that, and this time I assure you, we try to make better arrangements for you. You may not tell Me, but I find out everything. [another bhajan announced, Shri Mataji asks for tabla player] He's playing all right, he plays well. [Marathi aside] He was doing very well.

In this song, a little pronunciations you can ask him – any song Marathi is there. [Amhi Bigadalo Tumhi Bighadana and He Adi Ma are sung]

Shri Mataji: This one, police casualty. Have you heard the story of police casualty? They were talking those crowns –sixteen of them, smuggling into England, you see. They reached the Custom point, and the Custom people said, 'What are you carrying?' They said, 'Have a look,' so they saw one and passed it on to another, they saw another, passed it on, like four of them, they saw each other, and looked at each other and... He said, 'What's wrong? You'd better go.' So they gave the thing back, and they were all in Police casualty, moving about everywhere. And so many cars passed out everything, [unclear] in Police casualty. [laughter]

[Amhi Matajinchya Charnashi Alo is sung]

Shri Mataji: It's a very beautiful song; I hope you understand the meaning of this song. Is it giving the meaning there? [Yogi reads text in English] Let him have this [microphone] so everyone can hear; it's wonderful.

Yogi One: Excuse me, Shri Mataji, the radio interview tonight – we've got that hooked up on the PA system if You wish to listen to it, perhaps later on in the evening.

Shri Mataji: All right, tomorrow?

Yogi One: Yes, we can also do it...

Shri Mataji: So how did it work out?

Yogi One: I think it went well?

Yogi Two: Yes, it did, it went very well.

Yogi One: They asked good questions.

Shri Mataji: And two wise men answering them. [laughter] It's true, no doubt. [Aside in Hindi to musicians. Another bhajan is sung]

Shri Mataji [laughing]: Such a praise, you know. It's too much, it's unbearable. I used to think how Markandeya could say so many things about Me in such details. Now I find Sahaj Yogis are quite clever too. [speaks aside] One more song is all right, otherwise you get drunk.

Yogi: You get drunk with joy, Mother.

Shri Mataji: Drunk with joy. [Bhaya Kai Taya is sung] Read the meaning of this; it's meant for Sahaja Yogis. In the praise of Sahaja Yogis. Is there the meaning, in this one?

Yogi: We don't have the translation.

Shri Mataji: Oh, I see. The meaning is that: What is there fear in the person with whom God is residing. And the whole song is like this, that: Why should you worry about death? God is with him. It's all description of the Sahaja Yogis; why should they have any fears. I will get it translated properly for you.

Yogi: May we sing Aarti to You, Mother? [Aarti and Three Great Mantras are sung]

Shri Mataji: May God bless you all. May God bless you. May God bless you all. [unclear/It's difficult for some people, I imagine.] May God bless you. May God bless you all. First class Kundalinis, all of you have got. Something to be seen: beautiful. Beautiful Kundalinis. May God bless you all. So gratifying.

So tomorrow, I hope you all will be there, [laughter] and bring many more with you. May God bless you.

1987-0507, The time has come now to prove the existence of God

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7 May 1987

The Time Has Come Now To Prove The Existence Of God

Public Program

State Theatre, Sydney (Australia)

Talk Language: English | Transcript (English) – VERIFIED Public Program Day 1. Sydney (Australia), 7 May 1987.

I bow to all the seekers of truth.

As it has been explained by Charles, we have to realise that there's something gone wrong with humanity. We have come to a level of awareness, which is a human awareness, which understands many more things than animals can understand. Like, a horse can pass through a dirty lane but a human being cannot pass through that. We have developed lots of sensitivities after becoming a human being. We have a sense of beauty, we have a sense of creativity, of music, of architecture; everything that surrounds us, we're aghast to see what human beings can do.

On the other side you see a terrible vacuum, as if the world has reached its doom. What has gone wrong within ourselves or without, it is high time for us to find out. This beautiful hall is created out of a human mind, so beautifully done, every detail worked out because the artist wanted to give something great to human beings for their happiness, for their joy. But this Tree of Life grew too big outside and the roots inside have not grown. Unless and until we know about our roots and grow them to their source of joy we cannot continue anymore. This is the knowledge of the roots. This knowledge existed in India since long and also is expressed in most of the religions. They all have hinted at it. Like in the Bible it is said: 'I'll appear before you like tongues of flames.'

In the Quran it is described as Asas [foundation/basis] and the very few first lines say that, unless and until you are connected with God and God descends upon you, if you start talking about God you'll do all kinds of cruel and horrible things. This explains why we find the people who call themselves religious are getting exposed today and also we are finding how they are nowhere near religion. Any religion you take today, that can be Hinduism, Christianity, Islam, Sikh, they all have become fanatics and the level of their personality is so low that they are worse than many thieves. That means religion has not given any glory to them, no beauty to them, no righteousness, no virtues. Then a common person gets surprised and shocked: what is this, did we all get it wrong? What has happened, where did we make the mistake? The mistake is that we have to get the connection of the Divine.

I verily say that there is God; God exists and His all-pervading Power is all over. No doubt about it, there is God. But the time has to come to prove the existence of God; that time has come now to prove the existence of God. The all-pervading Power of God, which is His desire, is talked about in all the Scriptures but people have not felt that before, they have never known it. They have been just talking about it: talk and talk and talk, whether it was about the formless God or God with forms.

Now this is the mechanism within us which works out our Self-Realisation. It is related of course to the gross side also and can be explained, all these centres are expressed outside as plexuses which doctors know very well, but that's only on the physical side. These centres represent our physical being, our mental being, our emotional being, our spiritual being and there is a path kept absolutely free for the ascent of the Power that is the Kundalini. Now the Kundalini is the word, comes from the word kundala, means coils, that's all.

This Kundalini is the Power of pure desire within us. This is described as the Holy Ghost in the Christian religion but if you ask any priest what is the Holy Ghost, he'll say, 'I'm agnostic, I don't know what is the Holy Ghost is.' Holy Ghost is the desire of God and when reflected within us, it is the Kundalini. The primal Holy Ghost is reflected within us as Kundalini and in our heart is reflected the Spirit, which is the reflection of God Almighty.

A very long way has taken for our evolution. If Adam and Eve had listened to God, it would have been much easier but you know how human beings are, they want to know by difficult ways and learn by experience. It has taken so long for us to become human beings, but evolution has not stopped because we have not got our purpose. We are still at a relative relationship. We don't understand anything in absolute manner; that is why there is a chaos. It has to work out in such a way that, all of us should know the same truth; there cannot be two truths, there has to be one and in this evolution whatever you have gained has been felt on your central nervous system and that's very important. Just by saying, I believe in Mother or I believe in God, I believe in such person or believe in that person is your ego and your extension, that's all. If you say you believe in someone it is just a blind faith. What did you get by that belief? Did you get something on your central nervous system? We have to face it very squarely, face ourselves and ask ourselves, did I feel God or all-pervading Power on my central nervous system?

The Ruh that is described in the Indian shastras – it is written saleelum saleelum, described very clearly. That is like a slow cool breeze, where is that? If you have not yet felt it then you are not yet connected with the Divine and this connection has to be established. There is no need to feel bad about it if you have not known so far, that's not to feel even upset about it, it's your right to get it. That is what sahaja is; sahaja means born with you. It's your right, it's your birthright to get this realisation and all of you who are human beings have to become yogis, have to become the people who are realised souls. As they say in Quran [sounds like/ abiha.] Unless and until we become that, we cannot understand God, we cannot understand Bible, we cannot understand Quran, we cannot understand Gita. In different ways, in different manners all of them have tried to tell us that you have to get connected to God. Like, somebody certifies that I am now a person who is a realised soul. What's the use of such a certificate? Have you stopped making mistakes, have you become righteous person, have you become virtuous like Christ, are you beyond temptations now, are you a satisfied soul, no. Why, because the power of Spirit is not in our consciousness, the love of the Kundalini is not in our consciousness. That is our own property, that's our own.

This Kundalini is the Mother of you as an individual and She's loved you all Her life. All Her life has been much more than yours because She has taken birth with you many a times and She's recorded all your past and She's just waiting for a chance, for a moment so that you could get your realisation, which is the real baptism. Not an artificial one that, I just put hand on your head and say: 'Now you are all right,' that's not the way. It has to work out in a way that this Kundalini, which is a natural process of evolutionary process – please understand there's nothing artificial about it. It has to rise and pierce through your fontanel bone area to give you realisation. It's like sprouting a seed, it's that natural. Of course in the olden times there were very few people who got realisation, very few. I would say that time, the Tree of Life was just growing, there were very few flowers, but today it's a blossom time, I believe and also I've discovered a method somehow, with great meditative efforts, an effort by which thousands can get realisation and once you get realisation, you can give realisation to others.

Once you get this power within you, you can cure others. Once you get this power within yourself you are absolutely at peace with yourself. Your mental, physical, emotional and spiritual being is completely integrated. Apart from that – it's not like a mother who gives some chocolate on top of the castor oil, I'm telling you the truth. Apart from that, you don't know the realm of God. The realm of God is so efficient, so kind and so great and so miraculous that's there's no end to its description; you have to just feel it and see for yourself how God has been kind to you, how His compassion and love is showered upon you and how you get your transformation into a personality which is so sure, so confident, yet so humble.

It's such a beautiful thing that is happening and I must say Australia is not lagging behind. When I came first to Australia, I was not very sure about Australians, but gradually now I feel Australians are people very much better than many others. There's something about them, some sort of an innocence that is within them that tells them that, this is wrong, this is bad, we have to take something that is sensible. There's some sort of a wisdom; wisdom of the deity of the innocence that they have, that they know that: we have to get to it.

I've had very good Australian children and I hope to have more here. This is how we have to change the world. We cannot change by giving lectures on peace or having demonstrations against atom bomb and all that. If there is no peace within the human mind, what's the use of talking of peace? Even those who are working in peace foundations I have seen them; they are fighting among themselves for who will be the president of the peace foundation. All such stupid things happening in the name of peace,

in the name of God, in the name of religion. These are all some sort of forms people have invented, to sell their goods perhaps, but these are artificial and people will discover it very soon. Now they're all getting exposed, one by one they are all to be exposed. When the light of truth comes in, all of them get exposed and the truth shines through. But if the truth is not accepted then it breaks through and when it breaks through, it destroys quite a lot of things which could have been saved.

My request to you is that, keep an open mind like a scientist. It is a new knowledge for you or maybe you might say that it is from India. It is not, but you may say so. So India has learned so much from you, your sciences, there's no harm in learning something from India also for a change. For this you cannot pay; you cannot pay, this is a living process. Even one thing, if you apply to all these professionals that we cannot pay for God, all of them disappear.

Now, you cannot put in any effort also. Some people say: I'm trying, I'm trying. There's nothing to try. It's a living process which works out automatically which will give you realisation. So there is no need to try for anything. We became human beings without any effort. Did we try any efforts to become human beings? Nothing, just one fine morning we find we are human beings from monkeys. In the same way, it doesn't require any efforts but it does require a humble attitude, a desire, because Kundalini is the pure desire as I told you; all other desires are not pure because when that desire is fulfilled you don't want anything. You are so satisfied with yourself.

Now as it is, he has told you a lot about the chakras. Tomorrow I'll explain to you all the details about it and how they work out their essences within us and what happens after realisation. Apart from that if you have any questions please ask Me. Yes please?

Seeker: [inaudible]

Shri Mataji: Just a minute I'll get somebody to tell Me. [Hindi] I'm sorry, I've been travelling in fourteen countries and very difficult to adjust to the English of different countries, you see. Sometimes I don't follow some words so you don't mind, all right? Please?

Seeker: [inaudible]

Sahaja Yogi: She has read a lot [Shri Mataji: Finished!] and she has mentioned that if the Kundalini is raised before you are ready for it, it can do a lot of harm to you.

Shri Mataji: All right, I say it will not, so what to do? [laughter] Not at all. She's your Mother. When you were born your mother took all the pains upon herself – did you remember your birth, how much she suffered? She takes it all upon herself; She is your Mother, She doesn't give you any trouble whatsoever. All those who have written this are the people who had no authority; one has to have a chaste life to do that job. Every person thinks that he can raise the Kundalini is not proper. You have to have your authority from the Divine.

I have had people, thousands and thousands, none of them had any trouble and you won't have My child, believe Me. All right? This must be some negative forces who are just trying to frighten you about Kundalini so that you don't come for your realisation and go into their hands and play into their hands. Absolutely is wrong to say, it would be something like saying that, if you read Bible, your eyes will be burnt. All right.

Seeker: [inaudible]

Sahaja Yogi: How do you know when the time is right?

Shri Mataji: How does a gardener know that the time is right? That's My job. I know it; I know it, you are all right for it.

Seeker: [inaudible]

Shri Mataji: What?

Sahaja Yogi: He's asking, do You have that authority to awaken the Kundalini?

Shri Mataji: That you better judge later on. First of all you know about yourself and then you judge Me. All right? The questions are only aggressive; it has no sense. Ask some sensible questions because in a small place like Brisbane, people asked very nice questions. I was surprised, they were not aggressive but they wanted to have realisation. Better ask some sensible questions, you see. I hope there are people who want realisation. Yes sir?

Seeker: How does one go about raising the Kundalini? How long does it take?

Shri Mataji: It takes – actually it was asked once to a saint in India called Ramdasa, and he said in Sanskrit, tak sha means, that moment; it works that moment. So it will take a moment but it can take little more, depending on the little problems if you have any, otherwise it takes that moment.

Seeker: [inaudible]

Sahaja Yogi: Do you get your Kundalini awakening through practice or is it by meeting a self-realised person?

Shri Mataji: Not through practice. Say a very simple example is, if there's a candle and if you want to enlighten the candle, whatever practices the candle may try, it cannot get enlightened. Somebody who's an enlightened candle, with an enlightened candle, can only enlighten it, isn't it? So no amount of practices are going to help the candle to get enlightened. You have to bring another candle which is already enlightened and just enlighten. Through practices you cannot, on the contrary it's very dangerous to think that through practice – I already told you it is effortless.

Seeker: [inaudible]

Sahaja Yogi: I'm sorry I didn't get the name of that yoga but he wanted to know that, he mentioned that, he has read about a particular kind of yoga which is practiced in the USA and is Yours similar to it?

Shri Mataji: Well, I've not read anything like that but I am here, I just don't understand. When I am before you, why do you want to worry about some yoga which you read from USA? That is typical human nature, I tell you. When Christ lived nobody cared for Him. When Christ is not there, nobody will care for Me. At the time of Rama, they said: 'We don't care for You, we care for Parashurama.' Then when Rama died and Krishna came they said: 'We don't care for You, we care for Rama.' So it's better to have somebody who is dead and not here so that, why should you worry? I am sitting before you and I am going to do it, that's all.

Seeker: [inaudible]

Shri Mataji: Beg your pardon?

Seeker: [inaudible]

Shri Mataji: Yes, yes of course, tonight. Tonight.

Seeker: Hello. Is Kundalini... does it mean automatic Self-Realisation? Do the two go as one, or can the Kundalini rise without [unclear]

Sahaja Yogi: The question is that is the Kundalini rising and the Self-Realisation, are they the same thing or could it be that the Kundalini rises and you don't really achieve a transformation in your life?

Shri Mataji: That's a good question. Kundalini rises, you see, and pierces through the fontanel bone area, in most of the people, but maybe in some people it might come halfway, possibly. Some people, some it may not rise at all. You see, depending on the situation. I don't say that everybody's Kundalini will pierce through, all right? Depending on, but if you try again and again, it will. So far we have met only one person who has got his realisation fully, in the sense he doesn't feel it in his hands but normally, after, even if you don't feel it today, you'll feel it tomorrow or day after. Normally everybody feels it, but piercing through the fontanel bone area, I would say the beginning has started of Self-Realisation, then you have to look after the little plant of your Self-Realisation for a month or so, when it develops, matures and you are amazed at yourself.

But in some people I've seen, some great – there are some very great people, even in Australia – the Kundalini rises absolutely at that moment. They are there and I'm amazed the way such great saints are born in this country, and they are not aware of their greatness and saintliness. It's just there. I don't have to tell them anything, they are there; they know everything. Even small children are absolutely there, so you can't say, it depends on a personality. But nothing to feel bad if you don't feel it in your hands or in your head, maybe that there might be some physical problem in your neck, maybe that there might be some other mental problem within you, maybe some other spiritual problem that you might have been to a wrong guru or might have been to wrong people who must have ruined your passage of Kundalini, which is Sushumna. But that doesn't mean that you are gone cases, no. Even for [unclear/eight] people we give them realisation, they are also welcome.

Seeker: How many young people will be granted liberation here amongst us?

Shri Mataji: How many?

Sahaja Yogi: How many young people, or how many people will be given the realisation amongst us over here this evening?

Shri Mataji: Ha! Can be all of them, can be all of them, can be, all right? But I think so, let's see. The other day in Brisbane, there were hundred and fifty people and hundred and thirty got realisation. That's a good number, isn't it? And it was only one day program so there is also tomorrow. Yes?

Seeker: [inaudible]

Sahaja Yogi: Once the Kundalini has been raised and you go back to the gross world, what's to prevent it coming down again?

Shri Mataji: That's what you have to learn a little bit, how to keep it there, which is not so difficult. You have, I think twelve centres in Sydney, twelve centres in Sydney. You'll have no problems, you can meet them and they'll tell you and you can become yourself an expert, a big guru yourself in no time, for which you don't have to pay, only give some time. All right? [to seeker who previously asked a question] Still, yes?

Seeker: Is there some sort of eternal connection set up where the guru and his, sort of disciple, that is to say, do they come off of one Spirit... or another way of putting it, is there some sort of transaction which means that the guru becomes a part of the disciple's life, or [unclear]

Shri Mataji: I mean, in a way you see, after all if someone gives you Self-Realisation you do feel obliged to that person – there's no need to have any obligations as such and there should be no...there's no transaction of money or anything going on but after all, you feel close to that person and if somebody's knowledgeable you want to know about it, isn't it? So that's all, but there is no need to give up any job or give up any family life. On the contrary, family life becomes very beautiful. There's nothing to give up, you don't have to go to Himalayas and stand on your heads or anything of the kind. You have to be very, very normal people, very normal people. It gives you complete normalcy.

Seeker: [inaudible]

Shri Mataji: Can you?

Sahaja Yogi: Can you lose your realisation?

Shri Mataji: I would say you don't normally; it sticks on to you quite some time but if you are after it to lose it, I mean you can imagine, some person who just doesn't want to keep on with the realisation, what can the poor realisation do? [laughter] There are some stupid people like that, I've known.

Seeker: [inaudible]

Shri Mataji: Can she say?

Sahaja Yogi: She want to ask a question.

Shri Mataji: Yes now, where are you? All right, ask a question, that's a better position.

Seeker: [inaudible]

Sahaja Yogi: The question is if after realisation we become very content, what happens to ambition?

Shri Mataji: Ah. You see, ambitions that we have are not pure ambitions. Supposing you have an ambition, say to become the prime minister of this country, say for example, now when you become the prime minister, go and ask the prime minister, has he finished with his ambitions or not: he has not. So these are not pure ambitions, but once you become a self-realised soul, your ambitions are different. Till you are not the light you want the light – you are sitting before Me asking for light, when you get the light you are on the stage and you are giving light to others without any ambitions about it, but enjoying giving light to others. So all these stupid ambitions merge into something so great, which is the ocean of love and which you want to share with everyone and give it to everyone. Yes?

Seeker: Is Sahaja Yoga really [unclear/compatible] with Western society...

Shri Mataji: Oh, works very well on Western society.

Seeker: And if a very large percentage of Westerners embraced Sahaja Yoga, do You see the capitalistic system breaking down?

Shri Mataji: What system?

Sahaja Yogi: If very many people, a very large percentage of Western people take to Sahaja Yoga, do You see the capitalist system breaking down?

Shri Mataji: No, no, why will it? You see, we are the greatest capitalist because we have all the capital within us, we have all the powers and we are the greatest communist because we must share it. Who is greater capitalist than us? You see, all other capitalists are frightened of losing money; we are not frightened of anything and we share it with others. Nothing will collapse that way, but everything will become beautiful and enchanting. Everything has to be in balance, you see all these theories and philosophies are for us. We are not for these philosophies. As far as they're helpful to human beings, we have to utilise them, wherever they are not useful we'll not have them, because we become the masters of ourselves. Why should we say because it is capitalist, then we must go ahead with it. Whatever is good in communism we'll take it, whatever good in capitalism we'll take it, whatever good in socialism we'll take it, but perhaps maybe we won't need any state if we have all the people in Sahaja Yoga. There may not be any state at all because you need state for people who are scoundrels or bad people, not for good people, not

for righteous, not for virtuous people.

Seeker: Can You speak a little bit about whether or not there is consciousness outside of the body, and whether or not there's consciousness before and after life, in this life.

Shri Mataji: I tell you, in Australia there's a big asking about this afterlife business and one reporter came to ask Me questions all about it and I gave him the complete idea, because he had made a big list of things: what happens after life, where do you hang on, then how do you come back and everything and everything. Now I would suggest that we – it's a big subject and we'll discuss it, if you come along I'll tell you all about it, all right? It's nothing important; what is important is the present.

Seeker: Indeed, but it seems to be me that [unclear] just before God, and maybe beyond time and space.

Shri Mataji: Yes, you do go, you do go beyond time and space, it's true. You go beyond time and space, no doubt. You become very powerful; you'll be surprised how powerful you become. You do go beyond time and space, so the present is the important point and the present if you catch, you can go ahead but in the present, there is one problem which I'll deal tomorrow. I think I should not say today, but tomorrow I'll tell you what is the ghost in the present also hanging upon us. But otherwise, I think the present is the best we should worry about, because this is the moment when you are going to get your realisation. And after death and before death and all those things are very much here in Australia – people are worried about possessions and if there are possessions. Of course there are possessions and things like that, but we shouldn't worry about them. What we should see now that, we should all get our realisation. I would say that we should pin down our attention to that, would be much more helpful to you. All right?

Seeker: [inaudible]

Sahaja Yogi: I'm sorry I couldn't hear it... She wants to know in relation to this question You mentioned, she wants to know that if you can't come tomorrow night, then what?

Shri Mataji: If you can't come tomorrow night there are many centres here; you can meet them, they'll tell you all about it. We have very powerful people In Sydney. Sydney has a special place in Sahaja Yoga world all over and people respect Sydney people very much, so you will have so many people to tell you all about it, absolutely. If you can't come tomorrow, it's all right. There's no compulsion in Sahaja Yoga, you cannot force it on anyone. It's only your own choice; you have to ask for it.

Audience: [inaudible]

Sahaja Yogi: They're all asking for it now.

Shri Mataji: That's good, that's good!

Now, I would request all of you for one thing very simple, is to take out your shoes if possible, because this Mother Earth helps us a lot. And you have to be very comfortable and very pleasantly placed towards yourself, not to be angry with yourself or doubtful about yourself, but very pleasantly placed because this is the moment where you are going to touch the Divine. First of all you must forgive yourself, that's the most important thing. There's nothing that you have done wrong. After all you are human beings; if you have done wrong it's all right. It's only God doesn't do wrong, you are after all human beings so you should not think that you have done something wrong or you are guilty, because this is one of the biggest problems I've faced in the West that, they're all guilty for something which they have done nothing, so best is not to feel guilty, forgive oneself and should be very pleasantly placed towards oneself. After all you are human beings; you are the epitome of the evolution.

Now the second point is that I will tell you just now, how to raise your own Kundalini, so that you will learn it now and you can do it later on yourself. It's very simple; it will take hardly five to six minutes. Now this left hand is your desire to get realisation, so you please put it towards Me like this, left hand. And you have to sit comfortably like this, like this, just simple like this on your

lap, you can keep it on your lap, not to strain yourself, strain should not be there on the body at all. Sit straight that's all.

Now the right hand you have to first of all know that this is the hand of action, so you put your right hand on your heart first of all. When we start I'll tell you how to do it but just now put it on the heart, then in the upper part of the stomach on the left-hand side, we are working only on the left-hand side. Then in the lower part of the stomach, then again going back on the upper part of the stomach, then going to your heart, then here in the corner of your head, or neck and your shoulder. Now put the hand from front because some people try to do it other way round, just straight like this and push it as much as you can and put your neck on the right-hand side like that.

Then you have to raise this hand to your forehead like this and press it on both the sides, then take this hand on the back of your head, put the weight of your head on that hand and push it back as much as you can. Now bring that hand back and stretch your fingers and put the centre of your palm on here, on the fontanel bone area, which was a soft bone in your childhood, press it hard and move it very slowly seven times. This is all you have to do.

[This passage missing from video file: Now, let's start. If you can take out your spectacles because you are not to open your eyes, you might help your eyesight as well. Now I'll tell you again, close your eyes, put both the feet straight on the Mother Earth in a parallel way, left hand towards Me and close your eyes. Till I tell you, please don't open your eyes. Please don't open your eyes.] Put your right hand on your heart, here resides the Spirit, so you have to ask Me a question which is a very fundamental question, you can call Me Shri Mataji or Mother, whatever you like: 'Mother, am I the Spirit? Mother, am I the Spirit? Mother, am I the Spirit?' Ask this question three times from your heart, sincerely.

Now put this right hand on the left-hand side, on the upper side of your stomach and press it. Here is the centre of your mastery, of your guideline and that's why here, you have to ask another question that, if you are the Spirit, you are your guide, so you ask Me a question again, three times in your heart: 'Mother, am I my own master? Mother, am I my own master? Mother, am I my own master?' Ask this question. Now, ask this question three times.

Now bring the right hand in the lower portion of the left-hand side of your stomach or abdomen and press it hard. Now this is the centre through which all the divine laws work, so here I cannot force you, you have to ask for it, and this centre has got six petals so you have to ask: 'Mother, may I have pure knowledge, Mother may I have divine knowledge.' You have to ask Me six times. I cannot force on you, I'm sorry you have to ask. Please say it six times in your heart.

Now, raise your right hand and put it on the left-hand side of your abdomen in the upper part, please put your right hand and press it with your fingers in the upper part of the left-hand side of your stomach. Again, this is the centre of your mastery. Now to help the Kundalini to rise, because you have asked for the pure knowledge, She has started moving so here, to give Her full confidence, you have to say, with full confidence ten times, because there are ten petals to this centre, you have to say: 'Mother, I am my own master,' say it ten times please. 'Mother, I am my own master.' Please say it ten times. Slowly, slowly with your heart in it, full confidence.

Now raise your hand again on the heart and put it there and press it. Now here again, to help the Kundalini, with full confidence you have to say twelve times, please say it twelve times: 'Mother, I am the Spirit.' This is the truth, this is the only truth. But say it with confidence: 'Mother, I am the Spirit. This you have to say it twelve times. Now, one has to know that God is the ocean of love, but above all He is the ocean of forgiveness so He forgives; He forgives all of you all the time and one should not feel guilty. After saying twelve times, 'Mother, I am the Spirit,' you raise your right hand and put it in the corner of your shoulder and your neck as far back as possible and turn your head to your right. Please turn your head to your right. Here you have to say sixteen times: 'Mother, I am not guilty,' with full confidence in God's forgiveness. 'Mother I am not guilty,' please say it sixteen times. Please say it sixteen times.

Bring back your face in front and now put your hand on your forehead across and press it on both the sides. Here, when you have headache you press it, in the same way press it on both the sides. And now here, you have to say from your heart, not how many times but absolutely from your heart: 'Mother, I forgive everyone.' Now many may argue that it is difficult to forgive. Actually it's a

myth because we do not forgive anyone, nor do we anyway, by forgiving anybody, anything happens or we do anything. So whether we forgive or we do not forgive makes no difference, it's a myth. But if you do not forgive from your heart, then you are playing into wrong hands, so just say from your heart: 'Mother, I forgive everyone.' This is a very big weapon.

Now take back your hand, keep it on the back of your head and allow your head to rest on it. Put your load of your head on it and push it back, your neck a little bit. Here now, for your own satisfaction you may say that: 'Oh God' or 'Oh Divine, if I have done any mistake, please forgive me.' Say it from your heart, just for your own satisfaction: because some people still feel guilty, it's better to say it out so that they'll forgive themselves. There's nothing to be angry with yourself, I'm telling you again and again, so don't be angry with yourself. Ah good.

Now don't open your eyes. Now stretch your hand, right hand, left hand towards Me. This is very important, stretch your hand and put the centre of your hand on the fontanel bone area and press the scalp: keep the fingers out. Now press it hard seven times saying: 'Mother, please may I have the Self-Realisation,' because again I cannot force, you have to ask for it, so you have to say: 'Mother, I want to have my Self-Realisation, please give me my Self-Realisation.' Ask seven times slowly pressing your own scalp. [Shri Mataji blows into the microphone seven times]

Now take down your hand please, slowly. Now open your eyes slowly. Now place your left hand on top of your head, left hand, left hand. Right hand towards Me. Left hand. See if there's a cool breeze coming, little, little higher, just see. Open your eyes slowly, all right? Now take the left hand towards Me, try with the right hand. It's coming out of your head; some people might get hot, doesn't matter, that will become cool after some time. You may bend your head a little bit if you like. It might be some people get it there. Now try again with the right hand towards Me and left hand. Now you can raise your hands just like this and just ask a question in your heart, three times: 'Mother, is this the breeze of the Holy Ghost? Is this the cool breeze of the Holy Ghost? Mother, is this the cool breeze of the Holy Ghost?' or 'Is this the Paramchaitanya?' or 'Is this the all-pervading Power of God's love?' Just ask the question, put your head back a little bit and ask this question three times. Now bring it down your hands. See for yourself in your hands also. All right? On your head? And this way, try. Don't doubt yourself, don't doubt yourself, that's the main point. It's good.

Now those who have felt the cool breeze on their head or in their hands please raise your both the hands. Look at that, now you come and see how many have got it, the one who had asked, see now, see this is Sydney, may God bless you all. Tremendous, just tremendous, you'll feel very relaxed now, you watch Me without thinking you can do it. Just watch Me without thinking. You got it? See the peace within. You are glorious within. You are peaceful, harmless, beautiful. We cannot remain without thought even for a second.

Now, I would request you all to come tomorrow because I'll explain to you more about it, and also I'll establish in people who have got realisation and those who haven't got it will get it, so please bring your friends, telephone to them, get them here, as many as possible. And we have got some booklets outside if you want you can take them, but better to take them tomorrow because again you will start thinking. You are beyond thinking now; by thinking you could not have got it. What peace.

Before going, I would say you all should give a kind of a protection to yourself. That's important and this is the first time in the West I am telling because people start again doubting. Not to think much about it but put left hand towards Me, it's very simple, put the left hand towards Me and with the right hand we give the protection to our auras – you know about auras we have. So seven times we have to take this. So we do it one, again take it over there, two, three, four, five, six and seven. There's one more thing, is very simple, is how to raise the Kundalini all the time. It's very easy to do, is to just to put this hand like this – do you mind sitting down; you don't have to get up. Now you have to turn your right hand on top of this and watch the left hand, now see, move your left hand like this, come along, only right hand is to be moved, left hand is to go straight, goes on top of your head, now you give it a tie, that's the Kundalini tie. All right second time again, let's do it. Raise your head like this, now give it a second. Now the third one, third one should give three knots. Now it moves faster, put it higher, one, two and three. Now you see you'll feel more, just feel it: you'll feel more. Kundalini is there now, all right? That's how [unclear] you are, on top of the world. May God bless you.

Sahaja Yogi [aside to Shri Mataji]: Mother, we have a follow-up program organised at the YWCA in the centre at five o'clock, may we announce it?

Shri Mataji: Yes, but then they should come tomorrow again, is better.

Sahaja Yogi: Could they have invitations to give them on the way out: should we not give them out?

Shri Mataji: All right, you can tell.

Sahaja Yogi [to audience]: It's imperative that we all come again tomorrow night, as the second part of tonight's program. As Shri Mataji has explained, this is just the beginning, and tomorrow She will show us the significance of this chart here, the subtle system and the chakras. [details of follow-up programs given]

1987-0508, Interview on Channel Nine

View [online](#).

8 May 1987

Interview

Channel 9, Sydney (Australia)

Talk Language: English | Transcript (English) – VERIFIED Interview with Ray Martin on TV Channel Nine (from the original tv broadcast). Australia, 8 May 1987.

Interviewer: Welcome back. I guess Indian gurus have been in vogue over recent years in the West – The Beatles introduced us to the Maharishi, the Orange people blindly followed the Bagwan, but there have been others for more credible and far more respectable. My next guest is a Bombay lady whose following is growing around the world.

She says that you have the power to deal positively with every problem from con men to cancer. All you have to do is know how to tap into it, to tap into that power. Would you please welcome the lady acclaimed as India's greatest living saint, the Mother of Sahaja Yoga – Shri Mataji. [applause] Welcome. Welcome to Australia. I know it's very difficult for You, for anyone to sum up one's religion, but is it possible to say what is Sahaja Yoga?

Shri Mataji: Now, Sahaja- saha means with, ja is born with you. This is born with you. Within us is the power which can give us the status of a Spirit. We are not yet the Spirit. We are at a human level, and in the evolutionary process, we have to now have the breakthrough to become the Spirit. That's very essential and is absolutely eventually, the all possible natural thing that has to happen. It should happen to all of us and the time has come for you to get to that position where you become the Spirit. All the religions have talked about it and told about it. But people have gone wrong in believing that artificially, if you say that you are baptised or you have become a Brahmin, or you have become a Pir [spiritual guide/saint] that you have become the Spirit. It's not that. It's a happening that has to take place within ourselves, which is a living process, absolutely living process of the living Divine force within ourselves.

Interviewer: How does this – we've heard of lots of yogas – how does this differ from other Indian yogas?

Shri Mataji: Other yogas are very practiced, mostly after getting realisation but, as it has come from some half-baked people, it is in a very funny way that people follow it as if they have to take all the medicines together and they don't know any discrimination about it. Unless and until you make this force rise within you, you will not know what type of attention is needed and what type of physical exercise is needed. Indiscriminately, people do physical exercises, getting into troubles.

Interviewer: Now You speak of the force, is it possible to say – where does this force emanate from?

Shri Mataji: This force is a residual Power in our triangular bone called as sacrum.

Interviewer: Sacrum?

Shri Mataji: Sacrum.

Interviewer: Okay.

Shri Mataji: Now the sacrum is a word, comes from Greece and that means Greek people knew this was a sacred bone. It rises from there, passes through our six centres, piercing through our fontanel bone area, and you get the cool breeze of the Holy Ghost coming out of our head.

Interviewer: That's what Christians refer to, is it?

Shri Mataji: Yes. I mean, Holy Ghost: what is the Holy Ghost, nobody can explain. But Holy Ghost is very simple to understand. This is the reflection of the Holy Ghost within us. Holy Ghost is the desire of God. God Himself watches the working of the desire. And the desire is that we all should become the Spirit. And this desire is reflected in our triangular bone, in three and a half coils. When it reaches...

Interviewer: Is this the central nervous system?

Shri Mataji: No. It is in the triangular bone. It's this force, this is the fourth force within us, you see?

Interviewer: Okay.

Shri Mataji: We have sympathetic nervous system, left and right, and we have got autonomous – that is an autonomous nervous system, and parasympathetic and we have also central nervous system. Now this is the system which is not yet working, it is still in the triangular bone. When it rises, it gives you a new dimension of the Spirit, means the light of the Spirit comes in our attention. In that case, what happens? It's very simple to understand that, at human level we are not in the absolute state: not in the absolute state, that's why there's a chaos. Supposing I'm holding a snake in My hand, you see, and there's no light. Somebody tells Me that there's a snake, I will not throw it away. I would not like to listen to anybody's advice about it. But if there's a light, I'll throw it away. In the same way, when you become the Spirit, the light of the Spirit guides you, you become your own master, you become your own guru; you don't have to have any guru for that. This piercing of the fontanel bone by the Kundalini gives you the power of the Spirit.

Interviewer: But You – we'll demonstrate it later, or at least we'll give You a chance to demonstrate later – but You're talking about a physical power, a Spirit that comes out the top of your head.

Shri Mataji: No it's an energy.

Interviewer: An energy, all right.

Shri Mataji: It's an energy which comes out of your fontanel bone, here, area, touching the Spirit. But the Spirit actually resides in the heart. But the main seat of the heart is here, in the fontanel bone area. And it pierces through, when it pierces through – actually it should pierce, it's not just I say, 'I baptise you,' it's not like that. It has to pierce through that and you have to feel the cool breeze of the Holy Ghost on top of your head.

Interviewer: Is it there now?

Shri Mataji: Yes it's there.

Interviewer: Can I feel it?

Shri Mataji: I don't know if you'll feel it or not, because you'll have to have that sensitivity. Now, you see, all around you, also that all-pervading Power is there which makes everything vibrate. But this energy can be felt only when you have got that realisation. Then what happens, that all your centres, on your fingertips, become sensitive. And you can feel – this is written in the Quran – that your hands will speak when you'll get to your resurrection.

Interviewer: Yes.

Shri Mataji: This is a resurrection.

Interviewer: But Mataji, You must know, You must realise – I mentioned the Maharishi, I mentioned the Bagwan and so on – You must live with the sceptics and the doubters because of those...

Shri Mataji: Of course, of course, I'm living with them all the time.

Interviewer: The con men who have come before You...

Shri Mataji [laughing]: Now firstly you see, the great mistake we commit, as far as going to gurus or to anything that is religious, is that you cannot pay for God. You see, it's a living process of a living God. Now supposing you want to sprout a seed. How much money do you pay to the Mother Earth? It's a very simple thing but people don't understand. They think that they can purchase everything. You cannot purchase God. A simple method if you apply to all of them, they will all run away.

Interviewer: Yes. Now again, I read that this Spirit, this power You speak of, can deal with – as I said, I mentioned the con men, but can deal with cancer...

Shri Mataji: Yes.

Interviewer: Can deal with AIDS. I've had some Australians talk about their children being heroin addicts, and taking heroin... with this power.

Shri Mataji: Yes, of course it can, it does. Because, see, I'll show you now. This is the [Shri Mataji demonstrates with Her hands] centre, we can say this is the medulla oblongata or we can say this is through which the central channel is passing, you see. Now the centre is inside here. Now when we are in the imbalance, say we go too much towards the left side, means we become too emotional or do all kind of wrong, nonsensical conditioning, there. Or if we go too much to the right in ego and all that, you see, then we break this. Once we break this, what happens that the centre becomes constricted and the energy becomes constricted. Slowly it breaks – the relationship with the head from the whole – and it becomes malignant. When it becomes malignant, it starts overpowering other cells and that's how cancer sets in. Now, when the Kundalini rises what She does, She enlightens this centre here, first of all. She brings it back normal and then She goes up there, [top of head] pierces through, by which She does one great thing is to make you in contact with the all-pervading Power, and once that Power starts flowing through you, you don't have to worry, you become absolutely peaceful, all your troubles are over. Actually, most of the troubles can be over once you are the Spirit.

Interviewer: All right. Well that's very difficult to understand, and understand it cold, as I am doing now. You have offered to give a demonstration with our audience?

Shri Mataji: Yes, I think I'll try but it's a very short time...

Interviewer: Would you like?

Shri Mataji: And they are all in a hurry I think, to catch the buses or something. [Laughter]

Interviewer: No, no they've got tons of time.

Shri Mataji: All right. Let's see. Now you just put your hands towards Me just like this, and put your right hand on your heart. And say, with full faith in yourself, that you are the Spirit. That's in your heart, you have to say: 'Mother, I am the Spirit.' Now they call Me Mother, or you can call Me Shri Mataji. 'I am the Spirit.' Please say it three times, with full confidence in yourself. Now, put the right hand towards Me and see on top of your head if you are getting a cool breeze coming out of your head. Here, here, just here. On top of your head, little – some people get it that high. Watch Me without thinking, watch Me without thinking, put your right hand towards Me. Right. Right hand towards Me. Right hand towards Me and left hand on top of your heads! [Shri Mataji is

[laughing] Right hand I'm saying, right hand towards Me! You are doing all wrong, My child. [Shri Mataji is laughing] Now see. Is it all right? Are you getting the cool breeze in your head?

Interviewer: Say yes if you are.

Audience: Yes.

Shri Mataji: Yes, yes, yes, I can see your eyes are – eyes will start glistening, you see, there will be a light in your eyes. Now, are you thinking now? Just watch Me without thinking, let's see, can you do that? Watch Me without thinking, can you do that? You can. You cannot do that otherwise, you see, so you have gone beyond thought. Now just feel it, are you feeling it in the hand also? Just let's see, if you're feeling in the hands.

Interviewer: Can we ask... I mean, hands up those who have felt something?

Shri Mataji: Put up all your hands, all of those who have felt it. On both the hands, I would like to see. Both the hands.

Interviewer: Don't be shy.

Shri Mataji: Yes, so many of them, you have got it.

Interviewer: Now we have some of Your followers here, aren't they...

Shri Mataji: Yes I see. Who else?

Interviewer: ...who are closer to it.

Shri Mataji: All right, who else?

Interviewer: Up, up here we had...

Shri Mataji: Those who have felt in the head, just put your hands up. Let's see. [not many hands go up] Surprising, the audience seems to be... yesterday, we had one thousand, five hundred people downstairs and about five hundred people upstairs. And most of them got realisation.

Interviewer: Yes.

Shri Mataji: Yes.

Interviewer: Now, in fact, we should have said, in the past when You've done it in Britain and so on, You've actually, through radio and television, You've told people at home to do the same.

Shri Mataji: Mostly in Hong Kong I did it, in Hong Kong. Not in a – Hong Kong people are very sensitive. They're very sensitive people, Hong Kong. Perhaps they are in trouble now because they have to go away and all that. Maybe that is it.

Interviewer: People who are in need are more sensitive, are they?

Shri Mataji [laughing]: I think so, because they then hanker after God, you see, otherwise they think: 'We are all right, what to care for God, you see, who is God after all?' So it happens, but it should happen to so many – I am surprised they haven't got it. Let's see again, how many have got it. Let's see, put your hands up. Let's see, just see. They're reluctant even to put their hand to see, you see. Now just see it, on your head. [to Interviewer]

Interviewer: I've been distracted actually. I'm not a fair test of this, because I've been watching things happening around the studio.

Shri Mataji: Yes. That's it and they are... Are you feeling it? No? None of you? I think something wrong. I can feel the breeze is coming from them, I can feel it. Some of them are do feeling it. You see, those who are really feeling it, should not feel ashamed and just say 'Yes' they are feeling, that's the best way.

Interviewer: Okay.

Shri Mataji: Now, can you raise your hands now, let's see. Those are all My disciples, I think. [laughter] Surprising.

Interviewer: Yes, yes.

Shri Mataji: Otherwise, Australians are very good.

Interviewer: Are they? We are very receptive, are we?

Shri Mataji: They are the best Sahaja Yogis, they are the best people. They are very innocent and they get their realisation very fast. They stick on to it and they have done wonders, they have done wonders.

Interviewer: I should make the point that I saw one of Your advertisement in one of the papers today and You, I think You're... there is a meeting tonight at the State Theatre in Sydney but there is no fee charge.

Shri Mataji: Of course not.

Interviewer: You're not charging.

Shri Mataji: No, no, not at all,

Interviewer: You're not into rounding up money.

Shri Mataji [laughing]: No.

Interviewer: No, I should make, all right, we thank You for Your time. You're staying another week or so in Australia?

Shri Mataji: Yes.

Interviewer: You've been to other states, and You are now doing Sydney, with the group?

Shri Mataji: Yes.

Interviewer: You've...

Shri Mataji: I'll be going to Melbourne.

Interviewer: The city of Melbourne and then to New Zealand.

Shri Mataji: And to New Zealand also.

Interviewer: All right. We thank You. I'm sure if you'd like...

Shri Mataji: Thank you very much.

Interviewer: If you would like to see Mataji, you could check your local newspaper and find where She's meeting people. Thank you very much indeed. Please thank Her, Mataji... [applause]

1987-0508, The road to Realization is straightforward

View [online](#).

8 May 1987

The Road To Realization Is Straightforward

Public Program

State Theatre, Sydney (Australia)

Talk Language: English | Transcript (English) – VERIFIED Public Program. day 2, Sydney, Australia, 8 May 1987.

Sahaja Yogi: On behalf of the people of Sydney, may we make welcome to Shri Mataji Nirmala Devi. [applause] It was said on National television today that, Sahaja Yoga is a respectable yoga because of some so-called yogas that have gone before. Shri Mataji has come to show us the truth because that's what we all desire for. If we have a special reason for existence, it is to find the truth. And those of us that have been blessed to be with Her have found the truth. So She's come to Sydney to tell us about the truth. In a very troubled world, that's rife with many of the wrong answers to our troubles – the answers of drugs, hard and soft, and other things that distract us, we've found that those are not the answer. Holy Mother, thank You for coming and thank You for being with us. So once again, Shri Mataji Nirmala Devi.

Shri Mataji: I bow to all the seekers of truth. The idea about truth is sometimes a misconception. Truth is what it is and will be the truth. We cannot change it, we cannot organise it, we cannot work it out. It remains what it is. And the greatest truth is that we all have become human beings to become the Spirit. We're still not in that stage, that's why there are problems around us. Once you become the truth, it being the absolute, you reach the state of absoluteness. Then there is no difference of ideologies, no differences of nation; all nations one knows are created by God Almighty. Just He created variety to give a beautiful world to us. Variety always gives beauty. That's why this variety was created just to make the world very interesting, but not for fighting or for quarrelling or for believing that this part belongs to us and that part belongs to somebody else.

The human problem, as I have studied, is very simple, is to be understood in a detached way. Now here [on the chakra chart] you can see the beautiful machinery that is working within ourselves. If you see on the left-hand side we have – [aside: Somebody should come and show.] blue coloured line and the right-hand side you see a yellow line. In the centre you see a white channel. These are our autonomous nervous systems – three channels – left and right sympathetic and parasympathetic nervous system. When I talk of medical science, people get quite surprised. But it has something to do to understand what are we inside ourselves.

Now this parasympathetic nervous system is the system that gives us balance. For example, if I'm running fast, My heart will start thumping, but it comes to normal through parasympathetic nervous system. And medical science doesn't know much about the parasympathetic nervous system which is actually in the centre. These chakras are around the parasympathetic nervous system and like My fingers here, this is the chakra in the centre here and this the left sympathetic and this is the right sympathetic and they, both put together, make this centre to form the parasympathetic – simple as that.

Now what happens with human beings, that they have a capacity, they have a freedom also to go to the left or to the right. They can be very emotional people. They can go to the emotional side to such an extent that they can become fanatics. They can go further with it so that the left side, which represents our subconscious, then the collective subconscious, can be entered into. So they can enter into collective subconscious also. Subconscious also has three, four layers, that is we can say the present subconscious, the past subconscious and the subconscious of ages, then the collective subconscious, where all that is dead exists in that area. Now, when you move too much on that side, you get attacked by that side and that side has got all that is dead which attacks you, which triggers you.

On the right-hand side we have got another channel of the right sympathetic nervous system. This channel represents our activity and our future. So when you are overactive, you're working very hard, you are futuristic – all the time thinking about the future – you start moving towards the right side to such an extent that you can enter into your collective supra-conscious also. In

the same way you have got your present supra-conscious and also collective supra-conscious.

Now, human beings have a capacity that, they can move to the left and to the right with their attention. They can project their attention to the left or to their right or they can be moderate in the centre. So, when people talked of religion – I mean the real people who came on this earth, they talked of religion – they talked about our valency, that's a human valency is of ten number, and that's why they talked of Ten Commandments. Or in every religion they talked about it, that we have to keep this balance. When we go out of this balance then we either move to the left or to the right. But, if you see the history of religions, it is just the opposite. That, all these religions have created conditionings within us – a kind of a fanaticism, a kind of a blind faith which was never the purpose of establishing your valences within yourself.

The movement to the right is also another problem of the modern times. When we move to the right, we actually start becoming very egoistical. The activity that we form, the activity that we perform creates a balloon-like structure on our head, as you see, crossing over here, as ego – that yellow stuff. On the left hand side, when we're conditioned very much, we get another balloon, which we call as super-ego. Jung also missed the point, because he described that there are layers horizontally placed within ourselves – it is not so. God is a great constructor and a manager. For example, you have put a road for Me here – I don't have to pass through different, different rows. In the same way He placed everything in a vertical way and the road to realisation is kept free within us. The road to realisation is straightforward, which you see, is the shown in the white colour, is the parasympathetic nervous system.

Now those people who move to the left or to the right develop diseases. For example, I'll show you here, now supposing, I move one finger too much here, then I'm cut off, cut off with the main – this side is cut off with the main, this side is cut off with the main. Then what happens that, there is no control and the cells become malignant, on their own. They start over-powering others and that's how they start destroying other cells – we say cancer has been established. Is a very simple thing, is to bring them back again and put them in contact with the Divine and bring them to the mains. Secondly, people have these days, diseases like diabetes – very common, diabetes is a very common disease. Now in Indian villages, the villagers, when they take tea, they say that: 'We must take so much sugar that the spoon must stand in the sugar.' And they drink such a lot of sugar, they never have diabetes, never – they have never known diabetes.

What is the cause of diabetes or liver trouble, or we can say other troubles like blood cancer? Is a very simple thing that we do – is the imbalance within us. As you see, the yellow centre we call as Swadishthana, which looks after the aortic plexus in our body, on the physical level, this centre has a very special work to do, that is to convert the fat cells for the use of the brain. So it converts the fat cells for the use of the brain. If people are very futuristic – all the time thinking, thinking, thinking – then this poor centre or chakra has one work, is to convert cells after cells for the use of the brain. Brain starts growing. But what about the other functions it has to do? It has to look after the liver, it has to look after the pancreas, it has to look after the spleen, it has to look after part of the intestines and also the kidneys. When we start thinking too much, we give too much work to this one centre, all these viscera are neglected and you may develop any one of these troubles.

But when it comes to spleen, it is even worse. When it comes to spleen – these days the life is so hectic; first of all, we get up in the morning, first thing we do is to read the newspaper, that's the horrid thing to do. Coming out of very nice sleep, you suddenly read the newspaper and so many are bombed, so many are killed and so many are harassed, oh God! You get a shock, the system gets a shock. Now, when the system gets a shock, the spleen has to produce more red blood corpuscles; it has to work very hard. Then you suddenly discover you have to go to your work, so you get out of your bed and rush here and there, brush your teeth on your way and carry your breakfast – maybe your wife is running after you with the breakfast – you have no time for anything. Such a hectic life you lead: extremely hectic. Then you get into the car, you find there's a jam – finished.

Is a – we don't understand how much you're shocking ourselves all the time. We are on a war path with the watch. All the time struggling for time, struggling for time. This spleen doesn't understand the person – there's no rhythm in the life of that person. The spleen thinks: 'What am I to do now?' Suddenly this person needs the red blood corpuscles, then it doesn't need, then suddenly it needs it – it becomes hectic. It needs hec... when it becomes hectic, it becomes vulnerable for blood cancer. And then, if a person gets any shock or goes to the left side in an emotional way, he gets blood cancer. Even the mothers who are like

this, very hectic, disciplining their children: 'Keep the carpet clean, walk this way, first put your right foot then left foot, don't walk that way' – the child, when she's pregnant, can get blood cancer.

We must understand we are delicately made beautiful flowers of God, we are human beings and the time has come for us to become now the fruits. This is the blossom time. But we shock our system with so many things – for what have we achieved?

In India we have Taj Mahal, we have Ajanta caves, we have so many things to show you but they are all in the past. I don't think in Sydney you can make a hall like this anymore – is not possible. What have we achieved – plastics? What are we achieving? The modern times, we have lost the sense of greatness and glorious things. All the time you're struggling with time and nobody has time. Everybody is rushing up. I asked one gentleman, 'Why are you in such a hurry to go to London? After all, it's all right, you can go tomorrow, if you don't get the seat today you can go tomorrow.' He said, 'No, I have to attend a ball.' He'll waste three hours in the ball or in a pub, that's all right. But, he's so worried about getting his ticket, for that he will completely rattle his system. Just to get the ticket and then, for what? That ball is not going to give him any relaxation because he's already finished his system. And that's how one develops this blood cancer. Then the pancreas is out of order, one develops diabetes. Kidneys are out of order – high blood pressure. Then all kinds of kidney troubles and then they go on the machine and all kinds of things happen. It is happening in all the nonsensical things also we have taken.

Like for us now, so far he was, Mr. Freud was, had displaced Christ completely. He had become Christ for us. Blind-folded we followed him and also out-witted him in our projections. 'What's wrong?' When I went to America in '73, I told them that, this is all wrong you're doing, it will have a very bad effect, it's not natural. If promiscuousness is good, then why does it give diseases? If it is natural, then why does it give you problems – simple question. There's a kind of a ego that we can do it – but why fight with the nature? If you fight with the nature, nature will take its respite. And today that's why, we have to say: 'This was wrong we have done and we are not going to do it anymore. Our children are not going to do it.'

After going through all the experiences, now they're talking that cigarette should be abandoned. But Nanak Sahib had told long time back that cigarette is the worst thing, it will cause horrible trouble to you. Now they're saying about no smoking – now they cannot give up. There are thousand and one problems – the greatest is, I think now, is AIDS – is caused by nothing but stupid ego. Anything they try, you ask them: why do you do it? Like, some people are now colouring their heads. And I found some of them are becoming blind. So I said, 'Why are you doing it?' They said, 'What's wrong?' But why do you want to colour your hair? 'But what's wrong?' I didn't know what to answer. I said, 'But it will make you blind.' 'We'll see when it makes us blind.' Such arrogance. You can't challenge your system like that; you have to be humble about it because it's a delicate system of a human being. We are not hippopotamus, are we? That on a hippopotamus you paint anything, nothing will happen to him. But we are human beings, we have got cells here, which absorb things and that can go on to our nerves, can also go on to our other centres. There should be a basic understanding – what is ridiculous? As if people have gone amok and doing all these things – but that's what, you're going to the left or to the right.

Now, those people who move too much to the right get heart attacks. They may be thin like dried fishes, but they can get heart attacks. When you extract too much of your energy on the right side, the heart gives in. There is no need to put in so much effort – like one day I met a lady who had a heart attack. She's just a housewife with only two children. I said, 'Why do you get a heart attack, madam?' She said, 'I have to work very hard, you know.' 'With two children, what do you do?' 'Oh, I've to keep everything clean, absolutely clean – to keep my children clean, I've to keep my husband clean, I've to keep my bathroom clean, to keep...' and I said, 'It's all right, but why don't you understand that also your health is there and you should take some rest in between.' 'No, to me cleanliness is everything.' Then you have the heart attack.

This is the norms of today's life. I don't think our parents used to polish everything all the time or they were all the time with a vacuum cleaner, you see, like a tail we have a vacuum cleaner with us. Doesn't matter, it's a house. After all, it should be a cosy place for children and for the husband to come down. Doesn't matter, once you clean it, it's all right. But that kind of an attitude we cannot take because that's the norm. So many norms we have which are really absurd and ridiculous. We can never sit down and enjoy each other's company. If the husband and wife are sitting, there should be a television in between or some sort of a drama or something. There should be something in between; they cannot talk to each other – there's no relaxing mood.

There's so much to be talked between husband and wife. I mean, when husband, wife are enjoying themselves and talking to each other, it's better to switch off the horrible television which is showing the quarrel between husband and wife all the time. So, all these things work out – the family system, the household and the, all the norms we have started. All these things work out on our sweet beautiful system that we have. We are fighting all the time with each other, for what? This is what takes us to the extremes and these extremes are responsible for giving us all these problems.

Now, with the Kundalini awakening, when She rises, passes through those centres – first of all She puts them like a slot, they all come back, fall in lines. She awakens them, gives them energy, the energy flows out – cures cancer, cures this, cures that, cures that. Then it passes through your Agnya chakra here, where you forgive everyone. You just forgive. You don't know what a weapon Christ has given us to forgive. Half of the marriages would be all right if we know how to forgive. Just makes you a sweet, beautiful, charming person in the real sense of the word, not outwardly because you're dressed up well or you have a beautiful ornament or something like that. You really become a very charming person in the sense that, you charm the children, you charm your family, you charm the whole world. Because once you start forgiving, the love of your heart starts pouring everywhere. When She opens this last centre, actually here on the fontanel bone area, where you get your real baptism this is the, we call the seat of the heart centre, seat of the heart centre. When She opens, the transformation starts and you start feeling the cool breeze of the Holy Ghost. So, the transformation in the temperament, in the behaviour of a person – you immediately notice the face changing – the tense face that you see suddenly becomes mellowed down; we relax. And this Kundalini awakening then kept up well, makes you grow spiritually. And the spiritual growth in a person is what we want today. Of course, no diseases, no physical problems, no mental problems – many mad people have been cured, this schizophrenia has been cured with Sahaja Yoga.

Is all because our Spirit has not come into our attention. Spirit is the light but the light we see here is jarring sometimes – has nothing in it – the light of the Spirit has love; is beautiful love about which we have heard about, which is all-pervading, is all over and you just feel absolutely sure of yourself as if you're entered into the beautiful hall of God's kingdom where you are secured, you are respected, you are loved, you are looked after – is a fact. But we have to enter there and we have to receive that blessing.

Then this physical things look nothing, insignificant. If somebody has some problem, you can go and cure it, I need not be there. You can raise the Kundalini of other people. This is your birthright to get the Kundalini awakened and to have your real baptism. You have got it within yourself, all is your power – I'm doing nothing, maybe a catalyst for a little while, and then you become the catalyst. The whole world can change and transform itself if it follows the power of love. We have never used the power of love – is all the power of hatred all the time.

But the power of love, that is divine love, is devoid of lust and greed – is just you enjoy the loving of love. And that situation, when it works, you see the whole world in a different way and you develop that witness state which is described many a times by many saints and many prophets and incarnations. It's a very easy thing to happen, it is spontaneous because it's the living force, is the living thing – you cannot pay for it, it's ridiculous to think that you can pay for it: you cannot. How much money did we pay to the plants which produce these beautiful flowers – nothing. They just gave you the flowers because they enjoy giving. That sort of personalities we all become: beautiful people. Actually we have wasted our life quite a lot. After realisation we understand how valuable we are, how glorified we are, how God loves us and how He looks after us moment to moment. These imbalances within us have now increased more by time, because the ego increased a lot and then we said, 'Why not do this, why not try this, why not try that,' like everybody going amok trying this, trying that, trying that. Everything new they should have. They did not believe in what people told them before, they discarded all that and they said, 'Let's try everything new.'

Like, the other day we were having a banquet and there was an ambassador sitting next to Me and he said, 'I know, You don't like Freud.' 'Oh,' I said, 'I don't like him at all.' But he said, 'He told us something new, while You didn't tell us something new, you see.' I said, 'All right, we've had dinner many a times but we have never eaten the table, let's have it.' [laughter] That's a new thing, why not? He was shocked at Me. He said, 'Everything new can be very dangerous.' Let us try with the snakes, let us try with the tigers. This is the trouble with us. We have to humble down to understand that no, this is a trust of God within us – this body of ours –

we have no business to insult it, to be disrespectful to it, to waste it; we have to respect it.

With what difficulty it was made, the whole, [pointing to chakra chart] you see, beautiful mechanism that is made within us and it works so spontaneously, so beautifully – even whatever you have done to it, doesn't matter, forget it, even if you have not respected it, forget it. Please don't develop any guilt – that's another disease of the modern times: everybody is guilty. Why are you guilty? You're human beings, if you have done mistakes so it's all right. It's for God to correct it – that's His job, so give Him to do that job. But we shouldn't go on doing the mistakes. Once we're blessed by Him, let us enjoy.

Now many scientists say that there is no God – I think it's very unscientific to say that. A scientist must have an open mind. If he doesn't have an open mind, he's not a scientist at all. He has not known anything about God, how does he say there is no God? You may say that the way religion is followed, is wrong – I agree there. The way they make money in the name of God, is wrong – I agree there – but there is God. Definitely there is God. Keep your minds open like a scientist and also, what I say is a hypothesis to you – tomorrow it will become a law and you'll be amazed the laws of God's love are so definite, unchangeable, they work so beautifully. For example, when you get your realisation, you feel the cool breeze on top of your head and you feel the cool breeze all around your fingers. These fingers tell you – one, two, three, four, five, six and seven, seven centres that are within you – which one is catching. Is said so. Mohammad Sahib has said, 'Your hands will tell you, they will speak at the time of your resurrection.' Your fingers tell you what's wrong with you, they will tell you what's wrong with another person. And that's absolute; all those who are realised will say the same thing – what's wrong with this country, what's wrong with that country – and you can verify it.

It's very easy to verify whether it's the truth or not. Supposing you want to ask a question: 'Is there God?' You'll get tremendous vibrations. If you say: 'Is Freud was a good man?' you'll get blisters, maybe. So, it is within you, just to reach that point where you become so sensitive that, you can say what is what and you can verify, and you can correct yourself, you can diagnose yourself, you can treat yourself, you can treat others, you can help the whole world. Like one light which is enlightened can enlighten many lights – that's how it is going to work out. Yesterday we spent a lot of time asking questions. Today if you want, you can ask but not too many and sensible questions will be better because I'm not here for election. They ask Me questions as if I'm standing for some election or asking for goods from you. I have come here to give you what is yours – nothing to take.

[inaudible question]

I will, little later we'll do that, that's good. Listening to Me you may not, may some people may, but you will be. I'm happy that you are anxious to get the enlightenment – it's correct, very correct attitude.

[question] Does it, does it matter if you're following another teaching?

Depends on. You see, if you're following the teachings which are against natural things, naturally how can you judge – let us see on Kundalini. Kundalini immediately indicates. All right? If you are following a wrong person, then it indicates immediately and then you better give up, all right, in that case. Whatever is good for you, you should take it.

There have been horrible people in this world, I must confess. I'm very sorry, so many have been Indians who came round spoiling the name of India – I don't know what to say – and taking full advantage of your ignorance about this knowledge. I have to just say one thing, that you must give a full test of these people – take a full understanding. How? For example, if somebody is here and says, 'You pay five hundred rupees or five hundred dollars for just seeing my face,' you better never see such a face again. [laughter] Or that: 'There is some technique which I'll teach you.' There is no technique for living things. It's already built-in, it works out by itself. Or anybody who says: 'There's a course you have to go through,' – there is no course.

What is a course of a tree that is growing – do you give a course to that tree? All right, you have five days' course.' [laughter] It will grow despite everything. Then, you cannot take any money in the name of God. You cannot live on the earnings in the name of God. We don't believe in priesthoods in Sahaja Yoga. You have to do your normal work, you have to be married, you must have children, you must live like normal people and be spiritually developed. We don't have all these systems that people had where, you become a priest and you pay them money – the priest is taking money and living on that. God has nothing to do with money.

He actually doesn't understand any money. If you put only this test, then most of them will be finished.

We may say, how are they to live? They should live by, as they have been living. They can teach in the school, they can sell things in the market, do what they like. What is the need to take money? Now for Me, I must say, luckily in this lifetime, I have a good husband and we're well off but still, if these boys want to pay, say, for My travelling, they can pay to the travel agent, not to Me. If they give Me any presents, I can return them sweetly, something of the same kind or better. But there should not be any greed. Sometimes you feel like giving flowers – all right, then I must also return it. All matter has this value is to gifts and communicate your feelings to another – that's the only thing a matter can do and that's what we should utilise it for. So this ghost of materialism will drop out. It's a ghost, I tell you and it's growing bigger and bigger.

I won't be surprised after some time, people won't have their hair, won't have their teeth, won't have their ears left. Because all kinds of things they tell you to do to your hair, all kinds of things they tell you to do to your face – I mean, it's going on and on and on. The kind of food we have to eat, God knows whether we are to eating plastic or polyester. [laughter] Everything becoming materialistic. With Sahaja Yoga ,you can transform non-hybrid seeds for such great germination power that they can produce crops better than hybrid – this we have experimented.

What's this question there? Somebody was asking. It's gone away or what? All right.

Seeker: Mother, [inaudible]

Sahaja Yogi: You have to speak up, it's raining outside and we can't hear you. [inaudible from seeker] She tends to sleep twelve to fourteen hours a day, is that bad?

Shri Mataji: She sleeps a lot.

Sahaja Yogi: She sleeps a lot.

Shri Mataji: You are left-sided, that's all – we'll work it out, all right? It's very simple to give a balance to yourself. That's simple. You're a left-sided person, that's why you sleep more.

Can, can somebody stand up and say things?

Sahaja Yogi: Who's asking the question, I can't see them. Can you repeat the question? Can you stand up, because we can't see you. [inaudible and unclear]

Seeker: Mother, may Your Holiness explain us whether there is a difference between a knowledge, a steady wisdom and Self-realisation? If there is a difference, in what aspect do they differ?

Sahaja Yogi: What is the difference between Self-Realisation and knowledge?

Shri Mataji: It's just the same. No difference. You see in the Vedas it is written Vida – Vida is the word used in Sanskrit language – means to know on your central nervous system. Whatever is known on your central nervous system is the knowledge, the rest of it is just 'Shabd Pandityam' means only the word, the words. Words and words. Whatever you know on your central nervous system is the knowledge. The rest of it is just talking, talking, talking. What is it? [unclear question/What's the meaning of knowledge, wisdom and Self-Realisation?]

Sahaja Yogi: Knowledge, wisdom and Self-Realisation.

Shri Mataji: Now, knowledge – when you have knowledge, you get wisdom automatically: is a result of that, all right? [inaudible question] What is it, yet?

Sahaja Yogi: To become wise, one must be detached.

Shri Mataji: Yes, by... by realisation you become detached and then you become wise. All right? By Self-Realisation you automatically become detached and you develop a witness state and that's how you become wise. All right, now let others say. [aside: These are half-read Indians.] Ha, what's it? Yes, My child.

Seeker: I have a question about re-birthing and whether that is an advisable technique; it's very common nowadays.

Sahaja Yogi: [unclear] re-birthing. Re-birthing – the technique of re-birthing. It's the technique that's being sold in, in example in Sydney...

Shri Mataji: What is?

Sahaja Yogi: It's a technique where people are made to re-live their birth

Shri Mataji: That's the vogue, that's the fashion.

Sahaja Yogi: The fashion.

Shri Mataji: What is that?

Sahaja Yogi: Yes, she says, is it advisable? A technique called re-birthing where people pay money and they're made to re-live their birth, their actual physical birth, to clear any subconscious', subconscious blocks that are there in the system. She wants to know if that's an advisable thing to do...

Shri Mataji: Oh, not at all. I am trying to take you out of your subconscious. You see, all these techniques are useless, horrible. They'll end up in the lunatic asylums then, I think. Go to your subconscious –what is the need? You can't cleanse it, that's the point is. If you try to cleanse it yourself, your ego will come up like that, like a nice big serpent. You can't do it; it has to be done.

This is one point that, it is effortless. All right? Like [sounds like/Saatreya] said that those things, I know that: 'Cleanse yourself, go into your subconscious.' What is your protection? How are you going to cleanse? I don't think that is a very advisable thing to do. Just get your power, which cleanses automatically.

You see, everything must have a proper method. Now supposing, you have to wash your hair: you won't put your head in the washing machine, will you? They always take out some sort of a new method. [Shri Mataji laughs] Some psychiatrist – you see, I tell you, the limit. [laughter] That's in the fashion, just imagine. All such fashions come up. [to another seeker] Yes, yes? Please stand up if you can, madam. It's a gentleman, I'm sorry. [laughter] I'm sorry! [inaudible question]

Sahaja Yogi: Do You believe in the power of crystals in meditation?

Shri Mataji: Not necessary now. You go beyond all that. You can give powers to crystals now, once you get realisation. That' not necessary now. [inaudible from seeker]

Sahaja Yogi: She wants to know how You caught Your cold, how You caught Your cold. With respect, she's asking, how did You catch Your cough?

Shri Mataji: Because I have to talk so much. If you talk like Me, you'll be coughing all the time. So much talking, you can't believe – morning till evening, I'm talking, talking, talking: this kind or that kind. And then sometimes also, by curing somebody else's

cough, I start coughing Myself. That's how it clears out. If in the atmosphere there is a cough, I have to cough Myself. I have to suffer a little bit for that. Yes, I know. [inaudible question]

Sahaja Yogi: She wants to know about people who live in the past, who tend to dwell into the past.... I'm sorry, regressing: people who regress into a past life.

Shri Mataji: No, that's very wrong. [unclear/Is useless.] is absurd. You see, we'll all become like ghosts. Why to go to the past? The present is most important. You see, people think that past, they were like kings or something like that; they want to believe in such myths. So what? Today, you don't even have two Dollars in your pocket, what's the use of remembering that you were a king or something? [laughter & applause] Also, these people who tell you that they are helping you to regress, they just tell you like that, you see – big, big stories that, you were the king of Mesopotamia and all that, and all nonsensical things and a person starts thinking, you know, when they walk out, they think that they have become now the kings and they walk like this. [She demonstrates someone looking very haughty/proud] 'What has happened?' 'Oh, I was the king of this.' All right, now what are you? Nothing important. Nothing important. [inaudible question]

Sahaja Yogi: He wants to know if there's any difference when one sleeps – on their left side or sleeping on their right side.

Shri Mataji: No, not much of a difference; it's a matter of habit. It's a matter of habit. You see, we have so many habits and this is a very harmless habit – it's all right. [laughter] Yes, yes – the lady there. I hope it's a lady...

Sahaja Yogi: Yes, please stand up. [repeats lady's question] Do You think Christ ever went to India? Do You feel that Jesus Christ ever went to India?

Shri Mataji: Of course, He did. No doubt. He did. Who else is here? This gentleman? [inaudible question]

Sahaja Yogi: A lot of people say that one shouldn't eat meat, or they shouldn't eat this or eat that – that's diet...

Shri Mataji: Diet – nothing, is all nonsense. It has nothing to do with Kundalini. Of course, one should not eat meat of something – bigger animals, you see, because they have got fibres which are bigger than our muscles, and if you eat those, then they attack our muscles. So, bigger animals should be avoided. It's nothing – diet and all that are not important – but after coming to Sahaja Yoga, you verify if you are a liver patient or if you are another trouble or anything, we tell you a diet for a while, that's all. It's not important. So much attention is paid to diet, for what? I just don't understand. You see, only thing is that, it helps you to understand what diet you should have; that's all. Is – more attention is paid in Sahaja Yoga, how sweet you are, how kind you are, how compassionate you are, how forgiving you are, how nice you are to each other. What's the use of eating very good diet and all the time, saying horrible words to others? It's better to starve.

Seeker: I was wondering if, what is the significance of the new comet – it comes from Andromeda. [laughter]

Shri Mataji: It has a big, very big significance; that's a big transformation has to come on this earth: it has. They bring new forces, no doubt.

Seeker: We all have a Spirit, that is, the inner energy. Once we die, does this Spirit get reincarnated, or what happens to it?

Shri Mataji: Again. You see, this is a question people are very much busy with: what happens to us when we die. But just now, we are all living and all right. So, I think that, you see, this question can be tackled later on at length – what happens to us and where do we go and what is the net result –after realisation. There's one thing I can tell you, in short, that a realised soul can decide: when to be born, when to die, where to be born, how to be born. It's his own decision; he becomes such a powerful personality. But the rest of it, we need not worry about those who are not realised just now.

All right? Let's have it now. [aside: It's sufficient time we have given, about half an hour.][Yogi tries to give Her something. She

replies: No, that's sufficient; once is all right. I managed it.]

Now, I hope you will be all seated quietly. It's a very simple thing we have to do. Firstly, first we must know that no effort is needed: no effort. It's a living process, it works automatically. Secondly, it's a very pleasant thing, and it's a very great moment for us because you are now at the epitome of your evolution and you have to just have the breakthrough into the realm of the Divine. So, at this time, you should not at all in any way feel guilty; you must forgive yourself. You shouldn't think of whatever has happened in the past, or also in My lecture, if I have said something that might have suggested that you had done something wrong, please forget the lecture also. This is just a happening that will take place – I am sure – with all of you. It's a very simple thing and it should work out.

Now, you have to little bit cooperate with Me. Those who don't want to do it can go away, because they shouldn't disturb others – looking at other people is not very civil. Those who want to have realisation, it's very simple that, I'll tell you how to raise your own Kundalini, as I told yesterday, and how to fix your Kundalini on top of your head, which is a very simple thing to do. Those who got realisation yesterday, they'll find it will be quite a steady thing that will happen to him, and those who didn't get it will get realisation today. Now, one thing I have to request – you have to take out your shoes, because this Mother Earth gives us a big help.

Those who have to go can go away now, but don't disturb others. Please don't disturb others and watch others or see what they are doing. There's nothing you are going to do anything funny; it's very simple, to feel all your chakras. So first, you'll have to put your hand on your heart, where resides the Spirit. This is the left hand, is the hand of your desire, so put it towards Me that, you want your realisation, and the right hand is the hand of your action, so you put your right hand first on your heart. We work only on the left-hand side, not on the right-hand side, so on the heart first, then in the upper part of your stomach, or upper part of your abdomen, then in the lower part of your abdomen, then going back into the upper part of your abdomen, then again on your heart. Then here, in the corner between your neck and your shoulder, and turn your face on the side – this way, right side. Now, then you'll put your hand on your forehead across, like that, and press it like that on both the sides. Then, take your hand on the back side and put your, all your weight of your head on that hand, and just push it back: putting the hand, left hand, towards Me. Now, stretch the hand fully, stretch the fingers and in the centre of your palm, you just take the centre of your palm and touch on top of your fontanel bone area, and press it hard, and move it seven times – slowly, slowly – move it seven times. That's all: it's a very simple thing you have to do.

But now, you have to close your eyes; you can take out your spectacles if you want. Put both the feet parallel to each other – not overlapping each other, but parallel to each other. Put the left hand towards Me, first of all. Close your eyes, just close your eyes. It's a very simple journey and it works out very fast: close your eyes.

Now, put your right hand on your heart. This is the place where the Spirit resides. Now, you have to ask Me a very fundamental question – you can call Me Shri Mataji or you can call Me Mother: 'Mother, am I the Spirit?' Ask this question three times to Me in your heart. 'Mother, am I the Spirit?' This is a fundamental question. 'Mother, am I the Spirit?' Now, put the right hand on the upper part of your left side abdomen. Now here, press it hard; this is the centre of our mastery – our guideline, or our dharma as they call it, our valences. Here, you have to ask the second question which follows: 'Mother, am I my own master?' because if you are the Spirit, you become your own master. 'Mother, am I my own master?' Ask this question three times, please.

Now put your right hand in the lower part of your abdomen, and press it hard. This is the centre through which you work out all the divine laws and for that, you have to have the pure knowledge. But I cannot force on you, so you have to ask for it and you have to say: 'Mother, may I have the pure knowledge?' Please say it six times, because there are six petals to this centre. 'Mother, please may I have the pure knowledge?' By asking this, the Kundalini starts rising. Now, to cooperate with Her, we have to suggest to Her that we are absolutely confident of ourselves. So now, raise your right hand on to the left-hand side of your abdomen, in the upper part, press it and say here, with full confidence: 'Mother, I am my own master.' Say it ten times, ten times, ten times. With full confidence: 'Mother, I am my own master.'

Now, raise your right hand and put it again on your heart. Now, with all full confidence in yourself, you have to say here: 'Mother, I

am the Spirit.' This is the fact, this is the truth. 'Mother, I am the Spirit.' Please say it twelve times: 'Mother, I am the Spirit.' Now – twelve times. We have to know that God Almighty is the ocean of love, but above all, He is the ocean of forgiveness. He forgives us for everything that we do because He knows that we are human beings so you should not feel guilty about anything whatsoever.

Now raise your right hand, and put it in the corner between the head and the... between the neck and the shoulder and turn your head to the right side. Press it hard. Here, you have to say with full confidence, sixteen times: 'Mother, I am not guilty.' Please say it sixteen times; this is the biggest hurdle, just now I find. 'Not guilty at all.' Sixteen times please. Now, if some people still want to feel guilty they can, as a punishment: say a hundred and eight times. [smiling]It's a myth. All right. Now, take out your hand and put it on your forehead across; press it on both the sides. Here, you have to say, with your heart – with your heart, I'm saying again: 'Mother, I forgive everyone.' Not how many times, with your heart, please say: 'Mother, I forgive everyone.' Now some people say it is very difficult to forgive. Now what do you do? If you don't forgive or forgive, it's just the same; you don't do anything about it. Only thing, when you do not forgive, you play into wrong hands so please say, from your heart: 'Mother, I forgive everyone.' You'll feel much lighter. You don't have to count or people whom you have to forgive, just say in one stretch all of them. You should be pleasantly placed, not in guilty manner: you should be pleasantly placed towards yourself. Good, that's a good thing.

Now, take your hand on the back side. There's nothing very serious about it. You see that the way people are absolutely very serious – you have to be in a pleasant mood – but to satisfy you, you can now put your head back on your hand and say for your own satisfaction, that: 'If I have made any mistakes, O Divine, please forgive me.' This is only for a child's satisfaction, as they say. It's nothing like that – without asking only, He forgives you. He's such a kind Father.

All right. Now stretch your hand. Stretch your hand and put the centre of your hand on top of the fontanel bone and press it now. Press it and move it seven times, slowly, saying: 'Mother, please give me my realisation.' I cannot force on you, so you have to say: 'Mother, please give me my realisation,' you have to ask. Seven times please. [Shri Mataji blows into the microphone seven times]

Now, take down your hand please. Open your eyes; watch Me without thinking and put your left hand on top of your head and right hand towards Me. Right hand towards Me and left hand on top of your head and see if there's a cool breeze coming in. [Shri Mataji nods] You've got it; you got it long time back. The way you were laughing I could see that. It's there, it's there, just see, little bit –some people feel it... some people telephone to say that they got it on top of their head about two feet above. Now put the left hand towards Me and right hand; see with the right hand also. Might feel little hot with right hand; some people might. Mmm, it's tremendous. Good? Again, with the right hand towards Me and with the left hand. [up] Ha, good? Beautiful.

Now, if you put both of your, both your hands like this [above the head] and ask a question: 'Mother, is this the cool breeze of the Holy Ghost? Mother, is this the Paramchaitanya? Mother, is this the Power of God's love?' Just ask the question three times; put your head back and ask the question. Now, take down your hands please. See in your hands, do you feel the cool breeze, and feel the relaxation. You've all got it? Did you get it now? [looking at one particular seeker] Just put your hands wherever your hands are. No? Should be there. It should work out. [looking at other seekers] You both have been enjoying it the most, I think.

Wonderful, isn't it? No thought, no thought in the mind; absolutely relaxed. Enjoy the peace that is within you, and the joy. Once I gave realisation to one gentleman, he was in Italy and he was director of a television... and he said, 'First, You give me realisation,' and once I gave him the realisation, he just started laughing and he said, 'Aah, done: finished.' I said, 'What done?' 'I've sold all my horses.'

Beautiful. Some people might feel little hot – if they have liver problem, they do feel hot. Then they should put their right hand towards Me and left hand on the liver, which is on the right-hand side. Now, all those who have felt the cool breeze in their hands or on top of their heads, please raise your hands – both the hands – all of you, those who have felt it. Practically all! Except for you, what's the matter? All right? Good. Great. Tremendous.

Now, some people have not felt, isn't it? And they should feel it. Luckily, we have twelve centres in Sydney: twelve centres. You can contact any one of them. I'm sorry, I'm travelling again and I won't be here; I travel quite a lot and I hope to be back again in Sydney next year. But in any case, by that time, I am sure you all will grow like great trees of life, giving realisation to thousands. One person can give realisation to a thousand people: it's so great as that. All that can be achieved very easily. May God bless you.

[Yogi starts telling the audience about the follow-up workshop]

Shri Mataji: Please do go, please. Look after your realisation; it's like a little sapling now, don't waste it. Please go to that workshop. Please work it out. Don't stand on formalities – we don't have huge, big places as you know, we don't collect money, but whatever it is, you'll get what you have to get; the whole knowledge about Sahaja Yoga. Everything you'll get, please attend those workshops, and also the centres that are there. Thank you. [Applause. Yogi continues giving the information]

Shri Mataji: I'd better sit down here, to say to you all hello. I don't know when will I meet you all again. [Shri Mataji then spends another twenty minutes greeting people]

1987-0510, Mother's Day Picnic

View [online](#).

10 May 1987

Talk to Sahaja Yogis
Galstone (Australia)

Talk Language: English | Transcript (English) – Draft

1987-05-10 Mother's Day Picnic, Sydney, Australia

[Shri Mataji: I would like to thank all of you but thanking is coming with the rain, for a celebration of this Mother's Day. It's a very good idea that this Mother's Day has been established in your country and that it coincides with My visit here.

In India surprisingly we don't have anything like Mother's Day. Very surprising. We have all the goddesses' days but not for mother. And we have to remember also the mother who gave us birth, and then only you can realize what it is to give a spiritual birth. And so nice to see so many children here and small little babies, all of them so much enjoying themselves in the nature and are bringing joy to all of you. There are no words that can really express the joy I feel the way Sahaja Yoga is growing in Sydney especially. I have to [unclear: achieve?] Melbourne, but I think it will go very much faster than any other country abroad than India. You can see how things are happening.

It was so exciting the other day when you came after the workshop. You were so much satisfied that you have been able to save so many Australians. And you will be saving more and more and more and bringing much more joy to your country.

So many things happened at such a short time. Difficult to mention all of them together. Next year you have decided to have another beautiful Ganesha Puja. That will solve most of the problems, I think. Sahasrara to Ganesha, the problems remain nowhere, isn't it? [unclear] ... complete. But we must understand that we are surrounded by another force which is taking us downward, and we should not get into that downward movement.

Lots of temptations are there because now you are having families. Then you are having children, having houses, homes, ashrams, possessions, positions, money. Lots of temptations will be there because you'll be blessed by the temptations, and then these temptations will judge you. The blessings should be counted but they should not ruin you. Blessings should not ruin you. They should elevate you in greater faith in God's compassion and love.

On this great day that we are all here where you see the Mother Earth is in full abundance giving all the beautiful flowers that she could. All kinds of fragrance and all kinds of hues and colors that you see. The Mother Earth has given us so much and within us Mother Earth is represented as the Kundalini and she has given us so much also within us. So as Sahaja Yogis we should be blooming beautifully with our fragrance and with our joy.

Sahaja Yogis are always very happy people. Very joyous. They stand out by their beautiful expressions anywhere you go. They are very beautiful people, no doubt, and this is going to convince, this is going to convince others that Sahaja Yoga is a great thing.

In Sahaja Yoga there are some people who still cannot get over certain problems. For them we have to arrange certain things like sometimes we have to send them outside the atmosphere and they prosper well. Or sometimes we have to send our children to some other place to improve, and they do improve.

So the attitude should be of gratitude that there is a chance for all of us to be perfectly all right and enjoying ourselves and others enjoying us. if that is the attitude, nobody will feel that, 'Oh, we are going out and my children are going out.' All of these problems come up when we think in a very narrow way. We have to think of our lives and the lives of our children and the lives of

our countrymen here. Especially now we are trying to get some more people from outside to Australia, and most of them who have come here have improved very much. Australia is a place of improvement, I think. It's like we send them for improvement, you see. So sometimes that people send their children to some reformatory school or some sort of a jail to be improved, but it's the other way round. We send them to a beautiful garden so that they improve. In the garden they blossom better. And so this is a beautiful garden where you have come. So you have to learn to enjoy yourself.

Now I am again going to Melbourne – you know that – and there are hardly ten days now I am in this country. Whatever it is, what your time is spent here, how intensely we take Sahaja Yoga is the point. How intensely we understand Sahaja Yoga is the point. It's not how much pastime we spend together but how deeply we feel the joy of Sahaja Yoga.

Meditation is a part and parcel of our lives. As for human beings they have to breathe, they have to meditate. If you do not meditate you can never grow. You have to meditate. Unless and until you meditate you can never grow. You'll remain the same. The growth of a personality takes place only when you meditate and become deeper. Superficiality is not going to help and this is the reason why one has to meditate but not for a long period, just for five to ten minutes every day morning and evening, that all of us have to do every day. Whether you are in the ashram or not please keep to that, that you meditate.

Secondly, little few things that we have to do every day. It's like putting the ghee in the nose or something in the ears, putting little oil on the head. All these things must be observed. That's important because that is good for our health. Whatever is necessary we should do. We should keep very good excellent health. You should not have a health that every time Mother has a problem that She has to solve the problem of the health, you see. So we all should keep very good health. We don't need any medicines, any doctors – very simple things that are to be done.

There's another disease we have is that of ego which is very troublesome stuff. I've told them that for all people who are egoistical they should put their heads down quite a lot and put fingers in their ears and say, 'Allahu akbar.' So that is 'God is great. I am not great', to humble down, to humble down. If you have ego you can never grow because you know ego forms a big barrier for Kundalini to rise. And this ego must be taken out in a way that it's not you. Ego is not yourself. It's something outside. It's very easy to understand that we have ego and that ego has to go. It's like a disease on us. So this part of ego can be removed very easily. If you, when you talk to people or when you arrange things, you organize things, you should see what is your behavior.

On your vibrations also you should be able to feel what is the situation. There are many people who can't even feel vibrations. There are many people who cannot even find out what's wrong with them. So then how are you a Sahaja Yogi? You cannot be a Sahaja Yogi just coming to Sahaja Yoga or once having your realization. At least you should be able to feel the vibrations of yourself and vibrations of others. If you cannot feel that then it is something still missing in you. That means you have to mature. You have to mature. And the matured Sahaja Yogis, if they tell you anything you have to listen to them. You have to accept what they are saying. If you are not matured enough then you will always have problems and you will be not of much use to Sahaja Yoga either or to this realm of God. So we have to go into the Kingdom of God and we should be quite prepared for that. We should have that capacity within us. We should be entitled to enter into the Kingdom of God. And for that whatever is to be done has to be done.

That's the part where we have to see to our duties. But you have so many rights. Many more rights than the duties. Whatever you want, you'll get it. What you ask for, you have it. Whatever you say, then it is. There isn't any time that God forgets, not even a moment. So you have so many privileges. But you also have certain duties to be fulfilled towards yourself, and that's how towards the collective.

Now those who cannot live in the collective are not Sahaja Yogis, by no means. Those who try to get out of collective, their mind tells them, 'We should get out of collective. We should live outside,' should know that there's something lacking in them. They should enjoy the company of others. They should enjoy working with others. They should enjoy the beauty of others. They should enjoy the vibrations of others. But those who try to think of having separate things and some sort of a private stuff, then that means they are not yet matured enough. They may be old but they may not be matured. So a mature Sahaja Yogi enjoys the collective. Collective is the way which really judges you.

Look at the children. When they are playing how they are enjoying with nothing there. They haven't got anything to play, but just a little thing here and there. They have made a toy out of that – all of them playing together, enjoying together. No problems. But we, when we grow up we want to have our individual living, individual things. There's no joy in it. There's no joy. So for every Sahaja Yogi to judge himself is the best way. How much do I enjoy the collective? How much I enjoy living with others? And how much I want to have my own – my own child, my own husband, my own family, my own room? All those people who think like that are not yet fully Sahaja Yogis. They are still immature and they don't deserve to be there where they are.

All these things if you keep in mind, I'm sure it will work out very fast, and things will be much better for all of you. We are people of a special category, chosen for a very special work, for a very, very great work which has never taken place before. It's the greatest evolution that you could take. Such an evolution has not taken place in any country, in any nation, in any place. And for the greatest of greatest is the blessings that you form a new race, more out of the people who are in this world. A new race is formed. Never such a new race was formed. Only the theories, like people said, "All right we'll have communism." So they fought for communism. They said, "We'll have this sort of a thing." They fought for it. "We'll have this government. We'll have this land." They fought for it. But nothing happened inside.

But here is a complete transformation. Is such a revolution. Is of complete ascent from the roots upwards. Everything is changed and that's what has never happened before. And only human beings can do that. And that's what you have achieved. So it's a very great thing. My all congratulations to all of you, especially to James, the way he has handled all of you, because such a wise man like him you have got. You are a very fortunate person to have such a wise man like James.

Now we have two world leaders. One of them is James and another is Hugo. These two are world leaders and they are to consult each other while doing anything that is on a world level. So you can imagine what level James is. Secondly, I have to think of Paul who is in England, who has done so much for recording all my programs and things. He was to come here. He has not come. Especially Mark and Nick, both of them are working very hard and they have really done beautiful, very beautiful photography. Because I've seen these TV people. They do my photography. All over the world they have done it. No one has got that depth and I think that kind of a divinity showing in their films. While they have shown such beautiful films and such a theme for the progeny also, and it has worked out so well. So we have to give them a big hand.

It's a thing of great pride for English Sahaj Yogis that they have produced such nice, beautiful films for all of you to see. Then I have to thank also all the musicians here. You have done such an honor to all our programs by giving beautiful music and beautiful singing. And all of you have enjoyed it. And music is very important for Sahaja Yoga. Absolutely, it's like water for life. It's like that. So music has to be there. And the way they have picked up all kinds of music – Spanish music and Indian music and all kinds. Very remarkable, and I think they deserve big congratulations. Also, I congratulate all those who came from abroad and have improved so much, and have shown to the world how one can improve, and given such a hope, I am very much thankful to Australia atmosphere that it has rendered such wisdom to that. May God bless them. And last but not least, the children who brought such a nice present for Me. I am very much thankful to them. And to the little, little babies who came here like little flowers and making the whole place so much full and beautiful. Thank you.

Sahaja Yogi: Shri Mataji, the Australians have a Mother's Day present for you. And also actually each ashram in New South Wales has a Mother's Day present for you. May we present?

Shri Mataji: That's too much. You've given Me already. Taken the present already from you. No, that's too much. They're all a ship load, I tell you. All these presents, you'll have to bring them to India.

Sahaja Yogi: Happy Mother's Day.

Shri Mataji: Oh wha! What's this? Thank you. It's beauty. What is that?

Sahaja Yogini: It's a brooch.

Shri Mataji: It's a brooch.

Sahaja Yogini: Yes, Mother.

Shri Mataji: Beautiful brooch, I must say. I don't know how to show it. It's a small...

Sahaja Yogi: A gold and opal brooch.

Shri Mataji: Beautiful. And there's seven. And they are seven. That's the best part.

Sahaja Yogi: There's seven opals in a circle, set in a circle of gold.

Shri Mataji: That's too much. But very expensive. You need not have been...

Sahaja Yogi: Can ashram leaders please be ready to....

Sahaja Yogini: It's beautiful, Mother.

Sahaja Yogi: And the first ashram is Chatswood.

Shri Mataji: You can have music with it you see, so...

Ahh. What's that?

Sahaja Yogi: It's a pomegranate. An etching of a pomegranate, Shri Mataji.

Shri Mataji: Ah. Beautiful, isn't it. Who's done this?

Sahaja Yogi: Actually, my mother.

Shri Mataji: Very beautiful.

Sahaja Yogi: It's all family, Mother.

Shri Mataji: Thank you very much. Thank you. Very well done. All these gifts.

Sahaja Yogi: The next ashram is Canberra.

Sahaja Yogi: I hope that's not too big for you to take it, Mother.

Shri Mataji: What's that?

Sahaja Yogi: Shall I open it for you?

Shri Mataji: Yes, yes. Oh yes, beautiful. Is this the place where we had our...?

Sahaja Yogi: It's Mt Kosciuszko. We had Sahasrara there.

Shri Mataji: Beautiful. I see you standing with both hands out. You see that he's asking for vibrations.

Sahaja Yogi: There's a little figure in the photo looking out over the mountains like that.

Shri Mataji: And somebody's trying to climb up. It's beautiful, beautiful. Just show them the photograph.

Sahaja Yogi: The next ashram is Bondi.

Shri Mataji: If you give me presents from every ashram. Thank you. Then it's going to be too much.

Sahaja Yogi: It's made with red cedar.

Shri Mataji: I know. It's beautiful, isn't it? The red cedar. Beautiful. Thank you. Beautiful, beautiful.

Now what we can do is to keep all these with you when you come. Yes, that would be better.

Sahaja Yogi: The next ashram is Cremorne. Peter [unclear: Schwartz?]

Shri Mataji: Thank

Sahaja Yogi: My daughter.

Shri Mataji: Thank you.

Sahaja Yogi: That's supposed to be opened.

Shri Mataji: [Hearing a child crying.] Somebody's fallen down, or what?

Sahaja Yogi: His father has just arrived.

Shri Mataji: Beautiful. Who's crying? That's [unclear: for or from?] Baba. Thank you very much. Thank you.

Sahaja Yogi: The next ashram is Northbridge.

Shri Mataji: Northbridge. Yeah. All these cards must be kept with them. Sweet, sweet thing. A beauty, isn't it? Thank you. Sahasrara, is it?

Sahaja Yogi: [unclear]

Shri Mataji: Is very good, I must say. Thank you very much. Yes, thank you.

Sahaja Yogi: The next ashram is Strathfield. John [unclear: Smiley?].

Shri Mataji: Thank you. [unclear: John?], you'd better start your music.

Sahaja Yogi: It's Australian wildflowers, Shri Mataji.

Shri Mataji: Australia?

Sahaja Yogi: Australian wildflowers.

Shri Mataji: Isn't it beautiful? I was looking out for something made in Australia. Now we have something.

Sahaja Yogi: Next is Newcastle. Chris.

Shri Mataji: Thank you. Beautiful. They're taking out the wool. Very beautiful.

Sahaja Yogi: An Australian red cedar box.

Shri Mataji: Thank you. Beautiful. Beautiful.

Sahaja Yogi: Next is Berkeley Vale ashram. [unclear: Graham or Dave?]

Sahaja Yogi: [unclear] on page 12. Page 13].

Shri Mataji: Oh, what a nice gift. Thank you. Thank you very much.

What is this?

Sahaja Yogi: There's more hand-painted cups.

Shri Mataji: Ah. That's what I was saying. Beautiful. This is Australian.

Sahaja Yogi: Yes. Australia. They're made in [unclear?].

Shri Mataji: Put them back inside. Thank you.

Sahaja Yogi: A hand-painted clock.

Shri Mataji: Hand-painted clock. I was enjoying.

Sahaja Yogi: Haberfield. David.

Shri Mataji: Thank you very much. I like them very much. Ah. May God bless. So beautiful. I was telling you where you get these flowers. Very beautiful. Thank you very much. Real Australian. Made by gentleness of Australians. Very soft.

Sahaja Yogi: The next ashram is the last. Woollahra, headquarters in Sydney.

Sahaja Yogi: They're coils. Petals of the Sahasrara.

Shri Mataji: Very blissful thing. Thank you. Beautiful. Made in Sydney.

Sahaja Yogi: Not too far away from here, about 10 kilometres away.

Shri Mataji: Beautiful.

Sahaja Yogi: We'll take all the presents to India, including that.

Shri Mataji: Put that in the house.

Sahaja Yogi: That will go in Mother's house.

Just a last few things, by Your grace. We have a little something for [unclear: Prasad?] to thank him for coming to Australia.

Sahaja Yogi: I have been so much wised by your hospitality. Too much. you will give me a chance to show my hospitality when you come to my ashram. Thank you.

Shri Mataji: May God bless you.

Sahaja Yogi: Holy Mother, thank you for bring us [unclear: Rustrum?] Thank you for letting him be amongst us. We have something for him, too.

Mother thank you for [unclear: Rustrum?] and thank you for Rajesh. He's terrific and we enjoy him so much. Thank You for coming so far.

We have one of them to celebrate Shastra Day, and this one is for France. For France. Patrick?

Shri Mataji: May God bless you. He has to work very hard. Very difficult situation.

Sahaja Yogi: A big job for a big man, Mother. And we have one for England, Holy Mother which we were wondering if...

Shri Mataji: All right. He's married to an Australian, isn't he?

Sahaja Yogi: He's married to an American.

Shri Mataji: You're marrying an American.

Sahaja Yogi: I got married to an American. [unclear] Boston.

Shri Mataji: Boston. That's it. It's still English. Thank you. Thank you very much. What a nice time to be together for the whole day. So loving and beautiful. Such sweetness flowing among ourselves. Such beauty. May God bless you.

So we could have some music for a while and then we can go.

Sahaja Yogi: Shri Mataji, we have this to present to You: the Rakhi brothers' song and a special reply from the sisters.

1987-0511, Farewell Talk

View [online](#).

11 May 1987

Talk to Sahaja Yogis

Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

And be coming back to Sydney again. And stay here have been wonderful.

We have made the largest number of people and you have to look after the people who are going to come here now.

We have to be very cautious and careful with the new people because they don't know about Sahaj Yog, they don't know about the kingdom of god, so don't have to show off in any way. Try to be kind and nice to them and tell them everything.

In such a manner, as if you're trying to be very helpful to them.

Don't get angry with them, don't shout at them. So very big responsibility, I think, to. Get the new people. In proper shape. It's a knack I think. It has to be a nack if you find somebody rather difficult or someone, then you ask somebody else to deal with that, go on on shifting such a person, so that person gets fed up and will go away if somebody is asking too many questions or anything. Also, you try this thing like that, you see, don't go on arguing, don't argue with anyone. Too much arguments will not bring anything, you know in Sahaja Yoga cannot be argued on some extent is all right, but too much. It should not be argued. Now. We have achieved quite a lot in Sydney and for the whole world to see that if you can do that in Sydney, why not anywhere else? Let us see what happens, but, tomorrow's, Melbourne program and the program of television may work out something better. Gradually, you can show them the miraculous photographs that's also is quite convincingif you talk to them about miraculous this thing and gradually can then start talking about me and what John has said about me.

But slowly, slowly, they should be introduced to Sahaja Yoga. Now, I would say for puja, very few people new should be invited to begin with slowly. Then you can invite some of them and some of them you can take them to India also, but first you must test them, see how they are, how are there reactionsand carefully doit. Now there has been a little problem always that leaders in other centres or other places or in the same say Sydney, or maybe Melbourne and Adelaide, or anywhere, people just start thinking that they'll become great. That sort of situation should not arrive.

Leaders have to be very humble.

And have to be very much under the main leader that you have here.

Nobody who has right to oust the leader, who is here.

Or say things like that, this is. I've heard today that.

They asked James to get out of Sahaja Yoga out of the ashram.

Such a thing should never be done again. I've never known such a thing and happen here, but should never be done again. I know when to remove who and I know how to adapt things. You better not interfere with that. Also whatever the leader tells you, listen to him, you are very lucky you have such a good leader like James, because I've seen people are very hot-tempered, very one-sided. They try to dominate people, they try to have their own way. He is a very sensible man, very balanced person and I'm very lucky I found him, so please don't try to disturb him wherever you are, he tells you anything. Listen to him, whatever is the problem talk to him.

If something goes wrong in him I am the one who would correct. Please don't try to correct him. You must respect your leader very much in the presence of others.

You must respect them. Actually. We have started a system in London where we said that to the leader we should to the elders, we should call them by mr, not by names.

That also was never there before. We never used to call elder people with their names, but it failed. I think it's rather difficult for people to take to new habits. Gradually it might work on it's. Better to say, mr, especially in the presence of others. They understand that they are older people, so they are calling them mr. And to your equal age you can call them by names. They are very much impressed to see that you respect the age that's very important part these days to see. Especially. We have so many elderly people coming and if you talk to them now, say they what's your name, you you should say what's your name, please? And if they say but say my name is Jack mr Jack, you should say not a you, Jack, come here.

Very common, you see a little boy, say, of 20 years calling an old man of 70 years, you Jack, come here.

Looks very funny, it's not good. Does not be how of Sahaja Yogi. So Sahaja Yogi must have a sense of respect that's very important. After reading Markandeya and understanding him, how respectful he was.

This respect descents is not only in me, it descends to everyone like the grace descents, the joy descents in the same respect also. Respecting others is very important in Sahaja Yoga. Secondly, never argue among yours ourselves that's very important part.

In the presence of others, never argue always support each other. Don't support a non Sahaja Yogi.

Never support a non Sahaja Yogi. Sahaja Yogis have to support Sahaja Yogis in the presence of others you should not argue at all.

Thirdly, now we have also certain cases in which we have to reorganize marriages. Sometimes we have to send some people away, some people this way, that way it always helps is for your good is like a circulation system. I see something is not all right, alright, so what you do? You take it out, to treat it well and put it back.

In the same way. If somebody is not all right fitting it properly there, then you can take that person out, treat that person again if he fits well. So you should thank your stars that it can happen and it can work out. The whole attitude should be how much we gain, how much we can, improve how much we can go ahead. That should be our attitude, and then one has to realize that this is such a great work.

In the whole history of spirituality and the whole history of humanity that has never been such a revolution, so we are all part and parcel of that revolution, so we have to understand.

We have to understand that we have to be strong standing on our legs, on our feet. Now there are people who depend on their wives for, say, they like, for vibrations or wives depend on the husband. Tell me every time tell me what are the vibrations? No, you stand on your own legs and find out what are the vibrations like. You're not to depend on them. Wives should not try to dominate the husbands and husband also should not try to sort of belittle wives. That's how things will work out very well, because in the presence of others, whatever is our behavior, how we look before them, that is going to impress them the best.

We may have to have more ashrams more places, I think, because so many people are increasing in sizes, I would say you can start a fund here, some sort of a fund for yourself with which I have nothing to do in the fund called as a building fund. You can call it something, or we can see if you can find some land somewhere gradually if you can buy some land and build a proper

ashram, bigger in size, where people could stay something like that if you can manage, need not be in the city because maybe expensive or you could find an old house which is still appadated than be renovated by us, like we give you Shudy camp, so you can have a bigger place with a bigger hall and things can be worked out in that way because I don't think this all is sufficient, even for you.

So now the whole thing has been so beautiful and so good and so excellent. The success was so great.

And we are going to have success after success, no doubt, but only it depends on how many of you rise higher and higher. The more you rise, the rest will come behind. Don't fall down with any ideas with any, depressive thinking, or we can say of aggressive thinking just be there and be in thoughtless awareness, grow in meditation, achieve your depths, everything will be solved and everything will be perfect.

I want to thank you, especially for arranging this program in Sydney in such a wonderful way, and the Steven, who has arranged for the TV program also, and the way it was so successful in that beautiful hall and it's unforgettable the way people got their realization. So all of you are responsible for working so hard for distributing those pamphlets and putting up posters and things like that, apart from that is, your dedication is your love, your understanding about Sahaja yoga that has helped so much thank you ever so much may God bless you.

[Hindi]. Well, still, you want to call and all [Hindi].

[unlceilar] at your feet alright that's better idea

Yogi: Thank you for coming Mother.

In this dancing what you have to see.

[unclear] and good relationship.

The hands and the face and the feelings.

All that is expressed.

1987-0512, The Purpose is to know the Truth

View [online](#).

12 May 1987

The Purpose Is To Know The Truth

Public Program

Camberwell Civic Centre, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Public Program Day 1. Melbourne (Australia) 12 May 1987.

I bow to all the seekers of truth.

You are all here to seek the truth. One has to realize that truth is what it is. We have to know the truth; Truth does not have to know us. And the truth lies within us, within our being and the instrument of knowing the truth is what he has described it to you today. Now if you have got your eyes, you can see clearly that this is a white color. You don't have to pay to your eyes for that - that's a truth. You all see the same thing. If you are passing through a dirty lane, it's obnoxious and you know it's a dirty lane you're passing through. But a dog does not know the truth, a horse does not know. They can all pass through that without feeling anything about it.

So you are at a higher level than all the animals put together, all the living things that you see, you are at a higher place. So, what is the purpose of our being human-beings. The only purpose is to know the truth. Many people say that truth is love and love is truth. People don't understand. At human level it's a very illusive, deceiving sentence. Maybe, love may not be the truth, truth may not be love. But when they say truth is love, they mean to say that the All- Pervading power of God's love which is in a subtle form, which runs all our living processes is the truth. All of them, all the great Scriptures have described that All-Pervading power of God exists. You have never felt it so, you should keep your minds open about it.

Not to close your minds - it's unscientific, I think, to close your minds. And if there is something existing like that, why should we not know it? It is our birthright to know about that truth which pervades all over. Scientifically it is said that we have evolved from amoeba stage. Why have we evolved from amoeba stage to human stage and have we reached our last stage? Have we reached our Absolute stage? Are we at an Absolute point? We are not. The proof is we are in a chaos. We do not know what is right, what is wrong.

We cannot say this is right and this is wrong. All of us do not say the same thing. Then that's not the truth because we have not reached the stage where we feel the truth, all of us the same. But our idea about truth is very different. I've already told you, it's not an idea; Truth is what it is - is the existence of Truth. So some people think that truth is in belonging to certain faiths or believing into certain groups or into some fanaticism or could be some sort of a false guru who does not know the truth itself. But one should know one thing for definite that if we have to evolve, it has to be done through some living process. And the living process cannot be explained but can be experienced. Now in the human body anything foreign that goes in is thrown out. But when a lady conceives that foreign body is nourished, nurtured and thrown out at a right point.

Nobody can explain how it happens. It can be explained what is the mechanism that works it out. In the same way one can explain the mechanism that works out your re-birth where you know the truth and the truth dawns upon you that you are the Spirit, you are the reflector of God. This is the truth you have to know. For that, there is a mechanism placed within us beautifully. Of course, doctors may not know about it for the time being - they know little bit. Then the Parasympathetic Nervous System they call it, about which they don't know much. Now within us lies, as you see, the three channels - one on the left, one on the right and one in the center of the Autonomous Nervous System. And these three channels represent on the left side the emotional side, the desire side and the right channel is for the actions of these emotions and desires and the central path is for coordinating and co-operating. All the problems that human-beings have are caused by their imbalances - very simple thing it is.

If you go to the roots of everything, this is the knowledge of the roots, of our roots. They're very simple problems because When you have imbalances, when you go too much to the left or too much to the right, you create imbalances. and these imbalances cause physical, mental, emotional, spiritual problems. Of course there could be also Psychosomatic both combined - like emotional combined with physical also. But it's a simple thing is that you go into an extreme in anything. The human nature is such that we must go to the extremes. Like one gentleman used to smoke a lot and I started coughing. It was a no smoking zone. I requested the gentleman, "Sir, if you don't mind I've to give a speech in the evening, can you stop smoking?" He said, "No, I can't."

I kept quiet. So he has a double problem. First is the problem that he cannot get over his habit - that is his left side and the another problem is the right side that he cannot get over his ego. Such combinations could be there. But basically the problem is that you cannot remain in the center, in the balance. Sometimes you go to one extreme, from there you go to another extreme. Like some people who're extremely dominating, very arrogant, hot-tempered, suddenly become very sullen, quiet, depressed. Half of the life they impress other and half of the life they get depressions. Such personalities we have all around us and within us. Now how to keep in the center, is the problem nowadays because there are so many alterations to our attention all the time, you have to alter it.

Today you have to, say T.V., then there's a politics going on, then this is going on, that is going on - our mind is all the time changing from one to another, skipping from one to another. We are living in a very hectic type of world where our attention is not at all steady in the center - it cannot remain. At this juncture, thank God, the modern sahaja yoga was born - I was found out. Formerly, one or two persons used to get realization - very few people used to get realization, at the beginning of the tree of life, I should say. But I thought, in those days of complete chaos and such a lot of pressures on people - they have no time to go to Himalayas and work it out. You have to have something very instant. But there was a problem with it. Supposing you try to enlighten people and they just get a wee bit, then what happens. Formerly they used to cleanse the body, everything for years together and ultimately give the realization to one person - good for nothing. Nobody understood any Incarnations, [UNCLEAR] prophets or saints because they talked of some another world.

That's why they crucified Christ or gave poison to Mohammad Sahab - did all kinds of things all over the world. With sahaja yoga this mechanism is activated where you have got this Kundalini, the power, that manifests your Self-realization. She's a power, I call it She because it's the Mother's power - it is your Mother, She gives you birth so She's your Mother and She's your individual Mother. She takes all problems upon Herself. Every time I've been giving lectures, people ask, "But we have read in such and such book that Kundalini rising gives troubles." I just don't know. Either they're negative people who are trying to keep you away from reality or maybe, they don't know what Kundalini is. She is your Mother, waiting all these days, within yourself - this power - in 31/2 coils because it's some mathematics about it. And She is activated then she rises just like a primule in a seed. As soon as you put the seed in the Mother Earth and nourish it with little water, in the same way, with little love, the Divine love, She's activated and She starts rising.

With your naked eyes, in some people who have obstructions, in the lower chakras you can see clearly the pulsation at the triangular bone. With your naked eyes you can see it clearly. Imagine a bone pulsating like a heart and you can see the rising and you can see it's obstruction where it stops Supposing you are a liver patient, it will go to your liver first. informing that first liver should be corrected. Or maybe if you are a great seeker, then She shoots off, comes out, out of your fontanel bone area but again She descends back to the problems where She has to attend - is a very practical thing to understand. Sahaja yoga, you cannot pay for it - is nonsense. How can you pay for anything that is living? When you pay for God or somebody says, "I'm God or this and that," you pay money. I've been telling you, I've been here four times before, every year I was telling you, "You can't pay for God, God doesn't understand money, this is your headache, why do you want to pay for anything that is living process?" But nobody liked Me at that time, to such an extent that in England they told Me that Anglo-Saxon brain cannot understand anything without money.

I was surprised, who has made this brain God has made or somebody else. You cannot pay for it, that is the first criteria. It's your

own right to have it, it's sahaja, born with you. And when She rises, She pierces through all these six chakras - the one chakra is below Her, which guards the movement of the Kundalini completely and rises through six chakras and pierces through the sixth chakra, giving you a cool breeze of the Holy Ghost. Now no one knows who is the Holy Ghost. Holy Ghost is the power of God, is the desire of God and She is reflected as Kundalini in the triangular bone. That desire is the pure desire within us. All our desires are impure because they never give us satisfaction. Economic says that in general wants are not satiable. So now, we have got the knowledge about the mechanism but it must work.

For example, in this hall you see beautiful lights are there and you must have put just one switch and everything must have manifested but there's a mechanism behind it, a history behind it. All these centers are the mile stones of our evolution. The last one is this, is the limbic area which is called as Sahasrara. If you cut the brain horizontally, you can see as if you have cut a lotus and the inner part is a vacuum which is the limbic area. So this Kundalini enters into the limbic area, opens from both the sides this calyx or the outside of this lotus and pierces through that. Now what is the calyx that we have formed, are two uh.. balloon like growths within us - one is the ego. When we work, when we do anything, you always think we have done it. Now just see what we have done, is dead to dead. For example, from some tree they must have made this platform - which was a dead tree, made another dead thing. From something dead they have made the chairs.

Now if you're sitting on the chairs, you can't sit on the ground - the chair sits on our head. Wherever you move you have to take the chair with you, otherwise you can't sit. So this matter is trying to overpower us. That's all. This is the ego that builds within us. We have done nothing but just change forms from dead to dead. Here I'm talking about transforming uh.. human-being into a new human-being, into a human-being where there is spiritual light. In Sanskrit language, a person who is a realized soul as called as 'dwijah' - means born twice and also a bird is called as a 'dwijah' meaning the bird also comes as an egg and then becomes the bird. In the same way we get a transformation and that transformation brings us to a position where we are in Absolute status, in Absolute condition. When the Kundalini passes through Agnya chakra - here, this one, the center of Christ - She pushes down both these ego and superego, which you see the two balloon like structures.

As a result of that we get a soft bone opened up again, as you had in your childhood and you feel thoughtless, there's no thought. If you want to think, you can think but no body is going on inside all the time - you feel the peace within yourself. And when She pierces through completely then you feel the cool breeze coming out of your head and also if your this center is all right, you can feel the cool breeze around. As a result of that the centers which are like this, we can say, the centers which have moved because of our left and right movement on the sides and have broken the connection with the whole, again go back to their original positions and they get nourished and the energy that was exhausted in them starts flowing. That's how our physical, mental, emotional and spiritual being is corrected. Most of the diseases can be cured with this Kundalini awakening but I'm not curing you, you are curing yourself. Only thing is your medicine lies within you which has to rise and give you this. This is all yours for which why should you pay anyone, why should you feel obliged - I'm just a catalyst. If this happens to you, is a very great thing because then your hands will speak - as Mohammad sahab has said that, "At the time of resurrection your hands will speak." Hands start speaking means what, that on your finger-tips you can feel the seven centers and you can see in another person what's wrong with the other person, what's wrong with your self.

Now only if you know what is the decoding is and how to cure a particular center finished - don't have to do anything else but this much. Of course in some people who are mentally, physically, emotionally, specially spiritually are sick, it takes little time to settle down. Though you might get your realization today but the Kundalini has to be brought back and to be settled there. Like, like a little sapling you have to look after it in the beginning and then you absolutely become the master. I've seen people who had their realization as late as '84 or '85, are today great masters of sahaja yoga. It's very surprising. Now these masters of sahaja yoga don't stand on their heads, don't do abnormal things, they don't have to do much jogging or anything - your body comes to that position what you need. For example, somebody needs more water so it's all right, somebody doesn't need more water, it's all right but certain, certain kind of uh.. exercises which are needed to improve the condition of the particular chakras can be done. But the main thing is to keep the Kundalini here so that the Spirit which is in your heart - has a seat here - is all the time kept enlightened. That's the main job.

Now the biggest problem I face today is this, that in India people are quite capable to know who is a real master who is not.

Thank God we are not so rich to throw our money for realization. So, we don't have these false gurus there. They all come to Australia or to America - wherever there is money they're coming down. But the main problem - I don't mind there are lots of thugs in this world, you see, smugglers are there, it's all right and there are many people who are cheated, it's all right - but the main thing is they attack the Kundalini, they attack the central path. I've known many people getting cancer because they have been to some gurus because it is a psychosomatic thing, even AIDS uh..could be due to certain things I had cured one fellow who was doing TM, I'd cured him completely. Doctors said that he's completely cured of AIDS but again he started uh..going to some TM fellow, again he got it and he died - it was in Australia. Then I gave it up because you get frustrated with such people. When I told him not to go to that person, particular person, then again he went down to that person because these people are using all these false gurus, are using some sort of spirits to keep you bound to them so that all that you have your money, your properties, everything they get. Their main purpose, the honesty of purpose is that they want money - that's all.

Money they can have but money they can't have unless they mesmerize you or involve you into something nonsensical. I've seen people getting into trouble, very much, if they have had wrong gurus and I'm surprised. These gurus have given them nothing, they have taken all their money, they have taken all their wisdom, they have lost their jobs but still they are sticking on to them like leeches. In London we have people from TM itself, I would say - there are people in London who are recluses, absolutely. They're suffering from some sort of a secret disease they can't explain. Some of the politicians are suffering but still they going on and on and on and I've been telling openly about it, nobody listens to Me. It happened when I told them in '83 or '84 that this disease is going to come to America - they didn't listen to Me. I told on the television from Santiago, from Los Angeles, from San Francisco, from New York but nobody bothered about it and today when I go there they all say, "Mother, we are in it." And you get disgusted with them because they are so much now weak that they cannot get over all those attachments they have had. It's the attack of the negative.

Tremendous negativity is working out that you don't get your realization, that you don't achieve your highest. So much of negativity everywhere I find and I just don't know how I am going to help all of you. First of all you must understand that all these wrong things have rendered nothing to you and nothing to anybody else. So many cases of cancer have been cured by sahaja yoga - we're making now a big file out of it. Recently, the Delhi University has given us a PhD. for doctors for research in sahaja yoga, even Cambridge may do it. There are so many doctors busy to find out how sahaja yoga has cured so many types of cancers, livers, diabetes. Already papers have been published about how the physical health of the people has improved by doing sahaja yoga. Blood pressures, tensions all these things managed. These sahaja yogies don't lead an abnormal life.

They wear normal dresses, they live like normal, decent, of course decent people, not like cutting this part of the hair, that part of the hair, then putting tar on your head. The other day I said, "We are not hippopotamus to do all these things, you see." All sorts of abnormal things they give up. They become sensible, serene, good citizens. They have good wives. We had 71 marriages this year. and you'll be happy to know that all of them are very successful and they have very great children born to them. Children won't be born to people who are all the time fighting among themselves, wasting their life. Only bad people will be born to them who can bear all that but good children are born to sahaja yogies. I'm so happy to see, in Melbourne, we had a very good report from the government for our schools that whatever they proclaim, that they are.

How many schools can do that, though it's rather difficult here to run private schools. In all fields sahaja yoga is showing good results because once a person is transformed most of your problems will drop out - you are such a satisfied person you will not be a dishonest politician, you'll not be a dishonest preacher, you'll not be a bad father, bad mother and not arrogant children. A beautiful society is established now - in Sydney we lots of people, in Melbourne also. Only thing is you have to come in the center and to come in the center you have to have your Kundalini awakened, free of cost. It sounds fantastic, it sounds out of the blue normally but it's nothing so fantastic. Say for example, now you have got a T.V. here but in Indian villages they have not seen the T.V. Now if you take the T.V. there and say, "You can see everything whatever is happening in the whole world." They will say, "Ah!

What are you telling us stories, how can it be?" Then you put it to the mains and it works. In the same way you are made beautifully within yourselves. Human-beings are the greatest computers, the greatest knowledgeable things - the whole knowledge rests within them. All that is within has come out and has become the so-called knowledge but they become the knowers. And when it happens, suddenly you find dynamic things happening. We had a boy in Portugal who was doing little

pottery work. He came to sahaja yoga, today he is a very big potter earning lots of money. We had some people who used to just paint ordinarily - they have become very great painters and earning quite a lot, in your country. You just become dynamic and things work out in every way possible.

In this short time, whatever is possible for the introduction I have told you but tomorrow in details I'll tell you all that can work out with sahaja yoga. May God bless you all! Today being the first day, I would like to give some time for questioning. But ask sensible questions, I'm not seeking votes nor I'm going for an election. Here I am to give you what you have, so don't ask questions which are aggressive. Or if you belong to some group - like the other day we had somebody from 'Born Again' or something - they're already having trouble and he came to hit Me and all that; So that sort of a thing is not needed. [UNCLEAR] Rustom, tum aa jao zara, koi bhi aa jaaye. Unko bolo, Rajesh hai, Rajesh. [UNCLEAR N INAUDIBLE] - Somebody has to come [UNCLEAR] - [UNCLEAR] - No question? - Yes, one question Mother.

Are you a guru or do you have a guru? No, I had no guru and I'm a Mother, I'm not a guru. See guru is, of course in a way Mother is a guru all the time - she's a teacher all the time - no? But there's a big difference between a real guru and a mother. See, real guru in India will give you a real hard time - never go near them. One fellow who came all the way from Himalayas, he told Me, "My guru has come here and he wants to come and meet You." They also regard Me as their Mother and they also respect Me. So I said, "All right, I'll go and see him now." So went there. So on the way he said, "Today, my guru hanged me uh.. by a rope upside down in a well and kept me hanging there for six hours and he used to dip me every time, every hour and then he brought me up and said, 'Now you go and call Mataji.'"

I said, "What's that, it's terrible! I mean, why is he so cruel?" So I asked his guru, I said, "What do you mean by treating him like this, you have no business? Why do you treat him, he's a seeker?" He said, "Do you know he was smoking? Smoking he's doing at this time, what will happen to him, why should I give him realization?" So I said, "What's the problem with his realization?" So he went inside. The guru just got angry, went inside. I said, "What's the matter with you?"

He said, "My Agnya chakra is catching and my guru says that, "Nobody opened mu Agnya chakra for ten years and I'm not going to open your Agnya chakra." I said, "Why? Just come here." One minute I opened his Agnya chakra - he got his realization. So he came out, the guru. He said, "That's Mother! That's not a guru, that's a Mother. She can do it, not me. Who opened my Agnya chakra?" Like that, you see - they're terrible, they take you to task.

So don't go near a real guru - they will not take any money or anything but take you to task. It's better take your sahaja yoga and become yourself a guru of your own. And no use asking questions about Me. It doesn't, doesn't help much - better know yourself. I'm here for you to know yourself. You know yourself, then you'll know Me better, isn't it? - [INAUDIBLE] - [UNCLEAR] How do you stop being sad about things - sometimes it is very hard - Sometimes.. - It's very hard to be stop, to stop being sad. - Sad? Because you are very left sided, that's why you are sad. If I bring you in the center, you'll be joy and a source of joy too.

Something gone wrong with the machine, you see. Supposing something goes wrong with this machine, it will make funny noises. Supposing I'm an expert mechanic, I can correct it then it's flowing all right. - Mother, I want to ask a question. - Please get up, please and we can't hear you, sir. - Yes please, sir. - [INAUDIBLE] [INAUDIBLE N UNCLEAR] - [INAUDIBLE N UNCLEAR] - Hmm? - Right. You have talked to us about the curing of diseases - Hmm Uh.. You have not mentioned so much about the prevention of diseases or the causes of them. You see, you don't get diseases at all after realization so there's no need to work out much of prevention.

After realization you don't pay any bills to the doctor. So the preventions are not needed but in certain things, like say, supposing somebody's a liver patient - now in sahaja yoga we have two types of livers. Say we have one liver which is a lethargic liver and another one which is a active liver, supposing somebody has. Then we tell them as to the change of diet for sometime, for both the things - different diets they have, just the opposite. And once they come to normal conditions then they have to give up their dieting - then they are all right. So the prevention is not much needed because you become such a different person that you're not tempted to do something that is not good, normally and I don't think sahaja yogies normally get sick except for some adamant one. The other one we had one here in Adelaide. I think he was a boy, a very nasty type of a boy and he was keeping

three dogs and he put his tongue into their mouths, just like a very horrid, satanic type, you see. He would not listen to us, he was just trying to trouble us and then he got some troubles because he used to jump with them and do all kinds of things. And then he got some sort of a trouble - we can't help it because he never listened to us and he troubled us a lot.

So precautions are, like say, some ladies say are very dominating to their husbands, say, or a husband is very dominating to the wife - that also causes problems. But gradually they become very sensible and understand their role as husband and wife. So the problem disappears - can be very serious problems. If the husband is very dominating or say, he's a flirtish type of a man or he goes about with other women or he keeps the woman in a very umm. say, in a suspense all the time or in jealousies and things like that, then she can develop a cancer of the breast. For that we cannot cure the husband because if the husband is not in sahaja yoga what to do. So we make the woman so strong - she, she doesn't feel anything about it, she doesn't bother herself. Like that. You become, you see, you, you do not have reactionary nature - you become yourself something You're not, no more a reactionary. So there is not too much prevention needed because you're so strong, you don't need much prevention but if it is needed, we tell them.

For example, now, somebody's smoking too much in the room, smoking room or something, there of course we feel that we should at least cover our face with something to get the smoke in because they become sensitive also to all these things. But not too much of preventions because you become very different. Your temptations are different and you just don't worry about all these things which ruin you. Now you jump, say, two belts are going, I always feel like that - one going towards destruction, one towards construction. You jump from this to the construction side so gradually you move towards construction. - Yes please, yes. - [INAUDIBLE] and secondly - [INAUDIBLE] - Two questions - how should we meditate and second question, is the Grace of God needed for realization? - Is the Grace of God - needed for realization - Of course! Without God how can you work out? It's all His work.

And, but you see, if you take the name of God, half people will run away. People don't like that name these days - it's very bad. The One who is our Creator, the One who loves us so much - you don't know Him that's why. When you know Him, you'll know how far away we are away from Him. That's why I take the name of Divine or Divinity because caution. As he said we should take precautions that's why I take precaution not to say. And how to meditate, that I'll tell you little later, all right - that's very good question. Is God and God, nothing else. - Yes please. Will you get up please?

- [INAUDIBLE] [INAUDIBLE] I'll explain. If you're too far to the left or to the right how can you bring yourself to the center without any help? We, that is the thing you have to learn a little bit, that's all. That's something you have to learn and that I'll tell you how to do it, all right. Now what else? - [UNCLEAR] [INAUDIBLE] I'm sorry sir [UNCLEAR]. Uh.. Could you please repeat it again - that the young people and TM [INAUDIBLE] - [UNCLEAR] I was talking about TM and [UNCLEAR] - Ah.. money, sorry - but I was wondering if the technique [UNCLEAR] - Ah.. You talked about TM - Yes, yes - they are taking away the money - Annh.. - Is the technique bad or what is [UNCLEAR] Technique is bad and money is bad and I'm warning you against it, again and again - be careful about it. You'll end up as recluses, you'll be end up with, with some epilepsy, you'll end up with some troubles - I'm warning you before all of you. And if they want they can prosecute Me for that - I can prove it. - Yes - [INAUDIBLE] - What?

- You have said that we are the Spirit - hmm. - Is this the re-incarnated Spirit? - No, no, no. You see, when I say you are the Spirit, the Spirit is the One that resides in your heart which is the reflection of God Almighty - all right? Now, that is the One who witnesses us, sees us - He's not in our attention, is not in our attention. But when we become the Spirit, He comes in our attention and then what happens, that our attention gets enlightened in the sense that sitting here you can feel about anyone, what's wrong with this. Like the gentleman asked about TM Now, he doesn't know whether it is good or bad but if he gets realized immediately he will know how horrible it is because he'll start getting blisters on his fingers. [UNCLEAR] [UNCLEAR] Do the herbicides and pesticides and other such chemicals, do they destroy our body? - Which, which? - The herbicides, the pesticides that are used in growing of food Yes they, you see, but so, that is true, they do.

Now say, for example, I would say the way we use these uh.. medicines and pesticides and all those things, they definitely are very strong - no doubt about it but once you are a realized soul, you can fight them - not so difficult. I would say now, hybrid food itself, you see, is a very, I don't think is a very good thing to have. Now how we get rid of these pesticides and these things is very

simple in India. We have experimented with us, with it and what we have found out very nicely is this, that the when you use your vibrations or you use the vibrated water then if you use it on the non-hybrid seeds, which, which cannot germinate much, then what happens that, that those things which are non-hybrid produce better results than the hybrid. Now, if you are a realized soul, all right, you use vibrated water or if you go round your uh.. fields, you don't need pesticides - pests will go away. They just disappear because they understand vibrations. Animals understands vibrations much more than human-beings. Pests, everything that you use for, they just disappear - they don't want to be there. So don't use them and then there is no problem of this remains but many people have to get it. But otherwise also when you are sort of a realized soul, then you're quite strong enough to bear lots of things.

You don't get sick very easily unless and until you do something deliberately. [INAUDIBLE N UNCLEAR] [UNCLEAR] - What she's saying? - That the food we eat in any case, what we buy that has been poisoned with all these - things today. - Achcha - So does it damage us even if we're realized? No, then it does not. If you're realized, then it does not. But so much attention is paid to food in these countries, everybody. I don't think it's so much of a problem that people are talking about. But once you're realized, you're not damaged by anything, anything - it's all these things are very ordinary. There are greater things to fight in this world.

Yes, yes madam. Mother, [INAUDIBLE] - How do we become realized? Is it just.. - Haan, that's the thing, that's the thing I'm going to do now. That's good question, that's the thing. - Yes madam. - [INAUDIBLE] - Karma? - Does sahaja yoga affect karma? - It just sucks your karmas. Karmas are all sucked in. See, what are your karmas come into your pouch of your ego and once the Kundalini rises, She sucks in.

Now what is karmas left now because Christ is here, say. I say Christ is here - you take it as a hypothesis. You need not accept Me but is a fact which you can find out later on. Now the Christ is here. We say Christ died for our sins, don't we say? He died for our sins. If you awaken Christ within your Agnya Chakra, He sucks in all your sins - that's what He does. But it's an absurd ideas we have about Christianity also that we must suffer, our body must suffer. Why, He has suffered for us, are you going to suffer more than Him? How much He has suffered!

So all the karmas and all that are sucked in - there are no, you go into akarmas. You're no more there to be the karmas - you're the Spirit now. All right? - Tumko sunai de raha hai? [SHRI MATAJI LAUGHS]. I can't hear a word. [UNCLEAR] A little loudly, sir. [INAUDIBLE] [INAUDIBLE N UNCLEAR] - Ye to lecture hi diye ja rahe hain. - [INAUDIBLE N UNCLEAR] - [INAUDIBLE N UNCLEAR] - That's all - [UNCLEAR] - Kya bol raha hai? In short batao.

- [INAUDIBLE] - No, I think you are finally discommitted to - Kya bol raha hai? - He's saying that You talked about evolution - Haan - and yet about the model what it is just now - do you need to change your system to fit into that aspect of evolution? That's what I could make out. It's rather a confused question, sir. Will you, if you sit down, I'll explain to you. We have evolved up to human level or say human awareness, right? Our nerves have got a certain dimension of awareness now but we have not reached our destination. And the destination is that we have to become the Spirit. This is the last breakthrough that has to take place. And the whole system works it out.

As I explained to you in an egg, the whole egg system works it out and a bird comes out of it. In the same way this transformation takes place within us. But you don't feel any working - it's such a slick system; You don't feel anything about it. It's a very beautiful system. You just feel the cool breeze coming out of your head and you feel the cool breeze all around. It's a beautiful system, beautifully made. Even there, Hume has made a mistake, I think, that he didn't understand that Subconscious and Collective Subconscious all these lie on the left-hand side and the Supraconscious and the Collective Supraconscious lie on the right hand side and there's a path in between. He just completely mixed up that point otherwise he was quite there. Yes, is there any question? [INAUDIBLE] [INAUDIBLE] - If a person had a choice - Haan - of taking a path which they believe is beneficial to them but they think that that could hurt people who love them Oh, they should take it.

You see you must know one thing, we cannot force it on you at all, never. It has to be asked for. It's a, you see one thing, you cannot force this. God is not going to fall at your feet - no, no. It's your gain, if you want to have, have it otherwise nothing. Nobody is going to force you, nothing. You have to have complete freedom because if you have to rise to the entire field of

freedom, then you must have your freedom - that's why God gave freedom to human-beings. [INAUDIBLE] You mentioned that there are many great things that we will have to fight. What are some of these, please? [SHRI MATAJI LAUGHS] I don't want to frighten you just now.

[SHRI MATAJI LAUGHS] All of us together we can fight it. When we are together we can fight it - no problem - but there are. [INAUDIBLE N UNCLEAR] what happens to [UNCLEAR] [UNCLEAR] - Kya? - What happens after you become realized? - That I'll tell you tomorrow, na. I said I'll tell you tomorrow. Annh? Some I've told you, something. Yes please. - [INAUDIBLE] - You don't, can't come tomorrow?

You must give some time to your realization It's important. Yes, have you any question? [INAUDIBLE] [INAUDIBLE] - How do the gurus, false gurus - Hnnh - uh..manage to control people because if their own chakras are spoilt, how do they still have the power to do so? You see they don't, you cannot control people through your chakras, you can never control - actually you never try to control anyone. You enjoy the freedom of another person so if their chakras are spoilt, what they do is to, first of all entice people with big, big advertisements and wrong ideas, talking bombastically about things and also they have another way of mesmerism - they mesmerize people. There're lots of things they do with the dead. Also they practice all kinds of hypnotism uh.. which I have noticed, people are so much enticed, they cannot get over it. And they try all kinds of dirty tricks. Many things they do and, I think, they hit upon the weaknesses of people also. Like a guru who is a real guru, will never meet you in privacy but this false one meet you in the privacy and sort of they'll ask you questions in such a manner that you might give away some of your secrets or something.

They also blackmail you. There don't know how they work it out but definitely, they definitely mesmerize you. Also they spoil your chakras uh.. by turning them the other way round. Now this chakra, if somebody turns it the other way round, we can see some sort of a light or a spark coming out of it and you can get completely uh... uh.. enticed by that, completely - you can become a slave of that person, if this chakra is handled the other way round. So, they also know so many ways; This is called as 'Kali Vidya' in India - that they try all these tricks. - [INAUDIBLE] - Is that sort of a thing happening in Australia? Yes, I think many people are enticed, have been enticed. Now they have got out of it but still because, you see, this is money orientation - they want to make money out of you so they'll tell you some sort of a mantra, imagine? Uh.. some people had a mantra called as 'Inga', some had as a 'Thinga'. Now 'Inga' means the tail of a, tail, in, in ordinary language, not in Sanskrit - Inga means the tail of a scorpion - imagine, what a mantra!

Or 'Thinga' means when you show like this to somebody to put him down - Thinga. And they were told never to tell anybody, this is very secret, this is coming from Himalayas, somebody's - all sorts of things, you know, and poor naive people from Australia don't know anything about it. If they tell to Indian, he will laugh and laugh and laugh and jump with laughing - they have be-fooled people like this. And they make a big ritual about it that you go with this thing, that thing, put so much money here, there and then you get this thing. Seven doors you have to cross to meet the guru, make a big ado out of him and you're enamored. They'll keep Rolls Royces. I went to Boston and when I wanted to go to their television, they asked Me, "How many Rolls Royces you have?" I said, "I have none." They said, "We are not interested, if you have no Rolls Royces, we are not interested." Just imagine!

It plays, you see, you get the gurus the kind you like, the way you want - isn't it? I should say like that. You should ask for real gurus, real masters, the ones who will make you meet God. Nanak Sahab has said, "Guru wahi jo Sahib milihe." The guru is the one who makes you meet the God Almighty - Sahib. Everybody has said this but the trouble is we do not want to take to somebody who is simple. This modern types, you see, having horns and all kinds of horrible things - that attracts people. What am I to do? I mean, I just don't know how this psychology has come. Are you sad still?

- [UNCLEAR] not now. - Now, that's better. [SHRI MATAJI LAUGHS] [UNCLEAR] inside them then there should be no evil. - There's no? - If everybody has [UNCLEAR] inside them there should be no evil. Yes, the evil has to run away. - [INAUDIBLE] - Then we shouldn't worry about them. [LAUGHTER] Some will remain evil, so it's all right. There isn't, you see, there isn't place in the Kingdom of God for everyone, I must say - evil will not go there. You see, it's all full now - the seats - you should say.

Let them go to Hell, do what they like but they will be very few. I see there are so many seekers, such beautiful souls in this world,

though misguided but there are good people, very many. So many good people could never have existed on this earth, I think - but they're misguided, that's all. Yes please. - [INAUDIBLE] - What's it, can you stand up? - [INAUDIBLE] - What did he say? - What is your opinion about the Hare Krishna's? Aha, you should find out now what they are up to. You see, this is not the way to go to God. Like mad saying something, 'Hare Krishna, Hare Krishna.'

In our country everybody says that. Even the sweeper, when he sweeps, he goes on saying, 'Hare Rama, Hare Krishna.' That's not the way you go to God - it's making fun of God. - [INAUDIBLE] - I'm sorry, the last part could you say it again, please. - [INAUDIBLE] - Kya keh rahe hain? - Mujhe bhi nahin sunai de raha. - Ain? - Can't hear it. I'm sorry. - Loudly, please.

Can anyone become Self-realized [INAUDIBLE]? Can anyone become Self-realized and is there anything that can block it from happening? Yes it can, yes can be but you don't worry. It can block some people, it does. It's all right but ultimately they'll get it. If not today tomorrow, if not tomorrow day after - they'll get it. So far we have not met anyone who hasn't got it, who has been persistent on it, who's felt it. In the beginning people used to take too much time to feel it but nowadays I find most of them feel it very fast. Yes please, one more question. Two more, all right, now two more and no more.

- [INAUDIBLE] - What's it? Mother, [UNCLEAR] - [UNCLEAR] - What's he saying? You said that you can cure physical problems with sahaja yoga, [UNCLEAR] not just then a physical problem? Yes, so what? No, no, you see, it, physical also gets cured. You see that's a part of one of the chakras. You see, chakras have got all these things one after another, so after enlightenment also physical also gets cured. I didn't say only physical - did I? All right? Now, you have asked questions.

Should we have those last two, is it all right? All right. You'll be very much satisfied after some time, I tell you. Now, let's have Who are the two ladies who..? Haan. [INAUDIBLE] - [INAUDIBLE] - Kya keh rahe hain? - [INAUDIBLE] - What she's saying? - Why are there so many different rites and ceremonies and not just a simple approach - to God and realization. Is it right? - Yes, it is, it is madam.

It is very simple. You're just facing Me, you'll get your realization. But if you want to know the mechanism, then you have to know it that way. You see, mechanism is complicated. If you don't want to know the mechanism, there is no need. But you want to know the mechanism always, then you have to know all those things - isn't it? Any mechanism is complicated. It's not that complicated also, even children know. If you don't want to use the mechanism, then it's all right. But if you want to be the engineer, then you want to know.

But first you get your realization as I told you just now. There's a history behind it, I already told you that there is a thing behind it. A mechanism is there. It's not as simple as that, this can be more complicated than that, can be deeper than that but depends on how far you want to go. If you just want to have your Self-realization, it's all right, but if you want to give realization to others, you have to know all those things - isn't it? Otherwise how will you work it out. All right, what else? [INAUDIBLE] - Is there something else? - Fate. - Faith?

- Fate, yes. - Fate. Is there something as fate and can we overcome it with realization? - Faith? - Fate. - Of course, of course. - Fate. - Of course. All these things are below the Spirit. You rise, transcend everything.

You transcend everything - that's the mastery I'm talking about. - Now - [INAUDIBLE] - I think that was asked earlier - What she's saying? - about karma. I've told you already. You people have read a lot, I think. We have karmas - that's a , that's the thing written before Christ. After Christ whose karmas are left - He's taken away all our karmas. Already He's said it, He has died for us - isn't it? This was said before, I mean, karma theory was when Krishna was there thousands of years back. Now Christ has come.

See every tree has different different flowers at different times. So according to timing now, Christ has come, He's talked about, He's taken away the karmas. Now at this time you have to get your Kundalini awakening - Krishna didn't talk about it, that doesn't mean Kundalini was not there. - Well now, let's have the last. - [INAUDIBLE] [INAUDIBLE] - Yes. - How much truth is there in the Bible today as when it was first written Oh My! It's quite a lot. You see, despite all the things they tried to hide and despite there was all kinds of disturbances in the Bible, I must say, there's quite a lot. It's quite a lot but we have to be realized to understand

Christ, to understand what He said. First of all realization must take place otherwise you can't understand - quite a lot - Bible.

Because they didn't know where the truth was hiding so they couldn't remove it, luckily. Yes madam. [UNCLEAR] Bible [UNCLEAR] [UNCLEAR] [UNCLEAR] Umm, it is said that there was a secret baptismal right given by Christ which is been edited out of the Bible - do You equate this with Self-realization and the awakening of Kundalini? - Of course. Of course. Christ must have talked about Kundalini. Today only I was saying, He must have but you see, He was given only three and a half years to talk to people. What can you do in three and a half years - you know it's nothing. Such a short time? You have no idea that in England I was for four years struggling with seven sahaja yogies.

It's not easy in those days And then His disciples also get very much upset because He was crucified so everybody started asking, "How was it, if He was God's Son, how was He crucified?" That was His job, He had to do that. He had to pass through this, through His crucifixion. All is explained in sahaja yoga - Christ's life, Mohammad's life, Rama's life, Krishna's life - everything is absolutely explained and you can see for yourself that They are all one. Christ Himself has said, "Those who are not against are with Me." Who are those? But we are not allowed to see anything else, just like uh.. horses we have blinkers - we can't see anything else. If you want to know about Christ, better read Devi Mahaatma - is all described much better. That's why Christianity can be very fanatical, I can tell you, because you see, the blinkers are here - you can't see anything. You can't read Gita, you can't read anything, you see, going anywhere else means you are a non-Christian - such a organized thing.

But open your eyes and see for yourself. Such a great personality like Christ - you see, Onkara Himself incarnated as Christ. They have made such a mess out of it, I tell you. Who can believe in Christ when they say what Christianity is? Such a mess! Same about, I would say, Hinduism, same about Islam, every religion is the same style. It's same style, there's nothing to choose. All have gone wrong. In the name of God wars, in the name of God money, in the name of God enjoying women, lust and greed while Christ has said, "Thou shalt not have adulterous eyes." because He rules the eyes.

You'll understand what Christ is once you're realized. Yes, now still [UNCLEAR] [UNCLEAR] Is there such a thing as people not being ready for Self-realization, in this lifetime? I don't think, I don't say that. I think all of them are there for realization. Everybody can get realization but if you're identified with nonsense If you put your foot in the crocodile's mouth and one foot on the boat, what are we to do? There's a blossom time, is a special Resurrection time - this is the time of judgment, has to happen. Everybody must get their chance. God is justice, He's fair. Now, still going on, all right. Ask one question, now let it be the last - all right?

[UNCLEAR - BECAUSE?]There are so many who are anxious to get realization, madam. Now come along. What's your question, special one? [INAUDIBLE] - [UNCLEAR] kya? - I'm sorry, if you could just - [INAUDIBLE N UNCLEAR] immortality. - Will You tell us about immortality? - [INAUDIBLE] - Through Self-realization will we know the immortal? - What we know? - The immortal.

- Of course. - [INAUDIBLE] - Of course - Will we know The Immortal, that's the Spirit. That's what I'm saying - that's the Spirit. All right, so let's have it now. All the questions are over. Now, first of all we have to understand little cooperation is needed raising the Kundalini. If you could just take out the shoes - this Mother Earth helps Me a lot and will help you a lot - just take out your shoes - simple thing. Taking out shoe is not difficult - is it? All right. And if you can put your feet on the Mother Earth.

Now those who don't want to do, should go out; Should not disturb us. I'll be thankful - those who don't want to do it should go away. It is absolutely your freedom and it hardly takes about five to ten minutes - much less than your questioning. All right. Now both the feet on the ground separately because these are two powers, as I told you, the left and the right. This should not be mixed up. Now left hand is towards Me because this is the desire you have that you want to have your realization. You can keep it comfortably on your lap, if you want to - be comfortable. You need not put your neck very tight or very low - just in the center. With the right hand I will tell you how you will raise your own Kundalini - very simple.

First of all, I'll tell you and then you'll have to close your eyes and do it. First of all you'll have to put it on your heart just like this. Now in the heart resides - all of you should do it on the heart. On the heart resides the Spirit - all right? Please do it , sir, please. You don't want to do it? What's the matter? [SHRI MATAJI LAUGHS] He's got it already, I think. [SHRI MATAJI LAUGHS]

He's in thoughtless awareness. Now put it, your right hand, on the heart. And here heart, in the heart resides the Spirit.

Below that is the center here, is of principle of mastery or guidance or guru or ten commandments - on the left-hand side. Now below that is another center, down here, below on the left-hand side. Everything works on the left-hand side below in the lower part of the abdomen. On the left-hand side is the center through which all the Divine laws work. So, then again we go up on the upper part of the stomach on the left-hand side. Then we go to the heart again. Now here we go in the corner between the neck and your shoulder and turn your head to the right - is very simple, like that. But don't take your hand from the back - just from here, from the front. Hold it tight. This is the main center that catches because you feel guilty for nothing at all.

That's a fashion nowadays to feel guilty. Now don't feel guilty. You have come at the door of God's Kingdom so be pleasantly placed towards yourself and forgive yourself. Don't feel guilty at all, be happy. Now, put your hand on top of your head in such a manner, I [UNCLEAR- MEAN?] on, on your forehead and press it on both the sides in such a manner as you press it when you have headaches. Press it slowly. Then take this hand on the back side of your head and put the load of your head on that hand, like this, slowly. Now bring this hand and stretch it nicely. The center of this palm you put it on the fontanel bone area, which was a soft bone in your childhood.

Now, move it seven times - the scalp - keeping the fingers out. Move it seven times putting the left hand towards Me - slowly, seven times. Now. Now first of all, you're not to feel guilty. You should be pleasantly placed towards yourself in a very happy mood. You shouldn't say, "I've done this wrong, that wrong," nothing of the kind. Now, close your eyes. Even you can take out your spectacles if you want because sometimes the eyesight gets better. So, close your eyes Put your left hand towards Me and right hand on the heart. In the heart resides the Spirit so ask Me a fundamental question - you can call Me Shri Mataji or Mother, whichever way you like.

"Mother, am I the Spirit?" Ask this question in your heart three times, "Mother, am I the Spirit?" Please put both your hands, feet together. You don't want to do it, madam? Ask this question. Now, bring that hand on the left-hand side of the upper part of the abdomen of the stomach, press it and here you have to ask another question because if you are the Spirit, you are your master also. Ask Me a question, "Mother, am I my own master?" Three times please. Now, take down this hand, down below. Again on the left-hand side in the lower part of your abdomen and press it hard.

Now this is the center of pure knowledge or the laws that are Divine. So you press it hard and please say six times because there are six petals to this center. "Mother, may I have the pure knowledge?" I cannot force so you have to ask for it. So ask for it, "Mother, please may I have the pure knowledge of the truth?" Six times, ask from your heart. Now, take this hand upwards, press it on the upper part of the abdomen on the left-hand side and here ask for ten, ten times, ten times or here you can say, here you have to help the Kundalini. You have to help the Kundalini, to co-ordinate with Her because She has started moving now. As soon as you asked for pure knowledge, She started moving. So here you put your hand and press it hard and ask or you can say it just to support the Kundalini, "Mother, I am my own master."

"Mother, I am my own master," say it ten times please. Now, ten times. With full confidence, without any guilt, without anything, "I am my own master," you have to support the Kundalini. Now. Now raise your hand to your heart. Here again to support your Kundalini to rise, to co-operate with Her, with full confidence you have to see the greatest truth lies within you that, "Mother, I am the Spirit. Mother, I am the spirit." Please say it twelve times. "I am the Spirit," please say it ten times, with full confidence. You have to know that God almighty is the ocean of love and Grace but above all He is the ocean of forgiveness, He is the ocean of forgiveness and He forgives whatever we do.

After all human-beings have to commit mistakes - there's nothing wrong in it. No need to be angry with yourself at all. Please raise your right hand on your shoulder in the corner between the neck and the shoulder. And here press it hard and you say with full confidence sixteen times, "Mother, I'm not guilty." Please say it sixteen times, turn your head to the right. Please turn your head to the right and say, "Mother, I am not guilty at all." Please say, "Mother, I'm not guilty at all," sixteen times. Now, please put your right hand on your forehead across, press it on both the sides. Here, from your heart you have to say, how many times is not the point, from your heart you have to say, "Mother, I forgive everyone. Now many people think that's very difficult to forgive but

actually, we do not do anything whether you forgive or we do not forgive. But if we do not forgive, then we play into wrong hands so say it from your heart, "Mother, I forgive everyone."

Now, take this hand on the back side, put your head on it and turn it upward - let it rest on the hand. Here for your own satisfaction, you may say, "Oh Divine, please forgive me if any mistakes I have made." This is only for your own satisfaction I'm saying. Now don't count your mistakes, please don't count your mistakes. You have to be very loving and sweet towards yourself. Now, stretch your hand, please, fully. Put your center of your palm, please, on the fontanel bone area and press it very hard and move it, very slowly, seven times. Here again you have to ask for your realization, so say, "Mother, please give me my Self-realization." Say seven times - I can't force it on you, I'm sorry - seven times. [SHRI MATAJI BLOWS INTO THE MICROPHONE] Now, take down your hand, please.

Slowly open your eyes, slowly. Now, put your left hand on top of your head and right hand towards Me. Left hand on top of your head, left hand. Right hand towards Me. Now see, if there's a cool breeze coming. Now move up and down and see for yourself. All right? Feeling it? Little, some people get it that point, some get it very high. Little bit higher.

Don't doubt yourself, please don't doubt yourself. Now, put the left hand towards Me and see with the right hand. Some might be getting hot, doesn't matter. Hot will become cool very soon. You can bend your head and see for yourself, it'll be better and easier. Now, put the right hand again towards Me and with the left hand All right? Now, put both the hands towards the sky and ask a question three times, "Is this the cool breeze of the Holy Ghost that is the Kundalini?" "Is this the cool breeze of the Holy Ghost? Is this the Brahma Chaitanya?" "Is this the love of God that is All-Pervading Power?"

You ask any one of these, three times. All right, now we can keep it down. Now, let us see how many of you have got it on top of your head and also in other, also in your hands. Please put both your hands. I want to see how many have got it on top of your head or in your hands. Both the hands, please. Don't be doubtful. If it is there, put your hands up. Not today, tomorrow they'll - it's quite a lot. Quite a lot of people.

You got it now - good. So, no questions tomorrow. Ha Good. May God bless you! Quite a lot of people have got it, some people haven't got it I must say. Ah! Sydney was better in a way. But I think we spent too much time in questioning that's how people [UNCLEAR] loose their uh.. attention a little bit - doesn't matter. If it has not worked out it will work out tomorrow in any case. And I'll be here again to meet you and to greet you and I'll explain to you all the rest of things.

Those who haven't got it, if you're anxious or to get it, I think, you could, they can come down here and can work it on certain people - a big row of people didn't get here in the center. If you can see, some of you people, uh.. those, these two persons should get it - I don't know why they didn't - you didn't feel it? Sure? I think you did feel, madam. You felt it? You felt it? Good. You can feel each other, you can feel each other's head, yes. What about you - no? What about you - you got it?

Got it. Most of them have but in the third row or fourth row there are people. Who have not felt it, please? Ah, do you mind uh.. seeing them or what should we do? You also will be having a workshop later on. Just see, your neighbors, you see from your neighbors, should see. This gentleman - can you see on his head, he hasn't got it? You put your hands. You said you didn't get it. Just see this gentleman why he hasn't got it?

Hello, some sahaja yogi should see some of these people. Third person, that fourth person. No, she never tried. She was just sitting there tight. Maybe in the hands but He's got it - you've got it? Now he's felt it, now he's felt it. You see, it's one of the sahaja yogies puts the hand also, they'll feel it. Those who haven't put in the first row, raise your hands, please? Ah, just see this gentleman, just one minute they can work it out, ah.. Also you can watch Me without thinking, you see. Just see, just watch Me without thinking.

- [INAUDIBLE] - Really? Raise it, raise it. Today I've worked very hard, I think, she, they should. Now you felt it, all right. Now, can we have some more sahaja yogies to work out here? Just see. You didn't feel that, none of you - did you feel? What of the boy who was feeling sad? Just see, did he feel, did he feel the cool breeze? The second number there with the yellow, this thing.

He's felt it. Now, you've got it. Now you have to give joy to everyone - all right? He's got it, good. This lady is here, just see. Take one or two persons who haven't felt it and who are desire. No? Hmm, better. He's got it, has he? - Got it. Is he feeling it?

- [UNCLEAR] - His falls down? - [INAUDIBLE] - Ask him for his guru or someone must be there. He had some guru? - [INAUDIBLE] - Now he's feeling it. [SHRI MATAJI LAUGHS] With the slightest here and there it just loops down in a funny way. Where are the sahaj yogies gone? Come along. Just see this lady is here, she wants to have her realization. Didn't feel it? - You did not feel?

-[INAUDIBLE] - All right - [INAUDIBLE] - Yes. Now you must inform your friends and bring them along tomorrow. Hmm, better. I think in the second row, [UNCLEAR] in the third row. What about the gentleman who asked about precautions. Did you feel the cool breeze? The gentleman in the fourth row. Aey Rustom, fourth row mein dekho na, woh jo precautions ki baat kari. Na idhar, idhar aao. Haan, all right.

Fourth Ek, do, teen, char - fourth one in that row, yes first row - just see. Haan, he's the gentleman. Did he feel the cool breeze? That's it. Give him realization, I knew, give him realization. Haan, heart - right heart, right heart. Give him a bandhan on right heart. Haan, now, see there. Are you feeling relaxed? Can't think, just try to think.

Tumhare bas.. ho jayega, I'll manage. - No? - [INAUDIBLE] - Very much, right heart. Right side, yes. Do right to the left. Yes. Can you help Me with the shoes.. little bit. I don't know why it's can't reach that - thank you. See this one also if you can - thank you. Done a good job, I think.

- It's worked out well. - It's difficult to get in the seats because they're - Unnh? - so close. - It's difficult to get in between the seats, the way - Yes - they're designed they're too close. Let it be. This lady didn't do anything - just sitting tight. Should have got your realization - what a chance! She's come all the way. You - I'm saying about this second one - yes. Didn't do anything, should have - just five minutes.

Heaven on Earth. What about you? Come along, come along. Come along. You want to say something - come here. No you. Saying something to Me? No, it's all right. I'd like to meet them if they want. Come along!

Haan. All right. - Would you like them to come to the front? - I could go and just wish them and [UNCLEAR] You guys [UNCLEAR] to meet Shri Mataji, come to the front. - She doesn't want to be the first [INAUDIBLE] - Anhh? What's it? - She doesn't want to be first. - Come [UNCLEAR] - No, she doesn't want to be [UNCLEAR] - Anhh? - [INAUDIBLE] - Oh! [UNCLEAR] Come.

Got it? So, how are you? Work very hard? Ah, that's why. They'll tell you all about it. It's all right. Better? It's too much working hard, that's all. All of you have to now learn all about. Now you have to become masters, Australian born [UNCLEAR] [UNCLEAR] not that they again fall into some other traps, traps [UNCLEAR] terrible traps [UNCLEAR] Look at their eyes.

You see, his eyes are black like Mine, isn't it, My child? Ha, ha ha. Sparkling! Look at her eyes! Watch the spark in the eyes! Talk to yourself, tomorrow do come, bring all your friends, inform them, telephone them. Let them come and have it because I'm here Hindustani to sab aage se hoke chale jaate ho And get some more people now. This is the thing. You invite for dinners and this and that. Better invite them for this.

All right? That's the greatest thing to be given. How are you, all right? [UNCLEAR] keep your eyes. They look like black like Mine. Oh, you can be cured, you can be cured. Let's, uh.. all right. Day after tomorrow we'll have having - workshop, all right - The day after tomorrow? - Day after tomorrow. There you go they'll tell you these.

I think, it's much better - Yes - As it is isn't it better now? - Yes - Don't see any disease there, nothing is shaking. - Oh! I, will the workshop be on Thursday, will it? - Thursday. But now Parkinson disease you must, you're not shaking at all. - Yes. - Then what's happened? You're cured already. All right?

- Thank You, Madam! - See nothing is shaking in you. - [UNCLEAR] shaking. Parkinson disease you shake a lot, don't you? - Yes. - So laugh. You're all right - what are you worried about now? She's all right. Does not want to accept that. You're accepting but she was frightened.

- May God bless you! - Thank You very much, Mother. - Thank you for coming over, thank you and bring some more people. What's that? - [UNCLEAR - IT'S FROM ME?] - All right, thank you. What's your name? You put the name in there? - Yes, have. - All right, thank you.

Thank you. - She got Heaven on Earth. - She said she fell down. - Thank you. So, got it. Good! - Yes, thank You very much! - He's the one who said about precautions? No. - No. - No. Thank you very much.

Mostly those who do not ask questions are better off, I think. May God bless you! - Thank You. - What's that? - [UNCLEAR] - [INAUDIBLE] - [UNCLEAR] tradition. Are you All right? - All right, you're all right. - Thank You! As long as you get.. Did you feel, haan. [UNCLEAR] continue.

May God bless you! [UNCLEAR - I WILL MISS YOU ALL?] And your own Thank you. Thank you very much. No, no, no, forget all that. [UNCLEAR] sahaja yoga, why should you [INAUDIBLE]. You just say that, "Mother, I am my own master - ten times." Forget all these things. Just see how much you're perspiring. If that book was good you would not perspire before Me.

Haan say, "Mother, I am my own master." - Again. - I am my own master. - Again - I am my own master, I am my own master. All right? Just don't read all this nonsense. Forgive, forgive everyone All right? Working See, you have to learn to forgive, that promise. Just to feel [UNCLEAR] Haan, see now Bring more friends here, all right? Can you phone to them?

They're all so well. Haan, Sri Lanka, achcha! Thank you. Thank you for coming. Look after yourself, come tomorrow, I'll tell you all about it. You have to know much more. Such a lot to be known - just the beginning. May God bless you! May God bless you! - You're not the sad one?

- No, no. Bye-bye Look at your eyes. All of them are black. Can't believe - Your eyes are black. Ladies and gentlemen, [UNCLEAR] tomorrow night at 7:30 and there's also backup uh..workshop at one of our ashrams in in [CUE?] at 1267 [UNCLEAR- CUE?] Only I would like you take that leaflet with that sort of information on it Will be pleased to see you on Friday and also at tomorrow night at 7:30. Thank you! [UNCLEAR - IN YOU I CAN?] - Iran [INAUDIBLE] - Iran [UNCLEAR N INAUDIBLE] - [UNCLEAR] I need money to travel.

[INAUDIBLE] - You need to travel. [UNCLEAR] [UNCLEAR] For realization [INAUDIBLE] for travel [INAUDIBLE] Why do they want to come? If they're realized souls, be satisfied. If they're realized souls, what work are they doing? [UNCLEAR] must have your own money Forgive, forgive everyone. All right? You can't even think how can you [INAUDIBLE] Very pleased to meet you. How are you? Yes of course and call all your friends. Tomorrow, come tomorrow.

Yes tomorrow, tomorrow. Yes tomorrow. May God bless you! Did you work out on that boy? Got it. Doubt [UNCLEAR] No, nothing worked out. [UNCLEAR] Just see. You're doubting Me? - [INAUDIBLE] - Anhh? - Yes, haan bol raha hai.

[SHRI MATAJI LAUGHS] Despite doubting it has worked, you see. You must have been a seeker in your last life. - Are you a seeker this life also? - Yes [UNCLEAR] - [UNCLEAR] You got it, you see your fingers [UNCLEAR] Worked Be happy that you found it, all right? You don't feel cool breeze? What to [INAUDIBLE] Anhh? Just know it. Not from the head. Vishudhdhi is Not yet. It is on the head.

You can't feel it because, you see, your Vishudhdhi, this is purely blocked with lot of [INAUDIBLE]. Once it is No, no, no. No need to [INAUDIBLE] No, no, no, go and eat everything [UNCLEAR] No, no, no. No use. No need to do all that. - Hello Dadi! - Hello! Vishudhdhi is very bad. Somebody has to settle his Vishudhdhi. You come along tomorrow, all right?

You'll get it. should set. You're Australia, Australian out and out. - My parents are Dutch. - Your parents are Dutch? All right. Come along. Makes no difference. - [INAUDIBLE] - Haan, it's better. - Feels nothing [INAUDIBLE] - What is happened to her hands?

- [INAUDIBLE] - In the hands what's happened? Dying? Left. - The disease of the nerves. - I know, I know. - The nervous system - Where's he [UNCLEAR], where's he No, no, no, there's nothing like that, you see, [INAUDIBLE] Raise his Kundalini, he's quite all right. - You take off your shoes. [UNCLEAR] [HAAN] Ask him to ask the question of the Holy Ghost. - Ask the question, "Is She the Holy Ghost?" - Again [UNCLEAR - TIGHTER?]

- Are you the Holy Ghost? Are you the Holy Ghost? Are you the Holy Ghost? - Again, "Mother, are you the Holy Ghost?" - Are you the Holy Ghost? Are you the Holy Ghost? Are you the Holy Ghost? All right, the cool breeze coming? Feeling the cool breeze? Tie it up on the head, tie it up. They're not shaking anymore.

- Annn? All right? - So, he feels the cool. - All right. You say, "Mother, You are the Holy Ghost." - You are the Holy Ghost. - "Mother, You are the Holy Ghost." - "Mother, You are the Holy Ghost." - Again. - "Mother, You are the Holy Ghost."

- Again. - Mother, You are the Holy Ghost. - Again. - Mother, You are the Holy Ghost. So, you got it - your realization, sir. You're all right, nothing wrong with you. So, your hands are all right. - All right. Now. - Should practice sahaja now.

You find that it will - You must practice sahaja but he's all right, he's all right - [UNCLEAR] spinal. Kundalini [UNCLEAR] that's all. Doctors give big, big names. Hands are [UNCLEAR] - Mother - Yes - [UNCLEAR] - Jai Shri Mataji! - [UNCLEAR] - What's the problem? - Asthma. - Asthma. Yes. He's your, you are the father? - Yes.

- All right. - [UNCLEAR] - Will you sit down somewhere? - Take out this, all right? Come. - What's your relationship with him, is it good? - [UNCLEAR - DIFFERENT LANGUAGE?] - What's it? Is it the best relationship? - Probably not. - No.

- No, not calling it best. - [UNCLEAR] - How's your father? - [UNCLEAR] had a problem. - [UNCLEAR] - [UNCLEAR] - Annn? When he gets angry with you? - Oh, he gets, he smacks me - Annn? - Correction, correction yes. No, not [UNCLEAR] - Beg your pardon. - Just no more. - [UNCLEAR - CORRECTION?]

- Come this side, come this side. I'd come on this one. - Come this side. Sit on this - I'm not patient. - Put your hands up and [UNCLEAR] - You must forgive. You're angry with your father sometimes? - Yes. - Annn? - [UNCLEAR - AM I BEATING?] - Just tell Me, - Very difficult.

- I can beat him, all right? [LAUGHTER] - He's very strong. - Tell Me what's the matter, what does he do? Hmm. - He gets angry with you very much? - Sometimes. - Annn? - [UNCLEAR] My patience is short. - Yes - My patience is short [UNCLEAR] more trouble He says his patience, short of patience that's why this problem. He says he very short on patience.

- Did you get your realization? Did you feel the cool breeze? - On my hand - yes. - Haan, yes. On your head? - No, I've never have been [UNCLEAR] - [UNCLEAR] - Just see on his head. - [UNCLEAR] A couple of years - Annn? - No, just couple of months. Maybe [UNCLEAR] You must forgive your father, annh. Father's have right to get angry with [UNCLEAR - THEIR CHILDREN?]

], all right? Haan. Now, you forgive your father. - Now, breathe, breathe in.. - Vishudhdhi [UNCLEAR] each other too - Leave it. - Slow down, just slow down for some, then you - Again breathe in - have a chance to get together. - Yes. - [UNCLEAR] If you're busy all the time - [UNCLEAR] on each other's ego - Again breathe in - [UNCLEAR] center heart and that's because [UNCLEAR]

clean - Did you hear - breathing? Did you not? - Yes Really? He's all right.

And what you do - you take some ice in the daytime and put it on his liver, here. All right? He's all right. He's all right now, feel the cool breeze? On your heads - yes? - All right. You're feeling - Hot - Annn, hot - liver. You see, it's liver. This liver gives the heat and that's why they get this. But you see the liver also gets heated up because of anger and the anger that's suppressed.

So what happens, with the father, anger is suppressed and then the liver becomes heated up so put some ice there. Let him also put some ice - you'll have more patience - on the liver, there - here. Put your hand there, just put that hand there. Now put it. You're better now - breathing is good? Your breathing is good now? Breathe, let's see. - All right? - Yes. - Breathing all right, normal?

Still asthma, asthma you feel? - Rustom ko bulao. Annn? - [UNCLEAR] He's okay [UNCLEAR] - Then put ice here, that's all - on his liver. - Now you're all right? How do you feel, are you feeling all right? - Yes. - Annn? - Yes - Breathing is all right? - Yes - Good.

- Better now, are you? Better forgive. What about his mother? Forgive, forgive everyone, forgive, forgive. See in here, the Western countries we try to regularize children too much in childhood, too much. Don't do this, don't spoil the carpet, don't spoil that - carpet is more important than the child. Then they become what - hippies. They become hippies then. - They revolt - They revolt against the [UNCLEAR] - Yes - because we don't do that to our children in India. - No, we allow them to play, after all they're children.

- That's right - He's very calm - You're better? - Hmm - Better? Breathing is better now? How is your breathing? Breathing is all right now - Breathing is all right, are you breathing all right - annh? - Yes - Can you hear Me? - Yes. - Can you hear clearly? Whatever I am saying do you hear Me? - Yes.

- Do you hear Me clearly? - Somewhat. - Somewhat. - His hearing also is little affected. - Better now? Are you hearing Me better? - Yes. - All right [SHRI MATAJI CLEARING THE LITTLE BOY] - Now, can you hear better? - Yes - Annn, really? - You see, something.

He couldn't hear properly - [UNCLEAR] - Now just.. - Better now. How do you feel now? - Good - Calm - Yes. - It's calm? - [PEOPLE TALKING TOGETHER] He's all right now. All right? You may smile now. What happened, who boxed you here? Somebody else, some boy? Who made the black eye?

- [UNCLEAR] -Annn? - [UNCLEAR] - Some friend? All right, doesn't matter. - Is he a realized soul? - Yes - He's born realized. He's a born realized you must respect him. He's a very sensible [UNCLEAR] You shouldn't loose temper with him. You see, they don't like it because they are to be respected - they're realized souls. [UNCLEAR] [SHRI MATAJI LAUGHS] - You're all right. - Yes.

- Fine? You must laugh. - Thank You, Mother. - May God bless you! He's all right. Give him something, some ice here sometimes in the day time, in the day time about in the. Not too much heat in the house also. All this catch is there. All this liver and all. Now he's all right.

- Are you all right? - Yes. - Now if he does anything to you, tell Me - all right? - You tell Me on the photograph, all right? - Yes - God bless you! He's all right. No, you're very strict. I think, people are very strict with their children in the West. Should not be strict with your children - worried about the carpet, worried about these nonsensical things, these plastics and this and that not about the children and then we talk to them so uh.. so much, you see, disciplining them so much that ultimately they become hippies. - All right, one question, when You are [UNCLEAR] is Your hand burning?

- [SHRI MATAJI LAUGHS] - Actually, She never burns. - [UNCLEAR] - I wonder whether You would be feeling a lot of heat. - No, no, no, no They were all quite hot, I must say, it was a little bit burning. Yes you all feel guilty for nothing at all all the time. This is a fashion, "I'm guilty." For what? Are you going to jail or what. Then why to say, "I'm guilty." Everybody says, "I'm guilty." That's why it burns, you know.

Then I'm was trying to take out this idea from your heads. You're not guilty at all. Your brother is all right. Just imagine, what a disease! You're feeling all right? - Yes. - Comfortable, good. Look at him! He had a nerve disease and legs and feet were all disappearing. All right, again let us see him tomorrow, hmm.

- We go now? - Yes, Mother. - [UNCLEAR] - [INAUDIBLE] I'll try it. - Thank You. [INAUDIBLE] - Where is she? - She's on her way. She's in Melbourne. [UNCLEAR] - You [UNCLEAR - THINK?] for tomorrow at 3:00 - Thank You. I'll teach you how to cure.

1987-0512, Interview

View [online](#).

12 May 1987

Interview

Kew Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Interview with Shri Mataji, Melbourne, Australia, 12-05-1987

Interviewer: Thank you for the invitation. This is an interview with Shri Mataji Nirmala Devi on the 12th of May, 1987. Interview begins 5 seconds from now.

Interviewer: Shri Mataji, we've been told that there were three thousand people at your program in Sydney and the hundreds rushed forward after the program to speak to You and to shake You by the hand. This is a very unusual thing in Australia. Why do you think this happened?

Shri Mataji: I think there were not three thousand, maybe less, because the whole didn't counting many people. But there were quite a lot, about two thousand. And they did rush to thank Me and their eyes were glancing with light and their faces were looking very enlightened and happy, joyous. Because this is the greatest thing that can happen to human beings. In many ages it happens: the rebirth of a person. And they felt the rebirth within themselves. The peace within themselves and the cool breath coming out of their own heads and all that convinced them and that's why they just came to thank Me. Out of gratitude, I think.

Interviewer: With your respect, Shri Mataji, the world is full of people promising the millennium. One by one they becoming exposed as charlatans, tricks us. How can we know when we have been deluded?

Shri Mataji: I have been telling from 1981, in Australia, I visited four times before; every year openly telling people that: "Be aware of false people". The first thing to know that you cannot be for your Self-Realisation; nor you can have any course of it. You cannot do anything about it, it is effortless. How can you pay for anything that is the living process? This is a simple thing which people didn't like that time, because they were following some guru or some false guru. And some of those people who are now exposed came to even hit me with Bible and things like that. All because I was saying that you can't take money. But that is not the only thing. The person who talks about God should be able to give you the inner knowledge about your roots. As soon as just give you a few words or some mantras, or things like that, he must tell you why he is doing it, what is the purpose of his telling you of some mantras or of some sort of a prayer. If somebody claims something, than he must prove it. Now the first thing that should take place in the modern times is the Realisation. That has been promised that at this time Self-Realisation will take place. And that's what should happen. Unless and until that happens to you which is also indicated in other scriptures that your hands will speak. In Sahaja Yoga your hands start speaking. They start indicating what is the problem with you, what is the problem of others and also not only that, but you can get yourself cured, you can get other people cured. Beyond that you have your peace, your joy; and so many things after that you feel that you are transformed. Unless and until these things happen to you, why should you believe people who claim that I am this and I am that? See, I just don't understand.

Interviewer: What you are saying sounds almost evolutionary. It sounds almost that we are on the threshold of some new stage...

Shri Mataji: Yes, of course, that's the reason is, today that's the reason that a great evolution, a mass evolution has to take place. You have to break through into a new dimension of your awareness which have be called as thoughtless awareness as Jung has described very clearly. But beyond that is collective consciousness that is you become conscious of others and yourself in the whole like a microcosm becoming conscious of macrocosm. All these things these people don't even talk; leave alone doing anything about it. But still people run to them, because they think they can purchase them, they can pay for it and this ego keeps them satisfied.

Interviewer: So, the human being is not as complete as we like to think so. Our most ages yet come.

Shri Mataji: Of course, it is not complete. It has to reach the state which is absolute, where the truth is one: where your nervous system should tell whether it is true or not. When you get your Self-Realization from your hands you start feeling a cool breeze flowing, you feel it all around you. Supposing, something is wrong, something is evil, than immediately you know on your hands that it is hot, it is burning, it's evil; or something is wrong on different centres, than a different, the same finger which denotes that particular area will start burning or indicating that there is something wrong with that person.

Interviewer: This sounds rather like a description of something that happens on these day and age where people talk something having "good vibes" or "bad vibes". Is this a kind of vibratory awareness?

Shri Mataji: When I went to America first time, in 1973, I talked to them about vibrations and told them there are good and bad. And there was a gentleman who organized My program and he said you must get everything, what you say to that... absolutely certified, what do you say to that, in your...

Interviewer: I am not quite sure...

Shri Mataji: This is like you get a certificate from the government that this is what you have said...

Interviewer: Oh, yes, certified, - it has to be correct.

Shri Mataji: Certified. So, this is your own words and your own things. I laughed at him. I said, "You see, that's not to be certified. What is the need? Let people use these words ultimately they come to the right thing, because just by talking about it, it's not going to convince anyone». So, it has to be felt, it has to happen, the experience has to be there. They have to actually feel the bad and the good, clearly, and that is only possible through Sahaja Yoga. I do not want to appropriate everything to Myself, but I know nobody else can do it. If they can do it, it is very good for Me.

Interviewer: So, when a person practices Sahaja Yoga, they actually feel these things?

Shri Mataji: They actually feel everything. They actually feel on central nervous system which is the sign that he has evolved, because whenever there is an evolution you feel it on your central nervous system.

Interviewer: So, are you telling me that a day will come and we can actually tell whether a person is lying or being insincere?

Shri Mataji: Of course, of course, that is nothing. You can even tell if a person has got cancer or he has got liver trouble, or he has got heart trouble. Also you can tell if he is mentally alright or not. Also you can tell if he has been to a wrong guru or he had some spiritual problems from a wrong guru, than immediately tell.

Interviewer: And all this comes from the Self-Realization?

Shri Mataji: Yes, of course, I mean that you become aware of things which you were not aware of before get your Self-Realization.

1987-0512, Conversation

View [online](#).

12 May 1987

Conversation

Kew Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – VERIFIED

TRANSCRIPT OF CONVERSATION AT KEW ASHRAM MELBOURNE, 1987-0512

Shri Mataji: Really?

Sahaja Yogi: Can't... can't focus Yes.

Shri Mataji: The whole mind is conditioned.

Australian Sahaja Yogi 1: I mean, absolutely. It is like a record. Like a gramophone record going round.

Shri Mataji: Yes. I have seen this in China when, I went there when Mao was there. See, the girl used to tell us anything as if it was a record - she was just saying it, without even thinking about it. See then I felt that this is some sort of a possession this girl has got.

But now, of course, Chinese have got their freedom and they are much better people, I mean they're not that kind. But in the beginning, they did that like that in China and this is how they just conditioned them. But all our theological colleges, all these people are the same. They are just trying to find out how to condition people.

I mean, if they give all their business and just take to God, they will be so very much happier. And all this effort will be lost. Very serious things. You see, for Christian community especially I think, it is that because of these barriers, they may never reach God. It's all right for Christians in the West because they have seen the nonsense of it, most of them. But in the countries like ours, you see which are developing, for them Christianity being so sophisticated, so good - you see to them, Christians mean something great. My husband was telling Me that his own uncle wanted to become a Christian because he found that Hindu religion was so absurd, and the priests were so absurd. So he was so enamoured by Christians. [Shri Mataji laughs] I tell you.

Australian Sahaja Yogi 1: I suppose our biggest problem is the Christians. We really don't have any other barrier here. We have quite a few Muslims. They can be a bit fanatical too.

Shri Mataji: And the conversion, you see. Conversion is another problem. Conversion in India is more in the places where there are jungles and things where the people are absolutely away from society. So for them, money is very important, and the way these people take the missionaries and their [UNCLEAR] food and this and that, so they are converting you. I mean donkeys after donkeys. But they have created problems for us in the way, that these people say who are living in Khasia, Jaintia, all these places you see - a former Nagaland sort of a thing. And this Nagaland business is all a Christian problem. They have all become Christians you see and don't understand anything. At the time of Christ, I don't know if He ever went to this; it's such primitive people. But Christianity has gone to them. They don't understand anything – A to Z.

Now they came to Lal Bahadur Shastri, our Prime Minister and they said that, "We must have our sovereignty." That's what they said. They had written it down in their language, 'sovereignty'.

So Shastriji asked, "What is sovereignty?" "That we don't know. We want our sovereignty." "Then, what is sovereignty you want?" Then they said, "This is what we have. We know one thing." Then they said, "But what is it? That we don't know." "But why do you

want it?" "That we don't know. We want our sovereignty." To the Prime Minister. The Prime Minister said, "Oh God, these Christians." And they were wearing suits and hats, funny hats and suits and all Western dresses, you see. And they are all Christians in Nagaland. And all stupid people. This is what they had got it, you see on a paper. "We want our sovereignty." Finished.

Australian Sahaja Yogi 1: He could have given them anything.

Shri Mataji: I was thinking, he should have given them some sort of an odd paper and said, "This is sovereignty, you take it back." They would have taken it. Such things they have got. And it's created a problem - this Nagaland is a problem for India now.

Indian Sahaja Yogi: It's the missionaries who have created.

Shri Mataji (in Marathi): Yes, the missionaries. They wrote it down in their language, "You go and meet Shastriji and when you go there tell him, we want our sovereignty, finished." But Shastriji was non-plussed. He said, (in Marathi) "Then what next?" And in English, you see, (Shri Mataji switching between Marathi and English here) "We want our sovereignty." "Why do you want it, sir?"

"That we do not know. We want our sovereignty."

I tell you. When Shashtriji told us, I didn't know where to look.

He said, "But this is too much. Just written down that word in English - I mean this sentence - and they were reading it out to me all the time. They would not say what is sovereignty, why sovereignty - nothing."

Now missionaries then educated them. Now the idea of missionaries – because Church is always confused with...I mean the ruling people, like the kings and queens and also politics - so now they are confused with that. So they want to create a Christian land. As it is, we have one Hindu land, one Muslim land. Then we have one Sikh land. Then we'll have one Christian land. And there's one Bangla land.

So I don't know how many parts of that country there are going to be, of according to the religions. And nobody follows it, that's the best part of it. And if you see, I saw the other day when our Prime Minister went to Nagaland, they made him wear a hat and he was dancing there. You wear a hat according to [UNCLEAR]Christians. You see, many Christians in India believe that Christ was born in England.

Indian Sahaja Yogi: And that he was himself a Christian.

Shri Mataji: Yes. He Himself was a Christian and was born in England. This they believe, actually they believe in it. See there is a story, an interesting story of a villager who was living... he used to come to Allahabad from his village. And he became a Christian. So he would always go to the river Ganges, have a bath and go back. So the priest told them, "Now you can't do, you see, your religion has changed, you cannot do that. Now you have become a Christian. You can't go to the river." River Ganges, the Christians don't go in India, do you know? They don't go to the river Ganges. So he said in his own language, "Sir, I have become a 'sahib,'" means, I have become an Englishman "But I cannot give up my religion." He thought he had become a sahib.

And the names are also, they will change it like this. You see, like this gentleman's name was Blondie. So 'bhura' (blond) means 'bhura'. So he said, "Give me a good name, like Alexander's name." So they called him Alexander Bhura, you see. So his name was Alexander Bhura, so he thought he had become a sahib you see, an Englishman. "And now they are asking me to give up my religion also, is too much. I can't give up my religion. I will go to Gangaji."

Australian Sahaja Yogi 1: It's very sad though, what the missionaries did. I know in Hawaii and places like that, they destroyed what – from what I've read – appears to have been a very enlightened religion, which would have allowed, for instance, Sahaja Yoga to just...they would have understood it instantly. And the Christians just chopped it off. In one generation. Of course the

things that Cortez did in Central America; terrible. Every...

Shri Mataji: Horrible things...

Australian Sahaja Yogi 1: Every book that had ever been...held any knowledge that the Aztec came was destroyed.

Shri Mataji: I mean, there is a history behind the whole thing. Thank God Columbus missed his point, went to America. Otherwise, there would have been no Sahaja Yoga here. There would be all Americans roaming about in India, I think. With their AIDS, or with that kind of a trouble that they have, because that would have been the thing.

I think Hanumana must have done that job, to take Columbus away. Because I can't understand. This fellow, such a clever man, went all the way from England – I mean from... Columbus was from Portuguese, was he? From Portugal, he went to a place – Spanish, he was Spanish, I think: Spanish. He should have gone to India, I don't know how he reached America, you see. So must be Hanumana's trick.

Australian Sahaja Yogi 1: That's a long way.

Shri Mataji: That's a (laughs), he was... But they killed all the people.

Indian Sahaja Yogi: He did call that continent India.

Shri Mataji: Yes.

Australian Sahaja Yogi 1: That's why we have the Red Indians.

Shri Mataji: Yes. Red Indians. But the poor Red Indians were killed and massacred completely. I mean the white people wherever they went, they massacred all kinds. You see, the French, the Portuguese...I tell you, the Portuguese now they look so horrid. But when they came to India – near Bombay, you must have seen that Trimurti and all that. Did you go to see that Trimurti? That's such a rock, black rock. And to hewn into it with this beauty was really... must have been remarkable.

But these people thought this rock cannot be broken with anything, so they took cannons on the ship and blasted it. That is such a strong rock that even now if you have to nail them, you cannot put a drill on that. So, such a strong rock it is. And they made such beautiful designs and things. But they blasted it. They were so much against all these things, these Portuguese. So many temples, beautiful temples they demolished. And the English also - terrible the English were - English killed so many people in Calcutta. In a hole, they put them in a hole, known as 'Hole of Calcutta'. And so many people were killed.

Indian Sahaja Yogi: Black hole. Black hole of Calcutta

Shri Mataji: Black hole of Calcutta. And in Dhaka...

Indian Sahaja Yogi: Jallianwala Bagh.

Shri Mataji: Jallianwala Bagh, another thing. Just killed people just like that.

Indian Sahaja Yogi: In 1942.

Shri Mataji: 1942 yes, I was there. Yes, yes. They troubled Me and tortured Me. They put Me on ice and all, they gave Me electric shocks – all of them know all about it.

Horrible. They think they have a right, you see to possess somebody. This is plundering, this is plundering. Go to somebody's

country, take away everything, plunder that person and become the king? Pirates, I tell you.

Australian Sahaja Yogi 1: [UNCLEAR] It's been that for a long time.

Shri Mataji: Terrible thing they have done. But this killing people – now, in Dhaka, there were people who used to make beautiful 'malmal' (fine muslin), you see. A kind of a very thin cloth.

Indian Sahaja Yogi: Very beautiful.

Shri Mataji: Very beautiful cloth. So thin, they used to develop the nails. And in there was a little hole they used to make. And out of that, they used to take out. It was a wonderful thing that one whole dhoti could be put into a small little shell of a ...

Indian Sahaja Yogi: Walnut.

Shri Mataji: Walnut. The whole dhoti could be put inside a walnut. And they killed them. All of them, they cut their thumbs you see, they cut their thumbs. So jealous.

Indian Sahaja Yogi: Because the mills of Manchester sell that cloth there..

Shri Mataji: I mean, you cannot compete with Manchester, because that was...this thing. But just an idea. It's not that... I mean, all of them the English, the French, wherever they went, horrible. French have ruined so many people. Now, this Sierra Leone where these people went - actually, there are Australians working but there are people who are...there are French, I think. The people who are ruling that place is French. They are so cruel to these people that they have taken to Sahaja Yoga now. They're extremely cruel.

Australian Sahaja Yogi 1: It's there all the way through that part of Africa.

Shri Mataji: Portuguese were such cruel people I tell you. Horrible. Now they have become very poor. But all this white skin had that idea of aggressing others, of plundering others, and sort of ruling everyone. Spanish. Spaniards are also bad. The whole of America is covered by these Spaniards. I mean, they didn't kill us so much, the English, I must say – the way they were killed by these Spaniards for no reason at all.

I went to this Rio de Janeiro, and I wanted to see one aboriginal. One person was [living?] there. They said, "We don't have. You can go in the museum and see." But not one single person left by these Spaniards group. Now did you see the condition of the Spanish, where are they?

Australian Sahaja Yogi 1: In Brazil, Mother they still have – it seems almost awful to say it, but they still have hunting parties where you can pay to go on a hunting party to shoot Indians.

Indian Sahaja Yogi: Shoot an Indian?

Australian Sahaja Yogi 1: Yeah. And the reason is money again, because they want to get them out of the forests so that they can go in and take the land. So they have safaris. And you know who, the nation that goes the most? The Germans.

Shri Mataji: Oh! Germans are very cunning. Now they are all settled down there. This Argentina - that was the only time I was happy that Argentina was defeated. Because all the Germans are there. They are teaching them all these things. They are the ones who started the war. When I went to Argentina - gone for a navy parade – and I was surprised they were having those steps, you see, goose steps they call them, like that. I said, I told My husband, "How are they having goose steps, these Argentineans?" He was also surprised you see because these only Germans do. So when we asked them, they were shocked and they said, "We have some German teachers."

But all Germans who have run away from the wartime are settled in Argentina. And they had big arrangements to destroy the whole world. So this has shattered; that's the only point where the British have done something very sensible. Maybe I was in England - very great - that they have finished those Germans. Though it has caused them a lot of problems, no doubt. But that was a sensible thing to do. Because so many Germans have ruined – already building all kinds of things there.

Australian Sahaja Yogi 1: In Paraguay, just north of there too, there's a lot of Germans.

Shri Mataji: But then the war between themselves. Look at that. Then the Germans start fighting them. Germans didn't go out, you see, that is the thing is. Germans did not fight the people outside Europe or outside their territories. What they wanted to fight is the English, the Russians, all those people who are Europeans – there. - Polish. So they started fight among themselves.

You see, violence is such that if you start doing violence to anyone, it comes back to you. And among yourselves, you start fighting. And even now, Germans you cannot say. They are like sleeping tigers. I went to Germany Myself - West Germany is all right, but East Germany I went to - it's like a... you feel like dead cemeteries are everywhere. But also through them, you feel there's a big violence building, even now. They're very hot-tempered, violent people. You feel as if you have come into some hothouse. Only once I went and I told C.P. I am not going to come back again to this country: East Germany. Horrible.

(in Marathi) Even now the people are so hot-tempered.

Today if you... I tell you Russians what they are doing it's... thank God. If you allow them to come up, they can destroy the whole world.

Australian Sahaja Yogi 1: They will try again too...

Indian Sahaja Yogi: Hitler could be born only in Germany. No other place.

Shri Mataji: Really?

Indian Sahaja Yogi: And there are many who worship Hitler even now.

Shri Mataji: Many. In East Germany, everyone. They just say it was a political mistake.

Indian Sahaja Yogi: That he attacked Russia.

Shri Mataji: Hmm

Australian Sahaja Yogi 1: Same mistake as Napoleon made.

Shri Mataji: That's what is the play. Krishna Leela is there. But Germans – I mean they are the cruellest, I think.

Indian Sahaja Yogi: No, the cruellest are the Japanese.

Shri Mataji: You can't say because what I heard about them in Warsaw, Warsaw. They are so mean and so low-level. They took out the fats of the people and used them for soap making.

Indian Sahaja Yogi: That was in Hitler's time.

Shri Mataji: Hitler's time I am saying - Warsaw.

Australian Sahaja Yogi 1: They made lampshades out of their skin.

Indian Sahaja Yogi: They used the skin.

Shri Mataji: And Jews are no less now. Jews, they have picked up everything from Germans. And the way they are now torturing Palestinians. Oh God, that's also terrible.

Indian Sahaja Yogi: They are taking the vengeance. They were tortured at the hands of Hitler. Now they are taking revenge from the Lebanese.

Shri Mataji: I don't know it's a revenge or a kind of a thing they saw in the war. They became experts and they thought we must practise now on Palestinians all those wretched things whatever they have gone through.

Australian Sahaja Yogi 1: There's a lot of subtle things that came out of Hitler. Even though I know I shouldn't, every time I see the Swastika, I get...

Shri Mataji: You get a fright. You see, that is the lucky point. What happened in Swastika, Swastika is two ways. One way is for construction, another is for destruction: another side. What happened – the trick of the trade was like this; they were using stencils to make the Swastika. And then they... one side they used and when they started using the other side, it came out to be the other way round.

Indian Sahaja Yogi: The wrong way.

Shri Mataji: It's Swastika that defeated them.

(in Marathi): Swastika has two emblems. One is constructive, the other is destructive. If it is like this then it is constructive, the opposite way is destructive. They were using stencils. When it got damaged on one side, they started using the other side.

When I saw them upside down, I said, "Now finished. Now they are all right." Hitler himself started wearing upside-down thing.

And as he says, Japanese – another. Another of this thing. I was telling him the reason, because in Japan, the mother is not respected. Mother is just a dishwasher. And the other women are geishas or dishwashers, or – what you call them, career girls. And the wives are dishwashers. So the mother is always ill-treated, she is given food outside, she doesn't eat with the family; she's treated just like a servant all the time. She has to take out (remove) the shoes of her husband, and she has to – I mean, do everything that a maid-servant has to do in the house.

So the children who see their mother being treated like this develop that thing within themselves, that anger. That's why they are very angry people. And the good-looking women and career women never marry. They never marry. And they never have children.

Australian Sahaja Yogi 1: Because of this treatment?

Shri Mataji: And the...If there is a very rich man, then he has to pay a lot of money to marry a beautiful woman. Then he marries her. But he goes to geisha houses. They will never take you to their houses, their homes. If you see their women, their hands are like, just like washerwomen, you see, very rough and thick. They sleep on the ground separately, treated just like servants.

And they didn't open their gates for ages to any other country. They lived with all that nonsense. But Chinese are different. Chinese are like us. Their whole system is like us, their styles are like us, their whole morality sense is like us and also, they are very wise people. Very wise.

See we have had another problem I feel that way, that our Prime Ministers have been all, you see Western-oriented: educated in the Western countries. Except for Shastriji. You see Balsar, this is the difference. They never understood the value of our country. More impressed by Western people. Westernised people. Even this one. He likes people who can speak good English. Even Rajiv Gandhi.

Indian Sahaja Yogi: If they are Italians he likes them more, because his wife is Italian.

Shri Mataji: I don't know if he cares for that or not, but he has very much inclination to a Westernised life. Not that kind, but still. That is one of the reasons, you see. They are not children of the soil. Except for Lal Bahadur Shastri. If he had lived, we would have been a different country you see. All dishonesty had vanished from India, all corruption had vanished. He was a very honest man. Wonderful things were happening.

Indian Sahaja Yogi: Corruption has come in. Honesty has vanished and corruption has come in. It has been impacted.

Australian Sahaja Yogi 1: I think honesty is the one that opens the door and lets corruption in though, isn't it?

Indian Sahaja Yogi: That's right.

Australian Sahaja Yogi 1: You don't expect people to be other than honest; they open the door and in they come.

Shri Mataji: It is kind of a habit [UNCLEAR perversion?]. You see, get into the habit of getting money this way, that way – then you start doing that all the time. I think that must be the reason. Because I have known people who were very good. Suddenly they become like that and they start grabbing this, grabbing that, grabbing that; there is no limit to things. There should be certain maryadas for everything.

Australian Sahaja Yogi 1: Yes, I find in Western societies, maryadas is a thing that doesn't exist.

Shri Mataji: Doesn't exist in anything. In anything.

Indian Sahaja Yogi: It did.

Shri Mataji: It did. It did have. I mean, they were reaching that point. But before they could reach the Absolute, they just got into this problem, of materialism.

How can you, see be a free person if you don't respect the freedom of another person? Maryada means that. To respect the freedom of another person is maryadas. And those maryadas one must have. Because of that, you do not respect the freedom of another person. You are aggressing each other all the time. Whenever he has the chance, he will aggress you or you will aggress him. So it will go on like that, you see. But if you respect the freedom of another person – this is freedom, and this is my freedom. Then a maryada is put in there.

Australian Sahaja Yogi 1: Then I suppose maryada means what Christ said, "Do unto others..."

Shri Mataji: As you want to be done to yourself.

Another Sahaja Yogi: Don't hate.

Shri Mataji: But you see, they say that, "Why? Why should we do that?" In England or in America or any of these places you go to – you tell them, you should do. "But why?" But Christ has said it. "Who is Christ?" In America, they say. England, they may not say

so. But America, they say, "Who is Christ? Why should we listen to? Who is to tell us?"

Abraham Lincoln is nothing for them. You know there is only little Lincoln Road somewhere far away. They don't regard him as anything great. So what to do?

Indian Sahaja Yogi: They have a story about that also. An American and a Russian were talking. The American said that, "We have such freedom in America that I can stand before the White House, the President's house and say that our President is a fool." The Russian said, "I also can do that." He said, "Really, is that so?" He said, "Yes, I can stand before your President's house and say that he is a fool." [All laugh]

Shri Mataji: But what I was telling him that, say in Russia, restricted life is given to them. But no maryadas. They don't have maryadas, it's only restricted life. Now they are starting some sort of a curtailing on drinking, say. Now that will go on. But there is... it's just by force, you see. Maryadas are your own, ingrained – it's the culture. So once they get out of that place then they drink like hell. Not that they've accepted from within, those things - that they are accepting these virtues as a part and parcel of their being. It's just a force on them. So they are doing it. But that day when they are doing it, then they are Sahaj. Sahaj, in a Sahaj way - maryadas come to you in a Sahaj way.

Indian Sahaja Yogi: It's like tabla. Tabla.

Shri Mataji: Like tabla - it has to have rhythm. It cannot go on flowing with it. You cannot just start it and go into any rhythm or anything. You have to keep to that maryada. In everything in life, there is maryada. Otherwise, you wouldn't know where you stand. I mean, the sea also has a maryada. The ocean has such a maryada that supposing you try to press the sea on one side of the harbour, it will come out in some other part. It starts showing in some other part.

Indian Sahaja Yogi: But not beyond that.

Shri Mataji: Not beyond. Supposing you try to raise the (land) – in Bombay they have done it, you see. They have raised Bombay in these areas like say, Marine Drive and all that. It has shown in other places. In Versova, the sea has entered the land. It keeps to its maryadas.

And it is such an uncertain society. If you don't have maryadas, you don't know how you stand with another person. You cannot find out your relationships with each other, you see. You cannot understand how far you can go with that person. It's a very funny stuff, not to have maryada.

Australian Sahaja Yogi 1: I suppose one of the problems in Western society is that we have been taught to believe that you can't have maryadas, because if you want to get on in this world in a business sense, you have to find some way of doing something better than someone else, which means that you have to tread on them to get higher up on the ladder.

Shri Mataji: But that can be done with maryadas also. You see, doing better than other means what? Must have maryadas, isn't it. Supposing there are two persons who are doing business. One person tries to outwit another person by false means or sort of, all kinds of other things. Luring him into something funny – like taking him to women, then do this and do that – all sorts of wrong things he takes to. How far will he go? But a person who goes in his maryadas can transcend everyone else, because he has kept his personality intact. He has not wasted it, frittered away or made it cheap.

And the idea of doing better is also money-oriented. But doing better in a general way is different. Like, I will tell you. Lal Bahadur Shastri was a man; when there was an accident - a railway accident in the South – he resigned. Means he was the Minister of Railways. He had nothing to do with that railway in particular or anything, but he resigned. Just resigned. "When I am the Railway Minister and if there is an accident, I should not be the minister." He just resigned. And everybody remembers it and tells about it, "See now what he has done." He had that maryadas. And there are many other railway ministers we have had who made money, did all this and everything. People don't want to take their names in the morning time. "No God, no, don't take their names in the

morning."

Australian Sahaja Yogi 1: I don't think we've got too many politicians who would do that. They would have fifty-four reasons as to why it was someone else's fault.

Shri Mataji: Like Shivaji's case, I will tell you one thing. Shivaji was a man of great maryadas. Shivaji's people once looted a big treasures of a "subedar" (like a lord) – Kalyan subedar - and his daughter-in-law. She was going and with her, all her treasures were going. Very beautiful woman... and they brought her. And she came with her covering on her face, you see.

Indian Sahaja Yogi: Veil.

Shri Mataji: Ah, veil. And she was presented to Shivaji. So Shivaji asked her that, "You open your veil." She opened her veil. So, he said...he saluted her and he said, "See now, if my mother was as beautiful as you are, I would have been even more beautiful than you are." What a beautiful thing to say. You see, sisterly relationship. "If my mother was as beautiful as you are, I would have been even more beautiful than you." And he shouted at all his subedars and all. "Don't do all such things. No insults to women." And he sent her back with all the things that she was carrying, plus his own...with his own army to leave, to be left up to the place where she was... from where she had come.

Man of such maryadas, you see. He never felt anything attractive or anything about her. He just felt, "A sweet sister of mine, such a beautiful sister. If I was...if my mother was as beautiful as she is, I would have been as beautiful as this." Just a sisterly feeling, to come to a man of maryadas. And he was forced to marry four times by his mother because you see, they had to do some sort of a pact with other people. So he had to marry four times. Imagine. He married four times because mother asked him, but in maryadas. But when he saw such a beautiful woman, he just told her. Always he spent his life in the company of saints. Always. Such maryadas, you see; in a saint also, there are maryadas. Like a saint, like Tukarama. He went and saw him, and he saw the condition he was - Tukarama was very in a very poor condition. So he brought a lot of ornaments and everything and gave it to his wife and lots of food and all that in the house. So Tukarama came back and he told his wife that - and Shivaji was hearing what Tukarama had to say - he said, "See, this is meant for queens and kings, not for us. We are poor farmers, and it doesn't behove for a farmer to wear all these expensive things. So you better return all this to Shivaji." Shivba, they used to call him Shivba. "But you see, whatever is suitable for your status, you wear that. That will look nice on you, this you better give." And he was surprised. But Shivaji was there. He came and fell at his feet, so he gave [UNCLEAR]

Australian Sahaja Yogi 1: Excuse me Shri Mataji, I think Your dinner would be ready soon.

Shri Mataji: What time we have to go?

Australian Sahaja Yogi 2: It's about ten minutes drive Mother, just down the street.

Shri Mataji: And what time is the program?

Australian Sahaja Yogi 2: Program is for seven-thirty...

Shri Mataji: Seven-thirty.

Australian Sahaja Yogi 2: so we will be there from seven o clock, maybe...

Shri Mataji: So if you think proper, I'll come back and have dinner, because I am really not at all hungry. Alright? I'll have some tea, that's all.

Australian Sahaja Yogi 2: There is a note from... you know a K.C. Meddapa?

Shri Mataji: Who?

Australian Sahaja Yogi 2: K.C. Medappa? From India. K.C...

Shri Mataji: Madappa.

Australian Sahaja Yogi: Well, his sister is here, Mother. Sister's name is Daya. She wishes an audience with you. She's a doctor. She says that you know this K.C.

Shri Mataji: Of course.

Australian Sahaja Yogi 2: We didn't know whether it was someone that was just saying that they knew You when they didn't.

Shri Mataji: Madappa. Madappa was secretary of Sanjeева Reddy. He has seen Me curing Sanjeeva Reddy and also curing so many people. Madappa. A friend of C.P. Oh, I would love to see him.

Australian Sahaja Yogi 2: Actually it's his sister.

Shri Mataji: His sister, yes

Australian Sahaja Yogi 2: Yes, Doctor Ganapati, who is the sister of K.C.

Shri Mataji: Yes. So when would she like to see Me?

Australian Sahaja Yogi 2: Well, we have a telephone number here, we could ring her.

Shri Mataji: And whenever she is free, ask her. Whenever she is free. See, tomorrow is a program, isn't it?

Australian Sahaja Yogi: Tomorrow night, but tomorrow is free - tomorrow day. (Another yogi reminds about something) It's eleven o'clock, is it?

Shri Mataji: Eleven o'clock what?

Australian Sahaja Yogi 1: There's a newspaper man...

Shri Mataji: A person coming, eleven o'clock. Then, before that? No?

Another Yogi: How about after two?

Shri Mataji: Or we can have it before the program tomorrow. Day after we are going, aren't we?

Australian Sahaja Yogi 2: No wait. We are going on Friday, so tomorrow is Wednesday.

Shri Mataji: Then she can see Me on Thursday morning.

Australian Sahaja Yogi 2: Thursday morning.

Shri Mataji: Thursday we will go out for shopping a little bit, I was thinking.

Australian Sahaja Yogi 2: Ah, wonderful.

Shri Mataji: Because I want to show him also some things here. You make one thing, in that you get in Melbourne, the same thing I was telling you about.

Australian Sahaja Yogi 2: Yes, Shri Mataji.

Shri Mataji: That's something you make. I have discovered four/five things you make in Melbourne.

Australian Sahaja Yogi 2: And you wanted to see Kerry too, Mother, sometime. Kerry?

Shri Mataji: I want to see him also, Kerry also. I want to see him, yes. So should we try on him after the program, anytime.

Australian Sahaja Yogi 2: Thank you Shri Mataji.

Shri Mataji: Day after tomorrow? After the program. There's still time. A lot of time.

I don't know when this started - taking money in the name of God.

Australian Sahaja Yogi 1: A long time ago I think, Mother.

Shri Mataji: But Martin Luther who was a realised soul, he flouted Mister Pope completely. And he brought him to task. But then again these same people have taken the same sort of a thing.

Australian Sahaja Yogi 1: I've often wondered whether Paul used to take money on the side.

Australian Sahaja Yogi 2: I'll bet he did. I am sure he did. [All laugh] Paul, Mother.

Australian Sahaja Yogi 1: I never cared for Mister Paul.

Australian Sahaja Yogi 2: And somebody bought a couple of new horses or something.

Shri Mataji: He must be. Must be. He was not connected with God, he must be. You see, he must have changed his role just to make money. Otherwise, why did he become Christian?

Australian Sahaja Yogi 1: That's what I thought. There must have been a reason for all this.

Shri Mataji: But he was hanged later on you know. He was hanged ultimately.

Australian Sahaja Yogi 2: I'm sure he always had the latest horse Mother. Like you have the latest car, he always had the newest horse, I'm sure.

Shri Mataji: Latest car. But I must say one thing – that people are also extremely, extremely stupid. (Yogi comments, 'They're gullible') They get what they deserve. I went to Boston, I think, yes. And they asked Me a question, the TV people, "How many Rolls Royces She has?" That time Rajneesh was on the top you see. So they said, "She has no Rolls Royces, She takes no money, we're not interested." It's a business you see.

Australian Sahaja Yogi 1: But of course, Mother the television industry itself is a business, and if they think there's no selling property in whatever it is that they... we offer them, then they don't want to know, because they are selling advertising space.

Shri Mataji: That's not their responsibility. Because television and all these things came on this earth - you can see from the photographs – the whole electrical energy was manifested in the brains of human beings for Sahaja Yoga.

Even if they accept or not, they must know that it is for Sahaja Yoga. For spreading Sahaja Yoga. Because Christ came, that time there were very few people, they could not spread Christianity, so they made all this mess out of it. But now there is television.

Australian Sahaja Yogi 1: They have been ringing all day today Mother, saying, "We saw that lady on the television last week. When is She speaking in Melbourne?" Hundreds of them.

Shri Mataji: Really?

Australian Sahaja Yogi 1: There's one little television program it just keeps going. And it will be the same in Adelaide. Because they saw it there too.

Shri Mataji: Same?

Australian Sahaja Yogi 1: Yes, they saw that program all around Australia - every capital city and a lot of smaller cities. There were telephone calls from Townsville, right up in the north of Australia. From Perth, from Adelaide, from Canberra. All these places saw You. And have you not had time to tell Mother the incredible story of the school....

Australian Sahaja Yogi 3: Mother, I have something. I go to a teacher's college...

Shri Mataji: Yes?

Australian Sahaja Yogi 3: ...to learn how to be a teacher. And one of the subjects we were doing yesterday was Psychology in Education. So, one man, who is a psychologist for twenty-five years – he is teaching us how to understand our students. And his remedy for relaxing is to take one bottle of alcohol at a time and drink. That's what he is teaching us at school. (Yogi comments, "25 years of...")

Anyway, yesterday I had some of your posters to do at the school, to put up at the school. And I was sitting there for two hours. We were talking about what is intellect, how good the ego is, and how to enhance the ego. The ego must take you on. So I was sort of going [Yogi gestures something] sleeping like this and there was one other girl in the class. A very simple girl from up the country and she said, "Excuse me, Mr Sullivan, is what you're talking about ego – is this sort of left side female past and right side male future action? And sort of Ego and, well Ego and Superego or somewhere up there?" And I listened and it was Sahaj she was speaking, I thought, "Wow" And the psychologist said, "No, no, no that's all wrong. That's all wrong. Erm, from the left side, we learn how to write and from the right side, we learn how to read. That's what you're talking about." Finished.

So I went to her after and I said, "Do you want to know about the left side and the desire, the pure desire of God, and the pure action of God and how we can do this, and the balance and the centre channel?" She said, "Yes. Do you know about that?" I said, "Yes, I do. I have it here." And I showed her one of Your pictures. And she said, "That's Her. That's the Lady there. That's the Lady." And I said, "Where did you see Her?" And she said, "On television." [Another Yogi comments, "Remarkable!"] And she's coming tonight. And tomorrow night.

Australian Sahaja Yogi 1: That must be... well we know there are millions of people watched that program.

Shri Mataji: Yes. Charles told Me now, "So many have seen You Mother. That's the biggest thing – they have seen You, that's the biggest thing. I was so happy with this idea, that they have seen You."

Australian Sahaja Yogi 1: What a wonderful thing television will be, as you say, for Sahaja Yoga. When we can get time, we don't have to fight our way in, because it's so much easier. It spreads straight out.

Shri Mataji: Even loudspeaker you will be surprised is of such a help. You see, what had happened, I used to speak and Raolbai told Me that she sees vibrations, "going from this, Mother." I said, "Really?" She said, "Yes, they go into this." "So then let's try one thing." Then I started blowing into it. That works.

That means whenever I speak also it opens out. This television man got it afterwards but I don't know if he is going to announce that or say that.

Australian Sahaja Yogi 1: He wants to see me when I go back to Sydney. He asked me out to lunch but I couldn't go because I had to come here. But I know he wants to talk about it.

Australian Sahaja Yogi 2: Maybe we could get him for Ayers Rock - for Uluru, for Ganesha Puja in '88. Line it up for then. It would be wonderful.

Shri Mataji: That is good. Already your group will be very big I think so.

But this I said on the television, this left and right? I must have said it.

Australian Sahaja Yogi 3: Yes, she said she heard it from You.

Shri Mataji: In that short time.

Australian Sahaja Yogi 2: So at least the audience watching at home was much better than the [UNCLEAR/interviewers].

Shri Mataji: They're all loosely dressing up, all the time looking after the dress and grinning at the thing. You see, I was watching; they were very self-conscious.

Australian Sahaja Yogi 3: Oh yes

Australian Sahaja Yogi 1: They knew the camera was on them.

Shri Mataji: Ah, that's it. So, they were not for this program at all. None of them were seekers.

Australian Sahaja Yogi 1: It's quite funny Mother, with... Even with a microphone, if you have somebody who talks a lot, they go, "Ia, ia, ia..." the whole time, and you put the microphone in front of them and they go, "Uhh..." and they can't say a word. Because suddenly...

Shri Mataji (to a Sahaja Yogi in Marathi): You should go out and walk around.

(To another Sahaja Yogi) You can take him around a little. Let him have a look.

Indian Sahaja Yogi (in Marathi): After, I will rest for a while.

Shri Mataji (in Marathi): All right. Take a rest.

So?

Australian Sahaja Yogi 1: It is amazing how self-conscious they get the moment you put a microphone in front of somebody or put a camera there in front of them and bang! They can think of nothing else except, "Everybody's looking at me!"

Shri Mataji: Really?

Australian Sahaja Yogi 1: Yes, everything goes ...

Shri Mataji: Yes, that's something. Self-consciousness.

Australian Sahaja Yogi 1: We have a saying which is, you don't need to worry about what other people are thinking about you. Because they are not thinking about you, they're worrying about what other people are thinking about them. It's the truth.

Shri Mataji: Ah, it is very true.

Rustom and these two have gone somewhere?

Sahaja Yogini (in Hindi): They are sleeping.

Shri Mataji: They are sleeping? Both of them? They never had their lunch or what?

Australian Sahaja Yogi 2: We had biscuits and cheese and tea and talk and... Then Rustom went for a walk and Rajesh Shah is asleep. The food was already... it was dished up and we had to take it back.

Shri Mataji: They are tired, I think. Yeah.

Australian Sahaja Yogi 3: And everybody else now is outside at the railway station giving out the handbills.

Shri Mataji: Handbills and all that, yes.

Australian Sahaja Yogi 1: It's been very successful, the handbills, Mother.

Shri Mataji: Handbills and also posters are very successful.

Australian Sahaja Yogi 1: Very good, the handbills

Shri Mataji: But television is just for Me, nothing else. I mean, I can give realisation on television to people, if they give Me at chance and time. But the way they, you see, just put you on the seat and then you are out - jack in the box, they'll just throw you out and then another person comes and sits. It's just impossible.

Australian Sahaja Yogi 1: Still it's bringing a lot of people to Your programs.

Shri Mataji: Also Sahaja Yoga is a very sensible thing itself. It works out. Like, as many as people you have, you see, it will get the people that you can balance also. It goes on balancing. And it doesn't give you too much of a load also. If you have too much of a load, how will you manage them?

Australian Sahaja Yogi 1: That's right. This is one of the things that I've always looked at with wonder - how, over the years here in Australia as we have grown, so we have got a few more. But we never had too many.

Shri Mataji: Too many, yes. You came to Melbourne only first time, did you?

Australian Sahaja Yogi 1: Oh no, I was here before, the last time.

Shri Mataji: No, no, no but when you got your realisation, where did you get it?

Australian Sahaja Yogi 1: Sydney.

Shri Mataji: You got it in Sydney. But in Melbourne, lots of people came here in '82, I think.

Australian Sahaja Yogi 1: I think yes, they came down from... the original lot came from Sydney.

Shri Mataji: Oh, I see.

Australian Sahaja Yogi 1: And then they transferred.

Shri Mataji: Spread out, yes.

Australian Sahaja Yogi 2: That's when I first met You, Shri MatajiMother.

Shri Mataji: You met Me here?

Australian Sahaja Yogi 2: Yes. You came...that was my house that you came and stopped in, in Essendon – the very first visit. The very first visit, there's a small wooden house there.

Shri Mataji: Of course, I remember him very well. Because he came to receive us and he took us down to his house, which was a small little house, I remember. We stayed there. Everything I remember very clearly, that part. But that time he was not listening about Sahaja Yoga so much. [All laugh]

Australian Sahaja Yogi 2: I was pretty stupid then, Mataji.

Australian Sahaja Yogi 1: We tell some funny stories about that.

Shri Mataji: But I got round him. I could see that he's a seeker but he's lost his way. So I took a lot of interest in him. No, those who came first, always go wrong. Something goes wrong with them, you see. Horrible they are. One better than the other. I mean I don't know how to address that.

Everywhere it has happened. Even a person like Gregoire has lost his head. See, I'm surprised how it happens. He was quite shocked but then he realised, he confessed it to Me, "Mother, it happens."

Australian Sahaja Yogi 1: Brent and I were driving somewhere up North about three weeks ago, and we were adding up the number of original...

Shri Mataji: Sahaja Yogis.

Australian Sahaja Yogi 1: There weren't many. We began to get worried.

Shri Mataji: Yes, yes, it happens.

Australian Sahaja Yogi 2: Makes us cautious Mother. It makes us very cautious: be careful.

Shri Mataji: The...In London also, I gave realisation to some few before - I mean, the first batches that were. Gradually, surprisingly they became quite funny, and they started an organisation called "The old Sahaja Yogis." I didn't know that. Suddenly I found the behaviour rather funny. I said, "What is this going on?" They said, "We are old Sahaja Yogis." "Alright, better be seated now for your old age." Because you see, all these are ideas. Some person who comes today might rise very fast. Somebody who might have come from long – you have seen it, what happened.

Australian Sahaja Yogi 2: Some people stay still, a lot.

Australian Sahaja Yogi 1: Quite a few, don't they? You talk about them and they – you think, well, I've been here five years, six years whatever it is, and that person's exactly the same as when I first met them– they haven't changed one little bit.

Shri Mataji: That's it. So what do you say to that? And even if you pass ten years you will be the same.

So what is most important is how far you grow, is the point. That growth is very important. And this leadership or anything, whatever it is, is not so important. How far you grow. As soon as you grow, your light will grow.

And some people I have seen, have come to Sahaja Yoga very, very late. They have shot up like anything. And some people who have been there - I mean, there are two brothers and sisters, like Nirmala's brother and herself. There is a contrast I should say. Contrast. If you see the brother you will be amazed.

Australian Sahaja Yogi 2: I know Prabakh and he is very good, Mother.

Shri Mataji: He is tremendous. He is very deep.

Australian Sahaja Yogi 1: I think I detect another thing with looking back, I see, as the collective has got bigger, people develop quicker.

Shri Mataji: That's very important - collective is very important. Collective is the nourishing garden. (Yogi 2 comments: In the early days, people would come...) Helps a lot.

Now supposing you try this experiment. If there is a tree that is dying, you see. Now, you bring other trees next to it, it will grow. With a pot you see, little pot you can have where the flowers are dying. Bring it near the other pots which are healthy, it will grow.

Normally it happens like this – that if you have one bad apple, all the good apples will be spoilt. All their goodness cannot put that right, you see. That's it. But with the growth, it happens.

If something is living and growing. If somebody is dead, then, of course, the decaying is much faster. But if somebody is living and growing, with the more healthier people it grows faster.

Australian Sahaja Yogi 1: And isn't it interesting Mother, how when somebody in the collective gets sick, the first thing they want to do is to move out.

Shri Mataji: It is true?

Australian Sahaja Yogi 2: It is true, yes absolutely.

Australian Sahaja Yogi 1: It is almost as though they want to commit suicide and just about want to destroy themselves.

Shri Mataji: Who?

Australian Sahaja Yogi 1: Almost as if they want to destroy themselves.

Shri Mataji: Yes.

Australian Sahaja Yogi 1: By moving out. Moving away.

Shri Mataji: That's a typical example.

So many experiments you will be doing, more and more and more, and you will be amazed at the results. Very much. Sahaja Yoga is such an enterprise I should say. Every day you discover something new, every day you find out something new, that you can manage. Like the flowers. The miracle of the flowers.

Australian Sahaja Yogi 2: Michael's breadboard, Mother.

Shri Mataji: Huh?

Australian Sahaja Yogi 2: That piece of wood that you pushed the flowers down was his breadboard, Mother that he cuts the bread on.

Shri Mataji: Oh, I see!

Australian Sahaja Yogi: He's never going to use it again.

Australian Sahaja Yogi (Michael): I have put it away in my bedroom, Mother.

Shri Mataji: We couldn't find anything to do that. You see, I said they must be little bit dipped in the water. Because I had vibrated the water. This was very cold water so I said, "Alright, let's make it little warm or hot." They said, "The flowers will die." I said, "No, My hand is there. That will cool it down." And all the flowers survived, all of them. And they came up so well and they grew in size.

Australian Sahaja Yogi (Michael): Yes, they did. And Mother, was it the heat from the body that killed the flowers or...?

Shri Mataji: Heat from the body.

Australian Sahaja Yogi (Michael): Why did the flowers start to die?

Shri Mataji: Because of the heat from your bodies. You see, there was too much heat you were passing in the body. While I put them in the water and I vibrated the water, you see with My hand. So you see, I may be perspiring Myself but I emit cool breeze. Ask him, he saw that.

Australian Sahaja Yogi 2: Oh yes, We went shopping, and Mother was perspiring because it was very hot in the shop and I was helping Mother down the stairs. And all of a sudden, this "whoosh" came over. I said "Mother, it can't be!"

Shri Mataji: And his wife too. "See, Mother such cool breeze you are giving us."

Australian Sahaja Yogi 2: It just swept over us while we were visiting the shop. Amazing.

Shri Mataji: So I was cooling all of you and taking the heat within Myself. It is like an air conditioner you see.

Australian Sahaja Yogi 2: Yes.

Shri Mataji: That gets heated up and makes everything cool.

Australian Sahaja Yogi 1: Just like the back of fridge is very hot.

Shri Mataji: Fridge is very hot. If you see the back of it, yes that's hot, that's what it is. Even sometimes My tongue emits so much of heat I feel, outside – the heat is going out in the night time. But if you put your finger around My nose in the night, it is a very cool breeze coming.

I wish Christ had told more about Holy Ghost – He had time to talk about it.

Australian Sahaja Yogi 1: Do you think, Mother that we have been told all that Christ talked about or that it's been a little bit lost?

Shri Mataji: Lot of it must have been lost because I am sure He must have told about Kundalini and all that. But you see the disciples were not realised until He lived, as you know that. And they were a very uncertain quantity. They were very frightened because He was crucified, and they couldn't say that a man who was God has been crucified by human beings, you see. How to prove that He was God is that.

Matthew was very much frightened of saying something about Immaculate Conception. There was a big fight between him and Paul because he outlasted Christ. And he wouldn't say that - Paul would not say. In his books, he has not mentioned a word about all this.

But Matthews was forced by other disciples that we must write whatever we have seen. So the whole thing became here like a, little ...we should say, a loose organisation between them, and they wrote whatever they felt like in the Bible, but not what – John was enthusiastic and young fellow. So he wrote lots of things in that – as a dream or anything, or whatever it is - but he wrote many things, which is quite good. But still, a lot of it's missing because Christ could not have missed those points; I am sure of it.

Australian Sahaja Yogi 1: Most of them just couldn't write, could they? Only Luke and Matthew would have been probably the only two who could write; I don't know whether John could write.

Shri Mataji: John could write also.

Australian Sahaja Yogi 1: True.

Shri Mataji: But Matthew used to write really well. They were all fishermen. Ordinary people of ordinary intelligence. How far can you talk to them about Kundalini also? But I am sure Christ must have told them that there's a force within you. That he must have told them [UNCLEAR in this period]. And that is why when the cool breeze came to them, you see, they felt that it is the Holy Ghost. Otherwise, they could not have related it to that. They must have known. Very haphazard, the whole thing was.

Also, like Christ made the wine. Now wine was in those days not taken like the way we take it; it was called as 'strong drinks' and its [UNCLEAR] was prohibited: actually prohibited. If you read Moses, He has prohibited strong drinks clearly. But that was not Christ's realm to talk about. But still, He never made, you see wine - which we call as wine nowadays – alcoholic, because alcohol cannot be made in one minute, you see. That's the point one should see. (Yogi comments: That's true, eh?)

You see, it was...He made wine means He made the juice. Tastes like wine. The other day this Romano fellow - I asked him, "You first take something," because they all drink. So, he is the fan of the Italian people, you know, the one who did Me. So he said,

"You first give me realisation." So I put My hand in the thing and I said, "Now you drink this water." He said, "This is water?" He asked the girl. "Yeah." "You brought water?" "Yes, I brought water." He said, "No, this tastes like wine." I said, "Go ahead, drink." Then he drank.

And then also many things happened with him because he arranged a program, a big program in Italy in a place where they have a very expensive holiday camping place. They call it the Santa Pietra. Pietra is the stone, you see where there is a saint that is a stone; means must be some sort of a swayambhu there. So we went there, to that - Marina Santa Pietra is the place. And there he had a big program in a big palace which had a very big open-air theatre and all that. There he had the program. But he told Me, "I'm sorry but everybody has told me you can't have the program, it's going to rain cats and dogs. It's going to have a very bad... also maybe snowfall or maybe something like that." I told him, "No, not possible. There will be no rain at all, believe Me."

So we had Alganesh and Alganesh said, "If Mother says so, we believe it." He said, "My faith is not that strong as yours." I said, "Alright, but just try it once." So Gregoire and all these people had come from outside that area. They said, "Till we came inside the city, it was raining, there was hailstorm, all things happening, we thought we won't be able to reach. That is now clear cut." Then they came, and we had in the evening the program. It was absolutely clear sky: absolutely clear sky. And about six miles away from there, it was raining, there was hailstorm all around. And the program went off very well. So, in the beginning, only he said that, "The first miracle is this; that She had told me there will not be any rain, and everybody I telephoned they said, "There's going to be rain – take a bet on that." A very nice man and it was very interesting in the way the whole program came up, so everybody got realisation.

In Italy now it is quite established. Especially in Milano areas, it is very much established. Italians are not so fond of Pope; they have had enough of him. He has got six thousand schools all over Italy. And very highly paid schools. Very highly paid. And nobody gets admissions there easily. It is a very big money racket. All those things they know. And they were saying that every day there are six to seven thousand visitors, and every visitor has to pay so much money when he goes around – just for visiting the Vatican. All that he is earning every day. Such are his earnings – everything - and I have seen he has really, tremendous amount of treasury: tremendous amount. Even more than Tsars, and he doesn't want to sell it.

And while Italians were saying, "We are so poor," that time. And also you see, all the Catholics are very poor. Now, Italian things have improved. They asked Me for one thing – this mafia is to be completely finished. That thing has happened now in Italy. Also that their poverty should go. Now they have become very rich people.

Australian Sahaja Yogi 1: I had an aunt, Mother who lived just north of Milan – in Como, on the lake.

Shri Mataji: Really? We had a program there, in Como. (Yogi 1 comments: It's a beautiful place) And such a big, huge hall – bigger than yours, all filled with people. And one priest came and he started saying, "Thank Mother for She has given us our light, She has given us our Self-realisation." I was amazed. (Yogi asks: A priest?) Priest.

Australian Sahaja Yogi 1: That is extraordinary.

Shri Mataji: Because he is a priest, Sahaja Yogis don't allow him to come. They said, "You better change your dress, otherwise, we won't allow you to come." I did not say anything about it. There you can do it because Sahaja Yoga is very much established.

So who is this psychologist who was teaching there? What sort of a school?

Australian Sahaja Yogi 3: It's the teachers college Mother, for technical teachers. So I teach cooking, you know for the trade - for the technical trade - and we have plumbers, hairdressers, pastry makers, cooks, electricians, and all we who teach have to then go to school two days a week to learn how to teach further. So these are very big teachers that teach the teachers.

Shri Mataji: But how... he is teaching psychology to you people also?

Australian Sahaja Yogi 3: Yes he is, yes. Psychology in education. It is supposed to let me know what happens inside the students' heads.

Australian Sahaja Yogi 2: He shouldn't be doing the teaching.

Shri Mataji: But I mean, you are feeding the stomach and the tongue - it never goes to the head, does it? I think any cooking done with love turns out to be good food. Yeah. And every country has its own style because it suits them that way, you see. Whatever suits that country, they have to take it. So now it's done? Alright?

May God Bless You.

There is something I wanted to tell you both. It is a little personal. You see, our great Mr David has married an Australian girl, and like all other Englishmen, he doesn't talk. So she says he doesn't communicate. So I told that, "Englishmen don't talk much, you see. They allow others to talk. They listen more than talk themselves. So you don't get upset - you go on talking to him, he will listen to you, and he'll say few words to you in any case."

So I am just going to warn you people, you are marrying outside. Especially in America, they talk a lot, you see. So just don't keep quiet. You have to talk. If they say something you better talk. And you have to start talking sometimes also. Because David really shocked Me. He said, "Really? I communicate all right, Mother." He was quite surprised. I said, "He is a quiet fellow. That's all, he's a little quiet." That's the way they are; the English don't talk much.

English Sahaja Yogi: I think it's more that if you think the things... you think you've said them without actually saying, without actually communicating. But mentally, you feel you're communicating, because I used to find that with people thought that... I used to think that was quite... that I spoke a lot, but actually it was just going on in my own head and it wasn't actually, wasn't actually really communication, it was just in my own mind.

Shri Mataji: Ah. In your own head, you were talking. Must be. You better tell David. You know, because poor David, he didn't know what was wrong with him. He's a quiet fellow. He lived in My house for a year or so. Quiet. You see, tell him something, he'll do that.

[Break in recording. Resumes when Shri Mataji is speaking on another subject].

Shri Mataji: ... with Gorbachev and your America. I mean she is a small country, now come down to your level and don't tell people that, "We are British, British, British." And all the money is drained off, you see. It's so much trouble to these people, you know. Young people are really become poor there. No jobs, nothing. All the money is going to missiles. What are you going to do with these few missiles?

Australian Sahaja Yogi 2: Hopefully nothing

Shri Mataji: It's terrible, terrible the way things are happening there. You see, I feel sometimes that this lady has no heart. [Shri Mataji is speaking about Margaret Thatcher, the British Prime Minister at that time] Like a mother to think about her children. So many young people are unemployed. She is not bothered about unemployment. How these things come in? Because of unemployment: drugs or anything. They have nothing to do poor things, what can they do? What is their future? She is not bothered.

And now what she's done? What she has done, you see, is open the market. This whole thing is open now. Anybody can go and this bull and this stuff has started there. Is all open; anybody can do what they like. So the pound has gone up. Anybody can go and join the stock exchange. So, yesterday the thing has gone up. The pound is up, alright. But what's the use?

Australian Sahaja Yogi 1: The pound has gone up but it's no good to you if you haven't got any.

Shri Mataji: It is artificially. It is not really. Because she has allowed people to take out loans, as much as they want. Then another thing she has done - a very dangerous thing - that whatever is the income out of the factories, she wants to distribute them as bonuses to all the shareholders. So the factories will become tomorrow very weak also. All money, all earnings are going to the people. Just to have cheap popularity.

Once all the money is wasted and frittered away like this, what will happen? Even if they have more money, what will they do? They will just drink. People are just buying things because they are getting loans and loans. Everybody is getting a loan there. They are very anxious to give loans. And because of that, the pound has gone up.

It is a very artificial way. The same thing was done with Reagan. Also, I must say that, in their country they gave a lot of loans to other countries and that's how they kept up themselves. But now where are they? They cannot raise their dollar whatever they may try. I mean, that's not... that's a capitalist country now, as far as that thing is concerned. They are capitalists who are ruling.

And this is not capitalism. This is not conservatism. They are not conserving at all.

And this country is another mess I see. The labour laws are so high up. I remember a long time back, my husband used to say that, "The worst is the labour of Australia." I said, "Why?" "You see, now they are asking wages for bending. So now the wages in the whole of our shipping will go up and we will have problems," and this and that. So now they raised the wages of the labour. Alright. So now what's happening? Because the labour is so expensive, you cannot produce anything. Because you cannot produce anything so you get everything from abroad.

People are just having here doles: no wages, nothing, not working and spending more for the things they are getting from abroad. Everything is imported in this country. Everything. I was shocked. Everything is imported in this country. It's going to be like Canada which is depending on America.

Australian Sahaja Yogi 1: The same thing is even happening in the television industry, Mother. One of our problems here in Melbourne, trying to put television on - particularly television to take much interest in Your visit - is they say, "Oh well, all our programs come from Sydney". So everything's being imported...

Shri Mataji: They are what?

Australian Sahaja Yogi 1: They all come from Sydney. All the programs are in Sydney and they send them down the line to Melbourne. It's the same sort of thing is happening within Australia. Everything is getting smaller and smaller.

Shri Mataji: Not localised.

Australian Sahaja Yogi 1: No.

Shri Mataji: But one thing is there. You may not have localised, ah, this thing. But supposing tomorrow you start getting everything from England, then what will happen? Everybody will have doles sitting at home seeing the English programs. And then it might only be from India you might be getting. After sometime and importing even that.

[Sahaja Yogini, giving tea to Shri Mataji: No sugar?]

Shri Mataji: See, we must not keep our children without any work. That's a very dangerous thing. That's a very dangerous thing to do. Oh, I have to take that, I am sorry.

(In Hindi to someone): Please get that to eat, what was brought here just now. Yes, bran, bran.

I will have to, according to treatment of Mister...I'll just take a second to have this. Let Me have that. This is Mister... yes, I will take that. Yes, what is it?

Australian Sahaja Yogi 2: I wasn't going to mention it before the program Shri Mataji, but there is some negative ex-Sahaja Yogis in Adelaide...

1987-0513, You have to achieve the Absolute Freedom

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13 May 1987

You Have To Achieve The Absolute Freedom

Public Program

Camberwell Civic Centre, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Public Program Day 2. Melbourne (Australia), 13 May 1987.

I bow to all the seekers of truth.

Yesterday I told you what is the truth and that is what we are seeking today. In all our seeking we may run after the mirage of money, of power, of friendship, of carnal love but ultimately we have to know, that we are running after the truth that is the Spirit. Yesterday I explained to you how the truth manifests itself through your finger-tips and you can find out about any disease or any trouble that is within you and without. Only thing you have to know how to work it out. When the realization takes place, we have to know that a complete integration within take place. That is your physical, emotional, mental and spiritual being become completely integrated. For example, you think, you should start some sort of a work. That is what your mind tells you but your heart tells you, "No, no, no, we should not do it." Then physical being says, "No, no, no, you're very tired, how can you do it?" And the spiritual being can say that, "I just don't know what is to be done."

But when you get your realization, you become very intense, very positive and concentrate your mind very clearly on what is to be done. Supposing, you have been doing something very wrong all your life and you had no courage to get out of it, after realization you become very powerful personality within yourself and then you do exactly what you have to do which is physically, mentally, emotionally and spiritually absolutely integrated and is correct. So naturally, you become a very righteous person, very righteous person. The whole value system changes. Today the value system for people orients, maybe, from money, from power, from some sort of a human consideration. A person may think that, I should do this thing because by doing this I'll get lot of money - maybe it's little cheating, doesn't matter. Maybe, he would like to do something just to gain some sort of a power over other. He may dominate some people or he may bear some domination because he has to. But after realization you get that power of Absoluteness. For example, Christ, when He saw Marie Magdalene being stoned, He stood before her.

Now, Christ was an Incarnation of Truth and He had nothing to do with the prostitute, has no relationship with her, whatsoever. But He stood before her and asked the people, "Those who have not committed any sin, can throw stones at Me." Such courage and such understanding of righteous behavior just starts shining in your character. Then, you understand what is good in every religion. When you start reading Bible after realization, you understand where it has gone wrong. If you have read Khalil Gibran - he's a very great realized soul - and he says about Paul, very clearly, "This Paul is a very strange man. I don't know what he's about to say. He says something, believes in something, has no relationship with Christ." A person like Khalil Gibran could say that, otherwise to say something against Bible, was absolutely prohibited. He was thrown out of church, he didn't care.

I say the same thing about Paul. Paul has no place in Bible. He should not have been there at all. He was the one, who killed so many people. There was a little boy of seventeen years whom he tortured and then he thought this is the best way to gain more power to become somebody great in the Christian community. So he took over and he started writing, organizing. He's in the Bible - he has never seen Christ. All his writings suggest that he was mad with ideas of his own and he put all these ideas on people. This Paul has created such problems today that Christians are having a big problem solving the contradictions made by him. You must be have heard about the Bishop of Durham, saying that Paul was correct and there was no Immaculate Conception.

It takes courage to say that Christ's birth was an Immaculate Conception and it was, no doubt. Verily, He was the Son of God. But

to say that, you have to have that courage. This Bishop of Durham, just to get some more power, maybe, or maybe to get some more Christians converted, he must have started this kind of a new ideas. So many have been condemning Christ by this kind of authorities. And then when he was very much anointed and given honor by Archbishop of Canterbury, that church was burnt. They couldn't explain why the church was burnt and people saw the lightning looming over that church for hours together - it was a miraculous thing that happened. But to people like Bishop of Durham or Archbishop, it was the Grace of God that the lower part, the floor was not burnt, of the church. Same way you find in Christianity, as you have in Hinduism, the same thing. They said that there was a big problem in the Parliament when the Shankaracharya stood up and said that it is a right of a every Hindu to be Brahmin or a non-Brahmin, is written in the Gita.

And a Member of Parliament came to Me and asked Me, "Mother, what's the answer to this?" I said Shankaracharya should know that Gita was written by Vyasa and Vyasa was a illegitimate child of a fisher-woman. How could he write that a Brahmin is born? The caste system, that is the curse of our country, has come from these so called priests, the brahmins. They are not Brahmans because those who are born again, those who know the Brahma, those who have felt the All-Pervading power of God, are the Brahma. Least said about the Islam, then the Sikhs, then all these religions you can find that there is so much of twisting of the words just to suit their own purses and their minds. You get over all that and you become powerful to say that it's all wrong - that's not where we have to be. Now, so many things are coming out of Vatican but the Catholics will close their ears - they would not like to listen to all that what is happening. Everybody will be exposed, who are doing falsehood. The time has come, the judgment time has come - all such people have to be exposed.

But the simple people, who love Christ, who love Krishna, who loved righteousness, will be saved. After realization people also get lots of dynamic forces within themselves which they never expected to get. First of all, their innocence is awake. Whatever innocence they have lost through the stupidity of the society or the ideas given by the uh, uh.. enterprising film industries or other, we can say, magazines and all kinds of publications - all those things drop out. All the conditionings of the mind drop out and he becomes innocent, a innocent personality. An innocent personality is a very, very powerful personality. As Christ has said, "Thou shalt not have adulterous eyes." Such a person has a glint in the eye of innocence and such person can grow up to such a level that even a little glance of such a person can save people from calamities. The purity of mind, purity of character, all these starts shining in such a personality. And such a personality is an auspicious figure.

Auspiciousness, we have forgotten about. If an auspicious person enters into the house - if somebody's sick that person gets all right, if there's quarrel in the house the quarrel subsides, if there's any problem that problem is solved. An auspicious person travelling by a train, if there's an accident, nobody dies. Auspicious person is the person who is constructive and is releasing constructive forces all around him of very soothing, peaceful and a very powerful character. Such an auspicious personality is to be found in so many realized souls. Now the other day, one lady was telling Me that there are many realized souls walking about on this earth - I haven't seen any. They might grow their beard, they might wear some sort of a wig, they might wear some sort of a dress - that doesn't mean they're realized souls. Actually, a realized soul doesn't need to publish or to uh..exhibit in any way artificial that he's a realized soul. He could be a very ordinary person on the street or he could be a king. He could be a, a person just cleaning the hall here and he could be a Prime Minister.

For such a personality all these things do not matter, whether he lives in comfort, he doesn't feel the feeling of comfort, I should say. Whether he lives in complete poverty, he doesn't feel it. According to the pattern of his life, . according to the status of his life, he lives. Supposing he's born in a poor family, he lives like a poor man. If he's born in a rich family, he lives like a rich man. It is not necessary for a rich man to show off uh..that I'm a poor man because riches do not touch him. They have to be there because he has got it. But such a person is extremely generous. If he finds that somebody needs the money, he'll give but if he finds that somebody doesn't need the money, he will not give and sometimes people are surprised - they think he's miserly.

Because the sense of discretion is tremendous in an innocent person. He develops that sense of discretion so spontaneously - as soon as he sees the person, he knows how far to go with that person and how to deal with that person. He doesn't have to ask any questions. One day some sahaja yogies came to Me in Poona and started telling Me about one person that, "Mother, he's a politician, you be very careful with him and You, when You're dealing with him, You have to be very much uh.. on Your guard." I said that's all you have come to tell Me all of you. They said, "That's all." I said now you sit down and I'll tell you. I said, I know, this

man has eloped with somebody else's wife and this is an illegitimate child he has and he's this and he's that, he's that and they were all shocked how Mother came to know about it. So there is no need to put any guard - you are guarded all the time. The blessings of protection, are all the time with a person, who is a realized soul.

That's why he's not bothered. He's least bothered about uh..insurances, he's least bothered about money, he's least bothered about getting elected - he lives in his own world of reality. Such a person may suddenly become dynamically artistic - he may not have known art at all. I met one gentleman who came to sahaja yoga, who had lost his job, he had no money, nothing with him, so he said, "Mother, I have no money, what am I to do?" I said don't you worry, you take your realization. He got his realization. I said why don't you try interior decoration. He said, "What, I don't know timber, I don't know the quality anything, [UNCLEAR-KNOW?] what to do it." I said you just see vibrations and work it out.

And you'll be amazed, he's now a very good interior decorator - he's making good money out of it. So many things like that happen to that person. Suddenly, you get your realization, you start making poems, poetry - that can happen to anyone of you. But these are still, I would say, are temptations - you should not get lost with it. Some people can get lots of money, just after realization - it's a temptation. Suddenly from somewhere, you might get money but, I would say, it's a temptation - you have to go ahead with it. Some people might get a big position suddenly, they may land up as something very uh.. great leaders - that's also, I think, is a temptation and one should not forget that this is all the Grace of God. The people, who are suffering from diseases, get cured. You saw yesterday, how two persons, within five minutes, got cured of such horrible diseases - they would have been dead. But those who get realization, also get protection from diseases.

Say, a person suffering from A.I.D.S., will get protection. He may not go to the second stage. He might live all his life with the first stage, maybe, he might get cured completely. There can be lots of physical benefits he can have. His health will improve, he'll drop down, at least, 10 to 20 years and he can do lots of work without getting tired. Because you don't feel you're doing any work. Most of the headache is because we think we're doing the work. If we can stop thinking that we're doing any work, we are not tired. You just do the work, that's all, we don't think about it. In England, I find, everybody is [SHRI MATAJI EXHALES - HA].

'What's the matter?' "I'm tired." "What have you done?" "Little cooking, that's all." Because you're thinking you're cooking - the cooking was spoilt because of that and now you're tired. [SHRI MATAJI EXHALES - HA] But the people who are realized souls, do not think about it. Now for example, there's a beautiful carpet here. This doesn't belong to Me - thank God - and I'm looking at it. When I look at it, I just see the beauty, the joy that is put in it by the artist - I don't think, I just look at it, I witness it. I just don't think and the joy that has created this completely starts pouring into Me, relieving Me completely.

To possess something is a headache. You possess, say, this carpet, then you must insure it, would be worried - I hope it's not getting dirty or this and that. To possess some personality, somebody as a husband or a wife, is another, the greater headache because all the time you're trying to possess, other person is trying to run away. But you stand on your own legs - not to be possessed by anyone nor do you possess anyone. You stand in your own glory, enjoying yourself. You're not bothered as to who is your husband and that you should possess him. "All right, if it's my husband, all right, I can enjoy his company all right. But if he doesn't want to enjoy my company, I'm not going to fall at his feet. Let him go ahead. Makes no difference to me to my life."

And you'll be surprised, all such people become very good husband and wives - not only that but very good parents. We have seen now, in sahaja yoga, so many people are married - they're very happily married people and they have beautiful children too. Then you become very good parents because you understand your children if they're born realized or not, if they have problems then how to correct the problems, how to treat them - you just don't go to doctors for every small little thing. This has been already prophecized long, long time back, thousands of years back, in India by a very uh.. old astrologer called Bhrigu. He's the one who has written Bhrigu samhita, which is actually, we should say, he's the one who started astrology. He has written that such and such time will come when the Kundalini will rise very easily and there will be no need to have any hospitals. Is already being described but we do not read anything but something sensational, something nonsensical. Now, people want to read something sensational, perhaps, we have become the matter. When we have become the matter, nothing can stir us but some sort of a shock. And that's why, we go about for this kind of literature which is shocking, which we call as sensational.

A person who is a realized soul, his whole value system changes thoroughly. and his whole being becomes such a deep personality that he understands what is stupid, what is idiotic, what is wasteful and what is nourishing. As if in his brain a new light has come to judge what is good for him. Then such a person, suddenly develops, beautiful voice. He becomes very compassionate, kind. I've seen people who have been all the time abusing each other suddenly become very sweet to each other - they give up abusing. They use very gentle, beautiful words. They do things to please each other, they try to find out how to make others happy Their little, little ways are so sweet. I cannot relate all of them to you but their one incident I'll tell you that will make you understand how these people understand how to make you happy. Like we have between ourselves a custom called a rakhi in which a brother is to be chosen and you have to tie a, a little thread on the wrist of that person.

We don't have this kind of a system in the West, Western societies. But when Alexander invaded our country, he was married to an Indian lady and as luck would have it, unfortunately, once he lost his battle and he was taken into prison and taken uh.. into a dungeon, I should say, and made him stay there. This king called Puru wanted that somehow Alexander should not proceed any further in India to destroy it. Now, that was the day of this rakhi, full moon. His wife was a clever Indian lady so she sent a, that thread in one plate covered with a cloth - that's how we send it - to the king and the king asked, "All right, tie that to me." When they tied it, he said, "Who is my sister, who has sent for me?" They said, "It is Alexander's wife." "She has sent it to me, I've become her brother, Oh God!" He ran to the dungeon, he fell at the feet of Alexander, he said, "Sir, I'm sorry. Uh.. whatever I've done, please forgive me.

You are welcome." He took him with him and he put him on his throne. He said, "Let me wash your feet, you are my sister's husband, I've done such a harm to you. God will never forgive me - you have to forgive me." This Alexander had no idea what had gone wrong with this king - he thought he's gone mad or what, what is he trying to do? So, then he gave lots of clothes and lots of ornaments for his sister and everything and he sent her back to his house. When he came home, his wife was smiling, he said, "What is this, this king has gone mad or what? He has left me alone and now if I conquer, I may win the whole of India." She said, "What did you do?" She said, "Nothing, I just sent a thread to him today."

He said, "Thread, what was that thread?" She said, "Is a thread from a sister to a brother." "Oh God," he said, "For a thread he left me out, I'm such a dangerous person." He said, "These Indians with their symbols and their lives, I cannot manage them. Imagine, for a thread they leave out such an, such an enemy, like me." He said, "I'm not going to go further." And then he took a poet Chandravardai from Delhi and went back and he had tremendous respect for India. These small, small things, how beautiful they make you! A little gesture like that can give you such a great uh..honor and such a great personality. These things have happened many a times in many places but we do not see them because we have no eyes just now to see them.

In the same way, in every family there are such sweet, sweet things that happen. between children, between husband and wife, between in-laws but we never see them. Because of that we cannot organize our family, our relationships with neighbors, with all the rest of the people, in a beautiful manner. Every human-being is very beautifully made - lot of beauty is hidden in him. Of course in the light of a realized soul, it manifests - people see that very clearly. All of our beauty is, somehow or the other, shut down because our heart is closed. We're frightened of another person, we're worried about another person, we cannot trust other persons but a realized person trusts, trusts everyone and everyone trusts him. This is a very big thing that can happen to all of you when you're realized - you'll be surprised how you will have that confidence within your self to trust everyone. Now, the other things that happen is, I told you, that your eyes become innocent. Our attention is all the time going from here to there.

This thing you see, then that thing you see, that thing you see, going on seeing this to that, to that to that. Then you settle down - the attention settles down. Your attention, absolutely, is at peace and you see something and every small thing you see, you see it deeply. Many people ask Me, "Mother, how do you remember our names then. How do You know us and how do You remember our problems?" It's love! If you love someone, you know everything about that person - don't you? It's just love. You don't have to keep a diary, you don't have to keep a regular uh.. sort of reading of whom you know, whom you don't know - it's just love! Today somebody asked Me from the newspaper uh.. "How many uh.. sahaja yogies You have?"

I said, 'I don't know.' Really, I don't know. How many there are in this world, I don't know. "How many thousands?" I said, 'I don't

know.' But I can make them out anywhere they are. Wherever they may be - supposing I'm in the vicinity, I meet them immediately - it just happens. It's very remarkable how a sahaja yogi recognizes another sahaja yogi. There was a lady who was working in Rome and she happened to go to Sicily. There's another one from England, she went to Sicily and both were feeling uh.. little lonely because you see, others were drinking, smoking and abusing and all sorts of things were going on.

So the one who was from England just looked up and saw another one sitting and she said, "Oh God, she's a realized soul!" So she went to her, so the other one asked her, "Have you got realization from Shri Mataji?" And they just embraced each other. There's no lust, there's no greed - all these stupid ideas that have come to us of homosexuality, this and that, these are all, all is lost. You just love the other person only for love sake. Pure love that manifests. You see the whole world as a drama - you witness it; watching everything that's happening. You're not worried, you're not upset. I'm never upset about the uh.. airport or going to the aeroplane - nothing of the kind - because I know the aeroplane has to wait for Me and I reach there, the aeroplane is there. But I don't try to trouble others by going late but I never hurry anyone, never trouble anyone - just it's so simple.

But people are in such a hurry to do something because when we're not realized, we're standing in the waves of thought. Like the water - one wave rises falls off, another wave rises falls off, another wave rises falls off. We're on the cusp, cusp of every wave of our thoughts. But there's a little, very little space in between. One thought comes from the future or from the past goes to the past or past to the future and we're just dancing on top of those thoughts. When the Kundalini rises, these thoughts elongate and the space increases, then you become thoughtlessly aware - you're aware but you're thoughtless. It's like, you're standing in the water, you're worried of the waves but supposing you're in the boat, you're enjoying the waves. You're not worried about the waves any more. You see them, clearly, you see them rising, falling - you enjoy the waves. You are in a strong boat sitting here to enjoy them.

They know all these skirmishes and all these squabbles of life, do not disturb you. You're not bothered with these things because there's such a peace of beautiful existence within yourself. That is, what I call, thoughtlessly aware but beyond that is doubtlessly aware. When you practice sahaja yoga, gradually you start seeing so many miracles happening to you, surprisingly so many things happen. How could it be, how could it have happened! Even in money, power, anything. You suddenly faced with something which is unexpected blessings and you can't believe it - then you know, "Oh, I'm in the Kingdom of God and it's God who's showering blessings upon me." Then the doubts fall off and you rise to a higher consciousness as we call it as doubtless awareness. You have to of course meditate about five minutes in the morning, five minutes in the evening - not much time is needed. We have watches these days; I think My grandmother never knew what was a watch and My even Mother never used a watch, perhaps.

She, we had a big grandfather's clock in the house, that was sufficient for all of us. But here everybody has a watch, everybody must save the time, must see the time - save the time for what? To waste it somewhere. Like somebody was hurrying up too much, I said, "What's such a hurry?" "Oh God, I must go, that pub will close now." Where are we spending our time? All this time saving is for meditation, for spending time in the presence of God, enjoying His blessings, swimming in the ocean of His Grace and Joy. We don't realize that all these ideas of saving time and all such things have come to us because this is the time where you have to really save time to be in the company of God. The other day a lady asked Me a question about donations, that we give donations to some people because they're realized souls and all that. There's no need for donations at all.

So many people, the other day I met, some people belonging to some community, they're all the time travelling from places to places. I said, 'Why are you travelling?' "Because we belong to this community, we're realized souls." Self-certified realized souls going round all the places, enjoying life. I said, 'Realized souls, why do you certify yourself as realized souls, how are you realized souls?' If you're realized soul you must be able to give realization to another person - that's the minimum of minimum. That's the gift of realization - you should be able to cure others - that's also minimum of minimum. But you should be able to master all the sciences and all the Shastras, that is all the Scriptures. You should be able to answer every type of a person without losing patience. And that is what one has to be, then I would say, that in sahaja yoga you become a guru.

But such a guru is extremely compassionate, kind, guiding, looking after him. Every little bit is looked after, then it's a guru. Mostly the gurus look after your purse or your wives, maybe, at the most. Is that the way they are gurus? Their lives are

blackened by their ill deeds - they're evil people, they're devils, some of them, born again to test your intelligence and your understanding. They may come as priests, they might come as Jews, they might come uh. as.. Hindus, they may come as anything. But they're evil doers of the worst type - not that only they will go to Hell but all disciples of theirs will go to Hell. But how will you know, how will you know that such and such a person is bad or good - through your vibrations. How will you know Christ - through your vibrations.

Everything you can know through your vibrations an absolute correct answers will be there. Even if you have ten children sitting, tie their eyes and ask them, "What's wrong with this gentleman?" They will all raise the same finger, meaning he feels very guilty. Because you feel it on your Central Nervous System This is what has to happen to all of you. After realization, you have to grow. It's like a little sapling which is to be looked after, which is to be nourished, which is to be grown. And then you will understand, who are you - you are the Spirit. Your glory, your beauty, your righteousness, your virtues everything will manifest. Out of you great people like Abraham Lincoln, will come out. We have given up hopes of having those great people - they're all going to come out of you.

May God bless you! Today, as I told you yesterday, there were too many questions. Some were sensible, some were rather aggressive and some were nonsensical - doesn't matter. We can give some time to ask few questions today. I think, I should give realization and establish yesterday's realization and also give to the new people. Please ask the questions. You're thoughtlessly aware, most of you - you don't know what to ask? [INAUDIBLE] - Where did You get Your knowledge? - Again, they want to know about Me. I got it from My very childhood, I was born with it.

Even if I say I got it yesterday, what difference will it make to you, sir? This question has no meaning. - [INAUDIBLE] - Please, please stand up and say. Which is the one? All right. [INAUDIBLE] [INAUDIBLE] [INAUDIBLE] [INAUDIBLE] [INAUDIBLE] - The question is, what is the Self-realization and how do you know that you have got it? This is in short. - Aw, it's too much. - [INAUDIBLE] The whole lecture was about it, Sir. Yes, yesterday you were not there?

I'm sorry, you can listen to My lecture, all right. You can take the tape - it explains what is Self-realization. All right, is very simple to understand. You'll get it just now, then you will know what it is. Please be seated, thank you. You must stand up otherwise we don't see you - anybody who has to ask the question. Yes, please. [INAUDIBLE] [INAUDIBLE] Question is, that she was not here yesterday and would it be possible for You to please explain something about the internal health and knowing that through the fingers? Ah, internal health, through the fingers? All right.

Of course, tomorrow you're coming for a workshop and in the details they'll be telling you, that I told you this one, two, three, four, five, six and seven - these are seven centers and on this hand are seven centers. Now, these seven centers are represented here as you see them. So, this is the one, is the lowest, lowest one here then, this is the one which is the second one, yellow one. Then you have, this is the one which is here at the neck Vishudhdhi, as they call it. This is the one which is at the naval point. This is the one, which is on the left-hand side on the back but on the right-hand side in front, where there's the red mark. And this is the one is the heart. This is the one is the limbic area or we can say, the seventh chakra, this one. Now, they're all related physically, mentally, emotionally and spiritually. Now if you want to see the physical side - now supposing, on your hands the whole thing cannot be explained in a short time but, I would say, now supposing, in your hand you are feeling something is burning here that means there's something wrong here in the throat on the right-hand side, on the physical side.

But supposing this is burning, then it means that you are feeling guilty and you have developed a weakness here. It relates, the permutations and combinations are there which will know very easily and also there are little booklets in which you can read and find out and it's very simple to understand. Yes, please. - Your concept of, I'm sorry - Concept? - The concept of good health? - Hell - Hell, I'm sorry, I'm sorry - Could You please tell us something about Your concept of Hell? - Hell? [SHRI MATAJI LAUGHS] Ah.. Why should you talk of something not so good? Hell has been described by so many people but you don't feel like talking about it. There are lectures, I have so many lectures on Hell also and you can take, you can come and listen to them but, I mean, just now before realization I don't want to talk of these things because when the mood spoils and then it's not good.

So, will you excuse Me. You can go and listen to My, like I've got at least, I don't know how many thousand lectures I've given, out

of them so many are about Hell - it's not a concept, it's a reality. Yes, please. Please get up, please. First you get up, then is easy to see you. Will you please get up, please, you please, yes? Yes, thank you. I was not here for Your lecture [UNCLEAR - YESTERNIGHT OR YESTERDAY?] but before I get certified Self-realized, what [UNCLEAR] The question is said that he was not here yesterday uh.. , "If I get Self-realization in this lifetime, - in My next lifetime will I have to start all over again? - No, no, not at all.

Not at all. You'll have free will to be born whenever you like. You'll know all about it, you'll come with a new fervor - this is never lost. That's something is eternal life. This is the Eternal life that is never lost. Is there anybody else, please? [UNCLEAR] [INAUDIBLE] [UNCLEAR N INAUDIBLE] Question is said that, "The Self-realization that You intend to give us to-night which You have also mentioned is like a sapling that has to be nursed - Is there a higher level to be achieved after this?" Yes. You see Self-realization is, as I said, is a sapling. It is to be looked after, is to be stationed and then this when it is embedded properly into your being, it grows into a tree.

Then you can give to others, others can come for support from you. So, you have to grow up to that point. In some people it doesn't even take one day - that very same day they are there - very surprising! But some people do take some time because the Kundalini being the Mother She gives you realization, the breakthrough all right but then again She goes back to the places where it requires attention. So all these things to be understood. About a month is more than sufficient, I think, for everybody to stand on their own legs. [INAUDIBLE] - What is the difference - Annn? - What is the difference between Self-realization and God realization. Quite a lot, hunh... Self-realization is the beginning of it and then the God realization is a stage where you develop capacity to control all the elements, everything. There's lot of difference, is can be achieved by sahaja yogies also.

You see for some people, it's quite a long distance but for some people is not. It is, it depends on one's own capabilities. [UNCLEAR] [UNCLEAR] [UNCLEAR] - Kya? - Umm, You mentioned that you have to save time, not to waste time - and use that time for meditation, so is that the way to spend all our time and is there any [UNCLEAR] - No, no, no, I told you, you need only five minutes. But save time means, you must save time in the sense that you should not waste your time in useless things - which you do not after realization. - [UNCLEAR] - Yes. No I said five minutes morning and five minutes evening. Now the gentleman who is standing here, he is the chief executive of a very big factory or we should say, a very big business in India, and he's the owner of that steel but he has found time to come down to see you all. - Yes, please. - [INAUDIBLE] - On Me - [INAUDIBLE] [SHRI MATAJI LAUGHS] Do You have to understand the process, uh, do You have to understand the process of Self-realization to actually get it?

No, not at all. You'll get it without understanding it but you've been asking about it, so I'm telling. But later on, if you have to give realizations to others, better know it. It's very simple though but realization you can get just like that. You need not even know My language - you can get realization. I was wondering [INAUDIBLE] [INAUDIBLE] The question is, "How do You awaken the Kundalini?" All right, that's something, the, it is a spontaneous thing, it just awakens in My presence. It's like the Mother Earth awakening a seed. I must be something of course, no doubt. And once you are realized, you can also awaken the Kundalini.

But spontaneously it will be awakened. I, when I was born, I knew My mission, I knew what I had to do and that I had to find out a method, en-masse realization. And in My own meditative way, I studied human-beings, what are their problems, why can't they have enmasse realization. Because any discovery unless and un it is made public, available to everyone, has no meaning. So many people have been killed, given poisons and tortured and the time had come also for Me to do the job and somehow I've managed it. But you can also give realization to people once you're realized. [INAUDIBLE] - Can you get up please, also? Ah.. - [INAUDIBLE] - Kya keh rahe? - I'm sorry, I didn't hear that. - Couldn't hear, I'm sorry, sir.

- That's better. - [INAUDIBLE] [INAUDIBLE] [INAUDIBLE] - Kya farma rahe? - James [INAUDIBLE] - Did you hear anything James? [INAUDIBLE] [INAUDIBLE] [INAUDIBLE] - What time? - [INAUDIBLE] - Annn? - [INAUDIBLE] All the elements, all the elements. These elements, the essence of this elements, you see, make the chakras, all the elements. - [INAUDIBLE] - Which are the useless ones? - Umm? - Which are the useless ones?

- All of them are useful. Hunh! - Useless - All the five elements. Yes. [INAUDIBLE] - What's he saying? Kuch sunai nahin de raha. - [INAUDIBLE] - Which are the useless elements and which are the useful elements. - There aren't any. All of them are very useful,

sir. [UNCLEAR] - What... - [UNCLEAR] - What's it?

- [UNCLEAR] - I think he's just making some poem - Kya keh rahe hain? - Anhh? - Just making an observation - Oh, I see. It's just an observation. [ALL CLAP N LAUGH] All right, please be seated. If you don't mind, please be seated. You'll find out how the elements are helping to build up our chakras and how ultimately the Kundalini passes through them and enlightens those elements within ourselves. There is a subtle of every element which makes the chakras, all right? These are all questions which will come to your mind, I know, because it's a scientific uh.. style is to understand that way. But to be very frank, you see, to get your realization you don't have to know all these things.

First you get your realization. Like say, it is dark there's no light, then supposing, you ask Me, how to make out Mr. this from [UNCLEAR - THEM?], I'll say put on the light first. And to put on the light you have to just switch on - then you can find out. You must have patience with yourself, isn't it? All right, you be seated and then you get your realization and then know all about it. - [INAUDIBLE] - What's it? - [INAUDIBLE] - You be seated. You get your realization - it's like getting a light in your hand. [INAUDIBLE] Please be seated.

Yes. The enquiry is very good. At least people have given a thought to it. Once it works out, it would be even better for you to see yourself what it is. If doesn't work out, it will work out tomorrow, it will work out day after but it must work out first. First you must have entry into that part, that area to understand, with a light in your hand. You have not yet entered into that area. As I said, this is the knowledge of the roots and to go to the roots you have to be a subtler being. Once you become that subtler being, then you can move into your roots and find out yourself. It's not like any knowledge of the tree that you can just see here for yourself.

You have to become a subtler being and then you start seeing for yourself everything. But I'm happy that you have enquiry about it. Now this enquiry is going to help you very much to go deep down - is a sign of depth and sign of pure intelligence. May God bless you all! Now, very simple things are needed to be done to understand how to raise your own Kundalini, very simple thing. Firstly, as I said, we have to take help from the Mother Earth so, you have to take out your shoes because when you touch your Mother Earth with your shoes, She helps a lot and touch the Mother Earth with your feet. Now, the experiment is going to be on yourself [UNCLEAR - WHILE?] you are going to do the experiment yourself. I'm just going to tell you the procedure which is extremely simple, which you should follow intensely and it will work out. The main object is to get Self-realization.

All of you should get Self-realization, is the main object. Once you get it, then to go further, we'll have the light in our hand. You please have your both the hands towards Me, like this. This means that the left, which is the hand of desire, is towards Me. and this is the hand of your action. So we are going to use this hand for the action within. How the movement works out of the Kundalini, you yourself will notice, you yourself will certify you yourself will see. I'm not going to certify you. Moreover, I cannot force it on you. It has to be done in complete freedom.

Because you have to achieve the Absolute Freedom.

1987-0513, Interview for 'The Age' Newspaper

View [online](#).

13 May 1987

Interview

Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

1987-05-13 Interview with Newspaper 'The Age' Melbourne NITL HD

Interviewer: Have you had a chance to look around, or everyone looking at you only, all the time?

Shri Mataji: (Laughing) No I have been looking around also and I went round to see places, but I have been to Australia before, four years so I have seen it quite a lot.

Interviewer: What are your impressions?

Shri Mataji: Ah, it's a.. Australia has great potential I think and as far as the country's abroad are concerned, I think they can give a very big lead spiritually, to the whole world.

Interviewer: Nice to think (UNCLEAR) other countries, spiritually (UNCLEAR) spiritual countries, (UNCLEAR) materialistic culture. Why do you say it could give spiritual lead?

Shri Mataji: You see you may think that way, but basically, we have built up that within yourselves I think.'Spiritual potential'.

Interviewer: I noticed in one of the interviews which was in the media I think it was an American journalist, interviewing YOU and YOU say that Australia is like the lowest chakra in the body. I have forgotten what it was called.

Shri Mataji: Yes, yes. Mooladhara.

Interviewer: Where is this chakra placed?

Shri Mataji: This chakra is placed below the Coccyx and..

Interviewer: Where is that?

Shri Mataji: Coccyx is a triangular bone. That is at the end of the spinal cord.

Interviewer: Right. Could you explain what you mean by Australian could be like..?

Shri Mataji: That is the first centre created. Before the creation started this is the first centre created of innocence and this is the centre of innocence.

Interviewer: So you see Australia as having a sort of idealistic or innocent role...

Shri Mataji: Basically they are innocent people.

Interviewer: When did you say this chakra was created first, did you say?

Shri Mataji: Yes before the creation.

Interviewer: Unclear.

Shri Mataji: That is the first chakra that was created. The first thing that was created was innocence on this earth, I mean on this universe you can say.

Interviewer: Are you the first person to say that or is it according to the Hindu..?

Shri Mataji: No, it is a, I should say they talked about Mooladhara alright, but they did not locate it. In the Puranas of course in our olden days, they have described a Saint called Krishambu who was punished for some little thing he did in the heaven and he was sent down to carry a part of the country between India and Africa moving downward and was said that we will be hanging in the air and this 'Trishanku' is what we call is the southern cross. What you call the southern cross is the 'Trishanku' in our Language. Alright. Now if some punishment is given also a sort of a little reward is given with that and in that you will develop your kingdom and you will have a garden of innocence. He said. But it was not located at that time when this was written when Puranas was written that it was Australia. These are olden books written and called Puranas. It's old Books.

Interviewer: Yeah. YOU have been very busy since YOU arrived in Australia, YOU have been very busy since YOU arrived in Australia.

Shri Mataji:(Laughing.)Yes. Because I am here according to the Australians for a short time, but I have given the maximum time to Australia.

Interviewer: This is YOUR second visit to Australia?

Shri Mataji: No, no. Four times. This is the fifth time I am here. Last year I did not come.

Interviewer: And each time YOU get more people coming to see YOU?

Shri Mataji: Ofcourse. It is increasing steadily, very well. I think because it is a living process you see, so it manages itself like this when we had very few people. We shouldn't have too many people because you have to look after them. You have to nourish them so as much as we could bear. Every time we get people as much as they can bear.

Interviewer: Right.Right. According to this, YOU were brought up in a Christian family?

Shri Mataji: Yes.

Interviewer: The tradition of which YOUR path would basically belong to Hindu? Would I be right there?

Shri Mataji: Not Hinduism.No. See my father was a very learned man, and he was master of fourteen languages. He was a member of the constituent assembly, Parliament and all that. And my mother was a scholar herself. She was a mathematics honours and they all were not Christians in the sense that they studied everything. My mother and father were scholars of Sanskrit also. So they have a full idea about the relative study of all the religions. But I was born with this knowledge and they supported me throughout. That is what I said about religion was correct. So it is not a Hindu idea we should say. It is nothing like the Hindu religion. It is a way of thinking. We have people who are atheists who don't believe in God also are Hindus. All kinds of people are Hindus. So because of my parents and because of my own understanding of religion, I was even supported by my family and my father used to read 'Geeta'also in the Church. (laughs)

Interviewer: Could we say YOUR philosophy if I could use that term goes beyond one religion. Could I say that?

Shri Mataji: Of course. It is about every religion. I mean my father translated Quranic Sharifi into Hindi and what I am saying is also in Quran. Absolutely written down that you have to be connected with God and without connection with God if you try to talk about God you can do cruel things. You can do horrible things.

Interviewer: Sorry I missed that.

Interviewer: Without your connection with the God, if you try to use God, propagating His name then you can become cruel and you can do horrid things. We studied also I mean Buddhism, Zainism, Lao Tzu. Everyone. Ofcourse, the Bible.

Interviewer: Right. Christianity, as a normal practice like in Australia, is a very UNCLEAR religion in the sense of terminology and doctrines and you know the same with, where you can (UNCLEAR) by looking at New Testament. What do you think of that style of Christianity?

Shri Mataji: You cannot make it academic you see. Divine Laws can not be academic. They are what they are. You cannot twist around them the way you like you see. You can not organise with your brains. I once asked my father, "why is it that he did not tell who was the mother of Christ."? He said that, at the time of Christ, it was a sensitive point because people would have attacked HER and Christ would never have tolerated that. And even when Martin Luther came in, or even before that, when Mathews was there, they said that if you talk about HER there will be a problem. And when Martin Luther came in as a Protestant, who was a realised soul. He was a realised soul but he was oppressed by so many people around him and he was a single person. He said that if you talk about women now and give them importance then the Muslims won't join Christianity. It was more a sort of a what you call it in the Sanskrit language as 'Samayaschar', 'according to the timings.' He had to say like that but Christ's mother according to us was a special power.

Interviewer: What sort of power?

Shri Mataji: She is a 'Power' who gives us 'Evolution'. Actually the power that gives us 'Self Realisation' which is the 'Kundalini', is a female power. See the absurdity. You can logically see . Even the academician should see this. That you have a Father God. You have a Son God and can a Father get a son without a mother?

(Both laughing)

Just ask a simple question. You can't imagine and absurd. How can you negate the mother? Logically you reach that point. Don't you? (Laughing.)

Interviewer: No one put it so simply and so correctly UNCLEAR.

Shri Mataji: Laughing. Because they are academics you see, they have acrobats. In acrobatics you miss the points I think. It is written in our books about Christ very clearly, in Indian books where they have described the Goddess. How Christ was conceived, how HE came on this earth, how HE was born, who is HE, what are HIS powers? It is all described. But you see the organised religions always put blinkers and you can't read anything else.

Interviewer: You spend most of the time travelling, all Your time travelling almost. Is that right?

Shri Mataji: Yes. I travel with my husband and I travel also otherwise. Because you know he is the Secretary-General of International Meta organization so I have been to Russia, to all the communist countries.

Interviewer: How did the Communist countries receive you?

Shri Mataji: Very well.

Interviewer: Did You give Self-realization?

Shri Mataji: Yes, in Russia we started doing something and also I was surprised in China. They are all asking for Spiritual life. See once the material wellbeing comes in then you start thinking of spirituality. That is natural. You can't help it.

Interviewer: Do you think it is an innate need?

Shri Mataji: Of course, of course. Absolute innate need of a human being.

Interviewer: Would you know about how many people you have given self-realization to? Difficult question. I am sure you have not counted them. One by one.

Shri Mataji: No. There are thousands.

Interviewer: You have been to America? You have been across Europe.

Shri Mataji: Yeah. In India. More in India in the villages you see. See in any village I go all the people gather there, sometimes six thousand sometimes eight thousand. That is the main thing I have to do is to give 'amass realisation'. Not a single person but 'amass' .

Interviewer: It must be very trying to have to go...

Shri Mataji: (Laughing) I just witness the whole drama. It is a drama going on and you have to witness it. Very interesting sometimes, you see.

Interviewer: Do YOU feel you are called ., or by something which goes beyond being one person if I could put it that way. Do you have a duty which...

Shri Mataji: I just feel that this is my job.

Interviewer: Okay.

Shri Mataji: I have so many other jobs also.

Interviewer: What are they may I ask? What are they?

Shri Mataji: I am a housewife. I am a mother. I am a grandmother and I have to give realisation to people. None of these jobs pay for me. That is the best part of it. (Laughs)

Interviewer: What do you mean?

Shri Mataji: Being a mother nobody pays.

Interviewer: Oh, all right. (laughs)

Shri Mataji: To be a mother, nobody pays me. (Laughs) Giving realisation nobody pays me.(laughs)

Interviewer: Do you charge people if they come along?

Shri Mataji: No, no. Not at all.

Interviewer: Then obviously looking at the price tag of Your travels...

Shri Mataji: Yes, This place now you see, I don't know, these people have taken on rent on their own. I have nothing to do with it. They arrange. That's their headache. I don't bother because I don't understand accounts.

Interviewer: (UNCLEAR) casket of jewels in London. (Laughing)

Shri Mataji: No, no, no. (Laughing) Now secondly as far as my travels, before this, my husband used to pay for it because he thought it was very good work I was doing. But later on, now these people pay partly. They collect money. They don't pay me, they pay the travel agents. You also have a trust I must say, but I don't know about it much. They collect money because we are having different projects now to be established. We want to have Sahaj schools, we want to have development of villages, a....

Interviewer: In India or outside as well?

Shri Mataji: Yes, more in India. But we have most of the schools one was here, one is in I think in Switzerland, one school is in Rome, and we have one school in very near Himalayas. And one school in Delhi.

Interviewer: Would you know how many followers you have in Australia?

Shri Mataji: Nobody will know. (laughs). Actually we never keep, counts, we don't have any records. We don't have any membership. Nothing of the kind.

Interviewer: Can we talk about a little of 'Realisation'? Obviously I have read some material. Why is it that this gift has come to YOU, it's come to YOU.?Can you explain that?

Shri Mataji: That I can't say. You see, because tactfully one should not talk about oneself. You see, Christ talked about himself they hanged him. I don't want to be hanged till my work is done, see. So there must be something special no doubt, but that I would say when people find out themselves, then they can know. But tactfully I don't want to say anything about myself.

Interviewer: Can you explain 'Realisation' to me? I am surprised that something can happen so easily whereas you were always taught that to get any spiritual progress you have to work at it for years.Laughs.

Shri Mataji: That is a money-making style. (Both laughing). Natural styles are all simple, like you sprout a seed you see. How much money do you pay to the 'mother earth'? When the time comes it works out. It is a natural living process within us. It is the epitome we can say of the last breakthrough of our evolution. Evolution has been going on isn't, by itself and now if the last thing has to happen it has to happen in a simple way.

Interviewer: What happens to a person? Sort of, what difference do they feel?

Shri Mataji: Now as far as the person is concerned inside, inside himself he feels tremendous peace. He becomes aware, very aware, but he can be thoughtless. And his attention becomes active. And you can say the computer within starts working in a perfect manner. In an absolute way. Like if , someone says, "I am a Saint" , how are you to find out? How will you find if Christ comes? So you must have some way of judging. And this is only possible when you are a realised soul, start feeling the energy around yourself and through your fingertips, flowing, as a cool breeze, and also from your Fontenelle bone area as a cool breeze. So you feel it actually. You have to certify yourself. Now, any questions that you have or any problems you have is very easy to

avoid it because you know beforehand on your fingertips. These are the centres 5,6,7,(Shows fingertips 5,6,7) Left hand is the emotional or the desire. The right side is the action. Wherever you have gone wrong will show you. The physical side also, and if you know how to correct them, that is the only thing you have to know, then you can avert any physical, mental, emotional problems. But the greatest thing that happens to human beings is that his central nervous system acquires a new dimension of awareness, that he becomes 'collectively conscious'.For example, I can feel myself alright, what is the problem with myself and also I can feel your problems. Now if I know how to correct your problem sitting here, I may be able to cure you.

Interviewer: Just by sitting here?

Shri Mataji: Yes by sitting here, maybe, anywhere I can cure you. I said depending on your receptivity. Yesterday we had two cases. One lady came with Parkinson's and she came and stood before me. I said you just put your hands towards me. She said, "Mother, my Parkinson is finished." She was not shaking her hands, nothing. "Am I alright"? I said, "you are alright". I have a gentleman who is a friend or brother of some Sahaja yogi. He came. He said, "Mother, I have a disease which all my nerves are finished and they are telling me, doctors are saying that your hands and legs and feet are going to die now". And he was shaking. Only for about two minutes. Then I said, "alright". I raised his Kundalini in his Spinal cord. That power enlightened his cells and he stood alright. He said, "I am feeling alright, nothing is shaking". "Sit down, you have got it". So the spinal cord is the main thing which is enlightened. Inside the spinal cord are all these centres which are enlightened.

Interviewer: Have there been any attempts by doctors opposition to look into the work you do?

Shri Mataji: Yes, now we have a regular system started in England. We have a doctor and a psychiatrist here. She is also going to work there. But already they have done a lot of work in Delhi, and there is the Dean of faculty of physiology, Dr Rai. He has examined people who have got 'Realisation' and he wrote a paper saying that, 'physically they are much much better than normal people. Much more resistance.Their skin is shining,' lots of things I mean, whatever he noticed and such a difference. And now he published in a paper also because he was allowed by the government so he was accepted. He did not want you to see, to make it more medical because all kinds of sick people will be there on our heads, you see, and we will be hampered in our 'Realisation' job. But if they come for realisation they might get well.I also had a try at 'Aids centre' and I cured one fellow absolutely.

Interviewer: Where was that?

Shri Mataji: In Australia.

Interviewer: In Sydney?

Shri Mataji: In Sydney was it?...but he was a TM fellow first of all. He might have got it with the T.M. group. And then again I told him not to meet anyTM fellow, don't go near them but he didn't listen to me. First, he was quite alright for two years. He came to London where I cured him. And again he started going to the T M people. He got it back and now he is dead. But his father will tell, he was completely cured and doctors were surprised.

Interviewer: Why would the T.M. interfere?

Shri Mataji: T.M. uses some sort of entities which we call them as 'bhoots'..in our language you see.

Interviewer: I will not write this.....

Shri Mataji: No, no, You should not. Otherwise, they will be on our head.

Interviewer: I would not put in the papers.

Shri Mataji: Alright. The T.M. people use a kind of a thing from our collective subconscious, to entice us, or to mesmerise us because after all the main object is to get money. It is money oriented. So as a result of that, what happens, the entities start attacking us. They can get cancer, they can get anything, they can become recluses. Left side problem. Now with this gentleman also he was a T.M fellow plus he might be a homosexual. Both things combined together he got attacked. So I told him not to go near them because they trigger. These entities from the collective subconscious trigger. Of course, doctors have gone to that extent to call them as protein 52, protein 58. That is what they call them but they are nothing but dead souls which are in our collective subconscious and they attack. Even viruses are something dead within us. They did say also, I am not saying, doctors have gone quite near it to say that these proteins attack us from the areas built within us since our creation. So they are very near our description in the collective subconscious.

Interviewer: That means all illness is connected with, in your view, like dead souls attacking the body?

Shri Mataji: No, not all. Depends on. These are psychosomatic. Most of the incurable as the doctors call them, you see. But the physical illnesses are different.

Interviewer: How long will YOU keep, doing what you are doing? Will YOU give yourself a rest or are you going to retire?

Shri Mataji: (Laughing) I am already 65 years now. Running 65 th year.

Interviewer: 55th year?

Shri Mataji: 65th year. I have completed 64 and now going to complete my 65 this year.

Interviewer: I must say YOU look very good, for YOUR age. (Laughing) Despite all the travelling.

Shri Mataji: (Laughing) They say that. I don't know how long. The sooner the better I rest, these boys take over, it will be a good idea.

Interviewer: Is there someone else or is there likely to be someone else, do you think that will pass on the Realisation?

Shri Mataji: Of course. They have been giving realisation already.

Interviewer: They can pass it on?

Shri Mataji: Yes, of course, they are doing it themselves.

Interviewer: Are they your disciple? Is that the right word?

Shri Mataji: I should say they are my children, I call them.

Interviewer: And do they call you Madam?

Shri Mataji: They call me Madam.

Interviewer: You were talking about T.M. I don't want to write an article taking any group in particular taking T.M but..

Shri Mataji: Most of them are like that. Most of them. Most of them are in debt. And most of them are using these pills and to entice people. See how madly they are into it. They can not even see for themselves. So clear-cut, so obvious. Stupidity like you see, they make you jump in the air. There are seven boys now who are prosecuted for T.M, in America, you might have heard

about them, with all their bottoms broken completely. So many have come to me with epilepsy and all kinds of diseases.

Are you talking about T.M or some other kind of..?

Shri Mataji: Most of them.Rajneesh, the same thing he did. He did something else . T.M is doing something else but the same style. And they are all getting exposed, thank God. Falsehood has one good thing. They get exposed.

Interviewer: And some people will put YOU in the same group?

Shri Mataji: They would. They would. But they should see I don't take anything and I have done good to others, you see.

Interviewer: So YOU think it is wrong to make money in the first place?

Shri Mataji: In the first place. That is the first criteria. And all the pope and.. will go away with that. (Laughing)You can't make money in the name of God. You can't have your living in the name of God. As simple as that. All these boys have their own jobs. They work. They have jobs.And I have my own job as a housewife.

Interviewer: And you are leaving Australia tomorrow?

Shri Mataji: I will be coming back to Sydney again. I will be in Adelaide tomorrow. They know my program and I don't know.

Interviewer: They know your schedule.

Shri Mataji: Yeah.

Interviewer: You are based in London?

Shri Mataji: Just now, Yes, yes.My husband.

Interviewer: How many children do you have?

Shri Mataji: I have two daughters and four grandchildren.

Interviewer: There was something else in the American Journal and you told the journalists he thought too much and then you mentioned diabetes and that sort of thing.

Shri Mataji: Yes, yes.That is absolutely curable in Sahaja Yoga. Diabetes is very simple. Diabetes is not so difficult. You see diabetes comes within imbalances within us. Say in India in Indian village, a villager will take sugar so much that the spoon must stand in it the sugar, you see. They don't get diabetes. Diabetes comes from overthinking. Those who think too much get diabetes. Also, they get diabetes, blood cancer, high blood pressure, kidney troubles, liver troubles and heart attacks. I mean, the futuristic people, who plan out, who think too much.

Interviewer: Do you sort of see certain characters types who are only with some people, what about the other types be?

Shri Mataji: The other types will be those who are always sad, think of their past and are always nervous.

Interviewer: What sort of illnesses would they get?

Shri Mataji: They get epilepsy, they can get also irritation of the skin by some eczemas and things. Ah, they get an (in Hindi)what is the new disease where the women don't eat?

Sahajayogi: Depression.

Shri Mataji: They just don't eat food at all?

Interviewer: Anaraxia.

Shri Mataji: Anaraxia. You tell them all the psychological things. (Laughing)

Sahaja yogi: You get depressed, you get weak muscles.UNCLEAR.

Shri Mataji: Also Cancer. And also this muscular disabilities.

Sahajayogi: UNCLEAR

Shri Mataji: Yes. And also angina from the heart. Lethargic heart. You see we believe disease comes from lethargic organs or by overactive organs.

Interviewer: So you got to strike a balance?

Shri Mataji: Yes. That's the main point. So you have to come in the centre. For coming in the centre the best thing is to raise the kundalini because she ties them up. The centres. She ties the centres like this. See this is the centre you are going to the left or the right you see, breaking your relationship with the whole also and constriction is there. When the kundalini comes she just ties them up. She strings them so all three get very integrated. You get a complete integration within yourself.

Interviewer: And are there any other personality traits say is causing changes?

Shri Mataji: There can be combinations, permutations and combinations of these seven centres. There can be A+B, A-B or AB raised to the power 7. (Laughs). All sorts I tell you.

Interviewer: Thank you for giving your time to me today. I really enjoyed it.

Shri Mataji: Thank you. Very kind of you. I hope you will be able to publish all this because they said that newspapers are not interested in Sahaja yoga? I was surprised that newspapers are now putting me in the same line as other people, then what would happen.

Interviewer: I would certainly write it today and I think there is a good chance but it is up to my superior to say. I write and then other people make a decision.

Shri Mataji: I know, I know. Thank you.

Interviewer: I will certainly write it.

Shri Mataji: Thank you. Very kind of you.

Interviewer: Thank you.

Shri Mataji: Have you taken your photographs. If I stand up?

Interviewer: UNCLEAR

Shri Mataji:(In Hindi) Which camera is this? MY son -in- law is also a good photographer.

Interviewer: Yes?

Shri Mataji: He has published a book which was inaugurated by Rajiv Gandhi ' Himalaya'. (In Hindi) Have you got it? Have you got my son-in-law's book? In that, he has mentioned Kundalini.

Interviewer: You knew Mahatma Gandhi?

Shri Mataji: Yes, of course. (UNCLEAR.)

Shri Mataji: That time I did not get the feedback in our copy. If he had lived he would have worked for Sahaja yoga I am sure.

(Camera clicking)

(In Hindi) Show the eight hand photograph also.

(Photos clicking)

I must say there are some miraculous photographs here. I think you must see them because it is something, that you will be amazed how these photographs are there, just to suggest something. I think they have some of them here.

Sahaja yogi: Yes. Taking them out.

Shri Mataji: Have you got the full album or (UNCLEAR).

Showing the photos.

UNCLEAR.

He is the photographer. He went to the Himalayas. He went to Mansarovar. Trekked all the way to that place. He tried to show how in our olden books like 'Puranas' whatever they have said is there. He was a scholar. He is the grandson of our President was Rajender Prasad UNCLEAR.

Interviewer: Good.

Shri Mataji: Good? This was published in Switzerland.

Sahaja yogi:(In Hindi). There are no hand photos.

Shri Mataji:(In Hindi). Where has the eight hands photo gone? It is not there. Where are the eight hands? UN CLEAR must be having. Where did it go?

Sahajayogi: Bringing it.

Shri Mataji: See this. My daughter is also there, Sadana. She writes, her English is (NOT CLEAR) she did her M.A with ancient Indian Culture.

Taking photos.

Shri Mataji:(In Hindi). Where did it go?

Sahaja yogi: Not here.In Sydney.

Shri Mataji:(In Hindi.In Sydney? Haven't brought it here?

Interviewer: (UNCLEAR).

Everybody laughing.

Shri Mataji: They are all outside.Outside.(Laughing). They are my children. I have known them since long. They both are in US.. And there was one Englishman, a little boy I should say, at that time, and he wanted to discover something and I helped him a little and he got the discovery, he felt that it is all my doing and he is taking a lot of interest in all this so he created all this. They are all realised souls and I know UNCLEAR. Now he is married to an American girl.

Interviewer: Thank you very much.

Shri Mataji: Jessie, one of them is here.Not clear. It is taken by Rajesh. Rajesh has gone out? There are so many of them. The light coming on MY head. That might be there and this one recently there was a complete form of light before me. This UNCLEAR they did not understand that UNCLEAR.

Which one is this?

This is in New Zealand, no not in New Zealand. That was in India. Photographer was coming..Not clear

Shri Mataji: That's the one.

(UNCLEAR)

Shri Mataji: I was laughing and then at the seventh one I put it down. I can see but they can't. The camera can. Cameras are very sensitive. Vibrations also have a little light in the camera.

Shri Mataji This is the form that appeared. I think we should make a proper... every ashram should have it. These are very nice and done by very young boy.

Interviewer: Thank you.

Shri Mataji: Let them have tea or something?

Interviewer: (UNCLEAR)

Shri Mataji:(In Hindi). Give them something to eat.I am going to the room.

Interviewers: Thank you very much. Thank you once again.

Shri Mataji: Thank you.

Interviewer: Thank you.

1987-0514, Talk and Departure

View [online](#).

14 May 1987

Talk to Sahaja Yogis

Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Talk and Departure Melbourne (Australia) Thursday, May 14th, 1987

Shri Mataji: Thing, he was telling me that they haven't yet given any permission, I don't know what are they doing about it, I don't know what's all the things going on but you are coming back to England now? Is she here? [UNCLEAR Enn]

Sahaja Yogi: She is in Sydney Mother.

Shri Mataji: She is in Sydney. I wanted to talk to her about it, so I will talk to her in. I thought she is here in the crowd. So better tell her about and because that's another problem you have to solve. Now, anything else I have to talk to you. Anybody else in particular? Who else? Because James has mentioned all these things to me. Yes, yes

Sahaja Yogi: [UNCLEAR Mr Engie] the guy has suggested Mother to ask you a

Shri Mataji: Really? She has agreed

Sahaja Yogi: Well it seems so

Shri Mataji: Aww, she is tremendous. [UNCLEAR Engie] is such a sweet fellow, very beautiful and he has that pure intelligence as you call it. He could see very clearly that Sahaja Yoga is the way and he stuck on to it and he has a friend through whom he has come because he was Bala's friend too, but his wife is English and this English girls always puts him down somehow or the other. So, he is not such a fast mover but Engie is and I am very happy that you have agreed to marry him. He is a very fine person and you are too. So, you will be coming to India this time?

Sahaja Yogini: I am coming.

Shri Mataji: Alright, I must call him. Last time I called him I couldn't get any body for him properly for his choice you see I thought she should be a sweet little nice girl but I couldn't get somebody very good because he is so good and he will never dominate anyone you see. He is very simple type of a person and I was very happy that James could do for me something good. Yes, that's very good. What else James you told me?

Sahaja Yogi: [UNCLEAR]

Shri Mataji: Who?

Sahaja Yogi: Everyone. I mean everyone here. Is anyone else who would please. Excuse me Mother, we have a couple from {UNCLEAR Norway} who are going to London for 2-3 years. [UNCLEAR] she is a Gynaecologist Surgeon, just kneel up and her husband Peter.

Shri Mataji: They are going to England that's very good because we are having a kind of a I don't know associates or something in Shudy Camp. You can also work in Cambridge or somewhere you feel like or in London and come for weekends. We want to maintain a proper addresses and of the people whom we have cured and their all their charts and things like that, the record has

to be maintained and through which we might be able to get a PhD from India or maybe from Cambridge, they are trying also in Cambridge. We have 5-6 doctors now and nice that you are also coming so we'll have concentrated doctors camp in Shudy Camp. That's the best use of Shudy Camp. I mean they built it saying that it's Mother's house and all that but everybody think where is I have got a house so that Shudy Camp is there but every house must have a special, special work while Shudy Camp has this special work and the special work is that you have to work out a proper record of the people who are cured by Sahaja yoga. There are say for Gynaecologists many people were told they cannot have children by doctors for some reason or other; they all had children, so many problems of Gynaecology were solved through Sahaja yoga. So, I am sure you can make a good help and also, we have got Sara there. You know Sara? What's her surname? She is the sister-in-law of Gavin Brown and she is also there, so all of you put together we can really have a very good medical sort of a Sahaja yoga there, isn't it? And now they have taken out a big article about TM. That's what we have to send them Rustom please remember we have to send that article to this people about TM they have taken out that how TM is dangerous and once we establish in London it can circulate all over the world am sure so am very happy you are going there. Are you happy to go there?

Sahaja Yogi: Very much Mother.

Shri Mataji: Good. But it's not a place where you can earn a lot, it doesn't have so many fruits as you have here {everyone laughing} doesn't have so many meats that you have here but it's a nice place. What about you? How are you? How is Frank?

Sahaja Yogi: Very good Mother, very blessed things are working marvellously for him. We are outing in one of the villages that you have suggested we work in.

Shri Mataji: So, are you getting some people?

Sahaja Yogi: We have a small group, but it doesn't coming at the moment Mother at about three months and it's growing rapidly.

Shri Mataji: Yes, in the villages it will work out much better, much better than in the city.

Sahaja Yogi: Shri Mataji if you permit Frank has desired very much to share you photograph of the area and the map is there. She took a flight in the [UNCLEAR] aircraft to get the photograph for you Shri Mataji.

Shri Mataji: Haan, beautiful. What's this?

Sahaja Yogi: That's just some smoke from somebody's fire there

Shri Mataji: Oh, I see

Sahaja Yogi: There's still lot of places of this still use wood for cooking Shri Mataji.

Shri Mataji: This is but looks quite a big place. Isn't it?

Sahaja Yogi: Four and a half thousand people.

Shri Mataji: What do they do there? Farming?

Sahaja Yogi: Some farming, grow some of the vegetables particularly the strawberries that strawberries they will some more time I don't know what they [UNCLEAR]

Shri Mataji: you can make strawberry jams there and send them to England. {everyone laughing}

Sahaja Yogi: There is lot of cattle around here, cattle and farms and vegetables and some timber.

Shri Mataji: We are in England we are importing everything. Everything from outside, really. Very nice. Every Ashrams can take to some sort of alike you have a school here or some sort of creating some professional thing like now he is making these potteries, you should train some other people to make them and can form a good, good many who can do that, so you can produce more and you can have a bigger exhibition of that. Can give it a name as Sahaja somethings Sahaja pottery works or you can have any Spontaneous is a better word any way that you want to do. Like every place can develop into some sort of a making of things of use. I was shocked that in this country everything is imported practically everything is imported. Now you can make things with your hands. Now you have lot of timber and out of timber you can do lots of things like in a way you have got now here with you these Paddington lacework in aluminium. If you can make moulds in the timber of those they can sell like hotcakes, moulds in wood they can sell like hotcakes, then other people can buy from you other factories can buy from you all over the world. But somebody has to do that with hand it's a little art but it's not difficult you can take to it and if you can manage such moulds created here in your Ashrams you see in your spare times you can sell them here you can sell them abroad and that would be something very Sahaj.

Sahaja Yogi: Yes Mother, we are looking for that. Thank you very much!

Shri Mataji: Yes, some of these. So many ideas there are which you can start doing here with the hands and nowadays as you know very well that handmade things are becoming rare and rare and people appreciate it very much. Like you can develop a complete dinner set, tea sets things like that and the other day the present you gave me of those beautiful flowers I don't know if you have that kind but I saw that flowerpot in your house in your Sydney Ashram that kind of thing is will be very much appreciated all over the world that has flowers but is mingled with the whole texture of the thing. Of course this kind is also very much appreciated this crackpottery I had told you about and I don't know from where did you get this beautiful ideas about crackpottery is very well is a Chinese, Chinese art crackpottery is a Chinese art and it's very well appreciated. So, there are so many things you can do if you to just put your mind to it and you will know what you can do with it. You shouldn't do what other people are doing, I wouldn't say that you should make a painting like that, it's like the Indians do that kind of a thing. You can't do it also if you have to do it, it will be too much of a headache for you. They are used to is have developed depth ness but now you can develop now say example this frames are here you can have frames made from your timber and export them to Belgium for their mirrors. The real wood frames in Belgium can cost from hundred thousand upwards just frames. Is a simple thing because I am travelling all over, I am seeing things and I know what you can send from here there. Like the other day I saw the Taiwan dolls being sold so cheaply you can get it from Taiwan here and make some very beautiful dresses, the ladies can do it, beautiful dresses with lace and all that. They are selling for 100-150 dollars in America. So many things there are which you can do very easily. This stain glasswork, stain glasswork you people can do it is going out of absolutely out of market out of availability if you can do this stains glass with little practice I mean it's so expensive in England very expensive anywhere. 1001 thing you can do if you just put your mind to it and you can work it out whatever is available here is your timber. Now you have got[UNCLEAR Ancy] said you have got vegetables you can make very nice pickles out of them very nice pickles and you can also make readymade vegetables which can be bottled and sent over. But the trouble is we must come to Sahaja yoga we are so much satisfied with ourselves within, but we must express our self-outside whatever you will make we will have vibrations and everyone will appreciate that. You don't have to go for something say brass is not available here forget it. The other day I bought some of the things made here like they have got beautiful trays and moulded on that. Now if these moulds can be made in wood of the brass that thing just the moulds in the wood they will sell like hotcakes because to get the moulds is the main point. Moreover these can be improved these are little hollowed type you can make them even more sleeker. You can always compete with English things. English things are four times more than your Australian things which are much better and much more decorated because now England Pound has gone up four times that's why, it's just the artificial thing actually the same thing used to cost four times less so because pound has gone up so much and the English people can't take advantage of that at all because they have to spend the same amount of pounds in any case in England. But if they spend their pounds here, they can get much more things but if you can give them the same things as they are making they would like to do it. So, you must go in the market and see for yourself what things are available and what is it all. I mean I am not interested in money market or anything, but I understand that artificial economy can help all of you to develop very well. Like, I was in Rome so [UNCLEAR Vido] said we want to buy a plot of land so I said alright let me see how many plots you have and one of them I liked and I said alright buy this one that has gone up

so much in price now because that is going to be made into a park so now we will get a big money out of it. But he was saying for starting the building he needs 16000 pounds. I said alright let me think now from where we can extract 16000 and next morning a lady brought money to me she gave me she said Mother this is money for you I said for me for what, just for you I want to give you this money. It was exactly 16000 pounds, so I gave it to him. Now I told [UNCLEAR Vido] that I give this money to you but[UNCLEAR] is coming from there and luckily we have a very good port in England next to our ashram so also there is not much of the involvement of what you call transport. So how things work out this way that, that shows that if you use your divine powers also just to penetrate into the situations or into anything you can make it thousand time fold more and that's how the Australians also should look at themselves. Now there is that they are trying to make people more money- oriented, give the children a very money-oriented education so that they just become money, machines and all that. But it so happens. Mataji asking a

Sahaja Yogi: what is happened? Oh! What happened?

Sahaja Yogi: Her Mother left.

Shri Mataji: Her Mother has gone. Where is she gone?

Sahaja Yogi: She has gone to look after the baby, Mother.

Shri Mataji: Oh, you have another sister isn't it? Where is the baby? Why don't you go and look after the baby? Will you go and look after the baby? Alright, you go and look after the baby. Look at how children cry for the Mother. I am your Mother here sitting (Mataji laughing). That's why Christ has said you have to be like children crying for the Mother, loving the Mother feeling all the protection in your Mother. There's much deeper then when he said that you have to be like a children, of course you have to be innocent like them, simple like them but also the way they care for their Mother. Children don't care for the Father, Father is sitting next to her doesn't matter. Mothers position is very great for children whether boys or girls, when they grow up then of course the situation changes a little bit, but when they are small when they are unprotected, when they need all the help to grow they need the Mother. So, all such things can be thought out and can be worked out so that Sahaja Yoga is put into action. The desire portion is over or is started or is working out but desire must be put into action, people also should see that you are doing something special about yourself, that's how the Sahaja yoga is going to be very public, people are going to see in the public how the Sahaja yoga is working out. Everybody can think of something like that and you shouldn't worry too much about marketing, we'll find out the markets if it markets well and good but gradually it will market out I am sure and you will go to the right place for marketing. You should get sufficient satisfaction out of it because you have done something really exceptional which gives vibrations because Sahaja Yogis whatever they sell has got vibrations, so you are also spreading vibrations all around. Like imagine a cup made by a Sahaja Yogi imagine that fellow has to be realised only drinking the tea. So whatever things they are using you have to manage through your hands to vibrate. It's not materialism but it is divine materialism where the matter is made divine. I wanted to talk to you also John if you could come to my room I wanted to talk to you about something and I think I have talked to all of you all your individual problems or somebody has still individual problem? If you are ready you can come and see me, I will be in my room, alright? Thank you very much. May God bless you. So, good- bye to all of you and I will be back after one year and you will have many, many more people here sitting you won't have any space left I can see that.

Sahaja Yogi: Shri Mother just before you go If I may say thank you from all the Sahaja yogis over [UNCLEAR London] and Victoria for gracing us with your presence and if I may just give you few small gifts from the collective from individual people.

Shri Mataji: taking the gift and saying, its beautiful. Thank you very much. Beautiful. It's made by you. It's cold like marble. Can feel the vibrations. You can feel it also. Thank you very much. Beautiful. What have you got for me? Your hands? Alright, let me shake hands with you. Shake hands. Are you feeling the cool in your hand? Let's see. Do you feel the cool breeze? There are no chananas for children. Now still more coming.

Sahaja Yogi: Just 2 or 3 Mother.

Shri Mataji: Just. Such a beautiful thing but I think you can market it better than giving it to me. (everyone laughing).

Sahaja Yogi: Some chana if you wish for him.

Shri Mataji: All the children like chana. Don't you? So, I am going to give all the children chana. Alright. Now who else, everybody has to come for chana. You see that's the sign they all children like chana who are realised souls. Now come along one by one, now take it see now how sweetly she is taking. She knows how to take chana, she also knows how to take chana. See how she knows how to take chana. All the children like chana that's the sign of a realised soul. Now, have it have it with both the hands, it's too small your hands alright. Alright, that's both the hands good. Haan, all the children like chana somehow you must get lots of chana for them it's very good protein, they digest it well it's very good. See chana we give it we soak the green chanas and give them to the horses in India. Yes, not the fried ones, fried ones for the realised children. Good now hold it on top of another, like that both the hands carefully, now done. It's there come along. Alright you put it in here, thank you now take it, both the hands to be put one on top of another but if you put together, I can give you more. Alright, come along, come along see, how they love chana children you just see that. Give me more you must get everyday lot of chana for the children, it's good for their health.

Sahaj Yogi -Please mummy.

Shri Mataji: Yes, yes, I know who are that you take it.

Sahaja Yogi: Any children haven't received chana from Shri Mataji? Quickly now

Shri Mataji: You are giving chana to your children? You all want it. It's all being vibrated. Let all the children have the chana. You can have some more. Just see how they love, see how they want to pick up all the chana. Just give them. Give her more. I think. Give him more. They love chana you see. This girl [UNCLEAR Olympia] she was a little girl and she would always cry whenever she came to the program so then I called her to my seat and then I would give her some chana and she would keep quiet throughout the program. They enjoy it. These are very good things they don't spoil your teeth they are proteins very good for health. More? (everyone laughing). Thank you. Want to have more? Alright. So, now you have it here, you want to have? You want to have more chana, he has no teeth, problem, hmm so he is breaking with his. Just see yourself for mummy he is asking. This is for mummy, you give it to mummy, lets you have it for mummy. Alright take it for mummy. Alright nicely done, haan good. So may God bless you and eat all this chana now. You can live on chana for days together, don't need any other food. I don't know if you grow it here. Better try

Sahaja Yogi: We get lot of it from Lebanon or something.

Shri Mataji: Lebanon or maybe you are getting it from Greece. And you can try here why not. We get one chana from Rahauri called as Jumbo, jumbo chana. The big one like that.

Sahaja Yogi: We ate that in [UNCLEAR Dumao's] house.

Shri Mataji: Yes, yes. You must have brought it from, yeah. Alright, may God bless you. May God bless you. Bye, bye. For all the children give them lot of chana. I saw the article but not a word they have written about kundalini. I think people should know bought from this address, some other addresses that[UNCLEAR].

Sahaja Yogi: Bolo, Shri Adi Shakti Mataji, Shri Nirmala Devi Ki Jai, Ki Jai, Ki Jai. Jai Shri Mataji!

1987-0516, Know about our root

View [online](#).

16 May 1987

Know About Our Root

Public Program

Pioneer Women's Hall, Auckland (New Zealand)

Talk Language: English | Transcript (English) – Draft

Public program held in Auckland (New Zealand). 16 May 1987.

Sahaja Yogi: Collectivity is the essence of this change, this particular time now.

I mentioned before that, that in the past, how Realization has been gained individually. Now, this time around, is the possibility of it being gained collectively, through the grace of Shri Mataji Nirmala Devi. Do you want me to talk anymore, Mother? – Should I talk anymore? Shri Mataji: Yes, please. It's all right.

Sahaja Yogi: I shall talk a little more. What was I talking about?

Sahaja Yogi: Come in, sit. Oh yes, I was making a point that, that in the past it has always been a very individual, gaining your Self-realization has always been a very individual exercise.

One person would gain, one person who would work very hard usually. But now, they're saying because we have this particular age, because we are knocking on the door of the age of Aquarius, because we are leaving – thank God – the age of confusion and false teaching behind us, now this could happen collectively, en masse. There is the possibility of gaining Self-realization, gaining this experience, gaining this happening, many people – one time gaining. So, again, coming back to the point I made earlier, there are two things: one, the desire to gain one Self-realization and then, a second desire, which is the desire to establish it and develop it. And I'm sure Shri Mataji will be talking tonight about both those things. Sahaja Yoga is basically those sorts of techniques and practices whereby we have the opportunity to develop, to establish and develop our Realization. What does that mean? I mean, why, why? What? Why?

So, what? So, why should we be interested in developing now our Self-realization once we've gained it? Well, again, it's related to the times in which we live. Pretty well everybody here tonight would have worked quite a bit over the last few lifetimes, to reach this point, now. Most of us here would have gone through all sorts of things, would have gone through the desire for money, for power, for physical gratification, for all sorts of things, in the hope of finding happiness and peace and understanding. We've come to the conclusion that we haven't got, we haven't got there. And having discarded all that, we reach the point where, "Right, what is it that satisfies?" What is it that can give us that peace, that understanding? Well, what is it? It is the connection with the Divine.

The physical connection with the Divine. It's the only thing that could give us peace, joy and the other by-products it can give us like health and other silly things like finding a parking spot if you like. It might sound silly but in a way it's not. It's like, if one is about God's business and the energy of God is flowing through us, then why shouldn't God find us a parking spot when we need it? One of those things that happen. So, here we are, at a very particular time, very particular age, sitting in front of a very particular person, Shri Mataji Nirmala Devi.

Shri Mataji: Hello, Brian, I don't know what you have said it. Just tell. Can you come? What did you tell them?

Sahaja Yogi: Oh, I just talked, I talked little about the three...

Shri Mataji: Chakras.

Sahaja Yogi: The three gunas... and very little about the chakras, nothing very much at all. And basically, I worked I summed up – really you heard more or less what I said before.

Shri Mataji: All right. I bow to all the seekers of truth. We are all seekers of truth, from the very beginning. We believe that we'll get joy and happiness through various means and various paths we trot. For example, some people believe that they must have lots of money. Some believe they must be in power. It goes on like that, till you reach a point where you find out that those who have been running towards all these goals are not happy people.

They have not achieved what they have been seeking. So, we turn to God. When we turn to God also, there sometimes we get very much disillusioned because those people who are talking about God are also either money-oriented or power-oriented. They are not happy people. That makes us very frustrated sometimes, but the search is going on within ourselves, consciously or unconsciously. We are trying to seek the truth, and this seeking is given to us by God himself. We want to seek, all the time something that is pleasurable, that is happiness, that is joy. Now here as he has told you, this is the machinery that works out our Self-realisation. So, whatever I am going to tell you is the knowledge of the roots. Through science and through other knowledge, the human knowledge, we know about the tree.

But we have to become subtler beings to know about our roots. This knowledge was known in our country, long time back, not that I have started anything new. Only thing, I have been able to devise a method by which many people can get Realization at the same time. The old methods were to cleanse yourself, to go into all kinds of cleansing and chakras by centre by centres to evolve a personality and it would take many years, maybe many lives. But in those days, when we are in such a chaos, and all the time we are facing a challenge it is important that it should happen the other way around. The other way around is like this, that first you get your Realization, somehow. You may not be clean, there may be problem, there may be physical problem there may be other problems within you – doesn't matter. You get your Realization, means you get the light in your hand. Once you get the light in your hand, you can yourself see what's wrong with you. Say, I am holding a snake in my hand and somebody says, "You are holding a snake, so throw it away."

So, I wouldn't like it, somebody challenging my ego that as if I don't know what is a snake. In the dark, I cannot see the snake. But if there is light, I'll throw it away immediately. That is the principle on which Sahaja Yoga works out. Sahaja means, "sa" means "with" and "ja" is "born with you" means a spontaneous happening of your union, of your attention, with the Divine, the All-pervading Power of God's love. This All-pervading Power has got vibratory awareness in it. And it gives you also that vibratory awareness, once you are connected with it. Not only that, but this vibratory awareness starts flowing through your fingertips, here, and you can feel what is wrong with you or what is wrong with others. Is a very simple method of deducting how to correct yourself in the light of the Spirit. When you become one with the Spirit this vibratory awareness starts flowing through your hands and through your fontanel bone area.

This is what Christ called as the baptism. This is the real baptism. it's a happening, it's a living process. He has talked of the living God and the living process, not of the dead – just comes somebody and put water on your head and say that "You are baptised." In the same way, Hindus have a custom of giving Realization in a way that they call it, is a ritual in which they say, "Now you have become a brahmin." By paying some money to some priest, they think now he has become a brahmin, now he is certified. This is all artificial, this is not real. In every religion they have taken this as a ritual. To form a ritual by that artificial ritual they think they can certify that you are a realised soul or you are a "peer" in the Islamic religion or you are a Christian in a Christian religion or in any religion like that. To be honest, these are all artificial methods.

Real method is, that this triangular bone which has got this Kundalini as in itself – is the force, has to rise actually just like a primule in a seed. It's a living process, like a seed when you put it in the Mother Earth the primule of that seed just rises. and comes upward, by itself. It comes upward and creates the plant. It is not that you pull out the primule and say that, "This is the plant" or you just bless the seed and say, "Now the plant has been created." It's a living process. Now we have reached at a

stage, where we call ourselves as human beings and you know very well that our central nervous system has achieved lots of sensitivities which the animals don't have. Like, they don't understand beauty, animals don't understand dirt, filth. You can take an animal through dirt and filth and you cannot take a human being through that. Because a human being can understand but a dog or a horse cannot understand that this is dirty or filthy.

What happens really is that human beings have developed within themselves the sensitivity to beauty or to the filth, automatically. What have you done? Have you paid for it? Have you read something? Nothing of the kind. Automatically, spontaneously, it has evolved within us these powers of sensitivity. Now, the powers of sensitivity are there, but still, we are not at the absolute point which we can see the way there is chaos all around us. People are in a chaotic condition. Now you see, there are diseases coming up, you can't explain how they come up, people are doing wrong things without understanding this is wrong or right. All kinds of things are happening in this world, with all difficulties, with all problems and we do not know what is the solution of it and why these are happening. After all, if we are the epitome of our evolution, if we are the top people in the evolution, why should there be problems, why should there be any struggles, why there should be any diseases?

But we are not. We have to still, jump one stage higher, and that is the stage which we call as the Spirit. Every one of them who are great saints, or who, we can say, are incarnations, prophets, have talked about this, that you have to be connected with God. Even in the Quran, in the beginning it is said that you are to be connected with God. Otherwise, you can never understand Him, and if you do anything in His name, it will be all wrong, cruel or horrible. Very clearly said. Also, there is something good Quran has written, that when the time of resurrection will come – that is also described in the Bible – your hands will speak. Now, hands cannot speak. But the sensitivity of the hands and the fingers will become such, that through your fingertips you will be able to diagnose the problems of other people and yourself, and if you know how to correct them, you can do it. Now this is a living process, any living process – a sort of a flower becoming a fruit.

You can see very clearly a flower becoming a fruit is a living process. You cannot pay to the tree or to the Mother Earth, "All right, we pay you so much money. Now you give us fruits". Money is not understood by living processes. I mean supposing somebody is having a breathing trouble and you show him some money, will he stop breathing trouble? Will he be able to stop? No! It's a living process. Again, I say, it's a living process. And when it is a living process, you cannot pay for it, nor can you put in any effort for it. It is effortless. "Sahaj" also means effortless, spontaneous.

Effortlessly it should work out. You don't have to put in effort like standing on your head or going to Himalayas. There's no need to do all that. There's no need to fast, there's no need to torture your body in any way. I cannot understand why people believe that we should torture our body so that we can become divine. Is a wrong idea altogether. Because it is said – at least for Christians I can't understand. Krishna, at the time of Krishna also, He didn't say so, but then Christ came after that.

You see, Krishna is manifested by Christ later on. Everybody has manifested at different levels – like in a tree, you find at different times, something appears. They are the flowers on the same tree of life. There's no difference between them at all. But when you pluck the flowers and say, "This is mine, this is mine" – with the dead flowers you can fight. This is exactly what has happened today, that's why they cannot relate them to each other. But Christ Himself has said, that, "Those who are not against Me are with Me". Who are with Him? He didn't have much time to talk to people. He had only three and a half years public life, and then he was crucified on a foolish thing like saying that he is a traitor and all kinds of things.

He had no chance even to tell people about something subtler. And this is something one should understand, that in London I was struggling with seven, seven people for four years. Of course, now it's different. Now I don't have to do that, because once you have established the foundation, the things are better. But it was so. So, imagine for three and a half years, what could Christ tell about things? Whatever he has said is also very much clearly understood when you are a realised soul. If you are not a Realized soul, you cannot even understand Him. Because He said that, "My God has asked Me to do this. My Father has asked Me".

And He got Himself crucified and we say that He died for our sins. So, now, why should we suffer more? He carried the cross. What is the need for us to suffer? Are we going to suffer more than He has suffered? Is anybody can carry, is anyone of those

who say that, "We must suffer" – let them carry a cross for a while and we'll see how much they can suffer. Is an absolutely wrong idea. God doesn't want you to suffer at all. No, He doesn't want. He loves you, He's the most loving Father.

He doesn't want to suffer you. He loves you and He will do everything that is possible for you to enter into the Kingdom of God. So, at this time, when we are faced with such difficulties – people are telling Me that, "Now we are waiting for all the seven stars to come in and the whole world to collapse". Because they don't want to live anymore. This is the condition, this frustration that we are into, but I tell you, there's nothing to worry about. Whatever may be your situation, whatever may you have suffered with, whatever maybe your social problems or your physical problems, or your family problems, financial problems, all can be solved with one shot, because there's the Mother Kundalini sitting there. And when She rises She passes through the six centres, which represent different, different capacities in you, enlightens them and She grants you all these things that I have said. But apart from that, you get connected with the All-pervading power and you develop a collective consciousness within you, collective consciousness. It's not just saying, "We are brothers and sisters". You just start feeling another person on your fingertips and you love that person.

And also, you start feeling yourself on your fingertips. This is the greatest discovery in the whole world, I should say, that people can get their Self-realization. All other discoveries can complicate things, can give problems, can be disputed, but, this theory cannot, because this makes you a person with absolute values. One doesn't have to tell, "Now you be righteous", I've seen drug addicts giving up drugs overnight, alcoholics giving up alcohols overnight. Even Brian was telling Me the other day he used to smoke eighty cigarettes and then from next day he just stopped. I didn't know, but he told Me. He was in crutches when he came to Me. So, I have seen things happening like that, and it works out. But for you it is better that you get your Self-realization and you know about it what it is. Actually, to get Self-realization you don't have to know all these things.

It is something like, to switch on the lights, you just have to know where the switch is. You don't have to know about the electricity, about the organisation behind it, about the history behind it. Just this much – where is the switch. In the same way, for your Realization, you have to be switched on, that's all. But then, later on you should know, what is the mechanism that is worked out because if you want to give Realisation to others if you want to help others, then you must know about it. The peace – we talk about we should have peace, we should have no atomic energy, we should have not this problem, that problem. Everybody is suffering from sense of insecurity from each other. Russia is afraid of America, America is afraid of Russia, everybody is afraid of each other. We are human beings. Even animals are not so much afraid, as we are afraid of our brothers and sisters.

Why should we be so much afraid? Because we have not reached that stage where we are collective, we are one, where we feel that we are the part and parcel of the whole. As you say, the microcosm becomes one with the macrocosm. The microcosm starts feeling the whole. One drop becomes the ocean. That's what has to happen. And when that happens, all your theories become absolutely actualised. Like the other day somebody said, "Mother, are you a capitalist or a communist?" I said, "I am both". "How?"

I said, "I am a capitalist because I have powers, and I am a communist because I must distribute them and share them with others. So, I am a communist as well as a capitalist, both things together". Is so simple as that. So, you get completely integrated and all these false notions and theories drop out. These are all dogmas which are artificial, but basically a human being is the most beautiful thing God has created. The most beautiful thing God has created is the human being. We have not known the beauty of human beings. We can only know through the eyes of the Spirit. When you become the Spirit, then you start enjoying the beauty of another person. Whatever may be the race, religion – all these things do not come into your mind.

From outside you cannot remove all these things. You cannot remove the differentiations between human beings, you cannot. By logic you cannot. But by becoming realised you automatically do it. You just don't see any difference, because where you go is the subtle form of yourself, which is the Kundalini. You just see a person in his chakras and not in his face, in his dress, in his status or in his money. Now also, there were questions raised the other day about so many false people have been preaching about yoga, this, that and all that. How to make out a false person from the real one. The first criteria should to be, "Does he take any money from you?". Finished.

On that point you can cancel most of them. But there are so many institutions which take money in the name of God and run them. This is also very wrong. You should not. If you want to run an institution, in the name of God, you need not take any money from anyone. What you can do is to, whatever it is – like Me now, we have no organisation, no membership, nothing of the kind. We are so much attached to each other, that we are not bothered about taking money for a combination or anything. For example, if I've come here, I'm living with Brian. If I go to Australia, I live with another person. If they come there, they come to My house.

At the most, they pay for travelling – that's all. And that too through a travel agent, they don't pay Me or to anyone. So, there is no need to have big accounting and big organisations and money and all this nonsense, because this money is a thing that creates problem. You must have heard now, there's a... one person is found with so much of millions of money, with him who was saying he is a born again. This kind of born again are not – this is self-certification; just a self-certification, "I am born again". A born again has certain powers. One power he has that he can raise the Kundalini of others and give them Realisation, firstly. He doesn't take any money for it; he doesn't talk of money or anything. He can raise his hand and give Realization to others. He can feel the vibrations of another person and he can tell what's wrong with that person and also, he can correct himself.

The third power he has got, that sitting down here, he can tell you about anyone you want to know, what are his chakras like, what are his problems. Sitting down here he can say which are the people who are realised soul or not, which prime minister is a realised soul and which is not. Sitting down here they will know, because is the subtlest of subtle, of the ether as you can say. We are all gifted with that. It's all there – only thing you have to be put to the mains. Like this instrument won't work till it is put to the mains. In the same way, once you are put to the mains, you start working out your fantastic qualities, which are very beautiful and glorious. You automatically become virtuous and righteous. I don't have to give a sermon for that, "Don't do this and don't do that". You just won't do it.

You won't do anything that will destroy you. You go on to another path of construction of yourself, of your family, of your neighbours, of your city, and then of your nation and the whole world at large. This is what we have to do today. All the rest of talks and these things are not going to help at all. Because people, in talks say something, forget next moment. Here you cannot forget because the whole thing works on your central nervous system, it becomes your awareness on central nervous system. You start feeling it on your central nervous system – that shows that you are fully evolved. All differences, all problems, all adherences all wrong ideas of possessions just drop out. You stand in your own glory. You are not reactionary; you do not react to anything.

Neither you react, nor you accept anything blindfolded. You know what is exactly the right thing is and what is right thing to be done and you stand on that right thing, without bothering about what is to be done for the compromise. Like Christ, you know, that he stood against Mary Magdalene and said, "Those who have not committed any sin can throw a stone at Me". That's the courage of a Realised soul, that he knows this is the time he has to protect her, and he stands. He has nothing to do with a prostitute, a man like Him. But he stands up and he says so. That courage, that quality, that personality just dawns and you are surprised at yourself, "How I could do it?". Apart from that, there are many dynamic gifts you get. Some people become great artists. We have in Australia only one girl – she became a great artist, very well-known now.

And there are some people who become very great musicians, poets – all such qualities you can get. But the best of all, that you become an innocent person. You become very innocent. All the so-called sins you have committed drop out and you become an innocent person and a very powerful person, very powerful and humble, very satisfied and compassionate person – that's what you become. It just happens, it is because it's all within you. It is not yet been manifested, like some clouds can cover the moon, but when the clouds disappear, you can see the beautiful moon – in the same way. You become very energetic, you can work very hard, you don't feel tired at all, because the energy is all the time flowing in you, you respect whatever is to be respected very well and you do not bother about things which are not to be bothered about. So, many qualities you develop. I Myself never expected that Sahaja Yoga will work to that extent, up to New Zealand, I never, never knew that it will go that far in my lifetime, but it has spread so fast and so many people have been blessed. In Australia – I consider Australia and New Zealand as one cell,

one place, one country, not two.

Is one country is in the thing and is this red one that you see there, with four chakras – is the first one, is the centre of innocence. And one day will come, I am sure of it, that Australia and New Zealand will be the leaders in spirituality, if not in anything else. They have never invaded any country as such. Maybe that they came here and settled down but they did not invade. So, it's a very big assurance I have, because I have seen the way Australians are mobilising Sahaja Yoga all over. Only in Sydney we have got twelve centres. When we don't take any money, we don't have any organisation, we have no membership, we have twelve centres in Sydney. That's how we should do something in New Zealand also and I'm sure very soon, under the guidance of Brian, it will work out and that you all will achieve your epitome of your evolution, that is the absoluteness. May God bless you all. I'm sorry there's only one lecture.

I am here only for one day so I cannot elaborately talk about it. But there are many tapes they have which you can hear about different, different subjects and you can also know what is, how to do the meditation. The meditation is only for five minutes in the morning and five minutes in the evening. You can learn everything from them. They know very well because they have been very, very senior Sahaja Yogis, and are respected all over the world. Only thing, in number they are less and I was telling them, "If you get too many people, how will you manage?". They said, "We'll manage somehow, Mother". So, that's how, but you have to cooperate with them little bit and it can work out. We'll have the session of Realization now, but I would like you to ask Me questions, but not too many, because we don't have so much time.

L: I cannot [actually realize] if we are the Spirit and if we have been in the world many, many times, why we are still killing one another?

Shri Mataji: Why are we?

Sahaja Yogi: Why are we... If we have been evolving for such a long time towards the Spirit, why are we still killing each other?

Shri Mataji: That's the trouble, I agree with you. You see, these modern times are described in the Puranas as Ghor Kali Yuga – the worst times. These are the worst time when the people will become absolutely horrid. Because without getting connected with God, we started moving in another lines, you see. Because you were not connected with God. If we were connected with God, we would never have done it. We have – by our many births, what has happened is that these centres were established within us. But how we have used this and how we have worked out, I agree that it's, cannot understand why we are killing each other. The trouble is that we are not connected with God, that's why we have done all these things.

L: You say that God doesn't want us to suffer, but there is still a lot of suffering in the world.

Sahaja Yogi: You say that God does not want us to suffer but there is still a lot of suffering in the world.

Shri Mataji: Human beings have created the suffering. God did not, it's the human beings. They have to learn a lesson I think, by so many ways. They just want to destroy themselves. See the things they do, the things they like – it's all self-destructive. All the things they try to do – human beings – are self-destructive. You see their behaviour – you can't explain why they do it so stupidly, so many things which will destroy.

Now supposing you ask the bull to come and hit you, then what happens? The bull will come and hit you. God has given us freedom of choice. In that you can go to heaven or to hell. Now many people prefer to go to hell all the time – this is the trouble. And you have to have your freedom, because unless and until you have your freedom, how can you enjoy your ultimate freedom? You have to have.

G: When did you find the Realization yourself?

Sahaja Yogi: The gentleman wants to know where did you find the Realization yourself.

Shri Mataji: I didn't find it, I had it from my childhood, all right?

But now I would say that don't ask questions about Me, because it is better that you get your Spirit and then know Me. Not easy to know Me, you see, it's quite an elusive personality is before you.

Sahaja Yogi: It is a Maori welcome, Shri Mataji.

L: Thank you, Shri Mataji. Thank you [unclear]..

Shri Mataji: Thank you, thank you very much. Beautiful. Do you know, we have in India a clan or, you can call, a kind of people who are called as Maoris living still in India. And am I now going to go and find out about them. And they come from the same province as I, from the Maharashtra province. So, we are going to find out about them

L: I have a question. I find and I got a spiritual teacher and then I will be grounded and for the longest time I've been three months. I don't need to meditate, I don't need to do ritual. I just always am but I find that I get uncentered and what I like is that it always be that way and always without having to work at it or happen to go get it fixed. I don't get my meditation, my guru fixed.

Sahaja Yogi: She's saying that she goes to a guru or spiritual teacher and can find a balance perhaps for three months, but then it doesn't last and says she has to find a, another injection or fix and she has a strong desire that she should gain this experience, this quality, this feeling all the time, she wants it all the time.

Shri Mataji: Yes, yes, you can always have it all the time, no doubt. But you see, when you go to a guru or anyone, it's like a guru shopping. And I'm not a guru. I'll make you your own guru, all right? And you will know why you lose vibrations.

It's not question of balance, it's not question of just feeling better. You can feel better with some drinks also. It's not that. It's something that you become empowered with, something which you understand yourself, something that you understand other people. It's not just merely just feeling better for a while, that's not the point. You will become your own, own guru. You will know yourself where you are going wrong.

Sahaja Yogi: Anybody else? The lady is asking about different energies that can come into you and some of them are not very nice ones.

Sahaja Yogi: I think she is talking about entities also.

Sahaja Yogi: Oh, entities?

Shri Mataji: That's what it is, because it's not divine energies. These are negative energies. They can all come into you but if you become divine, they run away. That's why you have to be... yes, correct, entities is a good, you have seen – it's a good thing. Because even to talk about them is sometimes difficult, but there are, all these negative forces are there, that's why we do wrong. But that we accept much easily. Because we have risen from matter, we go to matter very easily and we take those dead energies much more faster than the real energy. But once you are a Realized soul, then you are not affected by them.

L: Mother, why is there so much ignorance in the world? I mean, in myself, too. When I look at that I realize now... I was a Catholic for forty years, and now I realise that religion has never brought peace to the world.

Shri Mataji: It's correct. See, you are all very simple people, naive people,

L: Good people.

Shri Mataji: Good people, of course. Now, there are set of very good people, many people, good people. There are set of some evil people – they sit down and plan out. Like every religious book is being changed. Now, I can say about our Bible, you should see clearly. Kahlil Gibran has said the same thing, that, "Why mister Paul is there, in the Bible?" He's the one who transformed Bible into many things. There is everywhere. In Gita it is written that you are born with your caste. Cannot be. Because the one who has written, Vyasa, was an illegitimate child of a fisherwoman. So, there cannot be any caste like that. How can he say you are born as a brahmin? He cannot say, because he was not himself born as a brahmin.

But, you see, what happens, simple people start believing in all these things and start getting to them and misleading. They are very misleading, they have organisations, they do all kinds of things, and they threaten you all the time, "If you don't do this, you'll go to hell, this will happen, that will happen." And simple people just get frightened, you know, that, "Oh God, we'll go to hell now". So, they just say "All right, whatever you say we'll do". Whatever they say they do it. In this, so many things like that, these gurus also taking full advantage, you see they make a big ado, "Now, come along, we'll give you a, sort of a diksha, as they call it, it is enunciation. For that you have to go this way, that way, make a big drama out of it, befoul the people. Befouling is so much. Now, this TM is another befouling, very big befouling and gives you horrible things like epilepsy, horrible diseases. And some of the patients have come to me of AIDS from there – it's surprising.

But still people are going to it, I'm warning them openly, but I don't think they listen to Me. Now, this, she said the energies, you see, they put these black energies upon people and also entice them and also try to mesmerize them. They are not aware of what they are doing, stupidly. This is the thing is, because they are so simple, such good people. Say, when it's a white sari is very easy to spoil it, isn't it? But if it's a black one, it may not be spoiled so easily. That's what you are, simple people, simple hearted, good people. Easily you catch on to these things. Like in TM, they give mantras, with such, three hundred pounds you have to pay. And she was saying is 900 dollars – you have to pay just to get a mantra.

And the mantra is what? Is "inga". "inga" means the tail of a scorpion. Just imagine! There is nothing like "inga" in Sanskrit language. That's not there, this word is not there. Then they have to... he says that, "tinga". Tinga means showing it down like that – tinga. All such stupid words they have given, taking three hundred pounds from them – only for giving the words. So, what to do? Why people believe them? Is because they have big organisations, they have big buildings, big houses and they are very inviting and they do all kinds of things.

M: Did you practice your Kundalini through an experience in your life?

Sahaja Yogi: Have you practiced? Experienced Kundalini movement? Kundalini?

Shri Mataji: Yes, I will just now. I'll move yours just now.

M: Suppose somebody practice the Kundalini and moves the halfway, what happens to him? Who will be controlling?

Shri Mataji: No, no, no, it is all wrong idea because people who had no authority to put their hands to Kundalini have tried it – that's why. They have no business, they have no character, they have no authority from God. I have done this for thousands of people. Nobody has suffered, everybody has got it. Nothing happens, nothing goes wrong. It's not like that.

Brian: Some people are liable to get...

Shri Mataji: No one, no one.

Brian: And do you think anybody can do...

Shri Mataji: That's your Mother, Sir. Now, a mother, when you were born took all your troubles of your birth upon herself. She

didn't trouble you, did she? She's your individual Mother, how can She trouble you? This is all a myth and I think it's negative again, because they must have tried to frighten you that you don't get your Realization. That might be one of the reasons. Also, I have seen books written – these people, they have such bad vibrations – the one who have written the books.

L: I want to ask You the question about spiritual places in the earth that are more powerful, the earth is more powerful, spiritual places which will help you become Realized more faster or [does it matter still]?

Sahaja Yogi: Oh, it's an interesting question. Are there places on earth which are more powerful, which will help you to get your Realization more quickly? Are there places of special qualities, special spiritual qualities?

Shri Mataji: I don't know any. I can't mislead you, My child.

Sahaja Yogi: Swayambus?

Shri Mataji: You mean to, some places from the Mother Earth?

L: No, no... Some [unclear] around the world evidently, [unclear].

Shri Mataji: Some organisations? Ah yes, yes, that kind there, that's true, that is all right. I thought you are saying some organisations. Of course, the Mother Earth has created so many points like that. She has made so many points which do emit vibrations, no doubt about it. She has.

L: When the Kundalini has been awakened, anything blocks it on, or makes it stop? Once the Kundalini has been...

Shri Mataji: Raised, yes.

L: Can it be stopped or blocked?

Shri Mataji: It does sometimes get blocked, not doubt about it but we can clear it – it's not so difficult. We can clear it – it's not so difficult to clear it. There's nothing to worry about. You can yourself clear it, anybody can clear it. No problem, it's a simple thing.

Brian: You've made a statement earlier this evening that this is the age of Aquarius. This is the first time that I've heard it said in a very simple way. However, it was indicated that the middle of the next century is the limitation of the achievement. The question I would like to ask is: as far as I'm concerned, I'll probably won't see the middle of the next century. I'm not asking you to be, what should I say, a fortune teller in that context, but rather what I would like to know is, if I can't see it, is there anything that you are able to indicate as to what is going to happen after the middle of the next century?

Sahaja Yogi: He draws attention to the fact that the age of Aquarius is really at a sort of climax, is really moving in the middle of next century.

Shri Mataji: This is... Aquarius is Kundalini, Aquarius is the kumba, you see is the kumba, is the... Aquarius, in Sanskrit language is kumba, and in your language is the water carrier. Isn't it? It's a translated term. That is the triangular bone within us. And this is the age of Aquarius, no doubt about.

No doubt, this is the age of Kundalini, is the Aquarius, is true. In sanskrit is it called as kumba, kumba is the... in the kumba the Kundalini is placed there, within us. This is the, of course, is the time of Aquarius, no doubt. You see, so many people have predicted. But I don't know, people cannot locate it or they're still in the dark, they just do not know. And I think next century we'll have beautiful people all around us, no, no troubles of wars, very peaceful we'll be all sitting in the kingdom of God.

Sahaja Yogi: And you could be there in next lifetime if not this.

Brian: Why talk of that? I'm not ashamed, I don't have the idea. Sahaja Yogi: It's a question over here?

L: Can You tell me, how it's possible feeling oneself through the fingertips?

Sahaja Yogi: She'd like a little more information about feeling oneself through the fingertips. Shri Mataji: First of all, you must get your Realization, all right? But still I can show you here as they have shown it. There are seven chakras, like one, two, three, four, five, six and seven. Now they're shown there. Now the first chakra is shown here, the red chakra is the first chakra and then the second chakra is shown here you see. And this one is the Vishuddhi what we call, is the chakra there, the throat, here, this. And this one is the, on the navel, Nabhi and third one is the Agnya chakra, is the chakra here, of Christ, here. And then we have the last chakra, is the Sahasrara is the thousand petals lotus in the brain, around the limbic area.

That's the limbic area. The Kundalini passes through all these chakras, through the parasympathetic nervous system and pierces through the fontanel bone area from the limbic area.

L: Mother, you are saying (one's chakras) are going to be feed...

Sahaja Yogi: "Feel", "feel" not "feed". She thought You said "feed".

Shri Mataji: No, no, no, I said "feel". I said: f, e, e, I – feel. All right?

L: She's said, she asked the question "You said that's the Self-realization, Mother, then what about when you only feel that energy it's in your hands? I know a lot of people get very, very contact with the energy in their hands. Now, You say that these people are Realized people already?

Sahaja Yogi: She's wondering about people who already feel these energies in the hand. Are they already Realized?

Shri Mataji: Cool, cool. They should feel cool vibrations, cool vibrations, then they are already, their Kundalini is awakened. So, such people should know what it is, you see. There are many people who are Realized souls who are born as Realized souls but they don't know what it is, they don't know how to use it. They must know everything, isn't it? Is important. Sahaja Yogi: Do a lot of Realised souls now living?

Shri Mataji: Yes, I mean, at least many children I have seen are born Realized children, many children are and they put their fingers to show this is catching, that is catching of their parents.

And sometimes when the parents come before Me, they jump on their back, try to correct their Kundalinis. Yes, it's true, children, many children are born Realised, nowadays.

Sahaja Yogi: Last question. There's new, a new one.

Brian: I, I am very sad but [what You say it's] karma yoga but yoga is not possible for us, for a lot of people – only for saints. The only yoga that is possible is karma yoga.

Sahaja Yogi: The only?

Shri Mataji: Karma yoga.

Brian: Karma yoga,

Shri Mataji: Yes. Now, I say it is possible and it is verily possible. And the karma part of it, when the Kundalini moves, She awakens this centre of Christ. Now we said that Christ has died for our sins, isn't it? He sucks in, he sucks in that yellow stuff which is our karmas, you see – it is the ego part of it. That is sucked in – then if you are no more there who does the karmas? When your ego is not there, who does the karmas? Then you start talking in third person – you come into akarmas. You start saying: "Mother, it's not moving, it's not coming", you say like that. You don't say, "I'm not doing it". You say, "It's not coming" – in the third person you start talking. It becomes akarma, as described in the Gita, it becomes akarma. They will go on saying like this because they can't do it.

Sahaja Yogi: Perhaps Realization now, Mother? Perhaps Realization now, Mother?

Shri Mataji: All right. Now there is a simple thing you have to do, little bit to cooperate with Me, is first of all we have to take out our shoes, to take the help of the Mother Earth – that's all. Because we have to take the help of all the... But it is going to work out. The first thing is, you have to forgive yourself. and you have to be in a very pleasant mood. First of all, you must forgive yourself, whatever mistakes you have committed, whatever wrong you have done, don't count them.

So, you are not guilty at all of anything. That you must remember; because that is not the mood in which you should enter the kingdom of God. So, you should know that now, there is no guilt in you, nothing has been done wrong by you. Don't curse yourself, don't blame yourself, don't say that you are wrong, you have done this wrong and that wrong and you go on counting them. That would help you a lot if you just say that, "Mother, I am not guilty". That's all you have to say, within yourself. With full confidence you have to say, "Mother, I am not guilty". Then I am going to teach you how to raise your own Kundalini because she asked the question if it stops and all that. It's very simple how to raise your own Kundalini so even if it stops, you can go on raising it again and again and it will work out. You will yourself raise the Kundalini today.

But I'll tell you how to do it. You have to put your left hand towards Me like this. Now left hand, I couldn't tell you in the whole lecture today... Just like this, on your lap, just like this, on your lap. I didn't tell in your lecture today... I think I should stand up, it would be better for the backside people to see. Now you can see Me? You put your left hand towards Me like this, just like this. Be comfortable, be comfortable. Those who are sitting can put it on their laps just. This is to symbolize or to say that this is the power of desire.

This is what you are desiring, to have Realization, that's why putting the hand towards Me. This is just the power of desire. This is the hand that does the action so it has the power of action. So, this is the hand we are going to use for raising our Kundalini. But we are going to work only on the left-hand side. First, I'll tell you. Keep your eyes open and see for yourself. First only, this left hand will be towards Me, right hand on the heart. Then, it goes down in the upper part of your abdomen. Press it there.

There's a centre, on the left-hand side, there's a centre within us, on the left-hand side, here. Then put it down here, on the lower part of the abdomen and press it there. There's another centre there. Then you come back again onto the upper part of the abdomen, there's a centre there – very important centre. And from this centre you come back to the heart. Now from here you have to go to the centre which is placed between, this we call as left Vishuddhi, between your neck and your shoulder here and turn your face towards right, like this. for a while. here is the centre is caught up when you are guilty. That's why I said you should not feel guilty at all. After that, you have to open your hand and put it on your forehead and press it hard, on both the sides.

This is the centre of Christ. Then you have to go back and put your hand on the backside of your head and push it back, like that. Let it rest there. Now, you have to stretch your hand and in the centre of your hand, here, you put this on top of the fontanel bone area, which was the soft bone when you were a child. Put it there and press it hard, the scalp, pressing out the fingers, seven times, slowly. That's all. And that's how you get your Realization. It's very simple. Now let's do it again, with closed eyes. Will you please take out your spectacles?

Because it helps your eyesight also. You shouldn't open your eyes till I tell you, so you won't need your spectacles at all. Anybody

who is feeling uncomfortable here or in the neck or anything, can loosen it a little bit. So, to feel absolutely, absolutely clear-cut. Now, there's nothing to worry, it has not happened anything to anyone. Everybody will feel very much better. All right. New Zealand people are really beautiful the way they are anxious to get their Realization. So, very happy to meet them, really. Isn't it?

All right. Now, left hand towards Me. This you should not move. Keep the left hand towards Me. You can keep it on your lap, if you find it comfortable on your lap or any way. Now, the right hand. Before putting the right hand, you close your eyes now. Close your eyes. Take out your spectacles – is better. Take out your spectacles, because it might make you feel little awkward or maybe...

Put it on your heart. Now, close your eyes. Please don't open your eyes till I tell you. Now here, is a very important question you have to ask Me because here resides the Spirit. So, you ask Me a question three times, "Mother, am I, am I the Spirit?" You can call Me Shri Mataji if possible or call Me Mother, that's easier. Mother, am I the Spirit? Three times. Is very important question, in your heart. Ask this question in your heart.

Put your hand on your heart. Right hand on your heart. Right hand on your heart, yes, on your heart, on your heart, yes. Please keep your eyes shut. Now, move the right hand. Left hand as it is, right hand in the upper part of the abdomen, on the left-hand side, upper part of the abdomen. Now, is very good. Now, this is the centre of your mastery. All the prophets who came on this earth have established this centre for you so that you can master – you become a master of yourself. So, now, ask a question to Me, second question, "Mother, am I my own master?"

Ask Me a question, three times, "Mother, am I my own master?" Take down your right hand in the lower part of the abdomen and press it hard. This is the centre through which we work out the divine laws, one of the most important centre that way. So, now here you have to ask Me – because I cannot force you to get it – you have to ask Me. So, please ask Me six times because this centre has got six petals, "Mother, may I have pure knowledge?". "Mother, may I have pure knowledge?" Pure knowledge. Is good. Six times, please. Now, raise this hand again up, on the left side of your abdomen, on the upper part of it.

Now press it here. Now, as you have asked Me the question to give you the pure knowledge, the Kundalini has started moving. So, now, at this point, so try to cooperate with the Kundalini by saying, "Mother, I am my master". Please say it ten times, "Mother, I am my master". Please say it ten times. "Mother, I am my master". Have faith in yourself. With full confidence, please say, "Mother, I am my master". That's a fact. Ten times.

Now, raise your hand to your heart. Here, with the self-confidence, full self-confidence you have to say, "Mother, I am the Spirit". This is twelve times, "Mother, I am the Spirit", to make the Kundalini move faster upward. "Mother, I am the Spirit". This is the truth. The truth is you are the Spirit. "Mother, I am the Spirit". Say it twelve times, please. Now, we have to know that God Almighty is the ocean of love and grace, but above all, He is the ocean of forgiveness. So, He forgives whatever mistakes we commit.

After all, we are human beings so we commit mistakes. So, it would be better that you raise your right hand, now, on your shoulder, between the corner of the shoulder and the neck and put your head towards the right. Now, here, press it hard and say for, with full confidence in yourself, "Mother, I am not guilty", sixteen times, please. Please say, "Mother, I am not guilty". As I have told you, you have to be absolutely pleasantly placed towards yourself. Now, those who still don't want to forgive themselves can say it 108 times to take the punishment. Put it on here. That's very important this centre is, very important. Put your head towards the right. Good.

Sixteen times. Now, raise your hand again to your forehead across and press it hard. Now, here, you have to say, "Mother, I forgive everyone, everyone". Now one should not think that it is difficult to forgive. After all, we forgive or not forgive, we do not do anything. But when we do not forgive then we are playing into the hands of wrong people. So, better forgive. Everyone you forgive – don't count them. Forgive them from your heart, how many times is not the point. From your heart, just forgive them.

It's very hot. Now, put the hand on the backside of your head. And now, place your hand on the backside and put the load of your

head on that and now here, for your own satisfaction you can say, "Mother, if I have done any mistakes, please forgive me", or "Oh, Divine, if I have done any mistakes, please forgive me" – just for your own satisfaction. It's not necessary to say. Now, say it from your heart. Now, open your hands, properly. Put the hand on the top of the fontanel bone area, in the centre, press it hard and move it seven times, seven times. Here you have to ask Me for Self-realization. I cannot force on you. So, you have to say seven times "Mother, please give us Self-realization".

I cannot force on you. May God bless you. Now take down your hand and open your eyes slowly. Now, put your right hand towards Me, instead of the left and put your left hand on top of your head. And see for yourself, have you got the cool breeze coming out of your head? Put it on the fontanel; just move. Some people get it very high, some people get it very... Yes, it's there. Just keep it on this side, this side, here. You can bend your head and see if you want to – would be easier.

Now, put the left hand towards Me and put the right hand and see for yourself if you got the cool breeze in your head. It's good. Now put again the right hand towards Me and see with the left hand. Now you can raise both the hands towards the sky and ask a question in your heart, "Is this the cool breeze of the Holy Ghost?" Holy Ghost is the Kundalini. Holy Ghost is the Kundalini. "Is this the cool breeze of the Holy Ghost? ", "Is this the cool breeze of God's love? ", "Is this the Paramachaitanya?" Just ask the question.

Put the head back and ask the question, three times, any question you feel like. Three times. Now, bring it down. Now, see for yourself; you feel peaceful inside and relaxed. You watch Me without thinking. You can do it, very easily. Now, see. It's coming from you to Me. It's so great. Now, those who have felt cool breeze on top of their heads or in their hands, you have to raise both the hands – those who have felt it.

Those who have felt cool breeze in the hands – higher up like that, just Me to see. Those who have felt cool breeze in their hands or on top of their hands, should raise their hands. So, many of you have felt it! What happened to your Aquarius? Didn't feel it? All right, we'll see about. Most of you have felt it.

May God bless you.

Those who didn't do it, would not feel naturally.

This lady didn't do anything so she would not feel anything. It's all right.

May God bless you.

Now, you can just see this gentleman, what's the matter with him? One-two people should see, one or two people there I saw. You didn't feel the cool breeze? No? All right. So, can you come out a little bit these boys, these can see. Now, just see him.

He is outside. Niko, just, Niko here just see, this gentleman, didn't feel it. I'm sorry, but he should, he should. Yes, just you should feel it. Just see, what's the problem. Done now? Feeling peaceful and happy now?

Brian: Which year did You meet Mahatma Gandhi? Which year were you with Mahatma Gandhi?

Shri Mataji: I was there with him from seven years of age.

Brian: Which year? What year? Shri Mataji: Must be 7... 1923 and seven.

Brian: 1930? 1930?

Shri Mataji: 1930. Civil disobedience, civil disobedience's time, yes. My father was with him, mother was with him, the whole family. But specially Me, I lived with him, personally with him. Yes.

You didn't feel on the head? Now, you just ask, "Mother come in my head". Just say that if you didn't feel in the (head). Just say that, it will come. Again. See it again. Now just see. There? It's there. Whatever you ask you'll get it.

Now you got it madam. All of you. Very good. Now this gentleman, you just see, this. He should get it, actually. He's read too much, I think. Devi, come along. Now you all can give Realization. You all can see. You can see each other's heads also.

You can see each other head, to convince yourself. Just see what's her problem. I think Nabhi. Little liver problem he has. That's all. Ask him to put his left hand on the liver. That's all. Left hand on the liver. That side, that side. Yes, that side.

Yes, that' it. And right hand towards Me. That' all. Now, see. Put both the feet on the... Yes, now see. They work out from the back. [Hindi/Marathi] To (then – in Hindi) balanced you? Are you imbalanced? Ask him what work he does.

Give him a balance also. Give this gentleman a balance, he will be all right. Right sided. Just give him a balance. Left to the right. Move it left to the right. You must forgive. Did you forgive, Sir? Did you really, from your heart? All right, then you must... Now, are you feeling the cool breeze?

No? There is in the head. Little bit it has started. You will. Maybe, Vishuddhi may be wrong or something. All of them have got it. Now one has to laugh, that's all, and enjoy. Nothing to worry. You have entered into the Kingdom of God and you'll be surprised how you are helped. Everything is over now.

The one who didn't get there. Somebody... Can you come down to this side, my child? This side. Come this side, this side. If you can get out and come out, will be good idea. No, no, she is coming, David she is coming this side. Now, where are others? Mary, you see her. Or someone? You need to balance her.

Just, she will see you. This gentleman with the... Have you been to any guru or anyone? No one so far? You, did you feel now? In the head they did feel, but in the hands did not. Because this center is little bit heavy. It will loosen out. But in the head, they have felt it. You can feel it on his head madam, you yourself. You, you can feel it, the neighbour, yes you can feel it.

Just see. Is it there? Now? Not yet? Some people might feel the heat. That's all right doesn't matter, the heat will be replaced by the cool breeze. But first the heat can come into some people. No? You were busy with the child.

1987-0516, Talk to Sahaja Yogis after Havan

View [online](#).

16 May 1987

Talk to Sahaja Yogis

Valley Rd Ashram, Auckland (New Zealand)

Talk Language: English | Transcript (English) – VERIFIED

1987-05-16 Talk to yogis after havan, Auckland

Shri Mataji: Oh you brought it all the way. Done the havan. The havan is done now? Let me see, what is the situation.

[Shri Mataji vibrates havan]

Shri Mataji: Put [in] all the fruits and everything.

Yogi in the audience: Oh, She's taking her shoes off.

[Shri Mataji converses in Hindi]

Shri Mataji: Oh, be seated. Still the heaviness of the puja is there.

Shri Mataji: Much clearer. Be careful, be careful now. All right? So now we can leave at 1 o'clock from here?

Brian Bell: Best leave earlier Shri Mataji.

Shri Mataji: Little earlier. All right.

Brian Bell: We should be on the way twenty to, to see the gardens.

Shri Mataji: So the luggage and all that can be sent ahead I think. All right. So, first of all, I would like to know your names. Individual names.

Yogi in the audience: This is a car full of people last night who come.

Shri Mataji: So did the havan today?

Yogi in the audience: No...

Shri Mataji: They were not here. What's your name?

Yogini in audience: Hansa. Hansa? Hansa...?

Yogi in the audience: Hansa

Shri Mataji: Hansaj! What's your name?

Another Yogi in the audience: Suresh.

Shri Mataji: What's yours?

Yogini in the audience: Anish.

Shri Mataji: [speaks with an Indian couple in Hindi] How are you? What's your name? He likes my photograph, see...[a few words in Hindi]. What's your name? [a few words in Hindi?] Surrender. That's a good thing. He's curable, he can be cured. [Shri Mataji speaks in Hindi]. Give him some of my kum kum to be put in the night for him. It's all right. Now, I would like to know other names also. Now, what's your name?

Young yogini in the audience: Rachael.

Shri Mataji: All right, for her she has a little problem here and it's not (-) due to the liver so you treat her liver, she'll be all right, perfectly all right here and also, we get in India something called Multani Mitti. In India we get something called Multani Mitti. It's a kind of a (-) Did a yogi give somebody a packet or something? For treatment of the skin. Yes, did he give? Yogi Mahajan? Did he give you?

A yogini: No.

Shri Mataji: No. So you see if you use that, that clears your [points to the skin on Her face].

Yogi in the audience: It's an ointment is it?

Shri Mataji: It's a clay, it's a kind of clay. It's a kind of clay that clears it out. What I can...

Yogini in the audience: We have got some sort of solid pieces of clay.

Shri Mataji: Let me have, let us see. All right. So now, you put your left hand here[points to right nabhi]. All right Rachael? No, left hand here. This side. Now, what about your name?

Brian Bell: Rebecca.

Shri Mataji: Rebecca.

Brian Bell: Rebecca. Rachael and Rebecca.

Shri Mataji: She's all right. Children are all right, both of them are all right. Little, she has a little liver problem and mother also has a little liver problem because she worries a lot and I've already told her. Did you get my message? You are to stand up on your legs and say that, you see clearly. After all, no husband should be a dictator. What love has he given is the point. How much he has loved is the point, how much compassion and as you do not force him to come to Sahaja Yoga, he should not force you to go on an act. See, the act you don't like, you don't like to go to the sea, you should say, "I don't like it, I feel sick, so why do you want to take me?" So I think you also go for a little liver treatment, it will be a good idea. Now, what's her name?

Brian Bell: Adrian.

Shri Mataji: Adrian, I know. Next to him.

Brian Bell: Margaret.

Shri Mataji: Margaret. She's alright. David, I know. This one was there at the program. Were you there for the program?

Brian Bell: He was here for Puja yesterday.

Shri Mataji: And what's his name?

Brian Bell: Greg.

Shri Mataji: So how are you, Greg? Are you feeling better now?

Greg: (nods positively in silent)

Shri Mataji: Dorothy's all right, I can see that.

Brian Bell: Gladys, this is Gladys.

Shri Mataji: But she told me her name is Dorothy.

Brian Bell: Dorothy's the...

Shri Mataji: Another one? She's Gladys. They look so much the same. To a Mother, everybody looks the same, I think. She has been to India and a very nice person. What have you done to the sweets that she has given us? Have you've been (-) You better pack it up properly, otherwise these Australians will trouble us a lot. Smuggling business is bad. You see we couldn't smuggle all the mangos. We have brought so many mangoes for all of you and they wouldn't allow us to take them in and I was very angry. I said this is very wrong. You see, these mangoes, after all, there's nothing's going to go wrong with it, we're going to all eat it off. They said no, no. And they argued and argued and argued. Now, what's your name?

Brian Bell: Bryce.

Shri Mataji: Price? P-R-I-C-E?

Brian Bell: B-R-Y-C-E.

Shri Mataji: Bryce. You have different names, isn't it, in New Zealand? Little different, yes. Now, her's I know. What's your name?

Yogini in the audience: Janie, Shri Mataji.

Shri Mataji: Jane?

Brian Bell: Janie.

Shri Mataji: Janie, Janie. This one I know. What's her name there? I've also know Pritisha, yes.

Brian Bell: Carol and Trisha?

Shri Mataji: I know both of them. She's been to a Puja and all that, isn't it, in India. Because I was surprised there was no sari for you because I remember I had chosen a sari that's why I asked from where did you get the sari.

Yogini in audience: (Inaudible response)

Shri Mataji: Yes, no, but you see this is surprising because I had bought a sari for you. Very surprising. Many things have happened in Sahaja Yoga which is very shocking sometimes. How these people come into Sahaja Yoga and sort of (-), I just don't understand why are they there? We don't have to have money problems and things like that. If you (-) I mean there should be no such problem. But there are some people who come inside, you see, like (-) be able to [be] call [ed] a fox in sheep's dress or something like that. So that is how it has happened. But definitely I had a sari for you. I'll find out, I'll try to locate it. I'm sorry for that., really.

Brian Bell: The only thing Mother was that you liked the sari.

Shri Mataji: Oh beautiful! The one you bought was much better than the one I had bought. So very nice coming to New Zealand and yesterday's program was very encouraging. There were so many people, I d I don't know what he is doing with it.was amazed because we could not send an article, we could not do the television, everything was against us and we could not also have the article in the Eve's Weekly. Nothing came out, only on my (-) like I said, just see my photograph, just see.

Brian Bell: Shri Mataji, there are presents, some little presents for the people who have been with us, who has joined us, our overseas brothers and sisters. A present here, a little thing for Dr Rustom.

Shri Mataji: That's good. I hope it is not an injection bottle. Because he is supposed to be looking after my health. And I don't know what he's doing with it. Well, my husband has told him that you look after my wife's health and today again he telephoned to ask is Doctor Rostam looking after me. I said he is killing me with his looking after.

Dr Rustom : Well, you are much better, Shri Mataji.

Brian Bell: That is for Bala Sahib.

Shri Mataji: Bala Sahib

Bala Sahib: Thank you so much.

Shri Mataji: That's my brother. May God bless you. Now I adjusted vibrations. After the Puja it started flowing.

Bala Sahib: Thank you very much and I invite all of you to India and to Aurangabad.

Brian Bell: Ah, thank you very much. For Carol, who has been with us and helped us over the last few days.

Shri Mataji: Keep laughing and enjoying, that's the best. She's got a very good husband, John. It's a very fine man. I am sure she'll enjoy married life with him.

Brian Bell: And Christophe has been with us and before he went to Australia and he's been very helpful to us.

Shri Mataji: So sweet of you to have come all the way and help them, isn't it?

Brian Bell: And the television guest from England, for Mark.

Shri Mataji: I also didn't know they were already married. I thought they are still engaged. May God bless you. I mean I didn't want them to be married so soon.

Brian Bell: And for Nick, Mother.

Shri Mataji: At least, I thought Nick is left out but he is also married in Sahaja Yoga.

Nick: Married for four years. Three-four years Shri Mataji.

Shri Mataji: Really? Imagine! All right. May God bless you. I thought you are still little kids. Really? Ah, I didn't know that. Just imagine.

Brian Bell: And this one is for Mary, who we hope will come back again, and again and again.

Shri Mataji: She's coming with us, isn't she? Yes, good. May God bless you. She's been so nice and so good. The way she's done the whole thing, it's wonderful.

Brian Bell: Mother, the tiles that we, that New Zealand gave you for ...

Shri Mataji: Yes, I opened them and saw they were wonderful, really.

Brian Bell: This is the case for them to sit in.

Shri Mataji: I see.

Brian Bell: They actually fit into, they fit into this case.

Shri Mataji: I see, I see. They are very wonderful. I tell you, everybody was amazed at them. It was done so well.

Brian Bell: Those birds are the native wood pigeon, which is a very auspicious bird and very respected by the Maori. The two, the wood pigeons. The birds.

Shri Mataji: Birds. Beautiful.

Brian Bell: A little bit of, a little bit of Ganesha. A little bit of, perhaps the (-)

Shri Mataji: They have something of that throughout I saw, because on the sides, on both the Swadishthanas they have put this Kundalini mark. And also here (points to Her chin where Maori women have tattoo resembling Kundalini) to put a Kundalini means the(-), if they are on (-) in the mouth if there is Kundalini, then you speak good words, you see. Is a sign of respect they said, if the Kundalini is here.

Brian Bell: That's a gift for the(-), a gift to (-)

Yogini in the audience: We are going wait for this to be built for the tiles.

Shri Mataji: Yes, all right. Yes.

Yogini in the audience: Thank you.

Shri Mataji: So now, I am going away and I wish you all good luck. You are going to have too many people here. I hope the space would be alright. If there is love, then everything is sufficient. See if there is understanding, nobody minds anything. But if there is no love, one starts seeing faults and finding faults and saying things like that. So it is for you people here to establish a complete feeling of love and affection and also, you have to look after the patients like these. It will work out, you can all work it out on chakras and this would be the first patient you will work out. And I'm sure you will cure him, I'm sure. Try to work on him. When

you cure him, then let me know because I'm sure you can. And this is the one you have to work out on the chakras only you have to work out. He'll be all right.

Brian Bell: Shri Mataji, they come from Hamilton, from a city, a smaller city than Auckland, quite a small city but a very-very beautiful city about 2 hours or an hour and a half's drive away from here.

Shri Mataji: Ah-ha. Ah-ha.

Brian Bell: And it is been my desire that that would be the next place we would have a centre. So these(-) Suresh and his family are from that city.

Shri Mataji: You live in that Hamilton place, is it. But you can come next Sunday and these will all work it out on him. All right? It's not difficult at this age to cure. He's already smiling. His Vishuddhi, more the Vishuddhi he has. The Nabhi, the Vishuddhi, the left Swadishthana.

(Shri Mataji converses with Suresh and his family in Hindi – warning about the false guru Satya Sai Baba)

Shri Mataji: Parents were worshipping Satya Sai Baba. You will have to use the Mahishasura Mardini mantra. It will work out.

(Shri Mataji continues conversing with Suresh and his family in Hindi)

Shri Mataji: ... despite the fact he is affected by this horrible fellow, he'll be all right. He was a realized soul and this fellow has fierce attack him. Can see it. You'll see, he's got it. He'll be all right in no time. This is what it is.

(Shri Mataji continues conversing with Suresh and his family in Hindi)

Shri Mataji: This is for the ladies here, who are here. Who are the six ladies you said?

Yogini in the audience: Ah, Adrienne.

Shri Mataji: Adrienne. This is a very small thing, Adrienne, for you, all right? And, ah, I think, I'll give you something. All right, it's this one, it's nice for both you and your husband. And you tell him that what have you got by doing all this, spending all this money, household money you are spending on these things? For what? What do you get? I don't get any pleasure out of it nor you are getting also. So many people I have seen they have no pleasures, nothing. They don't have good relations with their wives but I have seen many Sahaja Yogis smiling, smiling Sahaja Yogis. There have very good relations, they live so happily, they enjoy such fun they have by this force and with all these things we are not going to enjoy a good married life. That's the point, you must put down your foot there. And say: "Are you a Hitler or a husband?" Just ask him, then he'll be all right. This is not the way to talk to your wife, this is not the way to command your wife. Say, "I don't force you to do anything. Why do you force me to do anything? This country which is a free country, not a slave country, is it?" That's what you have to say. And he'll be all right, I'm sure. So why don't you learn how to enjoy married life? The best is to come to Sahaja Yoga. All right? May God bless you. Now we have other ladies?

Yogini in the audience: Margaret.

Shri Mataji: May God bless you. Thank you.

Yogini in the audience: Gladys.

Shri Mataji: The price also written on this, it is too much.

Yogini in the audience: You can't read Chinese?

Shri Mataji: This is, is it Chinese written down?

Yogini in the audience: I think so.

Shri Mataji: All right, I don't mind Chinese. May God bless you, Mmy God bless (-). Ah, now I know, ithe difference. In the smoke, you are looking just the same to me. She is only one year younger to me, Dorothy.

Yogini in the audience: No, no this is Gladys, not Dorothy.

Shri Mataji: Yes I know but Dorothy I'm saying. Yes, yes. Now, these girls (-) because she's coming with [us to] Melbourne, I want to buy something nice for her there. So this one is Janie.

Yogini in the audience: Janie.

Shri Mataji: Janie. Who else [do] we have? May God bless you.

Yogini in the audience: Patricia.

Shri Mataji: Patricia. May God bless you. Patricia is married? No? Ah?

Patricia: No, I'm divorced.

Shri Mataji: What she say?

Yogini in the audience: Divorced.

Shri Mataji: When was this?

Patricia: A year ago in Sydney, just over a year ago.

Shri Mataji: Oh, that's good. That you are divorced is a good idea. To live with a husband who's not a realized soul is a headache, I tell you. It's terrible. Who else?

Yogini in the audience: There is Linda, Mother.

Shri Mataji: Come along. It's very difficult to carry on with a person who is not a seeker. And it's very difficult because he can never understand. May God bless you. This time if you are coming to India, please give me all the details about those who want to get married. And of all the people who want to have their children baptized. And give me full information, that's very important. Give me full information about them. This time we'll have better (-) Did you get any forms here?

Brian Bell: Yes, Mother.

Shri Mataji: All right. So we'll send better forms to understand. All right? May God bless you.

Brian Bell: Bryce has a little gift for you.

Shri Mataji: For me now? This is too much.

Bryce: Makes me very happy.

Shri Mataji: All right, yes, thank you, thank you very much. Should I open it? May God bless you.

Bryce: Thank you, Mother.

Shri Mataji: Ah, they are very bad at, ah, all these knots you know, good at Vishnugranti, very bad. It is beautifully done.

(After unwrapping the gift)

Shri Mataji: Oh beautiful, so beautiful is (-) Beautifully done, very good. In this you can beat and everyone hollow I tell you. Look at this, very beautiful, so beautiful it is. Thank you very much. Very beautiful. Is tremendous. You have lots of handicrafts and your hands are deft. You all must practice, I think. Just keep it now in the box, in the box, it will have to go a little bit down. All right, thank you very much. And I think all of you should develop some sort of a handicraft, is a good idea. See the way her aunt is doing this little work on the porcelain, it is something so extraordinary, is a real piece of art. We have kept it inside otherwise you'd have shown them. A real piece of art. So now should we go?

Brian Bell: Yes, Mother.

Shri Mataji: May God bless you all. Thank you very much, thank you very much. Try to come to India if possible. Otherwise, I'm coming next year again.

Yogini in the audience: Jai Shri Mataji.

Shri Mataji: We are coming to that big program in Australia. I hope you are coming to that one.

Yogini in the audience: Oh yes.

Shri Mataji: People are coming from all over the world and even if you cannot manage India, do come to that, please. Also, bring some nice new people there, will be a good idea.

Yogini in the audience: Yes, Mother.

Shri Mataji: If you can remove this, then only I can get up.

(Yogini removes cushion)

Shri Mataji: You can take this out first of all. Adrianne, you should not worry, no worries at all now. Give me all your worries.

Yogi in the audience: Right.

Shri Mataji: I can stand up. That's better. It's a nice three-day sun we had. I hope next Sunday you have the same.

Shri Mataji: We should leave?

Brian Bell: Yes, Mother.

Shri Mataji: Thank you very much. Bye-bye.

All yogis and yoginis: Jai Shri Mataji.

Shri Mataji: Namaste

(Shri Mataji converses in Hindi)

Brian Bell (to yogis and new people): We have a program at 4 this afternoon if you want to stay. If not, you know the other details are next Sunday.

1987-0516, Shri Ganesha Puja: First understand vibrations clearly

View [online](#).

16 May 1987

First Understand Vibrations Clearly

Ganesha Puja

Valley Rd Ashram, Auckland (New Zealand)

Talk Language: English | Transcript (English) – VERIFIED

But some of them are very good and some of them are very nice, mild people.

Yogi: The tribes in Maharashtra have become very good now. Very good.

Mother: (Marathi)

Yogi: Some of the hills are in Maharashtra, near Amravati. But it is connected. Amravati, Vashi.

Mother: Pan Marathi boltat te log? (Marathi: But do those people speak Marathi?)

Yogi: Nahi tenche logon nahi boltat. (Marathi: No those people don't speak.)

Mother: Ho? (Really?)

Yogi: Jasta Marati. (Only Marathi.)

Mother: Ani Maori chi bhasha? (Marathi: And Maori language?)

Yogi: What's the language of Maoris?

Yogini: Well, we just call it Maori.

Mother: I have a dictionary of these Maori people. Then we'll consult it. We'll take a dictionary from here. This one is a dictionary, to see if they speak the same one.

Yogini: Ephrom, he's doing work in Andra Pradesh.

Mother: Ephrom? Is he working on Maoris?

Yogini: No he hasn't.

Mother: You should find out, then we can tell him this connection.

Yogi: There are some words in Maori, Mother, which are very similar to Sanskrit words.

Mother: I beg your pardon?

Yogi: There are some words in Maori, that are similar to Sanskrit words.

Mother: Similar to Indians? He's saying there's actually, there's one tribe called 'Maori' in Maharashtra.

Yogi: In existence.

Mother: How things are discovered eh?

When I went to Greece, I was surprised that they have got Athena there, Athena, is the Primordial Mother. That's why it's called Athens. The Primordial Mother. But when I went to the museum I saw there was one Athena and three other Goddesses. So I asked the curator, I said, "Why do you have these three Goddesses here?" He said that, "You see, we used to believe that there's only one Goddess, that's the only Goddess that acts. But then we discovered from Indians that She takes three forms afterwards. She's the Primal Mother but there are three forms which act." So then they accepted that and they have put this. It's surprising. So many things like that in Athens I discovered. In Athens they have a temple of the Goddess, nobody can enter in. They said there's a child God which is guarding the temple of the Goddess and nobody can enter in. And the steps, it was a very long thing, I mean very, very stretched out. But the step to that were three and a half. Three big steps and a half step. The lower one was the half. And I said, "What is this three and a half steps?" He said, "They slowly curve, very slowly. You cannot see. The curvature is so slow that you cannot see. But if you make the whole curvature, then it can encompass the whole world." Three and a half. Now if there's a Kundalini it has three and a half. And I went to this place called Delphi. It's a place they say 'Oracle of Delphi' [because] anything said it was to be absolutely correct.

So I used to always tell them that Europe is the Nabhi, Nabhi of the whole universe. So when I went there they said, "This mound is the navel of the whole world." I was surprised. And the vibrations were coming out of that mound. And there were vibrations coming from the back, so I turned round and I saw there's a Shri Ganesha sitting there, nicely, in stone. Not carved, nothing. But in the form of Shri Ganesha. And I was surprised at it, that Shri Ganesha was sitting there. But then Gregoire went and got a photograph of that. It's very surprising.

Alright. This was because coral is the stone of your place, coral. That's why I wanted to take something in coral.

Rustom: It can be given as a present for the puja.

Shri Mataji: No, no, no, no, no, no. No, no, no, no, no, no. Nothing of the kind. Why to give in puja? No, no. Not in puja, not. Nothing. No, no. This is not a puja present. No. this I'm going to pay for. Why do unnecessarily? He bag kiti sundar ahe! (Marathi: look how beautiful it is!). Is a beautiful piece in coral. See this one, is. Isn't it nice? It's very beautifully done.

Rustom: Aap denenge Shri Mataji? (Hindi: shall we give you Shri Mataji?)

Shri Mataji: It's really beautiful. But no present business.

Rustom: I cannot argue Shri Mataji. I have to [give].

Shri Mataji: Ha? I mean this is, this is not any, particular type of, this is just for the country.

Rustom: Sab har puja me dete Shri Mataji. (Hindi: in every puja we give gifts Shri Mataji)

Shri Mataji: Country me dete. Sari denerena log. (Hindi: A sari will be given)

Shri Mataji: It's a beautiful piece I must say. It's a very beautiful piece isn't it? The other way around. Come here, put it. This is the basket!

Rustom: Acha (OK) I'll change it round Shri Mataji.

Shri Mataji: You put the basket upside down. Like Sahaj Yoga is the starting from the top [to the] bottom. Like that. I saw that in that, even in the glass I saw that! It's a beautiful piece.

Rustom: We have to take another photo. Shuru kar? (Hindi: should we start?)

Shri Mataji: You must get some wonderful pictures. You had such beautiful ones. She was the first to get them. Then now we have many. But she was the first to hit it you see. It's very remarkable. (Laughing)

Shri Mataji: So you can wash with the, that, Ganesha.

To pehele tum Atharva Sheersh. Hai tumhare pass? (Hindi: First Atharva Sheersha. Have you got it with you?)

Rustom: Hai, nah, hamare pass. (Hindi: I have got it with me)

Shri Mataji: He has got it in English language.

Rustom: Sanskrut me hai. (It's in Sanskrit).

Shri Mataji: But he'll have to translate also.

Rustom: Pehele Sanskrut me, phir us ke bad English. (Hindi: first in Sanaskrit then in English)

Shri Mataji: Sanskrut [phir] me kaunsi bhasha me? (Hindi: Sanskrit then in which language?)

Rustom: Ganesha Atharva Sheersha.

Shri Mataji: Nahi, 'kaunsi'. Roman li bhi me? (Hindi: No, 'which'. Is it written in Roman script?)

Rustom: Roman.

Shri Mataji: Tu kar sakte. (Then you can read it.)

Oh sorry. What is there?

Rustom: A Ganesha.

Shri Mataji: He's just there!

Now first, I'll talk to them for five minutes then he'll wash me.

Nahi, nahi. Pehele bolenge phir us ke bad (Hindi: No, no. First I'll speak to them, then after that.)

Yogi: It's not amplified at all.

Shri Mataji: No, it's alright.

So, I think it was, very nice that I could come to New Zealand. You should not feel depressed or unhappy that the programme started with a big bang and then it subsided in its coming up and all that. This is a common thing, because it is a living process. In every living process the thing starts with a very small thing and then it grows according to the weight that one can, bear. You

see the little tree, or when it was just a sampling, it had to fight a lot to come up. And when it came up then also it would not bear fruits. It would only bear two leaves to open out because the stalk was not so powerful to hold the whole thing.

So when your Sahaj Yogis will be more, and ready, then you'll get more people and more people. But one should not expect too much of quantity. What we need is quality. If we try for quantity then there would be a problem. Because [with more] quantity, the quality will go down.

So in the beginning, when it is the foundation, it is very important to have good quality. As you see in a house, in the foundation we always put very heavy stones which can bear the whole structure. In the same way, in the beginning of Sahaj Yoga, we have to put very solid people to work it out. Unless and until they are of a very solid nature, they are thrown out. That's why Christ has said, first would be the last. Because so many people come for the first time and may just get lost because they are no good. They have to bear the structure. They cannot be ordinary Sahaj Yogis.

Now, we have many qualities to make it really, very, very strong and also to make it bearing. First of all a Sahaj Yogi which is in the foundation doesn't show off. He bears, he holds. He is actually the adhara, as they say, the support; the complete support of Sahaj Yoga in a country.

So the first few who come to the Sahaj Yoga are very, very important people. And an intensive work has to be done on them. And they have to work out also intensively. Because the first ones, if they are weak, the whole thing topples down. So by some mistake some weak persons may join you, then the whole thing will topple down. Again you'll have to raise it. It's like another resurrection. Then again you have to see that you don't have weak people there. Then you have to build them up in such a manner that they grow properly to the size that can bear the whole structure.

Later on, of course, you will be surprised, the structure grows very fast. Like in Australia you know we started in a very, very, poor way, to begin with. And the people who really started are out of Sahaj Yoga, absolutely out. And the rest of them, out of them also, those who were really solid people could form the foundation of Sahaj Yoga.

So, one has to be careful, as to understand, that what we need now is quality, not the quantity.

If you have too many people around your heads, you won't be able to manage them at all. But if you have few good people you should be thankful. That's why, if there is no publicity that has come or there are small number of people you should be very satisfied. Not to feel sad about it, that, "See now, Sahaj Yoga is not spreading." It's not the spreading that is important now, it's the deeper embedment that is important. And for that we need really solid people for Sahaj Yoga.

So, you are the first few people here who are going to form the foundation of New Zealand's Sahaj Yoga. Maybe one day it might be a very, very big structure. Doesn't matter. Maybe you might be taking a role of a foundation which doesn't show off, but your names will be written in golden letters that: such people started Sahaj Yoga. Because it's a big struggle in the beginning to implement Sahaj Yoga.

Now I have seen that people, who are false spread very fast; very fast. You'll hear their names everywhere. Suddenly you see it's all going everywhere. And you'll be surprised that they are in the market already. The reason is that it's not a living process, it's just Plastics. Plastic flower you can produce in one day thousands. But to produce one flower, on a tree, first flower, is so difficult. Then [come a] few flowers, then the blossom time comes. It's not, that suddenly you get many flowers.

So one has to understand that in the beginning of anything there are difficulties and there are problems. Funny people will come in, they'll start doubting, they'll go out. Then some more will come, they will get into it, they will do this, and they'll get out.

So there are two forces always working in Sahaj Yoga: one is the centripetal, another is centrifugal.

By one force, people are attracted towards to Sahaj Yoga, because they know it's the truth. And this is the end of their seeking,

and this, they have to have. Because they, find out through their pure intelligence that this is the way.

Now there are people who just try to test, like guru shopping. So they think, "Let us go. This shop is there. They don't charge you anything. Let's get in here." But they are the people who just do not stick-on sometimes. Or they have too many problems, from other gurus maybe. Or maybe they may stick-on. And some of them who stick-on, stick-on very well.

So, we cannot say what immediately will happen. In a living process you can't say, this tree, which side it will take: whether it will go straight or on the sides or it will move the other way. So, we cannot say that way. But we can say one thing, that, at least from my experience, I feel that in the beginning, whatever starts in a small way, in a struggling way, really is embedding itself nicely into the Mother Earth. And is a very good sign, because that's the way, it always works out better. Whatever is frivolous, or whatever is cheapish, or which spreads out without much difficulties is of no use. It's like a grass - anybody can take it away.

So the embedment and all that, has to go inside. As you are shaking it nicely to go inside. And that's what it is, where you should be very happy, that it is working out that way.

Somebody has come? Let him come in. Come along now! Yes.

So the beginning of Sahaj Yoga may look to be little shaky, may look to be little feeble but it is not: it is getting stronger and stronger, and it is getting embedded into the Mother Earth. And that is what is the test of you being the real seekers, you being the people who want truth; who do not want a big show, a big community sitting there all going mad with some sort of a shouting, screaming and nonsense.

As it is you know, Sahaj Yoga, is a living process. And it grows both ways: upwards and downwards. In the beginning it grows more downwards. And in the downwards process, we have to depend on our vibrations very much.

We must all the time remember that we are realised-souls, that we have got vibrations. This is the way we have to judge. This is the way we have to understand. The vibration is the only way that we'll know others; not by something [like] you will feel that the person looks very sweet and nice and a snake may come out of that person.

So best is, to judge a person through vibrations. Judge everything through vibrations, not through your own understanding or superficial methods of judging others.

Now, there are also so many conditionings we have got, by which we judge others. And these conditionings can also bias our judgment. So best way is to see the vibrations. Through vibrations you will have the real knowledge about what is happening.

Now many people, in the beginning, also start misguiding. So best is to develop your vibrations. For that you have to grow inward first of all. If you grow inward, deeply, then what will happen is that outward growth will be very solid and would be exact. You won't have any problems with that. But if you do not grow inward, if you do not meditate and pay attention to it...

And I would say, it is more the dedication that you have, that works out so well that you grow upward so well. I mean you can give a speech whenever you want about Sahaj Yoga, you can give Realisation to people whenever you want, you can cure people whenever you want, but first there should be a depth in you. If you have not achieved that, you just start superficially doing something. Then maybe you are hit or maybe you are in trouble or maybe you may start doubting yourself; maybe Sahaj Yoga too.

So the first thing is for us to grow deeply.

And while we are growing deeply, we have to also grow in such a manner that we understand our vibrations clearly.

Now see a root of a little plant has a got a very small little cell at the base of it. And the plant doesn't know anything as much as

that little cell knows, because it is going inside by its own intelligence, its own vibrations. Now if it finds a stone it doesn't go and quarrel. So don't fight with the people who are stonies. Just don't argue with them. You cannot make them understand. It's not possible. They have to be seekers and soft like the soft clay through which this little cell goes, penetrates. Then it finds, supposing, it finds a big stone. Then what, it goes round and round and round. So gives it a bandhan nicely! And goes down. Later on when it becomes a tree, he uses the stone for its support. So in the same way, you can go round and round and round somebody like that. But giving just bandhan without saying anything - in your heart. Not saying, arguing with him anything. Because you'll break your head, but he will never be alright. So best is not to argue with him. But just give him bandhan in your heart and somehow bind it. So that later on he will become Sahaj Yogi. But [meanwhile] will be a big support to us, because he's such a stone.

Just now, use soft people, people who are easy people, people who are seekers, who are not so complicated.

And you cannot argue it out. Sahaj Yoga cannot be argued out, cannot be explained to, only thing [is] you have to get it. And if they don't get it, you cannot argue it out, "Oh this is this, this is this." Like, one reporter was asking me, "Why is it I'm not getting Realisation?" And I couldn't tell him that he was such an egoist, I couldn't tell him that, so I said, "Maybe this, maybe that." You see, I was avoiding the topic! There is no use telling him, "You are a big egoist. How can you get your Realisation?" Because if I tell him like that, then he would be just off, absolutely, and he would be against Sahaj Yoga completely. So we have to use also, tactfully, a method by which we do not hurt others, but try to be nice and gentle, so they like at least your outer appearance that: they are very gentle people, they are very good people and all that.

Now, in Sahaj Yoga also there's a temptation you might have, because you suddenly get a lot of money sometimes, suddenly get a big position, suddenly, also you might get a very, rare, dynamic gifts: like you can become great artist, you can become a great poet, something might happen to you suddenly; you get a public speaking gifts or anything like that. But these are all temptations and one should not fall into it. Of course you must use them for Sahaj Yoga, is alright. But you should not fall into it and start thinking, "I'm something great!" If that is done, then there's a big problem because such a thing gets a person completely out of Sahaj Yoga and he gets also punished, in a way. Maybe he loses his powers. So it's best to keep to your Sahaj Yoga meditation, keep to your own understanding. Know yourself, that is the best way. And not to be diverted by all these temptations. But the same can be used for Sahaj Yoga. If that is used for Sahaj Yoga, there is nothing wrong. Because these gifts are given to you, not to tempt you but for using for Sahaj Yoga.

For example, she got my photograph with the light on my head. That means there's something happened between her and the light. Because how did I get that light upon my head, is a problem to be understood, very simply [like this], that the Vishnumaya is the Goddess for light, for electricity, and if She wants She can turn it into any angle and can put a subtle meaning to her photograph. Now people have taken photographs of the clouds and they found me there, absolutely there. People believe it or not but it is so. Two photographs they saw like that. And normally we don't take photographs of the clouds. But it showed in such a way that they first saw a very, luminous, cluster of a cloud. And then it expanded and started looking like a Ganesha. So, their attention was attracted. Then, strings of lights started flowing on both the sides, and they found two clusters. So they took photos of these two clusters. And when they developed it, they found my photographs, two photographs of mine were there. One was even with the nose thing, when I was wearing it, means very latest ones! And another one where I look more like a Red Indian face, that kind, coming out of the thing. It's clearly, very clearly you can see it. So that's how they have taken it. And it's in the Bible, that you will know the Holy Ghost, with the forms of the clouds. Its written down. So this is how it is verified. But how many people are going to believe it? Very few. Very few people are going to believe that this is natural. They'll think, "Oh, it's all made up and done up and all that!" Because even if the nose ring is showing, it's too much.

Now this Vishnumaya works that way. There are so many other Deities who work out something in a different way. But whatever it is, they are all for your construction, for your building up as a good Sahaj Yogi.

So the inner movement is very important in Sahaj Yoga.

I am very happy to know that you people are gathering here for meditation and you are listening to my tapes and are growing up

well. And I was very happy to see the way you are growing. And keep your steady growth, then you'll become great Sahaj Yogis.

I am sure one day New Zealand or Australia may become the leader of all the world to follow spirituality. Because India is, of course, I must say India is spiritually very developed but they are not leaders, I think. So far I have not seen much leaders coming out of India. But once the leaders start coming out of India we can say [that] then the second position should be given to Australia and New Zealand and there will be great people coming out of Australia and New Zealand, no doubt about it. Because the root part may be in India, the foundation part may be from India, but the tree part will be from the West. And that is how the East and West is going to complete the tree of Sahaj Yoga: blossoming and giving fruits.

May God bless you all!

(After puja conversation from 1 hr 52 mins)

May God bless you all!

The Kundalini is just there, she's perfectly alright. Everybody's is in perfect condition.

May God bless you!

Brian Bell: Now is the traditional time for asking Shri Ganesha, as He lives in Shri Mother, for a special boon. I think if we all ask a special boon in our hearts...

Shri Mataji: Alright. Ask a special boon. Close your eyes and ask for a special boon.

Brian Bell: Shri Mataji, a little gift from your New Zealand children.

Shri Mataji: This is a shawl made in New Zealand? And the wool is also? Thank you very much! It's beautiful. Thank you. Thank you very much.

(Mother shows the jewellery on her arm from the puja) Yeh dekho nah! Itna sundar (Look at this! So beautiful). Who bought all these things for you?

Brian Bell: Patricia. Where is Patricia.

Yogini: She's cooking.

Yogi: She's cooking you lunch Mother.

Shri Mataji: Oh, I see.

Brian Bell: But she was our representative in India this year.

Shri Mataji: But, with whom did she go? Must be ???.

Yogini: Charles and Mr. Prudhan.

Shri Mataji: Where?

Yogini: In Bombay.

Shri Mataji: Mr.?

Yogini: Prudhan. Is it Mr. Prudhan?

Shri Mataji: Pudan?

Yogi: Mr. Pradhan.

Shri Mataji: Pradhan, Pradhan. I see! Yes, it's very nice, isn't it? Very delicate stuff. Pradhan is another bhakti gamya fellow!

(Mother inspects the pallu of the puja sari) Wah! It's such a beautiful sari, I must say. Now, he was saying that there's going to be puja. I said I don't know if there was a sari or not.

Brian Bell: We were in preparation. This is Patricia who bought them Mother.

Shri Mataji: Thank you. You went with Pradhan to get that?

Yogi: Charles and Mr. Pradan? And the Sari?

Shri Mataji: Sari of course I bought it and kept it, you see, to be given. You see, they give you a very good one I must say. It's very beautiful this one is. It's a very beautiful sari. It's real, real silver and real thing. It's a very good one. And the colour is beautiful also, isn't it.

Brian Bell: The blue here is almost the blue here on the other side.

Shri Mataji: They all select it and give it to different countries. Fourteen countries they gave. They must have given her this one. It was given in Ganapatipule was that?

Patricia: No this one we bought just before we left Bombay.

Brian Bell: Patricia and two Australians bought this in Bombay just before leaving.

Shri Mataji: You bought it? They didn't give you?

Patricia: No.

Shri Mataji: I'm surprised because they were supposed to give. Funny. Maybe they might not have bought for Australians, you see. Must be for...but for Australia also they bought.

Patricia: We just bought one for New Zealand.

Shri Mataji: This one was bought, not for Australia. Ah so only you did. They had excluded you from those lists. I don't know. But such a beautiful one! Very beautiful. Better than the Australian! (Laughter) Not, it's much better. That's very beautiful! Because I bought those in a lot, you see, so they came out cheaper. And this one they must have gone and bought it themselves.

Brian Bell: Patricia was there. I mean it was Patricia's choice really. I mean they made suggestions but it was Patricia's choice.

Shri Mataji: Good. It's good. Excellent. Also your luck is good to get such a nice one, isn't it. Even if you want, you don't [always] get what you want! What is the colour, of your flag?

Brian Bell: It's, well, it's got a Union Jack in the corner, and then it's blue, and it has the four stars of the Southern Cross on it.

Shri Mataji: Oh I see.

Yogi: So it's, it's almost, is it as dark as that? It almost is, isn't it. It's that, sort of colour.

Shri Mataji: Blue. But Union Jack is still hanging?

Brian Bell: Yes, I'm afraid we still have the Union Jack in the corner. Australia has the same stars but they have five. They have the Southern Cross's is five stars. And ours in New Zealand is four.

(Somebody hands a small badge of the New Zealand flag to Brian who passes it to Shri Mataji to inspect.)

Brian Bell: Ha! Thank you.

Shri Mataji: Ah, Union Jack. And this is four. The same deep colour you have [on the puja sari]. The red you have, also there; very much near the red. So because of commonwealth countries. We are not, no more, commonwealth now. We were. We are not. No more. We are not, anymore, commonwealth. We used to be. [Hindi]. I don't know, are we not yet?

Rustom: We still are Shri Mataji.

Shri Mataji: We still, we are still, is that? We are a commonwealth country, still. But we are not a dominion.

Brian Bell: No. It's no longer an empire, it's a collection of allies and friendly states. There is no sense of domination of one another.

Shri Mataji: No, no, no. So now this is the alliance part. So we don't have alliance. So we don't have alliance.

Brian Bell: Perhaps that's the flag of the heart Mother, which is on the corner of many flags in the world.

Shri Mataji: Yes. Or of the Agyna. (Laughter) (Mother counts the lines on the British 'Union Jack' flag) But six is the Swadishthana.

Rustom: Aath hai Shri Mataji. (Hindi: there are eight). They have eight.

Shri Mataji: Aath ka? Ek, do, tin, char, panch, cheh, sat, aath. It's correct! They have done the right thing because they are the heart. Unconsciously, they have done it you see. But so beautiful it is.

Brian Bell: The four stars are never seen in the northern hemisphere. It's a cross of four stars or five stars that only can be seen in the southern hemisphere.

Shri Mataji: But we saw it. We saw when they got married in Bordi. Yes! All the stars were there, and they saw the Southern Cross also. And all the Australians came and saw that and said, "This is the Southern Cross." This was two years back. Or, when did you have the Bordi marriages? Three years back?

Yogis: Yes, three years back.

Shri Mataji: Three years back. And all the stars, there were twenty-eight marriages, twenty-seven marriages and twenty-seven

akshatras. 'Akshatra' kya kahate? (Hindi: How do you say 'akshatra'?)

Yogis & Mother (simultaneously): Constellations.

Shri Mataji: [Twenty-seven] constellations were there. One of them was this (Southern Cross). Heart ka catch aa raha hai (Hindi: Heart catch is coming) - You see, he's talking about the heart. His (Brian's) heart is catching. (Mother rubs her little finger on the left hand).

Brian Bell: Mother perhaps let...

Shri Mataji: I don't know what's happening in England. (Mother gives a bandhan for the Heart) What's about Fiji, is there a news?

Brian Bell: Fiji Island?

Shri Mataji: Ha (Yes)

Yogi: There are two governments functioning now.

Shri Mataji: Two governments now?

Yogi: One represented by the Governor General, the other by the army chief.

Shri Mataji: The same fellow the colonel?

Brian Bell: The colonel.

Shri Mataji: Not the...

Brian Bell: No not the brigadier. But the government general is standing firm, against him.

Shri Mataji: So now?

Yogi: He says that he has assumed executive powers.

Shri Mataji: How can he?

Yogi: And the, New Zealand and Australia are supporting the Governor General.

Shri Mataji: Supporting who?

Yogi: Governor general.

Shri Mataji: Governor general.

Yogi: They say that he is the rightful authority.

Shri Mataji: So he doesn't accept this coup?

Yogi: No. In fact, it says, that there are some negotiations going on for a coalition government. A compromise!

Shri Mataji: But the people are still at large?

Yogi: They don't know exactly.

Shri Mataji: No one knows where they are.

Yogi: Yes.

Shri Mataji: Funny thing happened!

Brian Bell: But not often in South Pacific, Mother. This is new to the South Pacific.

Shri Mataji: It's heart. I hope England is alright. (Mother has been bandhaning and rubbing Her left little finger all this time).

Yogi: Almost all governments are supporting the Governor General.

Shri Mataji: I mean it's very unconstitutional.

Yogi: He's the representative of the Queen.

Shri Mataji: But as Rustom has said that, there are many incarnations of people: like according to him the Sindhis were, must have been camels! According to him the Parsees must have been hawks! Because the hawks go and eat the dead bodies. Now, according to him now, the English must have been what? Dogs or horses?

Rustom: Horses.

Shri Mataji: Horses. They must have been horses! (Laughing) But the Indians must have been cows, so they tolerate a lot of nonsense. Tolerance, Indian tolerance, is something really shameful. Sometimes you really get angry with them the way they are tolerant. Like, you see, English stayed in our country for three hundred years, isn't it. And these people, who are not immigrants they went with the English to the South Africa and all these places. They had British passport for the last three, four generations, you see. And now once these countries became free, they had to go to England because they have no other passport. So they are still treated as immigrants, imagine! And they don't mind. Because now they say that, "We, we cannot go to India, because we have no Indian passport. And why did we live our country? So we should suffer." This is their solution they gave. Indians say that, "If we had not left our country, and had not gone to these countries out of just greed because they said we'll make you farmers, and this." They just took them like slaves, but they told lies that time. And these people went there. And when they went there they developed everything very well because they are very good farmers. Indians are very good farmers. So they developed the farms and everything. And the Africans didn't know farming And there were very few English there to do farming. So because of that then. And also they had to have passports so they had British passports. Because passports were not needed in the long, in the olden times. Just they just went there. So they were given passport: when it came to the passports the British gave them the passports. So they have been living there for ages now, so they had to go to England.

Now, when they have used them all these years, still, they are immigrants. Anywhere. You see, it is something, even in France they say that Indians are absolutely you go on pressing them hard, anything, they go on taking your pressures. So this is what it is. Then they have to pay for it also. Patience is there quality. And they forgive, they forgive so fast that, you will be amazed, she was telling me Hesta [Spiro], that before Realisation she had come to India, as three, four barristers who were visiting India. They were quite worried because they thought that British were rulers there, then they may be very adamant and all that. But when these people went there they held parties, just barristers, they looked after them. And then one day she said that, in the High Court they took us to the platforms and we had to speak. She said, "I was no speaker. I was quite worried." And then they gave a holiday to the High Court the next day. This was too much for them to understand. She said, "We were amazed how these people

had forgotten what we did to them all these years!" And they had just forgotten. It's very forgiving they are.

So that is something. But there are certain bad things about them also nowadays. You see, I wish the corruption goes away from India. Corruption is too much. That's also they are tolerant about: the corruption. They'll say, "That's the way. You give twenty-five rupees, doesn't matter! That's the custom. Let it be!" This is also due to too much of tolerance. Communism or anything cannot come in our country because they are so tolerant! In corruption they are so tolerant!

Rustom: Completely Shri Mataji! About everything.

Shri Mataji: You see they said that, "Now better give twenty-five rupees now Mother, what is there after all?" Fifty rupees, sixty rupees you have to pay, extra. Even my husband said so. Imagine! He said, "Now you've bought land, and they always troubled in India for land, all these collectors and all that. So you have you spend some money on them, otherwise won't work out." I said, "Did you do the same thing?" He said, "Our times were different but nowadays." You have to shell out some money to them. And nobody asked nay money to me, what am I to do? He said the same thing, my brother.

Yogi: We get so many cases under the anti-corruption act, so many cases! Fifty percent of...

Shri Mataji: And these are all, you see, these are all the things they have learnt, under the British rule and now they are still continuing. These are Indians or British?

Yogi: And the anti-corruption people need, another anti-corruption department for them!

Shri Mataji: And it goes on like this. No, this kind of tolerance is not good, you see. In England if it happens one time, any one, they'll have to resign.

Yogi: Yes. That's true. Even in America I'm told in all these little matters they are very strict.

Shri Mataji: Smallest things! You see, England is that way, though they came in our country and they were different. But in their own country...Even there this Hastings. Wasn't he?

Yogis: Warren.

Shri Mataji: Yeah, Warren Hastings. He was tried and he was arrested and he was...

Rustom: Impeached in parliament. Also [Robert] Clive they did it to him.

Shri Mataji: Clive also?

Rustom: Yes, Shri Mataji.

Shri Mataji: [For] whatever they did here (in India). Just imagine! So the people are not tolerant that way. They don't tolerate any illegal things. That's something good. People don't tolerate. In India people tolerate. And these collectors and all that, then they become very powerful.

Yogi: Second set of rajas and maharajas.

Shri Mataji: Second set of rajas and maharajas. And they are public servants. They are servants of the public. But they are so rude and corruption rules. To pacify them people must give them money. Just to pacify them. And they'll never be tried like Clive or Hastings, nothing!

Yogi: Sometimes the lower ones are tried.

Shri Mataji: Ha? Lower ones.

Yogi: Lower ones. The law is so defective. It's very difficult to.

Shri Mataji: Very defective.

Yogi: It's very difficult to expand the conviction.

Shri Mataji: You see, the trouble is now, if you put a case on a higher boss, he will tell the younger one, the lower one, that, "You take the blame." He'll take it. Taking the blame upon yourself is also one of the qualities of Indians. Might be somebody else's, but they'll say, "I have done it." Alright. Sort of a martyrdom. If the public doesn't do all that nonsense, I am sure corruption will go away. They'll not stand up.

Brian Bell: Left sided thing.

Shri Mataji: I think they are still under slavery. They are frightened of these people I think.

Yogi: Feudal. Feudal. Feudal approach to everything.

Shri Mataji: People get frightened. In the villages and all that, an ordinary, sub-inspector can rule.

Yogi: The king of the place.

Shri Mataji: He's the king, the sub-inspector. And the collector is Bhagwan! He's God!

You see, in India these, they must be corrected. You must bring them from very good families and things like that. Also if there's a boy selected for Indian administrative service, which ultimately they become collector, he charges such a lot of dowry. He charges a dowry of lakhs and lakhs.

Yogi: His price increases.

Shri Mataji: Ha?

Yogi: His price in the marriage market increases.

Shri Mataji: It increases, yes. And on the slightest pretext they send away the girl.

Yogi: Or kill her sometimes.

Shri Mataji: Ha?

Yogi: Or kill her. The bride.

Shri Mataji: They are burnt.

Yogi: Burnt!

Shri Mataji: Burnt. So when she was telling yesterday, I had to tell her that this is coming from this corruption.

Brian Bell: That's all the on the left side. Corruption and self-destruction.

Shri Mataji: I mean, no the corruption is right sided. And it pushes people to the left. And they are a little bit frightened you know. Anybody coming to them: a police means too much! What to do to these people also? Individually they are very weak I must say, individually. And when they combine also, then politics start brewing up. When these all weak people combine and form an organisation or something, then there is three, four powerful people and they start politics: who will be the president, who will be this, who will be that. So that's finished. Basically Indians must have their own power. That's important.

This vegetarianism also is responsible. If you are a vegetarian, you don't have much power to fight, courage to fight.

Yogi: They can pull each other's legs.

Shri Mataji: Pull all the time each other's legs. That's their job. That's the only thing. All sly things they will do.

Yogi: There is a story about it. An exhibition in New York: from India they sent crabs as exhibits. International exhibition.

Shri Mataji: [Hindi]

Yogi: Crabs, and, in an open vessel. And the people who were responsible for the exhibition, they got a little scared that these open crabs if they come out of the vessel, people who come may be scared. They said, "Don't worry they are Indian crabs. If one climbs the other will pull his leg!" (Laughter)

Shri Mataji: That's very, very common! All sly things they will do. They'll cheat you in a small way, this, that, tell lies morning till evening. There are some people who must tell, a hundred lies, otherwise their mantras are not complete. You see, lies come out of fear also.

Rustom: Yes, Shri Mataji

Shri Mataji: You see, if you are frightened, then you have this lying business. If you are, not frightened, you don't tell lies.

Rustom: Yes. What happens in these countries Shri Mataji is you get two counties. One dominating the other.

Shri Mataji: But, you see, what we have got, very few people dominating. These all these, administrative people and all that, they are dominating.

Yogi: And business men and things.

Shri Mataji: Business men or very few. The rest of them are such a big public, I mean, such a big community that they can always oust these people.

Yogi: that's' true Shri Mataji.

Shri Mataji: But they are so frightened of these few Johnnys!

Yogi: And in our country we have a law at least.

Shri Mataji: We have a law but they don't even know the law.

Yogi: Yes.

Shri Mataji: It's such a complicated law that you have to be a lawyer! Actually, I didn't know the laws. My brother had to tell me that, "You are all right. You have done no wrong!" We just became a criminal in that country for doing nothing wrong.

Rustom: For just sitting down Shri Mataji.

Shri Mataji: I mean, just because you don't know particular things, you know. And he told me these things, I am surprised how much I am in the law! On the contrary he said you took too much care for law. That's why you are in trouble.

Yogi: If the police are harassing someone and taking a person to jail. And you, know that he's being harassed, and now suddenly that he's being taken to the jail, and you interfere, they will take you also. Even our lawyer said, "Why don't you give about thousand rupees to this collector?" I said, "Thousand? To the collector?" Even, even the thing. And no, not at all. Now we have got all this land in India. Now we have to make it non-agriculture. For that you have to go to the collectors. Now I'm told take money in lakhs and lakhs of Rupees. Now, where do we have?

Brian Bell: Are those plans, moving forward Mother? For the Sahaj...

Shri Mataji: You see, that's the main thing is the obstruction now. The land we have got. We have got it on the, what do you call? The registration. In every records it has come, everything is there. And, now we have also got plans and everything. But it has to made NA, that is non-agriculture.

Now if you go and approach somebody there, I don't know who is the collector. Whosoever is the collector, they say that, "You'll have to give about ten lakhs of rupees or twelve lakhs." Now, just imagine, where do we have so much money to waste. Otherwise the papers won't move for years together.

There are some fishermen and women who are realised now. They have got a land in Bombay. For the last twelve years, they have not been given that land, just the allotment. School is a non-agricultural thing, so we have to go and for NA.

Now the new law has come just to help these collectors to collect money, that you cannot build anything near the Pune City, about eight kilometers, without talking the permission of the collector, make it any. Now the collector will take lot of money out of this. And also, just to prove the case, in my case specially, they published in a very responsible newspaper that this land was bought much later and was built now - I mean after the law has passed is all wrong - and that, this is for the Sahaj Yogis who are coming from abroad. I mean imagine!

Yogi: An Ashram. An Ashram for Sahaj Yogis.

Shri Mataji: Such liars. Such liars they are! It's my husband's hard earned money coming from bank to bank! And then to say that it is meant for Sahaj Yogis. So because it is meant for Sahaj Yogis you have to make it non-agriculture. That's the trick. For that you have to go to the collector. But this land cannot be made non-agriculture because it's called as the green belt. Such corruption! For a little piece of land who is going to give ten lakhs and twelve lakhs? Alright, now supposing you decide we'll not give ten, twelve lakhs to the collector, we'll take a built flat. So in the flat, supposing the building cost is forty Rupees per square foot, they charge you three hundred rupees per square foot, the builders. So the builder and the collectors are hand in glove. I think one should write a nice novel on this.

Rustom: Satire. Satire. A play we should write. Novel, yes Shri Mataji. Collector is a good name to sit and collect all the bribes Shri Mataji!

Shri Mataji: I don't know. You see at my husband's time, of course they were all people with some sort of crack in their heads. They would work day in and day out and never could think of taking any bribe, I mean no question. And they caught so many people who were taking bribes. So now, we should put the collectors in charge of people who are taking bribes, you see. But there's income tax person who sees that. And this income tax fellow, he says that, "If you catch somebody red-handed, then we'll go after him." We should ask them how many people [of] these collectors have caught, taking bribes.

Brian Bell: There'll be none I suppose.

Shri Mataji: For sure!

Brian Bell: Yes.

Shri Mataji: That's the best way to remove the corruption.

We can cannot give bribes and you cannot take bribes, it's illegal. And these collectors are supposed to find out.

Rustom: But he finds out so that he takes bribe from the people he has found out Shri Mataji.

Shri Mataji: You see, he cannot, because once he starts doing that, then the people who are giving bribes will catch him, by the neck. You have to be very honest to do that. (Laughing) It's terrible! That's such a bad disease, I tell you. I don't know when our country's going to get over it.

And what do they need bribe for? I just don't know. I mean, there's sufficient money, they get nowadays. In our times the pay was much less than nowadays. They get a big pension, everything. But there's no end to greed.

Rustom: No. They want to buy a house here, build a house there.

Shri Mataji: What do they want to do? Nothing. They don't want to live with their children. Most of these collectors they are very Westernised. Want to have their own house. For that a little house is alright. They also get a loan from the government for building a house. We built such a big house with the loan from the government only that time. Yes. The first house I built with the loan from the government. And LIC also gives loan. I mean, it's possible, even if they want to build a house. There's no need for them to be dishonest, actually.

Rustom: It is a way of giving trouble to the simple people Shri Mataji.

Shri Mataji: Ah?

Yogi: It is a way of giving trouble to simple people.

Shri Mataji: Yes, that's it, we have too many simple people.

Rustom: It's almost rakshasik.

Shri Mataji: You see, they are all rakshasas. Nothing but rakshasas.

Yogi: that's right. They are all rakshasas.

Shri Mataji: (Mother looks down at Her feet) You see, the feet are so white. Ho nah? Ekdum white ho gaya! (Hindi: No? They've become absolutely white) Nahi, the chakras are so white!

Vibrations are all flowing. Left Agnya pe aa raha hai (Hindi: Vibrations coming on Left Agyna). You see, if there is too much then, just they go sideways and

Bahut safed aa gaya hai (Hindi: It has become so white).

Rustom: Bahut safed (Hindi: Very white) White like snow!

Shri Mataji: So the Himalayas go to my feet! What to do! Take out this one (the silver anklets): you keep it for next time, alright? All these things. You kept the mangal sutra also? What a nice shawl they have given me as a present!

Rustom: It's beautiful thing.

Shri Mataji: That's a beautiful thing, you see.

Rustom: You were looking for one like this yesterday.

Shri Mataji: Yes, I was looking for one like that. And from Australia I bought two. But that's rather too big. And this is very nice.

Rustom: Shall we wash your feet or badme (Hindi: later)?

Shri Mataji: Wash kar lo. Hai bhi acha (Wash. This is also good) In that water, same water?

It's better to wash it. Then you have not touched that water?

Rustom: No, they can drink it, they can...

Shri Mataji: No, then you keep it. No, not for drinking. You can use it, but more for vibrations.

You can take that out and we'll have another one. No no, you can take that water into something and preserve it. Some glass is better.

Brian Bell: There is glass...

Shri Mataji: It won't be in that one. It's beautiful. Heart is now better.

Rustom: Much better Shri Mataji.

Shri Mataji: Much better. It so much was catching.

Rustom: Can you pass me that jug?

Shri Mataji: These flowers. Towel us ke neeche (Hindi: Towel underneath it)

Rustom: Have you got some water? Is water coming is it? And soap. And soap.

Shri Mataji: This might be an old piece. (Looking at the coral necklace)

Rustom: Yes Shri Mataji.

Shri Mataji: It might have been some artist living here, this side. Very beautiful.

Brian Bell: There are a lot of craft people in New Zealand. And becoming more and more traditional.

Shri Mataji: Traditional yes, they should be traditional not, taking to, you see. Alright some people can have, like, I like that bark of the thing they had taken out and covered, it was nice idea from the palm tree, that was a nice idea and many things. But, like the one we saw, which was a carved wooden piece. Yes, that one was very expensive. I think that in India you can get it much cheaper, much cheaper.

Brian Bell: Very very expensive and I don't understand why.

Shri Mataji: And done more traditionally.

Brian Bell: But there is some very fine pottery and fine china being made here now.

Shri Mataji: China?

Yogi: Very beautiful.

Shri Mataji: Oh I saw some china yes. It's very beautiful. But didn't find any set or something. I did find some good china, yes. Made with hand. Like my cup and my that thing, yes. That's beautiful. But I don't know where they picked it up because I have never seen this anywhere else, that kind of china, anywhere else, but in here.

I can't even lock it, I'm so hopeless. Can you lock for me? I'm so bad at it. There's a latch.

Is that Chinese? It looks like. The work is beautiful. You see, show to everyone. It's very delicate work. [It's made] in one stone, that is, in one coral.

(Mother is telling Rustom about a pain on her toes and Rustom is rubbing Her toes)

(Hindi).

Rustom: This one?

Shri Mataji: No, no. On the. No not Nabhi.

Rustom: Vishuddhi?

Shri Mataji: Is pe hai (Hindi: It's on this one).

Even now it was paining.

Rustom: Keha pe Shri Mataji? (Hindi: where is it hurting Shri Mataji?)

Shri Mataji: Upar te karo. Dekho. Waha se upar le jao. (Hindi: Lift it. Look. From there lift it) It pains there.

Rustom: Ah. At this point.

Shri Mataji: Vishuddhis are very bad!

Rustom: Actually it all became black.

Shri Mataji: Just imagine! The whole thing has become black.

Rustom: The moment I touched it became. It's good thing it's come out now Shri Mataji.

Shri Mataji: The black has come out of it.

Yogi: It's Right Vishuddhi.

Shri Mataji: Right Vishuddhi is too much. People talk here too much to me. Right, left both. The nerve. Nerve that goes to the Left Vishuddhi, yes. Just rub it backwards please.

Rustom: This one.

Shri Mataji: But a little warm water would be better I think. Little warm. And bring it from the bathroom.

And when she wears sari she really looks an Indian, so we must find out this Maori people in India! (Laughing)

Isn't it a piece of art? Really my eye caught this. It has vibrations that's the main thing. Any piece of art has vibrations. It's such a balanced piece. Utr nahi lagaya tak. (it's not done yet) Abhi lagana chahiye (should be done now) Sab ko lagane chahiye (Everyone should put perfume)

Which one is this?

Rustom: Khus hai. (It's khus perfume)

Shri Mataji: Imagine what a warm day!

That lady asked me, "Have you got something to do with this warm day?" I said, "Maybe." I didn't want to say! (Laughing). Hmm. Khus has started smelling. Good!

White? Is it less now?

Rustom: Less.

Rustom: Should we put some salt in it, Mother? Shall I get some salt?

Some more water please, warm water. Thank you.

Shri Mataji: So many miracles take place with these ornaments also. It so happened that, these people had collected some money to buy a Mangalsutra for me: "Oh God!" I said, "what sort of Mangalsutra you want?" He said, "Of diamonds," you see. This is very expensive. So I said, "Now, I've got one why do want to have another one of diamonds?" So it was better, I was trying to tell them not to buy this. "No no no Mother Diamonds." And when I went to the shop the price was so high so they just said, "Now what to do?" I said, "Now you buy one, which doesn't have diamonds, but corals. Because after all, you are from the coral's country." So, they wanted to buy the coral one.

Now, when we, said, "Alright buy this coral thing." Suddenly I found a beautiful one with corals. So they bought. But it was very cheap. So now what to do the money was left out? So then, I suddenly found a beautiful coral design thing, with little little roses, a necklace and I think ear-tops or something, and, for the same price as that [money that] was left over. So I said, "Then buy this is alright now, if you want to complete the whole money." They were surprised: they got such a beautiful piece. And the, shopkeeper said that this was bought by some lady in Italy but we couldn't sell it. In India nobody bought this one and it's still lying with us for some time. We didn't know why it was not selling so now it's nice you are buying it. So they give us for an exact price. So we bought that one.

Now, you see, I brought it to Australia, because they were going to do the puja of Ganesha so I said alright. This is a Ganesha's country and this is alright so I brought it here, and they gave it to me in a puja. But it was lost. We don't know where we placed it. Nobody could locate it where it is gone and when I went it was not with me. I said alright, "Find it out later on. You can send it to England." So they found it. They found it, and they sent it with somebody who came to Rome first, for the puja, on the Ganesha puja. The Ganesha puja was not here. Ganesha puja was there, you see. So she came to Rome for the puja. And then she brought this. So I said the artist who must have made it, you see, long time back, must have thought that it should be given to somebody like me and that, it should be on a Ganesha puja. So it came to Rome! Imagine of all the places. It is made in Rome. (Laughing) How at the right time it came there and I was surprised, and everybody was surprised - how it has come all the way, for Rome. And it's Italian work, absolutely Italian work. So how things work out, you see. And they suggest so many things.

They're so surprised Italians. Mother how do You get this, how did You get this one in Australia? I said, "This I bought in India, for your information!" And then I took it to them and they gave me as present, and it was lost. So now it has come to Rome. I have never worn it." Just imagine!

It's very, very surprising how things work out: these, little little things.

Chalo, idhar me jarasa, () Vishuddhi ke ye side, Left ho. Aur jarasa, niche, aur niche. (Take it here, on the Vishuddhi side. Take it further, more underneath, more underneath).

Left Vishuddhi is too much in this country. I don't know why they feel so guilty. What are they guilty about? What wrong have they done? They have never invaded any country, did they?

Brian Bell: On one level it's a divided country Mother, in racial terms. There are barriers of a sort, between Pākehā and Maori and Islander.

Shri Mataji: They killed them?

Brian Bell: Well, there were wars of course, in the past: there were many wars. And the Pākehā had the, they're now called land wars. There were actually wars. And British regiments. Regiments of British soldiers were brought here in the 1860s to fight the Maoris who wanted to retain their land, basically. And laws were setup to make it very easy for the Pākehā to take land. Now that has been a thorn in the flesh of Maori for over a hundred years now and there was a Treaty of Waitangi signed which was supposed to be a treaty of friendship between Queen Victoria as the representative of the Pākehā and the Maori chieftains. And this was to be mutually responsible: that the Pākehā would look after the broader issues if you like and would be responsible to the Maori people for peace and for welfare and so on. Well it never worked out that way and now quiet often see written round on a sign that "The treaty is a sham" or "Waitangi betrayed". So even now 147 years after the signing of it, it still something of acrimony and a contribution to distrust and guilt. There is quite a lot of guilt in the Pākehā and the Maori is building it up.

Shri Mataji: No, but what about the people who settled down here? Are they more in number or the Maori are?

Brian Bell: The Pākehā greatly outnumber the Maori. Greatly.

Shri Mataji: Pākehās are what?

Brian Bell: The whites.

Shri Mataji: Pākehās are the white.

Brian Bell: And there are...

Shri Mataji: Maori are greater in number.

Brian Bell: No. Whites.

Shri Mataji: So this has happened?

Yogi: They killed them.

Brian Bell: Yes. The Maori was being traditionally very closely connected to the land. The land has always had a spiritual significance. They felt a sense of belonging and being part of the land. The land is almost like a member of the family.

Shri Mataji: Earthly Mother.

Brian Bell: A very very close relationship. So when they were dispossessed, when the land was taken by force, there was a sense of...

Shri Mataji: Insecurity.

Brian Bell: Failure. Yes insecurity. A sense of loss. Which has really only now, nearly 150 years later, started to develop back again into some degree of pride and dignity and an attempt at a universal poise and honesty. So there is a lot of guilt on that level. Also.

Shri Mataji: Pākehās also have.

Yogi: Ah! Pākehās yes, more so than Maori. But there are very complex ones amongst the older Maoris. There is a sense of guilt in the sense of, "Why didn't we start battling earlier?"

Shri Mataji: The fight then!

Brian Bell: And so on the younger people it's arrogance. The biggest population. The prison population, for instance, the inmates of prison, the Maoris vastly outnumber the whites. The people who come up before the courts and so on. The unemployed, there is greater, much greater percentage of Maori amongst the unemployed. So this causes also dissatisfaction and sense of inadequacy and guilt. So both sides have a sense of...

Shri Mataji: Guilt.

Brian Bell: Guilt.

Shri Mataji: Now, these people when they came to New Zealand, in the beginning, did they come as punishments or New Zealand also, or only to Australia. I mean when the English came.

Brian Bell: No, no there were no convicts sent to New Zealand at all.

Shri Mataji: So who were the people who were sent so many more than the Maoris here?

Brian Bell: Well, the original people who settled here were sailors and whalers. They had their ships here in the harbours and they would go out and kill whales and seals, melt it down for oil and export it.

Shri Mataji: Oh I see.

Brian Bell: They were the first. A pretty rough mob. Then there were various groups who arrived in various ways. There was a man called Wakefield, Edward Gibbon Wakefield who actually eloped with a girl who was underage and he was a terrible...

Shri Mataji: Horrible.

Brian Bell: ...he was in prison and so on. But he was responsible for two of the main settlements here in New Zealand. One in Wellington and one is Christchurch, and attempted a planned immigration so that there would be people with money, there would be people with professional talents, there would be people who are experienced and working the land, there would be carpenters. And so you brought here a whole society ready to serve each other on the land. In Wellington it didn't work at all. But in Christchurch it worked better. Those are the two first main planned immigrations.

Shri Mataji: But how, he was in the government that man?

Brian Bell: No, it was private. It was done just with private money. You know, like, people paid for it. It was a profit making concern.

Shri Mataji: Only?

Brian Bell: It's a privately mounted concern. People invested in it.

Shri Mataji: But why did they come here? The professionals and all that.

Brian Bell: To start a new life. I think there would be many reasons Mother. And one of the main contributions was married couples with children where the husband or wife married out of their class. Some, if they married for love rather than. So there was a you know like...

Shri Mataji: Class is mainly consciousness: lords and ladies ha.

Brian Bell: And they weren't very happy primarily in England and so they came to New Zealand to start a new life. There were a lot of families like that. So there's always been a strong desire in New Zealand to be egalitarian. Jack is good as his master is a strong belief.

Shri Mataji: But England is becoming like that now. I mean at least the language. The language has become so different, I mean, I don't know. Even the lords and ladies have very bad language. I mean the way they speak, it's slangy, full of puns and things like that. I mean, you just don't understand how they speak. I just don't understand. The language is very much ruined now. I mean nobody studies language nowadays, in England.

Rustom: Worse than that, if you properly they make fun of you, Mother.

Shri Mataji: That's what they were telling me! If you speak properly they think you are trying to show off. Ha? That you are class,

thing.

Rustom: Posh!

Shri Mataji: Posh. Posh is an abuse there. To me it is a big problem, you see. These French girls told me that they learnt English through my tapes. I was amazed, because I don't know how to speak to English themselves, nowadays! (Laughing)

In Sahaj Yoga they are not speaking like that. Sahaj Yogis don't speak [like that], English Sahaj Yogis. But as soon as you go out in a shop or anything, specially you are in Oxted, I didn't know what to do.

Chalo, kana wana khane? (should we eat?) Sabko prasad to baad do. (Give everyone prasad after) Rustom ke puje bahut lambi chalti! khatam hone wale hai. (Hindi: Rustom's pujas go on so long. It's about to end now.)

This puja is on and on! (Laughing)

Alright. So.

Sabko lagaya do. (Everyone should put some [perfume]) But it's not real one.

Rustom: Not pure. Put on everyone's wrists.

Shri Mataji: Not such a good one.

Rustom: Sabko prasad denge (Give everyone prasad)

Shri Mataji: (Someone offers sweet prasad to Mother) I'm not supposed to eat sweets. But Prasad Rupena. This is very nice. This is made from what?

Brian Bell: Margaret?

Shri Mataji: Hum?

Brian Bell: Margaret made it.

Shri Mataji: From what?

Margaret: Apricots and...

Shri Mataji: Apricot?

Margaret: And nuts and...

Shri Mataji: In India apricots are so expensive. You can't use them like this. Really. From raw or the dry ones?

Margaret: Raw ones. Dry ones.

Shri Mataji: Raw ones?

Brian Bell: Dried ones, dried ones.

Shri Mataji: Wonderful. We too make somethings, out of this in India. Dried. But this would be quite expensive in India. All nuts are expensive in India, like almonds.

Yogi: They are expensive here too Mother.

Shri Mataji: Here too?

Margaret: And apricots are expensive here too, dried apricots are expensive.

Shri Mataji: Apricots are expensive here?

Margaret: The dried ones. Yes.

Shri Mataji: Are they? But apricots you get quite a lot.

Margaret: Fresh apricots are fine but I don't whether they dry them.

Yogini: Yes, they do.

Shri Mataji: Why dry one so expensive?

Yogini: The Australian and Turkish ones are expensive.

Yogi: The Turkish ones are cheap.

Shri Mataji: Australians have lots of apricots.

Yogi: The Australian ones are the best one you can get here.

Yogini: Your lunch is ready. Would you like to have your lunch here?

Shri Mataji: No I'll go there (to the dining table).

(Mother does namaste.)

Beautiful shawl!! Such a thing I wanted. Thank you.

Nice puja. Wonderfull!

1987-0518, Interview on AIDS, with the help of Balamama

View [online](#).

18 May 1987

Interview

Adelaide (Australia)

Talk Language: English | Transcript (English) – Draft

Interview on Aids, Australia, 18 May 1987. or 16 May

Journalist: [Inaudible]

Shri Mataji: You see, because I try to know so much about religions.

Journalist: Yes.

Shri Mataji: Because I'm dealing with all kinds of religious people, first of all.

Journalist: With- yes.

Shri Mataji: And then, you see, within ourselves, it's - there is a religion, a human religion.

Journalist: Right.

Shri Mataji: That is actually our valency, it's our valency.

Journalist: Our wellbeing?

Shri Mataji: Valency is a thing, like the carbon has four valencies, we have also ten valencies within ourselves.

Journalist: I don't know this word.

Shri Mataji: Valency is a word of chemical, chemistry, valency, v-a-l-e-n-c-y. Valency.

Journalist: And is it something new going, an expression?

Shri Mataji: Well it is within us, you see, this ten qualities a human being has.

Journalist: We have ten valencies.

Shri Mataji: Ten valences. And once we are missing in that, then we are missing in our personality.

Journalist: And it seems that you have all sorts of relationship with people's psyche and the problems they have, but we will always say there are psychosomatic.

Shri Mataji: Yes. Psychosomatic diseases or human physical diseases all are because we are very much going into extremes, you see. So there are imbalances in our character.

Journalist: Given that you are living in London it must be odd of you- I mean [unclear] not even from your own bags.

Shri Mataji: Well, it started in India, I shouldn't say that.

Journalist: You did!

Shri Mataji: It first started first. First, first twelve Sahaja Yogis were from India.

Journalist: The first twelve

Shri Mataji: Sahaja Yogis. They are called as Sahaja Yogis - Yogis

Journalist: Oh, yes, right. You're the founder of the-

Shri Mataji: Yes, I'm the founder as you said.

Journalist: And was it nineteen seventy?

Shri Mataji: Yes.

Journalist: And I believe Australia now is the first growing?

Shri Mataji: Yes, it is, it's something really remarkable I tell you.

Journalist: And this must go like this the last six or seven years.

Shri Mataji: Yes. Suddenly, you see, I think Australians have a quality of innocence in them

Journalist: Right.

Shri Mataji: They have.

Journalist: And you [unclear] to the fact that it is the first "chakel" of Sahaja Yoga- you call it the "chakel"?

Sahaja Yogi: Chakra.

Shri Mataji: Chakra, yes. And first chakra is Australia and New Zealand, yes, first chakra of innocence.

Journalist: Ok, which makes us more -

Shri Mataji: Innocent, yes. You are innocent people. Calibre also because of innocence - calibre. But you are very innocent and - But you understand innocence and you respect innocence also, I think.

Journalist: And obviously, you had a time with the background Rajneshes and you totally discredit him. Does that make difficult, does that make people more resistant to listen to you or? I believe you denounced him.

Shri Mataji: Absolutely, all of them. I've denounce all of them, openly.

Journalist: All of them.

Shri Mataji: With their name. [Shri Mataji is laughing]

Journalist: Yes, Yes...

Shri Mataji: You see this is a- you see, what are they here for? That's the main point is, you see? They are just there for making money, that's all.

Journalist: Right.

[Cut in the video]

Shri Mataji: The incredible part of this is that you get the experience yourself.

Journalist: Right.

Shri Mataji: You certify yourself. the other day we were in New Zealand. And we had lots of people, the whole hall was filled. Some were sitting even on the ground. And when they got their Realization they said: "It was like a" - what'd you say to the, when you open the bottle of Champagne? Booze, booze, "It came out like a booze!" They said "Mother".

Journalist: All right.

Shri Mataji: Yes, so many of them.

Journalist: And this is-you're just talking to them, sitting [inaudible]

Shri Mataji: No, I just - I was talking to them and I told them how you can raise your residual force, the Kundalini, the force that gives you Realization. That is the reflection of the Holy Ghost with us. Christians also don't know what's the Holy Ghost. Holy Ghost is the Kundalini, which is the residual force in the triangular bone, you see?

Journalist: Whoa!

Shri Mataji: And when it humps, they make them rise, rise it, with their own hands and then suddenly they felt the booze coming out of their heads.

Journalist: Right. So if I went along and I was sceptical, and I went to the meeting and I went through the mechanics of, of – how you would you describe?

Shri Mataji: Sometimes, the reporters also get it, surprisingly. They're cynical, I Think. [Shri Mataji laughs] Because they meet all kind of funny people, I tell you. So, it's difficult to believe in a genuine person, you see,

Journalist: Yes.

Shri Mataji: There are very few genuine people in this world. So, the whole attitude is different.

Journalist: All right, yes. And when that resistance stops.

Shri Mataji: It's that, even if they, I mean, they just don't want to have it you see, you cannot force it on anyone.

Journalist: And you're not about to force it on anyone.

Shri Mataji: Not at all. You have to ask it from your heart because Holy Ghost is the pure desire within you, pure desire to be one with the Divine.

Journalist: And you would not want to identify one single God or whatever.

Shri Mataji: No, not at all, it's not that way. It's all of them, all of the incarnations, every one of them, are the milestones of our evolution.

Journalist: [inaudible]

Shri Mataji: Of our evolution. And this is the evolutionary process, the epitome of the last breakthrough of our evolutionary process.

Journalist: Can you explain to me a question apparently a gentleman did not know you few days ago, and he has found what you believe may be a cure for AIDS or, can you explain that? Cause you know that's going to cause all sorts of reactions.

Shri Mataji: Ha. AIDS. Now, AIDS, so far, I did definitely cure one person, no doubt.

Journalist: Yes, and it's only the one person.

Shri Mataji: One person. But he came from TM

Journalist: Transcendental Meditation.

Shri Mataji: Trans-Med

Journalist: Right.

Shri Mataji: Now, I told him not to go to near it again and finish it off.

Journalist: Ho, really?

Shri Mataji: Yes

Journalist: Why?

Shri Mataji: Because they try all these entities and those things just to capture your attention and capture you.

Journalist: Well, they have a whole philosophy, you mean.

Shri Mataji: All like that. They mesmerize actually. This fellow, he was treated, he was all right. The doctors said that he had not this thing in his blood. His parents were very happy.

But again, he went to the same. Naturally, you feel, you see –then he died also.

He came back to me. I said: "Now I cannot treat you". "Now it's alright, finished". "I cannot go on all the time. Why did you go? I mean I told you."

Journalist: Yes. This is the man that became IO and was looking to TM for relaxation

Shri Mataji: No, no, no, no, no. He was in TM

Journalist: Yes.

Shri Mataji: And there, I don't know, he became homosexual because in the TM, in those days- you are not supposed to even see your wife, you see, you have to live with men, you're forced.

Journalist: You don't.

Shri Mataji: No, no, no! All this nonsense, we don't believe in all this nonsense. No, no! You have to be married; you have to happy husband and wife.

Journalist: And you didn't believe in funny clothes.

Shri Mataji: No, no, no, no, nothing.

Journalist: Or begging on the street, or.

Shri Mataji: No. We have to be very normal people.

Journalist: Right. Or else, that sets you apart from every other.

Shri Mataji: Yes, of course. I mean because they must have some sort of an advertising or sensation. So, they do all these things, you see. I don't need that. It's a question of becoming.

Journalist: Can you explain to me this question of apparently this AIDS cure is ingested gold?

Shri Mataji: You might try gold.

Journalist: You're trying it really, you're not so-

Shri Mataji: I haven't yet and we are trying still.

Journalist: [Inaudible]

Shri Mataji: Yes, it is, you see. But I thought that copper can cover, the copper can be covered with gold.

Journalist: Why using copper?

Shri Mataji: It is caused by copper; I know for definite it is caused by copper.

AIDS are caused by the copper viruses. The copper are the carriers of viruses and the viruses of those-

Journalist: Mineral copper.

Shri Mataji: Yes, in the blood. And, you see, when they have these relations you know, it's a dirty point, and the viruses and dead things are there, and viruses you see, and the skin is very loose there.

Journalist: Yes.

Shri Mataji: It passes into the blood and is then it, it stays on the copper. You have seen copper becoming green, have you?

Journalist: Yes.

Shri Mataji: It becomes like that. Now when it covers that copper, it can move about in the blood.

Journalist: Without developing into the secondary stages?

Shri Mataji: Oh, it is on in the, first of all, in the first stage all right?

Journalist: Yes.

Shri Mataji: Then it attacks the antibodies.

Journalist: The gold attacks the antibodies.

Shri Mataji: No, no, no, no, no. I'm saying the copper, the virus.

Journalist: Right.

Shri Mataji: Now the antibodies are created in this part, the sternum.

Journalist: Yes.

Shri Mataji: Till the age of 12 years or so and then they disappear they are all in the body, you see. Now when they start attacking the antibodies, then so many antibodies die after. And they can't find fight this virus. So, this because of the dead tissues and also, it grows more. Because it's a fungus, it's a kind of virus, this kind of fungus, it grows on something that is dead.

Journalist: Right.

Shri Mataji: So, it starts growing more and more, you see. But now, if you now put copper cover it with gold, supposing, try, I mean but try, of course with Realization, I brought this man to this level, that his blood was cleared out because it's a cleansing process. That's a different point.

Journalist: So, I request you one more time. You say the copper is the min-

Shri Mataji: It's happening in the medical, it's happening with the medical side of it. But actually, in our Sahaja Yoga, we don't have to do all these things. We raise your kundalini. Once the kundalini comes up,

Journalist: Sorry, that's just a subtle mental suggestion.

Shri Mataji: That's just, if the doctors want to try, they can try also you see. But so when the kundalini comes up,

Journalist: And this is the Self-realization.

Shri Mataji: The Self-realization. Then, you see, now these are the, say, these are the centres, you see? Now by too much of pull on them, say, here, in the center here, center heart.

Journalist: Yes.

Shri Mataji: This center gets attacked by these people- viruses. So, it gets strong because the kundalini passes through that it enlightens it, it gets strong. When it gets strong, it starts producing more and more antibodies. So, now the antibodies attack. The reverse process starts. The viruses. So, the viruses start running away from the body like that, it's the other way round.

Journalist: All right, but that obviously will be a bone of contention, won't it? I guess.

Shri Mataji: No, no it is why it has worked. In those people who had AIDS, we have three or four of them on the list now.

Journalist: Worldwide.

Shri Mataji: Yes. There are four of them at least are there, worldwide.

Journalist: Are dead.

Shri Mataji: No, living, living, and they got AIDS about, I think, two years back or they came to Sahaja Yoga. and we gave them Realization, two years back we gave them Realization. I don't know how many years they have AIDS, you see. And now they are at the same stage as the first stage. They have receded back to the first stage.

Journalist: They still got the antibodies.

Shri Mataji: They still got, I mean if-

Journalist: [Inaudible]

Shri Mataji: It is in four stages, that's in four states. So, now they have gone back to the first stage, all of them.

Journalist: Were they at the first stage when you met them?

Shri Mataji: I don't know. I didn't have their [inaudible] but they were saying so. They have gone back. So, now, they are leading a normal health. Normally what happens with this, that one gets diarrhoea. You get perspiration at wrong times all these things happen. They have started doing all that. All that stopped and now they are at the first stage.

Journalist: So, they had their [inaudible] at that stage.

Shri Mataji: They are coming back to only that part. So, maybe, they might jump out also.

Journalist: In fact, what you're saying is supported by some research here in south Australia which is the only one in the world that's looking at the effect of your mind on how the body whether the AIDS becomes a full-blown disease or whether it stays in. And you're arguing that with that Self-realization they're better.

Shri Mataji: No, no that is the centre, you see you can see on the when the kundalini moves, you see? You can see it with your own eyes also on some people.

Journalist: Really?

Shri Mataji: Yes.

Journalist: That's done naturally?

Shri Mataji: You see, because it's an energy that moves on your backbone, right? But what happens that you see it clearly in the cases of people who have obstructions in their chakras but if they are open it just shoots off. Now on these people, you can see if it's there, it stops there. Also, can feel it. You see, on your fingertips, after Realization, you can feel where the kundalini is, where she is obstructed. So, you find out that it is obstructed here. Now when you find out it's obstructed here, you have to- a little bit- to move, you see, that obstruction. Because the hands, from the fingertips the vibrations are flowing. So, you can remove the obstruction.

Journalist: Can you explain me how it's a physical thing?

Shri Mataji: You see, after Realization what happens, your hands start emitting a kind of an energy, a cool breeze from your hand.

Journalist: This is the cool breeze you told.

Shri Mataji: Yes, the cool breeze and also you can feel the good breeze all around you. it's true, it happens to you. All right. Now this is the vital energy from your hand with which Christ has cured.

So, if you move- it gets complicated. [Laughter]

Because you asked me about gold, I had to tell you the doctor's things. But actually, we don't do that. We actually don't do all that. No, what we do is to give Realization that's all. And you start moving the kundalini upward, you start moving it.

Journalist: So, the gold therapy is just something [inaudible]

Shri Mataji: Yes, if they want to try, they can try that.

Journalist: But you're not really-

Shri Mataji: No, no, we don't try all that, we don't try.

Journalist: But didn't you do that in Melbourne for somebody?

Shri Mataji: No, no, no, no. I told them that if you want you can.

Journalist: Oh, I see, yes, yes.

Shri Mataji: But I didn't try on them.

Journalist: No, no. You really unconstitutional [unsure]

Shri Mataji: You see, what we do is to raise the kundalini all the time at this point. So, it gets more light and more light and more light and it becomes a strong center.

Journalist: Can you tell me, is it something that can just happen on one occasion and then you're okay for, you feel better for it, or do you have to work on it again?

Shri Mataji: You see, one has to work I think, because it's an age-old problem I think, with some people. So, many things you get cured without any difficulties but some things you have to work out also. It is individual. It depends on everybody's -

Journalist: Everybody's individual-

Shri Mataji: Yes, style. So, you cannot say that everything could be that way. But so many diseases get better at a very short time.

Journalist: Well, I won't hold you up anymore you must be very tired after you -

Shri Mataji: No, I'm not. [Laughter] I'm quite- I don't get too easily tired.

Journalist: No?

Shri Mataji: Not much, yes.

Journalist: And your husband is still in London?

Shri Mataji: Yes. He's in in London. Now, today, he's in Rome. He telephoned to me.

Journalist: Right. So, you keep in touch with him.

Shri Mataji: He travels a lot himself.

Journalist: Right. And you must be doing a lot of traveling.

Shri Mataji: Yes, I travel with him also I travel for Sahaja Yoga. There's a double town [unsure]. My brother is with me he is a high court judge from Bombay. He sits here.

Journalist: Yes, I gather you've been travelling with [unclear].

I will, perhaps I can get your name from your [unclear].

Sahaja Yogi: V.P. Salve. V.P. S-A-L-V-E

Journalist: Judge, high court judge of Bombay.

Sahaja Yogi: Bombay, stationed at Aurangabad.

Journalist: You'll have to give me the spelling of that too.

Sahaja Yogi: A-U-R-A-N-G-A. BA- B-A.

Shri Mataji: Where you have [inaudible].

Sahaja Yogi: Yes, yes. All right?

Journalist: Thank you very much and your title is that of high court judge.

Sahaja Yogi: Yes, yes.

Journalist: All right. [Inaudible].

Shri Mataji: He himself was not a believer of God in the beginning.

Journalist: You support your sister now.

Shri Mataji: Now he's all right.

[Laughter]

Journalist: How long did you have to work on him?

Shri Mataji: You see, being the sister, naturally, it takes time.

Sahaja Yogi: [Inaudible] in between.

[Laughter]

Shri Mataji: But not with false gurus. I've seen the false people get all their relations together to make money. I don't know. My family is a very, I should say, idealistic family. And by, you see, not that he didn't believe in me he always believed in me and my love. But he never believed that I could change people or transform people, you see?

Sahaja Yogi: After I saw the Sahaja Yogis, that I was convinced that what she says is right.

Journalist: Really? And how long ago you took to-

Sahaja Yogi: It's only about two- one and a half years. Since I became a high court judge and was stationed at Aurangabad, I could have some more time. I was a lawyer, a practicing lawyer that didn't give me time.

[Laughter]

Shri Mataji: And his diabetes is cured and also, he could not bend himself, he bends himself well.

Sahaja Yogi: I was not able to bend at all. These legs they're all very stiff.

Journalist: Really, it's a lovely angle, I must admit. Terrific! And oh, I ought to ask your age. Do I ask your age?

Sahaja Yogi: Age?

Journalist: Yes.

Shri Mataji: My age?

Sahaja Yogi: I am sixty-one.

Shri Mataji: He is sixty-one. I am sixty-four. Now running sixty-fifth.

Sahaja Yogi: Maybe, I'll be sixty-one in June.

Journalist: I'm sure [inaudible].

All right then. I will leave you now.

Do you have photos?

Shri Mataji: We have lots of them. Find me some miraculous ones, you may like. We had some very miraculous photographs of mine. You would like to see some?

Have you brought up the hands?

Another Sahaja Yogi: The latest yes, we have, let us take this.

Shri Mataji: [Inaudible] showing something you will be interested.

Journalist: We are getting out of the way.

Sahaja Yogi: I met some of you...

Shri Mataji: Dan your home work is very well. You see, if they have done home work well, their hand is all right. Otherwise, it's a problem. [Unsure].

Have you got some photographs?

Shri Mataji: I don't practice this [inaudible] because I'm born like this, I don't have to be cleared. But all of them practice. It takes only five minutes in the morning and five minutes in the evening, twice a day, that's all. Yes, that's all. It's not a regular thing or else. It's something that happens to you. You are in meditation. And you become a person who is meditating because you are in contact with the Divine. Then you don't have to worry. That's it. It's simple.

Journalist: Thank you very much.

Shri Mataji: Thank you, thank you.

Journalist: I think I will go tomorrow at one of these meetings.

Shri Mataji: You must come along, you see.

Journalist: Oh, I'll be coming along.

Shri Mataji: At what time

Another Sahaja Yogi: I think that's ashram in Melbourne.

Shri Mataji:

All right then you can send some to Paul to see for himself, you see.

Shri Mataji: You both should come tomorrow get your Realization.

Cameraman: But how was that picture taken, with what?

Another Sahaja Yogi: A camera.

Shri Mataji: Holiness. You might get something in yours.

Even in a village, I was sitting. [Unclear] she got lights coming out of my head [unclear].

Shri Mataji: Lots of them are there, but you don't carry that load with you.

What about them? You should offer them some tea.

They won't have some tea or something? Ask them.

[The brother of Shri Mataji who is speaking here is Vinaykumar Salve, called Balasahib, then Balamama, born June 10, 1926.]

1987-0518, Sharing an endless Biscuit with children

View [online](#).

18 May 1987

Departure

Melbourne Airport, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Arrival at airport, Melbourne (Australia), May 18th, 1987

It's really the small ones. You are small or big? Let's see, you stand up. Let's see how big you are. Left Nabhi . Fighting the world out!

[Laughter]

Bring them to the airport and they must be thinking, "What to do with this and what to do with that?"

[Laughter]

Once, we went to the airport with my granddaughter, and very small, to the [unclear]. Pulling this side. I said, "What are you doing?" She said, "In this airport, everybody seems to be mad. I'm trying to tie them up properly". Going on like this, very fast, to tie them up.

I beg your pardon? What does she say?

Sahaja Yogi: She said she's got a ribbon.

Shri Mataji: Oh! I see. That's a good one. And you are wearing a very beautiful necklace also. That's a beautiful one. Yes, that's very beautiful, isn't it? You all should have one. I'll have to send some.

When you go to India, you can pick up something nice for them also. And you get lots of things for children in India, quite cheap and quite nice.

That's it. I can see that. That's really good.

For me? [the little child gives a biscuit to Shri Mataji] All right. With the hand, now you have it. Woah! Also, have some more. Thank you.

Good!

Baby: Nana.

Shri Mataji: Nana. She is Nana? All right. So, for Nana, what do you want to give her? Nana. What do you want to give her? Nana.

Baby: Kumkum.

Shri Mataji: Kumkum.

[Laughter]

Baby: Yes.

Shri Mataji: Yes. You want a Kumkum here?

He wants a Kumkum. [Laughter]

Mother of baby: Do you think [unclear]

Shri Mataji: I beg your pardon?

Mother of baby: Do you think he could have a name [unsure]

Shri Mataji: What's his name?

Mother of baby: His name is Abraham.

Shri Mataji: Abraham is such a nice name, you see.

What is a better name than Abraham?

All right. You are having some more.

[Laughter]

So happy!

Really, these small, small children are so sweet.

Imagine.

His name is Abraham. What is a better name than Abraham? I don't think there is anything.

You can just call him Adi Guru, that's all. Abraham was Adi Guru, isn't it? Better to say that way. Direct!

It's good! You don't have much teeth, aren't you?

[Laughter]

That's why, you see, the children want something to be done. They understand that they cannot take the biscuit that way. So It's food. More? More, I'll give you. I'll give you more.

Niranjana, you want some biscuits? Come along, come along. Slowly, slowly walking. [Unclear] All right, that's it.

Baby: Aga.

Shri Mataji: Finished.

'Aga', finished.

I give her also? You want me to give her? Do you want me to give her? Want to give her? Let's give her some biscuit also.

All right? Good.

Yes, what's it? What's do you want now? Tell me what you want.

Biscuit is over?

Children are so entertaining. They keep you busy all the time. They bring forth so many joys and apart from that, they'll find how to play out of everything. "Now there's a chair, if I make it into some sort of a playground", you see. Anything they find, they will do it. While – OK? 'Atcha' [all right], what do you want? You want more?

Baby: [Showing a flower in the buttonhole]

Shri Mataji: This one? It's nice. Beautiful. Nice. Nice.

He's an artist?

Sahaja Yogi: His father is Alfredo.

Shri Mataji: Hum?

Sahaja Yogi: Alfredo.

Shri Mataji: Ah! That's why. Alfredo's son. That's why you're appreciating art.

Orange.

Now you want some? Ah! Good! Now you want some, Niranjana? Open your mouth, open your mouth. It's not your finger. Ah, that's good.

[Laughter]

Vishudhi. Everybody has Vishudhi. Come along, come along.

Yes!

Now come along. You come along. She can't. She is too small. She can't. Now you come along. Those who have got teeth, or who can eat it.

Now who else has got? She has got teeth. All right.

All right, darling. He tells me, "Give you a small one".

[Laughter]

Now come along, have it.

Yes, very nicely. Now who want to have?
You had it? All right. Who else didn't have?
Now, this one, she has no teeth! [To a 7 years old girl. Laughter]

That's it. Very sweet.
Come along, come along. He's shy. All right, here it is.
She got you busy, elder sister.

Children who haven't got it. So, they are all worried. Now I gave it to everyone?
Child: Not to Nicolas.
Shri Mataji: Not to Nicolas. Nicolas, come along. He can give you?

Come, Niranjana if you want.
I gave you, Niranjana?
You ate it? Let me see your mouth
All of you had. All right.

More? All right. You want. You'll have more? Say 'more'. Say. You say 'more'?
Good. Now, that's it.
There's a special taste ? now in the biscuit.

See how they like to share and that must be encouraged. The feelings that they get out of sharing must be encouraged.

Yes, you like it, uh? Come on, have it.
Child: Thank you.
Shri Mataji: Thank you. Yes. Thank you.
What's his name?
Girl: Bima.
Sahaja Yogi: Bima.
Shri Mataji: He's taking your name.
Hum? [Unclear to the girl]
What's your name?

What's your name?
Baby: Light.
Shri Mataji: Hum? Light. Light. But what is your name?
This is all Portuguese.
[Laughter]
It's Portuguese. We can't understand what you are saying.
All right? Surprisingly, in Portugal, Bombay, they call it Mumbai.
{End of video}

1987-0518, Talk To Sahaja Yogis

View [online](#).

18 May 1987

Talk to Sahaja Yogis

Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Talk To Sahaja Yogis, Melbourne (Australia), May 18th, 1987

But we could set out certain things in this short time, I think that was a good idea. And he told me that there were 70 people who came for the follow on. I thought now that more people will be coming down here. And the person who is the owner of this house is creating a problem for us. He cannot do it under law. He cannot do that. So, in case he doesn't listen, we should put some law upon him, and we must see that you don't have to pay more and we keep the backside of it [unsure]. So, that can be done. [Despite] lots of difficulties, we must keep the house. Because we'll get more people from this new group and we have to attend to them also. So, some people can shift to the other house, which has got four bedrooms and some people can, very nicely, live here. So, we can have both the places. And one should not vacate this house. He has no business to increase the rent and he has no business to take back the house.

I've also suggested that we should have the pre-school going on and they should not be stopped. Plus, we should also have a creche in this hall, you can have a creche [from 2,8 to 5 years old]. So, many mothers who go for work or who go for - say, some sort of profession, want to see their small children, they can leave them with some people here. So, all such ladies who can run a creche should stay with their husbands of course. And they should look after the children.

In San Diego, we started a creche, now there are 40 children in that creche. And also we started it somewhere else, in Switzerland. And we have about 12 or 13 children there in the creche, because they don't have such a lot of space for a creche, you see. And in a creche then, when they are there, you can give them vibrations and you can improve them. And parents will see the improvement in children.

But if you find some child who is not all right, who has some problems, or you find the child who is misbehaving or in any way, his vibrations are not good, you should tell the parents that, "We are sorry, we can't look after this child".

So, you need not have problems with the children. Because you should never mix up, such children with good children. That would create problems at that age. So, best thing is to keep such children away and just get the children who are good in the creche.

Also, you can have your primary school, if you are running activities here. Plus, as I was saying [unclear] that you are very good at this embroidery, you have very good hands and you get all these things in the market very well. We can get all these things. We can just create this kind of embroidery and all those things. And sometimes, in the afternoon times, some ladies can sit down and do it. And by that, you see, you can sell them in the market, you can get some money and that can be a good idea. Also, these people can teach you this, a work of the ceramics and all that. Like that, we should start doing some sort of a handwork. And you could teach your children from very childhood how to paint, how to do small, small things with their hands. And the deftness will be there. But if you don't teach them, then what will happen, that their hands will become very stiff. And after a certain age, 12 years of age, they cannot do it. So, all these little, little things can be done.

Also, I'm thinking for young people who come here. I told that when Pat's son is coming here, and also this person - what's her name? Kevin, Kevin's wife? Shannon.

Sahaja Yogini: Shanona?

Shri Mataji: Shannon. Shannon. Shannon. I've told Shannon that she can take to architecture.

So, you should take to these three, four professions.

Like, somebody should be in architecture. And then we must have also people who know about, whatever we must say the, chartered accountancy. We must do accounts because we have to keep accounts and all that. Then there should be somebody who are lawyers. I think, you see, her husband could be a good lawyer. She could be a good architect. She could be a lawyer. Like that you should take to professions. Some professions would be a good idea.

We need doctors also. Some people can join doctors' lessons. Plus the people who are doing creative work, like artists, they should work out also, bring new ideas. They should visit museums and see what are the new ideas are. And we should get some books here to find out how these old things were done in olden times, you see.

Also carving and little, little things, if you should teach children now, they will pick it up later on. But if you don't teach them now they will not be able to manage later on these things. So, they should do all these things now. Not stitching, I would not say, because they are too young and the eyes might be affected. From 12 years on, you can take to stitching. Before that, all other things like moulding and making small things and painting and all those things where you don't have to stretch your eyes too much, can be worked out with them. That's how we prepare them, not only for a profession, but also for some sort of a deftness in the hand. You can teach them how to cook and things like that, to naughty children, a little bit, they'll enjoy it sometimes, you know.

As in India is a custom to arrange a marriage of the dolls, you see.

Sahaja Yogi: The dolls?

Shri Mataji: So, we have one boy doll and one girl doll. [Laughter]

Yes, actually, we have. And people spend a lot of money on that. And then we have people coming with a band and all that, the boy coming, boy side coming in and the other side staying in. And then they make food in little, little things. Every little, little cakes are made on that day. [Inaudible.]

And then the boy's people come in and then the ladies come to eat and all those ceremonies are done properly with the girl coming up; the way that she garlands the boy. All those things are done. And in a very big way, I mean. They invite people, "Now we are going to have a doll's wedding!"

[Laughter]

So, such small things [unclear] such small things if you have them and they can play with it, and they can have a nice time with a doll's wedding.

But there's a big fight who is going to be the girl's side and who is going to be the boy's side. [Laughter]

So, the girls who are fond of decorating, they want to be girls' side. And the ones who want to be - sort of coming with a boy - they are on the boy's side. But you can put boys on the boy's side and the girls on the girl's side, something like that. And it's a very good festive thing for children to play with.

So, I think, you see, all ground development should be there among children. And they should also know about your trips to India, what happened when you went, what happened: you must show them all the pictures and things like that. And there is a - there could be an arrangement made in Bombay for people who come with small children - not very small but, say, about four to five years of age. We can arrange them to stay with some people there. But in case, they cannot, then they cannot do travel. But this time, I took up to eight years of age and there was no problem from the children. Children were the best. They did not trouble anything. They did not complain for anything, they were enjoying everything very well. But then another thing is, what I'm worried about, is the way children sometimes run to the water and run towards something dangerous. That's why I am a little worried. But otherwise, if the parents are staying with them, they can look after, they can bring the children with them.

This time, we have kept the same price at last time because the pound has gone up luckily. So, you don't have to pay more for