

the most powerful thing is hidden below. If somebody can manifest that then he becomes employed by God and he forgets all other things. His employment to God becomes the topmost. By that employment, as Krishna has said, "Yogakshemam vahamyaham." Once you get the yoga you get the wellbeing. You don't have to worry so much about material things or about your employment and everything. It works out so spontaneously. You become a dynamic personality.

Interviewer: So would you be saying that while rational thought may be a useful and practical tool, that it is not really an effective tool for finding the highest truth?

Shri Mataji: No, first you must come to a logical conclusion. Rationality is rather dangerous, but a logical conclusion you should come to, that what you must be, what should become of you and what is the achievement so far we have had by doing all these things on these [UNCLEAR slips]. Then once you have come to the logical conclusion that this is not the end of everything, there has to be something better and if it has to be, it has to be in your awareness in a living way, we can understand that there has to be something that is available through the spontaneous happening of a living process of your evolution. If so, if you reach that stage of understanding, then Sahaja Yoga is totally [UNCLEAR].

Interviewer: Your Holiness, in Psychology Today, some have emphasized reason, cognition and some have emphasized emotion and imagery. Others say that by balancing the cerebral hemisphere and by using imagery, music, movement, that these means will aid man in discovering himself. But other therapists say a transformation comes through relaxation, through breathing, through meditation. There are so many options. How are we to choose? Where does peace and joy for man really lie?

Shri Mataji: You've got all relative terminology that suggests the future because we live in a relative world. We have to jump onto something attributive, absolutely the Spirit. Once you have the Spirit you'll find all these things are lifeless. There is no heart in the meaning. It is all superficial. But once you have the Spirit awakened, everything will have a meaning, we'll have a scientific understanding that how to approach a particular thing, what music is good for your Spirit, what kind of movements are good for your Spirit, what kind of relaxation is achieved. All these things fall in place as if you have to put on the light and now you can see the chaos and you can put it right.

Interviewer: Your Holiness, as many wise and holy men have taught and as modern physics maintained, the world we perceive with our senses is an illusion. How do we discriminate between illusion and reality?

Shri Mataji: Again the same thing because unless and until there is light, we live with illusion. So we must have the light. The light is the Spirit and the Spirit comes to you, you first times feel the all-pervading power. Of course it is there because you see a flower becoming a fruit, you see so many living things happening. But I cannot say how/why. Why there is gravity, how there is gravity, how a flower becomes a fruit. You cannot explain. All these things cannot be done by human beings because it is done by some other power and that power is the all-pervading power of God's Love. But you have not felt it in your central nervous system, in your consciousness. After realization you start feeling it. For the first time you know the reality that works out all the living things. All the living work is the real work. The rest is all dead.

Interviewer: Your Holiness, through the ages it's been man's goal to become objective and thereby become detached and peaceful. Can man, as the Buddhist design, become a spontaneous and innocent being, in a sense be reborn and still remain in the world, unless you retire to the seclusion of a monastery to discover his true self?

Shri Mataji: No, not all. It's not necessary. It's absolutely wrong to run away. There's no need to escape. Buddha did it at that time because it was necessary for people to get out of their mundane thing, but today it is not necessary at all. People must know one thing that when you are in the confusion you cannot solve the problem. You have to get out of the confusion to see the problem and the solution. So after realization you become a dynamic person. You have to live here. You don't have to run away anywhere because you are entitled to a fearless life, to a life of complete understanding and penetration. Why should you run away when you are there and you are very powerful?

Interviewer: Your Holiness, you have given spontaneous self realization to thousands at one time. If it is so difficult for a man to

discover his true self by his own effort, how is it possible to receive self realization spontaneously en masse?

Shri Mataji: Once you understand it's a living process you will know all living processes are very simple. To sprout a seed all you have to do is put the seed in the Mother Earth, that's all. It's a simple thing. All these living processes have to be simple. Of course there is a complicated thing behind it, a big organization, but it is all done by God and His powers which are multifold, thousand fold than which human beings have. So for Him it is simple because He is so empowered by all these powers. He can do it. For human beings it is difficult but why should they do it? They cannot do any living work. They should limit it to the hands of God.

Interviewer: [UNCLEAR Allyson Sands by which an individual can recognize the presence of the Holy Spirit when they attain self realization.]

Shri Mataji: The whole of Sahaja Yoga is a thing of the science of verifying laws. You have to verify it. For example we say that your hands start speaking. Now ask ten children who are realized souls to close their eyes and ask them what is a particular seeker's health? They all will raise the same finger and say he's catching on this finger. It's a living subjectivity that they have.

Interviewer: Would you be saying that peace and an awareness without thought or some symbols such as the ancient scriptures indicated as cool breeze or a dilation of the eyes or vibration in the body would be felt by the seeker?

Shri Mataji: Yes, of course. Everything you get in one happening, that you feel the cool breeze in the hands, you feel the cool breeze coming out of your fontanelle bone area, that you get your real baptism, you also feel other things that you said, the dilation of the pupils from the Kundalini rising. But it is just for the time being when the Kundalini is rising above the Agnya. But later on you get the sparkle in the eyes. A realized soul has a sparkle in the eyes whether they are young or old. So many things happen: your skin improves, sometimes I've seen varicose veins – especially if somebody tries to cheat – suddenly you find the colour of the varicose veins changes. Even the hands, people will say their hands which were rough suddenly become very smooth and the fingertips become shiny and some people who have dark hands, their hands start becoming shiny and their face becomes shiny. You can see it.

Interviewer: So then you'd be saying that self realization or enlightenment as attained through Sahaja Yoga affect a functioning of the body's physiology in a positive way, that it's related to the nervous system, to the endocrine system, to the brain, to the respiratory and the digestive systems and there will be general improvement of the metabolism?

Shri Mataji: Yes, it is because you touch your growth roots. All these things are nourished on the roots and when you touch the source of the roots immediately the effect is felt everywhere, no doubt about it. Moreover on the physical level you can see the pulsation of the Kundalini. You can see the pulsating at the sacrum bone in some people where there is an obstruction so clearly, like a heart is pulsating. You can feel the pulsations on the top of your head. All these things you can feel clearly.

Interviewer: Then we could say, Your Holiness, that Sahaja Yoga as a discipline would affect a real change in the life of the individual.

Shri Mataji: Of course, that's the only way you can become transformed. I cannot think of any other way. Sahaja Yoga means born with you, spontaneous, the power to make one [UNCLEAR]. But today we should call it a Maha Yoga, meaning it is an en masse happening. It used to be Sahaja Yoga from the very beginning when Buddha got realization. It was [UNCLEAR], no doubt. That time it was an individualistic thing, but today it is a blossom time and thousands have to get it so it's the Maha Yoga.

Interviewer: Your Holiness, I understand you introduced Sahaja Yoga in 1970 in India and England and that there are many centres throughout the world and in the capitals of Europe. Does Sahaja Yoga emphasize the physical body like hatha yoga or does it deal more with the aspects of the subtle body and the Spirit?

Shri Mataji: No. Sahaja Yoga was first established in 1970 of the Spirit which in Sanskrit is called as [UNCLEAR ishwar pranita]. It is one of the UNCLEAR ungars of hatha yoga. At first you must have ishwar pranita, means you must establish your God. Once

you have established your God then you have to also look after where are the problems. Supposing you have problems of physical side. Then you can solve those problems. If you have emotional problems you can solve them. If you have ego problems you can solve them. Thus you have all these so-called yogas which can be used. But first is the establishment of your realization and connection of your being [UNCLEAR in that right]. These two things are in the realm of Sahaja Yoga which people start doing in the beginning.

Interviewer: Shri Mataji, will Sahaja Yoga also effect a change in the collectivity, in the social fabric itself?

Shri Mataji: Yes, of course because you become one with the collective being. We talk of all races being one, all nations being one, you are brothers and sisters. But still we war against each other, we hate each other and all these problems are there. But we have something within us that's called as the Spirit which is the collective being which has given us these ideas of collectivity, of having one unity or one government or one organization dealing with all the governments. So it becomes a reality because you become in your awareness [UNCLEAR]. To become is different from just giving you lectures and getting your brain washed that you are brothers and sisters. But actually you become. Nobody is the other. You become the part and parcel of the whole. You become. Sahaja Yoga is the becoming. That's why it is difficult for some people because they would like to pay for it or sort of become members of it or do some sort of an artificial thing than to become.

Interviewer: Your Holiness, does your name have a meaning? Shri Mataji Nirmala Devi. Could you translate for us?

Shri Mataji: Shri Mataji is the title given to me by many faces. Shri means the Holy Ghost, Mataji means Divine Mother, but Nirmala, the name means immaculate. Nira, the first part of the word, means the one born out of the water. Nila means the one which is born out of the akasha, the sky or the ether. Nima means where everything's finished. So it has also breaking points. But on the whole it means immaculate or the pure – Nirmala Devi. Also it means nishkalanka, means the one who has no spots on it and this is the name of the last incarnation which is described in Indian scriptures. But apart from that, my surname, that is after my marriage, is Shrivastava. Shri means Holy Ghost and Vastava means in reality. Apart from that, my surname was before marriage, Salve. You know that Salve in Spanish language was once used by [UNCLEAR Gati] when he saw Mary Immaculata Salve. So that was my name. All these things were there.

Interviewer: Your Holiness, I understand that you teach that future incarnations of a collective nature will be unnecessary and that the time for individual incarnations such as Buddha and Christ is past. That sounds as if man himself is the new God we have been waiting for. Would you comment on this rather sparkling idea?

Shri Mataji: It's not startling at all because if you become part and parcel of the whole you become the Gods. Definitely you are the awakened people in the body of God so you are part of God so you are God. A drop in the ocean is the ocean. In the same way you, too, become that. It's nothing startling. This is what it is. But before that happens, perhaps, maybe an incarnation may start sorting out the people who will be part and parcel and who will be just a waste.

Interviewer: Your Holiness, why, right at this vital point in the evolution of consciousness, are we overrun with so many false gurus who take our money? I understand you take no money in your teaching.

Shri Mataji: How can you pay for it? How can you pay? With intelligence you must think, isn't it? It is God's Love. You cannot pay for His Love. What did we pay for what He made us human beings. Did we pay anything for that? How can we pay for it? It's ridiculous. The ego of man thinks he can buy God. Apart from that, the other question you asked about – what was it?

Interviewer: ...at this vital point in evolution why are these false gurus appearing on the scene?

Shri Mataji: It is the announcement that many seekers seeking God at this time which they know, they are aware of it. They being the heaven and standing forces, they know that devils will be born. So this will be a good chance for them to come into the market to exploit them, to take their money and ruin them completely so that they do not get their realization. Those people who go to these gurus are very difficult for me because they argue too much and even if they stop asking me arguing me they don't

understand that within them there are such problems that it is difficult to raise the Kundalini and I've seen some of them have such Kundalinis, it is absolutely wounded and it's just talking, the head just helpless to come up and She does not know how to right because She just falls limply back again. So it is a very difficult time to give realization to people who have bowed their foreheads before these horrible, satanic people because they have impressed their ego or maybe their superego, whatever it is.

Interviewer: Many discover that instead of finding peace when they follow the teachings of these gurus that meditation becomes a boiling pot and the cause of illness and disease. What is wrong when this happens? What is wrong with the nervous system?

Shri Mataji: What they do is to play on your sympathetic nervous systems. What they do is tell you to do something about it. Like they may ask you to dance or they may ask you to stand on your head or they may ask you to do heavy breathing, indiscriminate – all kinds of things. They may even work on your mind by possessing you through hypnosis. Some people turn the Agnya Chakra. [UNCLEAR]. They hypnotize people. By that hypnosis some people get even leukaemia with this kind of behaviour, that you can put a spirit into a person, hypnotize them and they can get into terrible problems – they can become even mad people and cancer and all these diseases can come to you if their guru has died of cancer. That much you can be sure. If the guru has died of cancer how can he cure you? How can he help? All this will happen and these people are evil geniuses. They not only do brainwashing but they hypnotize you and hypnosis can make you ride two horses at the same time and when that happens you get exhausted and when you are exhausted then they hit you harder. Also they give you a certain diet which is not good for you, is not healthy and you suddenly become weak and they hit you more because they want to extract all the money from you. They have other weaknesses like lust so they also work on that. The worst is that they teach you something that is against God. That is they teach you sex habits. They teach you to take drugs and things like that which are against your awareness. And thirdly they may teach you a system by which you become an abnormal, monastic fellow by which you give up your normal life, married life and all that. You lead a life of asceticism which is dangerous for human beings. It is only for people who are ascetics, who are realized souls who can get it but not for people who are not realized souls.

Interviewer: Your Holiness, is it possible that the Divine mind is conceived of as a means of empowering man with a weapon against the collective forces of evil? Will realization strengthen man in his battle against evil?

Shri Mataji: No, it was decided beforehand. It was unknown it was to happen. It's nothing new I gather that's coming from Divine. It was all their plan it was to be done. But one mistake was committed in the beginning when Adam and Eve committed the mistake. They were innocent and they were left as they were with their freedom intact. Once they were given freedom they ran amok. So we had to plan out something else. That should be the Divine planned out a system in which they sent incarnations to guard you and to bring you out of the ignorance and all that and to give you a life of balance and then the innocence so that you enter into the kingdom of God. So this was all planned out. But the time is today and the way man has managed the whole thing with the evil forces affecting [him], that human destruction is evident if they do not take to realization. So it goes hand in hand I think.

Interviewer: Your Holiness, you teach that innocence is the basis of wisdom. Can you explain what this means?

Shri Mataji: It means the innocence has the power to be wise. It cannot be explained more. It's like if you put on the light it gives light. It's like that. Innocence, it's built in.

Interviewer: It's not rational thought.

Shri Mataji: No, not at all because rationality can be anything. Rationality is not wisdom at all. Innocence is, because through innocence you have that penetration and understanding and that expansion by which you see everything. Innocence is the essence of wisdom.

Interviewer: If Sahaja Yoga is in making the mind a mirror to reflect a solution to its own problem, then would it be possible to say that a self realized soul, or as you call them Sahaja Yogis, would be their own guru?

Shri Mataji: Yes, of course. That is something we all have got within ourselves, the principle of guru. Once you become awakened

you become your own guru. Because you start seeing yourself what's wrong with you, you start seeing others what's wrong with them. Actually you become your own guru and also guru of others. But you do not say you are a guru because you do not want to challenge their ego. But in a way you have an effect on others because you are saner people. This understanding comes to you after you have achieved a certain height in Sahaja Yoga also. There is a difference between a realized soul and a Sahaja Yogi. A realized soul is just a realized soul in the sense that he can, at the most, feel the vibrations from my photograph or maybe that he can see things as witness and all that. But he doesn't know the art of Kundalini, he doesn't know how to give realization, he doesn't know the decoding of it. A Sahaja Yogi is a person who is equipped with all this knowledge. Apart from that he is a realized soul.

Interviewer: Then, Your Holiness, after self realization, when the mind is enlightened and attention is sustained, can a power build up within to a point where enlightenment can be passed on to another?

Shri Mataji: Yes, of course, as soon as you get your enlightenment, the power, the Divine power starts flowing through your hands and after a little bit understanding of the whole system, that is the human system, you can give realization to others, no doubt about it. That's the manifestation of the power of your own Spirit because it has come into your awareness, into your being. That means you are the master of it.

Interviewer: Would you say that this means of enlightenment is a path of the Divine plan and that it is urgent, that there is an historical imperative that man cooperate now in order that he may prepare himself for his own will to take part in the next evolutionary leap of consciousness?

Shri Mataji: It is now or never. That's the point. It is imminent. Apart from that it is started, it is built up to this point now. It's absolutely historical, followed traditionally one after another, all these things have come, the tradition is built within us as the chakras, and now it's all ready to happen and these people do not accept it. Now, there is no way out.

Interviewer: One last question, Your Holiness. If this change that is about to occur in man's consciousness, if of an evolutionary nature and was genetically programmed, is there any way in which man can accelerate it?

Shri Mataji: Yes, it can be accelerated if there are a sufficient number of Sahaja Yogis it would be easier, like having more channels, channelize this power. Of course after reaching a certain point, a progression starts in a geometrical way.

Interviewer: Thank you very much, Your Holiness.

Shri Mataji: May God bless.

1985-1027, Talk to Sahaja Yogis

View [online](#).

27 October 1985

Talk to Sahaja Yogis

New Jersey (United States)

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

1985-1027, Ego and its consequences, Talk to Sahaja Yogis

View [online](#).

27 October 1985

Talk to Sahaja Yogis

New Jersey (United States)

Talk Language: English | Transcript (English) - Reviewed

Nice, relaxed eh? Relaxed, with blessings. Everyone cleared out, I think.

And no more one more thing, I must say it last, I've said it before but I have not said it here, no one is going to say that "bhoot did it" because such a person will be sent away to the bhoot [unclear: clan? Or clap] not to Sahaja Yoga, don't put your responsibility on the bhoos, either you are a bhoot or you are a Sahaja Yogi. One of the two. You can't be both.

Come in, come in, come in. This place, take out. You see he has got hot things on, all right. All right so yesterday morning I told you about Sahaja culture, all right. Sahaja culture I explained to you what is a Sahaja culture is, in which you have grow [this portion I would leave it out since it is an "aside" direction": then last night, where's Judy, she's there, come in, come in, let them sit, now then last night I talked to you about ego. That how ego manifests itself and how it is difficult to get out of the ego. It's easy to get out of the conditionings super egos, but very difficult to get out of ego because ego aggresses others, doesn't trouble you at all, and you enjoy that aggression, see.

Now, today I want to tell you about how ego has been historically, traditionally torturing people around. So you'll see the manifestation of this ego, and then you will know that if you are playing anything any role with your ego, you could be a part and parcel of that destructive force. So to begin with we'll see now, when this ego started growing in man. First of all see, it started growing with the protection, (talks to yogini bringing a Coca Cola for Shri Mataji) don't put any ice in the coke. So the pituitary, which is within us started growing when we raised our head, like this. When we were animals, our head were like this, and that time the pineal body as it is called, was very powerful. They say in human beings the pineal doesn't work out, it is not true, it does, but they don't know how it works. Come along, nice to see you, alright. So this pineal body within us was very active when we were animal state.

But when we raised our head, you see a chemical change took place within ourselves in the sense that our brain started growing in a pyramid, which I've told you how with the parallelogram of forces and all that it has started growing into a pyramid, and when it became like that, you see because the first it was only the pineal body looking after the super ego, up to the animal kingdom, up to the kingdom where the animals sort of became more sort of humanized, then the ego started growing.

It is only animals who can use the matter. Er, only human beings can use the matter. not the animals. Animals cannot use the matter for their own purpose. When they started aggressing the matter, the ego started developing, and we developed this what you call "the pyramid of our brain", we started growing, more and more and more and more like this. But when it reached it's height, then we started using our ego more we didn't stop at that point. We started moving on the other side so this went down and covered it covered it, completely like that. That's why we say the pineal body in the human beings doesn't work, it functions, no doubt, it functions. As a result of that, you see when we saw this ego was growing, as a result of that people felt extremely over-confident. What's wrong? business started long time back, since the time of Columbus, as I've said if Columbus had come to India, he would not have seen Me here, he would have finished all the Indians there, not him, he was a very nice man, but those who followed him.

In the same way, this ego started destroying people, and they had an idea of a triumph, and killing people, occupying lands, occupying territories, accumulating wealth. Went on, and on, and on, and on, on this level. Then from there they started. When the marriage system started in a proper way, again the aggression started on the women and now the women are aggressing men, like that, it's all became so aggressive. But when you are aggress you don't see that you are aggressing, this is the problem of the

egoistical person. Though he may be a seeker, though he may be a very genuine seeker, but if he is in the area of ego, he never feels his own catches, because the ego is in between, the reality means that. So he cannot see his own catches, he cannot see how he is aggressing others, and he doesn't see how he's hurting others, troubling others, torturing others, and such a person can be extremely arrogant, extremely what you call the "strangling".

This is what happens when you get cancer also, when you get the cancer, what happens, it starts with the left side no doubt. But when it comes into the person, then he becomes a person who is vulnerable to a disease or a disease where the person is aggressive, aggressed. The cells of the body first develop the aggression; we call it "malignant". When this cell comes in contact with others that also becomes malignant. So that's how the malignancy spreads, and when it spreads what happens? That supposing in the nose there are some cells which become malignant; so they start obstructing other organs to grow, the only nose will start growing like I mean to say that not outside but inside. So they aggress, you see, the aggression starts and they lose complete control with the whole, because there is no co-ordination with the whole, they don't see that the whole has to grow together, and not only the nose, and not only the eyes, isn't it? and this breaking from the collectivity is the first sign when you find a Sahaja yogi behaves in a funny way, that if he is breaking from the collectivity, then he is nothing but a egoist, no doubt about it; by any argument, by anything.

But a person who is a super ego fellow will stick onto the collectivity; will try to be very close to the ashram, he'll be very much close to us very much here, around it, even if we say "we don't want to", it will be there, why? Because it realizes that it is aggressed and also it realizes that it can be sly. So when a left-sided person enters into an ashram, that person will be very nice, quiet, sweet, everything. But the entities, the bhoots in him, will aggress the people slyly, they'll torture him but those people can be cured very easily, because they are troubled and tortured themselves, but those who are egoistical will be very difficult for them to get out of it. That's why I've been talking about ego yesterday and today.

They can see all aggression, the manifested, what's wrong? Say now, I was talking about the chemicals. Now, how did you discover these chemicals? It is through your ego, through your science. Now, if the science is not related to God or to the whole, then you go like that, and then you can produce hydrogen bombs, you can produce these horrible chemicals, like it's what you call "the fool-hardiness". You enter into every area, every place and achieve the power over that, but then you don't know what that is capable of. Supposing now you make computers, supposes, tomorrow these computers will eat you off.

I must tell you now there's a new disease I have discovered in people that their conscious mind overpowers them. There was a fellow who was like this, very egoistical, he didn't believe in God also. He's an Indian and he met with an accident. His wife is a doctor, she's a friend of Mine, she brought him to Me. In My presence, he got up and walked off nicely, everything. But on his own, whenever he wanted consciously to do it, he couldn't even raise his leg. Can you imagine? So with these egoistical people now a new disease is coming that consciously they cannot do anything. They cannot do anything, in this will come, I'm promising you now, or I'm warning you now. As I warned the people who were going left-sided that you will have a horrible disease and this is the new disease for all the egoists that consciously they won't be able to move, they'll be mute, sitting there only, their ego will take over. It's a very dangerous era when you are born, you must know.

This is the time we are precariously placed either you get to God or you go to Hell, there is nothing in between. So a new disease will come very soon, there is no insanity in it, nothing, you will be quite alert, but you can't move your hands, your whole nervous system refuses to work. That's going to come, very soon it will manifest. You have seen that egoistical people have been going on like Hitler and all that, and they have destroyed the world and they have done so much harm to our value system. In subtle way we say that all this manifestation of 25 years of all this horrible hell they have created for us is because of the wars, because of the wars. But these wars and things even if you avoid by some chance you avoid it, still if ego is there it will manifest itself. If you avoid it outside it will manifest inside and then you will find that you can't just move. You can't blink, you can't sleep, you can't move your hands, even now people can't sleep, many. And I don't want Sahaja yogis to suffer from that horrible disease, and Western people are more liable to that kind of a thing. The Sahaja yogis who are trying to get out of the collectivity, who are asserting their ego under the name of bhoots or whatever it is, should understand that it is 99% it is ego within us, and that ego has to be faced.

"Oh, I have a ego, I feel guilty", then alright you put it back here, [unclear: on your ear], that's not the way. That's not the way you'll do it. Today you are very active, working very hard, doing this, tomorrow fine you'll be just immobilized. You can't move and persons don't care in this country as it is even for people who are alright, but you'll become like old people who cannot move. Who see everything, know everything, who are conscious, at a very young age this will happen, the slightest accident, the slightest disturbance, will just trigger off to that area where you will be absolutely like a mute person sitting. You can't move your finger, you can't hold anything. You will not be in a coma, coma happens to people who take pills and things to go to the left, like drugs and things which take you to the left. But those who are right-sided you will not be in coma, that's one thing, is a curse, you'll see everything, you'll be alert you will be knowing everything but you can't even turn your head. Take it from Me. That's coming, very soon.

You may be talking, you may not be talking, it can go to that level, slowly, slowly, you'll find your body will be immobilized. People don't understand what dangers ego can have. It is not now the aggression outside so much, because it goes into left Vishuddhi, and this left Vishuddhi will create this horrible disease. Now, how do we control our ego is very important to understand. First of all you must write your names and beat yourselves with shoes for 108 times to begin with.

Secondly discipline yourself, by disciplining, get up in the morning, do your meditation, with right hand towards the photograph, left hand this way. Not to use light at all, not to use sun don't go to the sun at all. Sun is to be avoided, keep to the moon, read the books which describes the Maha Kalis of the left-side Shaktis, don't read the books like Abbaduta book. You should never read it because you think you are an Abbaduta I see, he said "I'm omnipresent, I'm this thing", the person start feeling "I am this".

I was reading the book of Abbaduta, I said this book, this show what's gone wrong with our incarnations. What's gone wrong with our incarnations is they never knew human beings at all, at what level they are. You come and tell them "I'm formless and form, I'm this and that", so what? If you are that, alright, I'm Compassion, I'm Love, I'm Peace, I'm that ... so what? How do you fill-in these cups, you have to come down to a human level, that's what they did not try, and that's why it's all a waste, I think on the contrary. Everybody think I'm God, I'm Bramha, Shivo Ham finished, and then they quarrel among themselves, that growth, that maturity has not come. It is very shallow, the whole thing become very shallow, you become a shallow person, and you live with it, so the first thing practical thing I'm telling you: beat yourself with shoes and "I'm NOT this", like that you have to start first of all, telling yourself, if you are a seeker, a truthful seeker, an honest seeker, then I advise you this way, that you watch yourself in the mirror, and tell yourself, "now you Mr Ego XYZ, will you get out from here, I know what I am, you get out", you have to get after all this, laugh at yourselves, smile at yourself, make fun of yourself. That's the best, and never feel hurt, if anybody says "you are egoistical", and then you'll say "I know, I know", if you know you are egoistical, then how do you go further?

Now ego manifests in so many ways. Through your eyes, through your ears, through your mouth, through your nose, everyway, because you go against God, that is you go against collectivity, because you go against Shri Krishna, against your Vishuddhi chakra. That's first thing it manifest, nowadays nobody beats people like this, you see, we have become subtler in our ego manifestation; we use this part, not hands. It can be that you show temper through your eyes or it can be you flirt with your eyes. You become adulterous. That is why Christ has said "don't become adulterous".

So now it is nice that the AIDS can work out through the tears. It's good. Used to kiss people, alright, now kiss. Nobody will kiss now. You used all your Vishuddhi chakra so far to express all filth. Now the filth is pouring out. So, in the second stage that we understand that it is through the Vishuddhi that is this America we express ourselves, our ego, so what should we do? First of all, stop talking, here the way the people talk, I mean you see, you have just start opening your mouth like this and like that, you go on and the other is talking, you just you tell them something, they just come on with all the knowledge they have known everything, A to Z, and you don't know where you are.

How do you stop talking?, I've told you a practical thing, I'll get you beetle nuts, which I'll vibrate, put it in mouth, and you take it out when you have to talk otherwise keep it there, that's Shri Ganesha, don't take it out. Stop talking. If you stop talking, your hypocrisy will go away. It's through our face we are hypocritical, everything works out through Vishuddhi. Now see, a person who is extremely aggressive you see can also act to be very, very sweet you see, if they have to exploit you or make money out of you.

They can act, acting; the whole acting comes through this Vishuddhi. Then you act, "you are a very gentle person, you are very good", but you are not, you are aggressive. So for that you have to know that talking less will reduce 50% of your hypocrisy and acting, 50%. Now 50% still left, now what to do with the 50%?

50% is a thing where we have to know what other chakras are responsible for ego manifestation. Is one is the Hamsa, is very important Hamsa is. We use when we want to show our temper, indifference. Then a person thinks "Oh God, what have I done to this person?" That's how we show our temper, all the time like this. That's Hamsa and that's why we have to use what we call the simple thing called ghee or something oilish for ears, for nose, for eyes the kajal and for this portion also. We have to put some ghee in hot water or milk and take it so that you sooth down your nerves and you smooth down your Vishuddhi and also you sooth down the what you call in a general way is the peritoneum but is the lining. Lining as we sooth down our fingers and hands when they are dried, we have to sooth them. Rub ghee here, ghee here, oil here, oil there, in the head. Now, the modern style is not to put oil in the head, you'll become balds. Balded gentleman, of course you can still act like Yull Brinner, but he died of cancer. His sister is our disciple, and you will develop funny hair styles everything and of this modern fashion has started don't put any oil, I don't know from it has come. The children also they say "don't put any oil in the ears", this is doctors, they want to create patients, don't listen to them. Before going traveling or anywhere, put oil in your ears, into your noses not the oil but ghee, and control your peritoneum through your Hamsa chakra, is very important. This is the chakra which really helps you very much to soothe down. Now in Sanskrit and also in many colloquial languages, ghee is called as "mir", and sneha is love. Neha also is love. So you have to oil it down, so the frictions are less. We know in nature, when we have reduce the friction, we put oil.

Like we have to say launch a ship, I've launched I know what it is, they had to put grease on the thing, and it just touched the ship and the ship moves, so smoothly onto the sea. Beautifully it moves. In India they put bananas, because bananas is a very easily available, so they put bananas you see under. Here they use grease, in England for example they use grease. So in the same way, we have to grease ourselves. Our language, our tone, our speaking must be greased, greased with love and love is such a powerful thing that can attract any one let it be even Hitler. When you talk to someone or say something, it should have that coating of chocolate of Love, then you can give even give castor oil, I do that. So, all these things are to be understood in its essence [Vedas] says that we should not become stupid as the other people are. We are yogis and we have to have a ideal life which manifests itself in all kinds of dynamism and we do not waste this great blessing that we have got.

Now with this another chakra which is always caught is the Agnya, Agnya chakra. In the Agnya chakra we have to become thoughtlessly aware but we can't. Now if you watch your thoughts you will know mostly we think of the people who have harmed us, who have troubled us, sometimes we have the glimpse of the good things also. We think of the good people also, sometimes, normally we are thinking about the people who have harmed us, hurt us, this thing, that. Now, Christ who is Shri Ganesha and who has all the powers to kill us and finish us off and destroy us completely has given us the greatest weapon, is to forgive. So the mantra here is "forgive" and you have to see that you forgive others. Anybody says anything, forgive. When you forgive, God takes over. And He knows how to handle or mishandle, to do whatever He likes to that person. That's not your job, you just forgive, so you give him a ticket, go to God, I forgive you, and you, you have to forgive you have nothing to do, that is the thing you can enjoy your Agnya chakra very well, and raise your Kundalini beyond by saying "forgive, forgive, forgive", three times, and you have to say the mantra of Nirvichara, no thoughts. Agnya is the one which brings thoughts to you, that's why Christ was so particular on the eyes, that "thou shall not have adulterous eyes", try to concentrate your eyes on the mother Earth for some time, she'll suck in, so that your attention doesn't become that wobbly, becomes concentrated, and equalized and balanced. When that is done your eyes become so powerful even if you look at somebody, you can cure that person and the innocence will start coming in your eyes, you will not have lust and greed.

It is a very dangerous thing people are playing here, I mean, I didn't know all these things people do but I saw it in the West, I mean, everybody is looking at every girl, what is the joyless pursuit? Why, turn your eyes to anything that you don't enjoy at all, you don't get joy out of it. At every girl a man is looking, a girl is looking at every man, what's this nonsense? Why waste your energy. I always look at about 3 feet height, you see all the flowers there, you see all the children. One day somebody asked Me, "don't you feel like looking at handsome men"? I said "I'm not a fool, I look at the most handsome things, at 3 feet level". He said, you must be a fool to look at this. I'm not, that is what it is. So that will give you tremendous amount of energy, because you preserve all your energy through your eyes. Eyes are the windows of that Power. If you try to preserve it, it's alright, otherwise like

now they say "save water, because you've wasted your water, so now save water".

But when your eyes are innocent in this shower of bliss, you enjoy that bliss, you don't have to look at anyone, you don't have to say anything, you just enjoy, just feel the joy pouring into you completely. Because the ego has vanished, you see it is an aggression to look at everyone like that, it's an aggression. I've known people who mesmerize women, who mesmerize men, I've known women like that, I've seen in the parties, I've seen the bhoots coming out of these women, and they look at the man and he gets transfixed, completely, falls in love with that woman, till he becomes a beggar, she just lynches him. It is prostitution, by men or women, it's a horrible thing, it is dirt in your eyes, so keep your eyes steady, try to steady them, if they try to go here and there tell them, you say "look there, there's the mother Earth, she's the one that gives us all beautiful things, look at that" and then the beauty of that mother Earth will come into your eyes. And the cleanliness and the innocence will cleanse others, that's how it should be.

So to fight this ego one has to be prepared and must have proper will power, because ego kills the will power of man, completely. A man who is an egoist is left with no will power he does what the ego tells him to. It can murder people, it can be violent, all the violence in America is from the ego manifestation. Because there is no respect of the law, not of human laws, but not of God's laws also, that's how people behave, that how they incur diseases, a horrible things. A person who is not egoistical will not get cancer. You have to be egoistical to get cancer, though it is a left-sided thing, but you have to have ego, vulnerability comes through ego and then it acts. If you are egoistical, you are vulnerable to cancer so first thing if you survive from say cancer, you'll have the other one waiting, where you'll be transfixed by bhoots.

You will become like some of the things I see on the TV, where people are given some sort of artificial thing and they are just nothing but machines and they move their hands like machines, they walk like this, they look like human being, and they walk straight like this, they can't feel anything, like that you'll become, because ego takes you away from emotions and away from the left side and you become really a person like a machine, you become like a machine. I met one dentist, he came to Me, he said "Mother, now I cannot apply, I cannot feel and I do not feel bad when somebody dies". I said "so what do you do?", "I jog", I mean jog means running away from yourself. Jog for how many hours? "5 hours", out of the 10 hours he's awake 5 hours, he jogs, what else will happen? So all these artificial things have come to us because it's the manifestation of somebody's ego, even drugs came to us because somebody wanted to make money out of us. All these gurus they wanted to make money out of us, you see they are more interested in making money, all egoistical people are very money oriented, they can't get out of it, any amount of money you give them. Whatever I mean I have blessed people with thousands and thousands of rupees, billion and billions of things, but still their money orientation doesn't go and then they lose it in no time, they lose just like that, just like that, Naturally, because they do not recognize that it is a blessing one has got it, now you have to share it.

I mean, actually through coming to Sahaja Yoga there was one gentleman who was really absolutely on the verge of collapsing without any money, he has become such a rich man overnight and overnight he becomes the same. Is an example, he came to Me, came to Sahaja Yoga, he became very rich, became all this, and then suddenly he lost everything, and even Sahaja Yogis started saying "Mother, we come to You for a short time" and then they go away and they become very rich, I said, alright, and then see after one year, before and after, where are they now? This man has become so poor that he doesn't even have money to take a bus, so the calamities come in like that and then they don't understand, but I'm telling you unless and until you talk of calamities, people don't learn, they need a shock, otherwise they don't want to get out of their egos, they cannot, they live with it, they don't want to understand that this is going to happen, then they'd better do it, when they see it happening.

This case, one case of one gentleman has brought forth before all the Indian Sahaja yogis a very big lesson. They were saying that if you should come to Sahaja Yoga for short time and get out of it, then you'll become very rich", this is what they have reached their conclusion and now they don't say so, because the medium through which you have got is God's grace, you have lost, you have lost it. So don't live with full confidence with that horrible ego of yours, it is going to overpower you. And as you have seen the bhoots combine, also egoistical people will always combine. They are two egoists, they will always be very friendly, because they combined together they are just the same, but when they are immobilized then what is going to happen? They will all be sitting like statues, you can make statues out of them I think, what will be the next use I do not know, because they are not dead, they are living, but they can't eat food, they can look at food, they can't eat it, but if you put injection it might

work out because the parasympathetic might be working or maybe sympathetic might be working, the autonomous might be working but the rest of it is finished. The central nervous system is finished. It can happen suddenly to someone. Write it down, today I have told you about this disease.

Try to keep to the group, try to share everything and don't try your cunning clever methods. Cunningness is cheating yourself, Gregoire has told Me "Mother this intelligence, human intelligence is so intelligent that it can cheat yourself". That's what I see. Why do you want to cheat yourself, are you mad? This is what one has to realize, once you understand that, you'll see most of the problems of this world will subside. How do you have atom bomb, how do you have all these things? Science never said "you make atom bomb", science was given to you for constructive work, for saving time for meditation, not for making atomic bombs to kill you, no, but in a way it acts because America makes some bombs, Russia makes some bombs, like two, they'll be sitting on their heads, now they cannot put their hands to the buttons. Is a good idea, they are afraid of the devils they have created themselves, see that's what because it is so over-powering, so if you want to avoid your own destruction, then beware, be aware of yourself, not to boast, that "I know, I know", no, how you behave?

Some people are such that they say "we can't live in an ordinary place, we cannot sleep in an ordinary place and all that", that means they are beggars, that is what I feel about such people, because if you are the king like I am the Queen I should say, I don't want anything, you make me sleep under this tree, I can sleep, I can sleep anywhere, I can live the way I like, and you know I live in a palace, actually a palace, so what, that palace is not important to Me, wherever I go I make it a palace for Myself, because I am not bothered about comforts, no comfort can crawl up on Me, nothing dominate can Me, nothing can come over Me, nothing is important to Me, because I'm the Queen, if I'm the beggar then I want comfort, I want this, I want that, there is no want left. Nothing wanted, in that state when you arrive then you'll enjoy Sahaja Yoga, your spirit, and that's what happens when people come to India.

I was amazed to see these people who came, first time we spent 40,000 dollars and 5 Americans came here, 4 or 5, 4 and 1 Canadian, so 5 and 4 ran away, imagine how expensive they are, 4 ran away, we tried, they came to see Me and all that, "No, Mother we can't stand this, we cannot stand this discomfort", what comfort do you want here?, I don't see any comfort, horrible since I've come to this, you can see my head is off, I've been sick in this horrible place, what comforts you have? And there they were boasting so much, they ran away. So, all you understand that those people who are asking for things all the time, begging for things have not achieved anything in life.

Now when you are coming this time to India we are going to have a much more Spartan life because we are not going to stay in any building whatsoever, as far as possible except in Rahuri, maybe there also, we are going to put you up in the pendals outside, absolutely in the forest, where there will be tigers there will be snakes, crawling up to you, and you'll have to have your baths in the rivers which are flowing with a big speed. Oh that's falling off, please be careful And then also you will have their beautiful music of the morning birds and beautiful fragrance, it's so beautiful and soothing. There where grows the essence of life and that's what we have decided, I mean, I can live there, why can't you live? I can't understand, what is so special about it, I'm an old woman now 63 years of age, and all my life my father or my husband are being extremely over-comfortable people, I mean luxurious people. I mean I have never known how to take a taxi or take a bus all my life, I've never known how to take a ticket to go by train, I've never traveled by air alone, I mean, I don't know how to travel by air alone, I mean, I've always been like that, but I don't need anything, I can travel alone, I can go anywhere, I can do everything without feeling any fear, without feeling any problems because as long I'm with myself, what is there to worry? And that's what we have to achieve, that is what we have to do. Once we achieve that kind of a temperament, is so beautiful, you'll respect yourself, you'll love yourself, and that's how we love others and respect others, those who don't respect themselves cannot respect.

Egoistical people do not respect themselves, if they respect themselves they would not be egoistical, but it is so shameful to be egoistical. If you say "you are very egoistical" that person will punch you, even if you say something else, they won't, will they? No But if you say "you are egoistical", they'll punch you that means they feel hurt, but they are, but if they don't like why do they have it? It's a very difficult thing to move that ego from your heads, and you catch from one to the other so fast that sometimes I don't understand.

But Indian climate and Indian upbringing is such, people don't get egoistical, I have not known of anyone who is today good and tomorrow standing with a punch, I've not seen anyone like that in India, very steady people, now see here is sitting somebody a doctor and he missed his Nobel prize, a man like that. Can you believe that such a man is sitting? He's another one. You won't find this with anyone in India behaving like that, they have ego, very subtle egos, bureaucrats have I must say, and other politicians have, [watch: Mother corrects India to abroad very quickly here] but till they do not come to India to abroad then they get even worse. But normally a person's status is known the way he is humble in India, otherwise they don't believe you are from a royal family, you are from a royal family you are extremely humble, that the sign, like the (Shesha). I talked to her five sentences as I said and she said "this lady is very honorable, from a royal family, must be" I am, but I mean, I am, but I mean I never told her, which is not known to many people, but she said "She must be from a royal family".

What is the need to insult others, what is the need to shout at others and talk in that manner? There is no need, you must talk in a way that is sweet and nice, it looks nice, it shows better. Your personality is better seen by others, at least for the sake of congenial concord with others please try to get over your nonsensical ego. It keeps you out of bounds for the joy, the ocean of joy that you have to have. You are a miserable creature for nothing at all, making everybody miserable. But face it, face it, don't put it in your left Vishuddhi, "Oh, I'm egoistical, I'm very unhappy", you're finished, I cannot cure that, I'm already suffering you see, all the time I get pain here, pain here, I don't know what to do, since I've come to West I've developed a problem here because all of you have in this left Vishuddhi and I've put you inside My body. You don't know how much you make Me suffer, though I don't mind, I can see that. I have to request you now to you look after yourself and behave in a manner that this American ego disappears because there's another way out that is Shri Krishna's time which I don't want to use just now. The first destruction will start in America then construction will start. Destruction is impossible, the clouds of destruction will disappear, completely disappear, the cool wind will blow it out, but you have to be serious of sincerity and of understanding, without any ego, that's your responsibility, for your children, for your progeny, for your country, it is your responsibility. Good?

May God Bless you.

So now I'll be going for the another stride and in the evening I may not meet you again. But I hope you people will now give the full list of the people who want to marry. Those who have not yet decided, should decide, even if you are not decided on people, you can give me the list of the people who want to get married in India, if not this year, then next year, something like that, all of you should give your names, those who want to marry that is very important because it is impossible to do it without getting everyone there, that's one point is.

Secondly we should decide how many are going, how they are going, and all these things are to be done in a proper systematic way and Babet must be informed about it, everybody should say that so many are going from Los Angeles this way, they are going from this way and Babet should be able to organize it, there should be no competition, nothing. And you should see to it that you get the cheapest price. But not at the cost of disturbing yourself, whatever you can get easily, just get it, that's not so important.

The third point I've said that there is no need for you to bring too much of luggage especially for ladies, there is no need to bring any make-ups or anything in India, no need at all it's a country where your skin improves by itself, you don't have to do much make-up or anything it's very smooth country, where your skin nourishes itself, and you'll feel very nice and even if you have to buy you can buy, I mean you can buy them in India which are made out of not any chemicals or anything, but natural things you see. Even for toothpaste and all that, it is better to use Indian toothpaste I think, I've reached that conclusion, all these horrible toothpaste here things are what chemicals they have I don't know what will happen to the teeth, so far my teeth are intact, I've never been to a dentist, but I feel, I feel there are full of horrible chemicals in it. So don't spoil your skin with these horrible make-ups and things like that, I mean to find a proper shampoo here, I find it impossible because sometimes maybe some shampoos can just take out your hair like that, you see, so try to acquire habits which are simple, natural habits in a living not primitive, again I say not primitive, but not very elaborate and don't pay so much attention to your body as you do, there is no need to pay, it is alright whatever God has given it a body, it's alright, you don't have worry too much about it. To do some little exercises in the morning, or something, do your meditation properly, be normal people, you don't have to overdo anything, little

bit is alright, but just keep in the center, don't go to extremes in anything.

Now you have to bring a sweater and things like that and as I told you a proper bedding as I told you that you have to bring. Now, in India they will supply you with sheets and everything, with nice cotton sheets, because you must use as far as possible cotton and as far as possible silks, or cotton natural things, not artificial things like you'll get into trouble if you use plastics and things like that, so as far as possible try not to bring many clothes because we can get you everything. Now, to come to the practical side of it I would like to have all the what you call, sizes, written down properly but make them into 4 sizes. You sort it out, you can do it, put them into 4 sizes, for kurtas, and for ladies' also blouses into 4 sizes so you make 4 sizes, A, B, C, D sizes for men and women, and we keep that ready for you when you come. Imagine how much these Indians work for it and how much do I donate, that's all donation whatever I give, what remains the money it's so little and they are now going to donate so much money for your school, for your children, imagine that Indians should do it, it's not very good. We have such a little money to be very frank which has been given that I really feel shy to take that money to India so I've kept it now with Arneau, every money is kept there, that you keep it there, but if you have to have a school we have to a good school and for that we need money but just now you don't think of donating anything, because though you are rich people you are incapable of donations now. I can see that clearly, because you have to travel, you have to spend money on your travels, Indians don't have to do that, so it's alright but whatever they have said a little amount for donations that much you give them. And you come there with love, but people come back like traders I tell you really like traders, because India is a place where one can buy lots of things, you like everything "you want buy this, you want to buy that you want to buy that that's not good. Buy a few things of symbolic value, whatever you need you should buy, you cannot bring all the things that you need from India, but people when they travel like that it is very shameful I think people sometimes don't understand how yogis have to carry so many things, now you should carry things which are useful to you, which are good for you but not too much. As it is, I am taking lots of presents for India. I bought how many saris?

[DRAFT STARTING HERE]

Yogi: 53.

Shri Mataji: 53 here and about 10 or 15 there. So I've got about 63 saris only for ladies, so if you want to bring some presents with you, little little presents that you get here, little little or give to children or something. That you should take but not too much, little bit. Not much that you can give just as a token which they can keep it but don't bring plastics! Or something like a plastic spoon, you see. Sometimes it can be very horrid, they won't like it, you see it will be insulting. But something symbolic that you want to give of a America. It will be a good idea. Children like those badges or things that you have.

Yogini: Stickers?

Shri Mataji: Little, little badges, yeah. Of that they like, little badges would be a good idea or of My photograph if you can make badges or something. They would like to have. Like that, you see they like something or - now the photograph somebody is making so any such problems, you ask Me before I go? And all these things can bring little bit here and there. But not much for them, they don't want you bring much for them. Only thing I was thinking If I, if I could see some nice, what you call that is a tape recorder.

Yogi: Yes, Mother, nice tape recorders.

Shri Mataji: To be given to one gentleman who has taped these, things in the studio. You know, the one...

Yogi: In Nasik.

Shri Mataji: Nasik's, for them if you can bring one tape.

Yogi: So like this kind?

Shri Mataji: But why it's too big. No, no, no, no, no, no.

Yogi: Smaller than that?

Shri Mataji: This is tape recorder?

Yogi: Yes and two speakers. You'll take copies, you see, Shri Mataji. You put a tape in one side and copy it from the other. Simply, you can copy your tapes, put your tape in one side and a blank tape in the other and copy.

Shri Mataji: This is professional thing or audio?

[UNCLEAR] (Shri Mataji replies in Hindi or Marathi)

Yogi: What is the price?

Yogi: About 300. You can buy them cheaper. Actually, but this is the best one you can get. This is for your tapes, you see.

Yogi in the back: You can pick them up for 100.

Yogi: You can buy them for a 100. You can buy a \$100. A \$100 you can buy similar.

Shri Mataji: \$100?

Yogi: \$100.

Shri Mataji: \$100.

Yogi: How many tape recorders, Mother? Two, Three?

Shri Mataji: About two, two or three will be good. We'll give it to different things because...

Yogi: Blank tapes.

Shri Mataji: What else? Is a camera now. One camera, if you can?

Yogi: Polaroid.

Shri Mataji: Polaroid.

Yogi: The instant.

Shri Mataji: How much do you pay for that?

Yogi: I was I... I didn't know Shri Mataji, you can buy 50. You can buy it automatically because, mister, you know they deaf and dumb man? That used to work in your house? He asked me to bring it. I know he is deaf and dumb but he asked me to bring him a camera (laughter).

Yogi: He asked me to bring the Polaroid especially (laughter). He specifically said to be that he wanted a camera (laughter).

Shri Mataji: How much? How much?

Yogi: About \$40, Mother. It's we could buy three or four or five for those.

Shri Mataji: That's good.

Yogi: Like, Jumal, you gave yours to Jumal, didn't you?

Shri Mataji: But, do you get Polaroid films?

Yogi: That's the problem in India, it's very expensive.

Shri Mataji: [UNCLEAR]

Yogi: 125, this to 200 to this plus.

Yogi: Yeah it's ridiculous at the moment.

Shri Mataji: No, no, no. You buy one Polaroid for him if you want to give him, it's all right.

Yogi: And a proper?

Shri Mataji: But other good camera or something?

Yogi: Like, this one?

Shri Mataji: This is expensive, baba.

Yogi: About 200, \$250.

Yogi: About three or four, five hundred for the lens.

Shri Mataji: No, no, no, no, no, no.

Yogi: Shri Mataji, that camera, whatever he has, his automatic focus is about \$100.

Shri Mataji: How this one? £100?

Yogi: \$100 or less even.

Shri Mataji: Is it?

Yogi: It takes 35mm picture, beautiful.

Yogi: It's true.

Shri Mataji: But there's too much. You see, it's even cheaper than that.

Yogi: I have the one I have is a long, slim one. It has a built-in flash. It can pick them about \$40, 30, \$40.

Shri Mataji: Huh, that's all right.

Yogi: Perfect, very simple to use. No shutters or anything. It's simple and automatic. No dials or anything.

Shri Mataji: That will be all right. Then just bring three of these, if possible. That's all. It's not much.

Yogi: Shri Mataji that photograph of the clouds? May have a few of those done. Can you

Shri Mataji: Can you?

Yogi: Well, if Warren can get us...

Shri Mataji: That portion. Don't take the higher but the that half of the...

Yogi: -Portion to show that basically the clouds are born.

Shri Mataji: That's a good idea.

Yogi: And put them, be nice if you could have them done in plastic like the Indians did to stop them getting bent. Can carry them with them.

Shri Mataji: All right, that's all right, that will do. I mean, all such things will have no objection, these people will allow you to get out of customs are with you all the time. Somehow they respect you very much whenever the Sahaja Yogis come in, you just walk through, like, a red carpet treatment, and you just walk out without for anything. So I think we can work out well. That's all I would say. But this one thing is...

Yogi: What about watches?

Shri Mataji: Is what you call them [Shri Mataji switches language]. You don't get here harmoniums?

Yogi: No. Cost of fortune.

Warren: Shri Mataji, in principle, what we've done, your suggestion, was to get all everybody's we're happy to pay £20 a head for gifts from everybody. And to some people not going to India, will have to pay also.

Shri Mataji: No but some things out of that, Warren, are cheaper. See, in England, they are expensive. So you must understand, And I mean what they have, what you have, what these people have, you see and then did have that much money, you see, sending everything to England also pressurised them. In the sense that they have no time, then they buy all nonsensical things.

Warren: It should find out, that would be best.

Shri Mataji: Huh, that we should. We should find out what is cheaper where, and I'll tell them what things we should bring, all nonsensical things. Process of taking nonsensical things, which we get in India.

Yogi: What about clocks, watches?

Shri Mataji: Yes, that is maybe here too...

Yogi: Work, will it work then and...

Warren: You have to be careful of the electrical standards here too, to electrical standards.

Shri Mataji: Ah that is true, you have to have 220.

Yogi: 220 like in England, just like England.

Yogi: You can get them [UNCLEAR].

Yogi: You can them in your...

Yogi: 220 and a 60 cycles.

Warren: There are shops that cater just for the export market.

Shri Mataji: You ask for the price, ask for the address. All right, this is one thing done. Now, what are the problems are this way? That you see, we should know exactly when you are arriving. We have to arrange buses to take you from there to Vaitarna. In case there are only few people arriving at wrong times or anything. They have to take a taxi on their own. We can't pay for that taxi, so they have to take a taxi. So note for that those people who are arriving on their own or coming separately, or they cannot arrive in time, or anything happens, then they should know the address of Vaitarna. And should arrive there by a taxi. So try to make it, Warren, when do we start at Vaitarna?

Warren: Most of the arrivals will be about midday on Saturday, and the buses will take them away up about...

Shri Mataji: Saturday. Day to Vaitarna?

Warren: Ah the 14th.

Shri Mataji: 14th to midday, so you arrive on 14th morning, 14th midday. [Shri Mataji switches language]. What I'm saying that then they arrive there and then Sunday. Why not have a puja?

Warren: I think that's planned, Shri Mataji.

Shri Mataji: All right? So we'll have puja on a Sunday. All right? Was that on the 14th. You must arrive on the 14th. That is important.

Warren: From midnight on Saturday right through to about.

Shri Mataji: Are there any people here who are doing halfway things? When do you want to come?

Yogi: 18th I think to 26th.

Warren: Tour one or two? A or B?

Yogi: B.

Warren: Tour B.

Yogi: It's 26th, innit?

Shri Mataji: What is it?

Yogi: Tour B the last tour. Two tours, A and B are both the same...

Shri Mataji: You're coming for the last tour.

Yogi: Yes.

Shri Mataji: It's all right. No problem with the last tour also, because you have to come by ship, but you return by ship. First tour people return by ship, and the second tour people come by ship. It's just the same. So Judy? Are you coming to India? Huh.

Judy: I don't know, Mother. I would love to come to India. I don't know how my responsibilities could be shifted so I could work.

Shri Mataji: Children. I was giving an idea to Marsha that she should start a creche. Creche is a place where people put their children to be looked after, all right? Something like that, maybe in your house, or here, wherever it is. And we can get children around us, and we can look after the children there, so those we can earn some living with that. I mean, people can earn some money as well as the children are looked after, and they will become better Sahaja Yogis. We can announce everywhere that we are starting our creche. All right? And there are ladies who have small children, who can look after the creche and look after the children. And those who have small children want to work, can go to work and leave their children there. So we can work it out. There must be some ladies here who have children like I told also this to Madhuri. She will do it there in San Diego, and you can do it here. And if you have such a creche, then we can send you somebody here who can also help who has small children. So then we cannot, but there should be some program, and that person should earn some living. Nobody wants to come here at your, mercy. This the problem is. That can be a good idea. So children can be looked after, they can be trained, they can be brought out better. Things could be better, and people will be very easy, but one of you should come. I personally think one of you should come to India.

Now, are you all right? Much better.

Yogini: Oh yes, thank you Mother.

Shri Mataji: Much better. Now put some ghee into your nose. Very important to your, this Hamsa catcher. That's the problem, Hamsa is very bad. You have a very bad Hamsa. Now, any other questions? No, can I have washed my hair?

Yogi: What about your food, Shri Mataji?

Shri Mataji: Food I will have later. Must wash my hair, all right, never take your food and have a bath. Wrong idea. Must take your bath always and then have the food, because the stomach requires a lot of energy. All right? Not done that when you have your food, you should not do anything after that, sit down for a while, let it digest, if not sit down, at least lie down. [Shri Mataji switches language].

Other to you bringing any one of these things?

Yogi: To India?

Shri Mataji: Good idea.

Yogi: Like for public address? That's a good idea, Mother, yes.

Shri Mataji: We can get those...

Yogi: We can get small, small, powerful...

Shri Mataji: No, no we want a powerful one like this. You see, one or two like this. For we have got, what do you call it?

Yogi: Speakers.

Shri Mataji: Speakers, all right. We don't have these...

Yogi: Microphones.

Shri Mataji: Microphones, we don't have.

Yogi: So the microphones and the amplifiers as well.

Shri Mataji: Amplifier.

Yogi: Amplifier and microphone.

Shri Mataji: We don't have, we don't have to take those. Now, only thing is that it should not be the electrical charge.

Yogi: 220.

Shri Mataji: Thank you very much.

Yogis: Thank you, Mother.

[Children playing, then cut to 1:10:59]

Shri Mataji: You spare him also. And I hope next time I come here, nobody would have problems. You all will be clear cut people, very beautiful and enjoying among yourselves the collective blessings. Now, when I'm going, I find you smiling and happy. I'm very happy. Are you feeling lighter and all of you?

Yogis: Yeah, yes.

Shri Mataji: So you report to Warren. All right, go and see now I'm telling her, you report Warren, all right? And for him, if you can go to Ohio...

Warren: We will work it out Mother!

Shri Mataji:.. and you can arrange his program, advertise it, and he'll do all that, will be a good idea. So we'll have some more people there. And this mad Helen should be given up. This is not mine.

Yogi: It is C.P. 's Mother, took it.

Shri Mataji: Oh I see, because I'm a kleptomania. [laughter]

Yogi: She raced out of the tent.

Shri Mataji: I was wondering who's are you taking up there.

Yogi: I checked first.

Shri Mataji: It's all right. So one more is there?

Yogi: Yes, Mother, yours.

Shri Mataji: It's all right. You can take it out.

Yogi: Any small bags? Out of anything?

Shri Mataji: They have all gone. What about the plastic bags?

Yogi: That's what I was talking about. He's taken them? Warren's taken them.

Shri Mataji: Doesn't matter. I'm just going in New York, only. Steve, how are you? Are you better?

Steve: Yes, Mother.

Shri Mataji: So find out about the house and everything. You just see how it works out. You see what we can do about it.

Yogi: All right Mother, you'd like me to see about how much you sell out for?

Shri Mataji: Wow, let us see. So many students there are, but somehow it doesn't work out much. How many you said you have now there?

Yogi: Eight, eight in the ashram, and we have about four, five coming. Four or five coming reasonably.

Shri Mataji: It is sufficient to form a good ashram.

Yogi: The ashram is running much better now since John and Nancy moved out.

Shri Mataji: Which part is the same place?

Yogi: No, not the place that you came to Mother. We have, we're in the house that we I mentioned to you we might try to buy. It's a much bigger house.

Shri Mataji: Yes, yes, in that house you are now?

Yogi: Yes.

Shri Mataji: How are you paying rent there?

Yogi: Yes.

Shri Mataji: Good but now you advertise and get more people try to have a [UNCLEAR], because Rajneesh and all those people

are gone. Now they will be vacuum but don't try them. They are very difficult people. Left Muladhara, these, that big problems.

Christine, you have a funny thing you have developed to Vishuddhi, I don't know how? How?

Christine: I don't know.

Shri Mataji: Because you never had that. Although I don't know if you get basil. Do you get basil leaves here?

Yogis: Yes.

Shri Mataji: Basil? Basil tea is very good for people who suffer from cold. Now, as it is, I've told them, those who have got blowing noses and flowing colds should know that they are right sided people, and they have to give cold treatment to the liver. That is to take some ice and then, and sometimes, if possible, if it is not very cold, you can take some ice, put it in a towel. Break it small bits and rub your head with that, especially on the left hand side. That's the solution for people who suffer from colds which are flowing out, but some people have coals which do not flow out, but they have the trouble, the pressures and all that. For such people, the heat treatment should be. They should use heat on the liver, heat on the back, Agnya or, or the candle on the back Agnya, will help. So there are two types of people, all right.

Now. He's all so big, you know. You were pregnant when you came.

Yogi: Two years back, right?

Yogini: Four years with Steven.

Shri Mataji: He was a little boy, now he is telling me he's five years.

Yogini: You cured his constipation, like that. Shri Mataji, you touched him one time. He had been constipated for two years before he managed. Thank you.

Shri Mataji: You live in this area, somewhere nearby?

Yogini: About 45 minutes away. Shri Mataji, close to where Christine is gonna move.

Shri Mataji: This is a better area, no doubt. But only thing, I think here as it is some sort of a... They said it's a ground where chemicals are dumped or something like that.

Yogini: Yes, yes it's very toxic.

Shri Mataji: You mean the atomic.

Yogini: We have all kinds of waste that they seem to dump in this area a lot. In fact, the campaign that they're having for governor is based on cleaning up all of the waste products that they dump around New Jersey. It's known I think it's got the highest rate of toxic waste, of chemicals and garbage around.

Shri Mataji: I could feel it.

Yogi: 200 pharmaceutical companies.

Yogini: Yes, it's very, not good - it's the highest cancer rate here in New Jersey.

Shri Mataji: Then one should get out of this.

Yogi: It's a very big problem in all of United States, Mother. It's very bad in Massachusetts too. They just dump all things.

Shri Mataji: But now you see they are dumping it in the sea. The big protest came to my husband's office. There was a big protest, and then they said 'All right, not under the sea. You cannot dump it.' So there will be all dumping it in the grounds now. And the highest production is by America and by England. Can you believe it? And they are the ones who want permission to dump it in the sea. So you kill all the fishes there and all the people who [UNCLEAR], they will have problems. What's the use of producing all these medicines when they cannot cure anyone?

Yogi: Companies get money.

Shri Mataji: Just to turn over. Every time they take out a new stuff. Advertise it. It's all a waste. I'll tell you, it doesn't have any effect on anything. So many medicines, what's the use? On the contrary, if you take drugs, where that makes you sleep too much, you'll get into comas. You take something that gives you too much of activity. We will go to the right side, what's the use? Better take to herbal treatment that is much better for anything. The unfortunate thing about Ayurveda is that you don't grow these things here, you see. Cannot grow outside. Because they just have asavas, this, that, and then these people will have an objection. They want to sell their own products. [Shri Mataji switches language].

Very bad. But no one knows how to popularise it. That's the problem is. You see, the way they popularise is horrible. Advertised, this that. We had a nice meeting about Murph Griffin. You all should give a good bandhan to it.

Warren: Shoebeat everyday.

[Shri Mataji switches language talking to a yogi]

Yogi: Not at all, without going to court, I will before I do anything, I'll call You wherever you are.

Shri Mataji: Before going to court... [Shri Mataji switches language]. Thank God, yes.

Yogi: Shri Mataji, we all like to thank you very much for coming here to Your house.

Shri Mataji: How can you thank Me for coming to My house [laughter].

Yogi: For blessing us with Your presence. Letting us use it.

Shri Mataji: Thank you for living in My house [laughter]. See me off at the did you? Did you return my ticket?

Yogini: Yes, I put it in your passport.

Shri Mataji: When is this going?

Yogini: It's on the 29th night at 8:15.

Shri Mataji: In the evening?

Yogini: In the evening.

Yogi: Tuesday.

Shri Mataji: By what? Air India.

Yogini: Air.. I think it's Air India.

Shri Mataji: Air India, yes. Air India. Bandhan? All right I've told him about it and [UNCLEAR] talk to him on the phone also later on but contact this lady and we will make all arrangements. But I haven't got her phone number, so you ask him and tell Me there that hotel if possible. What's the number of this lady?

Child: Bye, Shri Mataji. Bye, Shri Mataji.

Shri Mataji: All right, go and get [UNCLEAR], go and get [UNCLEAR]. You have to find him, all right? [UNCLEAR] huh. Must understand, look after them, ah? Look after yourselves, next time you should all be here.

Yogi: Yes, Shri Mataji.

Children: Bye, bye Shri Mataji.

1985-1106, The Right Heart and the Qualities of Leadership by Dr. Rustom from Nirmala Yoga Vol.5 No. 30, Nov-Dec. 1985

View [online](#).

6 November 1985
(Location Unknown)

„The Right Heart and the Qualities of Leadership”

“The Lord God Almighty is Absolute Sovereign of the Universe”. Amen.

The Movement in the unconscious is always from left to right to centre. The heart chakra in both left and centre represents divine protection and a sense of security, translated in human terms into protection by the parents. In the Right heart; this becomes protection of the Father and the King—or Leader in modern terms—And its ruling deity is the Lord Rama, as Incarnation of the Lord Vishnu, sustainer and pervader of the universe.

It is well known that in all his incarnations, and in his unincarnated state the Lord Vishnu serves eternally the needs of the universe and his Mother the Shri Adi Shakti unstintingly and unselfishly. One can never find a single attempt at self glorification by the Lord; only unstinting devotion, service, surrender and submission to the Shri Adi Shakti and the Lord Absolute.

He who is Lord of the power of wealth—the Lakshmi tattva—takes none for himself, but distributes all unselfishly throughout the universe. In total detachment he regulates the lines of the Universe, without any personal attachment. In the Sahasrara his Sahasrara is the Sahasrara of the Virata, in the Mooladhara likewise. In the Agnya he is Shri Mahavishnu, the Lord Christ, who disposes all things and matters within the Universe.

The Lord Rama as king always served, and sought for himself neither wealth, nor glory, nor comfort, as Maryada Purushottama—he was an example to his people—and conscious of being so—voluntarily, took on the 14 year exile in the forest, and the exile of his wife — a form and aspect of the Shri Adi Shakti. He surrendered to his children—and through them became the Father of Nations.

If one searches the whole Ramayana it would be impossible to find one example where the Lord became or behaved selfishly—For the tenor of his entire life was service and duty, And his brothers served him in this—and in this he was supported by the Shri Ganesha tattva—whose motto is also service, duty, purity, and support,

The relevance of this is that if one is a Sahaja Yogi and one's right heart catches, it is not all service and duty and unselfishness and devotion, to the Sangha of the collective: not 'we' but rather an "I" js keeping in. Right sided negativity always ends up in the Ego: "I can do this, "I am this. Look how great ' am—But really it is the Virata which is greatest, "Akbar'~the comparative form of Kabir (great)—i.e. greater, (the greatest is the absolute the beyond).

And both are epithets of God as Virata, in the Koran. Hence one who says "I" am great, without any reference to the Virata, is anti-God in his essence—and blasphemous in his speech. But he who Says, 'We are Great" or "I am great only be- Cause I am part of the Virata and of God the Almighty—and therefore serve Him taking Nothing for myself". is great. For Greatness lies only in the Eyes of God —not of men— and only He can confer this title, otherwise it is futile, empty, imaginary. It is easy now to see what a Right heart catch is, especially in a Sahaja Yogi if he is a leader.

A Sahaja Yogi has to be very pure. There is a story in Mediaeval Europe, that the Lord Christ was like a Pelican, for it was believed, that the Mother Pelican nurtured her children by taking blood from her own heart and feeding them. It is a beautiful story, born of the Unconscious, indicating how, at the level of Centre Heart, the Omkara takes on the virtues and qualities of his Mother the Shri Adi Shakti, and out of 'profoundest', love for Her, feeds Her children—with the Love and blood of his own Heart.

A Sahaja Yogi leader needs also to be like this—for leadership is not leading but serving—with the blood of the heart—and an impure heart cannot lead, for it is like a machine without its dynamo or power. The essence of Sahaja Yoga is to be an instrument for the transmission of our profoundly Holy and Divine Mother's love—to all mankind and the creation—and without that all and everything loses its meaning.

Right sided and Supraconscious negativity has to destroy love—for it cannot survive with Love, but is downed, destroyed and suffocated by it. The essence of right-sided negativity is power, hatred, and control;—all anti God activities. Love is the essence of God the Father the Almighty—and a radiation of His Grace throughout all the Universe.

It is well known, the Lord Rama was profoundly loving throughout all the Universe, as was the Mother Shri Sita, and the Lord Hanumana—profound in his devotion. So were the Lords Lakshmana, Bharata and Shatrughna. The subjects of Ayodhya loved them

and were loved in return—the whole story is play and intermingling of different forms of pure love, and the attacks of negativity on this.

Above the right heart is right vishuddhi: and below, the Liver—and it is well known that supraconscious negativity loves to attack these two Chakras—So it is only the Love and devotion of the right heart, the power of the Shiva Tattva in Lord Rama, that can overcome this. Let us be aware of this and work to purify ourselves and the Shri Holy Sangha of our Mother's Feet as the Lord Christ washed the feet of his disciples. Amen

—Dr. Rustom

(Nirmala Yoga Vol.5 No. 30, Nov-Dec. 1985)

1985-1116, Talk to Sahaja Yogis: Racism, Evening Program, Eve of Diwali

View [online](#).

16 November 1985

Cultural Event - Diwali Puja

Tivoli (Italy)

Talk Language: English | Transcript (English) – Draft

You see only I am understanding and we are understanding from Maharashtra and this is to be done by many people so it's different type.

But a here they are saying that you should surrender to the Mother, that you have been to Kolhapur to the temple of Mahalakshmi. And you know the Mahalakshmi is the central path of Sushumna and there they go and pray to the Kundalini Ambe. That now you have awakened in the Mahalakshmi Temple.

They go and sing there. That's the Mahalakshmi temple and there they praise the Kundalini because Mahalakshmi is there but in Mahalakshmi's channel of the central path the Kundalini has to awaken. So today today it's the Ambe. It's surprising that in the Mahalakshmi Temple that they go and sing this song of Amba, isn't it?

But the reason is that they want that in the Temple of Mahalakshmi only the Kundalini can rise so they are addressing Amba. That's the beauty of this song. You follow my point. You extend it.

Today is the great day my joy knows no bounds.

[To Gregoire] Translate it. [Laughter]

Gregoire: In which language Shri Mataji? French? Italian?

Shri Mataji: Italian.

I do not know how to thank people of U.K. and some of them who took such a great lead to manifest this new collectivity. Of course, I do not want to name them because they will feel embarrassed.

But the whole thing started on a very low note and I think your Mother played some tricks as well [Laughter. Applause]. And the drama went on, it reached its climax when we arrived in Rome. With all this I can see the visions of My dreams coming true. It is unbelievable how the whole thing worked out so beautifully and it is really so gratifying to see here how in this short time such beautiful arrangements were done by the Sahaja Yogis of Italy.

Guido: Hum.

Shri Mataji: Embarrassed. I didn't take any name. [Laughter. Applause]

And so now we have to realize it has a very big symbol that we all have gathered to this great city of Rome. As I said, Europe is the liver. That means all the attention is in Europe. But the attention, if does not have the heart it is absolutely not integrated, nor it is enlightened. But when the heart is sleeping how to bring heart to the attention? But some tricks here and there played so well that the heart like a lion leaped and we are here. [Laughter. Applause]

The joy of all the Sahaja Yogis is now going to fill the attention and new powers will be developed for all of you and you will all feel responsible for spreading Sahaja Yoga. It has to happen. Thus we realize that through effort we all can achieve the impossible.

Brahmarandra is the heart, is the heart chakra [Shri Mataji touches her Sahasrara]. And unless and until there is heart into our work we are not enlightened people. All our efforts will be futile. Without the attention the heart is useless. So this beautiful meeting that has taken place is writing in the skies with the warmth of the heart and light of the attention, that the glorious days

have come for us to enjoy our complete freedom, freedom from all our enemies, all our ignorance. I have been to America also and I find America is doing very well so I am sure also the brain will join very soon and we all will be combined into a very integrated force.

Americans have got into problems of very serious nature, of very horrible diseases which I predicted two of them, one which comes from AIDS and another one where a brain goes off, a person becomes mad at a very young age. Third disease that I told them will be coming very soon where people who suffer from ego will be captured by ego. In that case the conscious mind will be taken over by ego. That means unconsciously you can walk, you can move about but consciously you won't be able to even move your finger. That means you will be completely immobilized. The West is in great danger because in the West only you find this horrible disease called racialism. All the racists would be first completely paralyzed. They won't be able to move their fingers.

Even among Sahaja Yogis, I am very sorry to say, there are some racists. Because Grégoire said just now I am sorry to say that so many girls who are married in the West are extremely unhappy. And already I've received a notice from Sahaja Yogis from India that they don't want to marry any Indian girls to Westerners. I know of Sahaja Yogis who ill-treat their wives, in England, in Switzerland and in many places like that. To overcome this all such yogis should beat themselves with shoes themselves or ask their wives to beat them, that's what they deserve. It is a very dangerous sign because they will get immobilized and Sahaja Yoga will get a bad name.

It is so imminent and I am so much worried that I would say that Sahaja yogis it come to know such a man to get hold of him and give him fifty one shoes nicely on his head. And all such racists must know if they had married anybody from their own country they would have had nice slaps on their face every day. All this is very saddening some times even on this day when I am sitting before you I have come to know of stories that I am shocked the way people behaved.

You have to know that India is a blissful country. That's why we go there. From that blissful country to come these horrid countries it is not easy. I know how difficult it is. I have called all this Sahaja Yoginis that you go and learn something from them. Instead of that, you start criticizing them. It's better that you have no more of them here. This is the reason I brought them here because you don't know anything. They know so many things about your country. They have learnt your science, so many things, why can't you become a proper Sahaja Yogi to know that they know more than knowledge of the roots? And that will give Me greatest joy when I will see there is not a single racist left in Sahaja Yoga. If in Sahaja Yoga somebody gets immobilized or paralyzed, please don't blame Me because I have warned you on such a day when you all are here and I did not want to say all this things today but there is no other way out.

So today is the day where we celebrate the New Year in India as it is the dates in India and here are different but today is New Year of the Shalivahanas of My forefathers. If you'd asked these people, they would have told you about Shalivahan. Now I have to tell you everything so what's the use of bringing them here?

We have two calendars in India - one is Vikram and the another is Shalivahan. And when Shalivahan defeated Vikramaditya, Shalivahanas dynasty called Babruvahan was the name of the king. He defeated Vikram. Babruvahan was the king in that dynasty.

And that is how today is the New Year for all of us because we are Shalivahanas. Because they were the worshippers of the Goddess and they use to carry the shawl for the Mother and on this day they take a shawl and put it on a kumbha, which is the representative of the Kundalini, and raise the flag.

So today is the day for that. Diwali was actually yesterday when I arrived here and I saw the Diwali of the lights all over. So yesterday Narakasura was killed in the morning time and put in the hell and in the evening they celebrated it with lights. That's the day people say that the Lakshmi, the Goddess of wealth, visits your house. And all the houses which are lighted well receive the blessings of the Lakshmi. Our Lakshmi Puja in Italy has this symbolic value that Lakshmi should shower Her blessings on Italy and also on all those who came by plane to worship Her from London. All the other Europeans are already blessed. I mean you all had experiences of the blessings of Lakshmi, didn't you?

But wherever there is the dirt there the attention of the Mother goes. And that is how we have this beautiful Puja here though tomorrow I will tell you in a subtle way how it is important to have this Puja here.

So today is a day of a new year and we should think why do we have new years - what is the need to have a new year? We want something new that you start something afresh to ourselves, to others, to your Mother, to your Guru. That you have to get out of the clutches of ignorance and darkness. That you have to get out of the bondages of ego. That you have to become absolutely a free glorious personality. And that you have to fight the superego influences and all the bad conditionings should be thrown as torn clothes and should wear new beautiful clothes of Sahaja Yogis.

Let all the people, let all the Sahaja Yogis raise their voices from the top of their houses and top of their mountains, the top of their higher positions. Broadcast to the whole world, inform the whole people that you have found the truth and everybody has to find the truth, otherwise there is no escape. That you have found the joy and that everyone has to find it and everybody must work to get to it. Today only I was talking to some Sahaja Yogis and I said, during war how much people sacrificed their families their children their homes they went on the battlefields, fought for some stupid people and gave up their lives there, they lived in all kinds of conditions. But in Sahaja Yoga when every step we are blessed, every step we are protected, every step we are loved, we are not willing to sacrifice anything whatsoever.

Today you have to take a vow because it's a new year's day, such a great day when we are here to say that even if we have to give our lives we give it for Sahaja Yoga because one life can save thousands. Then why not do it? One life has Christ saved so many of us with our Agnya chakra. Sahaja Yoga no doubt is fun and joy. But it is sharing.

You have to share and you have to get more people to share it. For that you have to have tremendous patience. I have seen some people have a proper understanding of approaching every type of people. That's a very difficult stage and difficult areas are where people work but some can work that way. But when the Sahaja Yogis in the second stage come and are realized then there are some who know how to settle them and in the third stage by their own shared example of discipline they discipline them into Sahaja Yoga standards.

Let us face ourselves and ask how many of us are doing any one of these jobs or are we only on the receiving end? You all must have social events to meet each other and talk to each other but it's to decide also how you are going to expand Sahaja Yoga. But there are people who can do all these three things together. I would request each one of you should rise at your own level, rise higher and try to spread Sahaja Yoga in the proper way.

So today the first and the foremost vow is, as I told you, that we have to get cleansed up in such a way that we become free of ego and super ego. We should get rid of our ignorance and darkness. And the second vow as I have said that you have to become the light to remove the darkness and ignorance of others. By sharing My problems, by sharing My anxieties about them - those who are lost - and not to be involved into your own personal anxieties and petty things. My problems should be your problems now because you all belong to Me, to My body, to My being.

And I request you to join hands with Me, with full determination and complete attention and the heart of a lion. That's the emblem of England. So this is what we have to do. You people are so generous in Rome that you have the heart of the lion really. So pour some of it into the hearts that have come from England also. And meet each other with great affection, with great love and with great understanding that you are all the great foundations of a great, very great vision of your Mother. I hope you will not fail Me and you will promise in your heart tonight that will do the things that I have requested you to do. May God bless you all.

Grégoire said we should say these vows aloud. I think that's a good idea. Let us see by saying aloud if it works out. It should be said inside.

[Grégoire says the vows that are to be said aloud].

[The first vow is said collectively three times: "Shri Mataji we take the vow to be free from ignorance and darkness".]

The second one should be to be the light of Sahaja Yoga and to spread the light of Sahaja Yoga till the end of our lives with all our strength, and with all our heart. You should say with strength and heart.

[Second vow is said collectively three times: "Shri Mataji we take the vow to become the light of Sahaja Yoga and to spread the light of Sahaja Yoga with all our hearts and strength until the end of our lives."]

Thank you very much. May God bless you.

Om Shri Jagat Mata Adi Shakti Shri Nirmala Devi Ki Jai !

[ENDS]

1985-1117, Diwali Puja: It's only the Sahaja Yogis who can blacken or enlighten the Name of God Almighty

View [online](#).

17 November 1985

It's Only The Sahaja Yogis Who Can Blacken Or Enlighten The Name Of God Almighty

Diwali Puja

Tivoli (Italy)

Talk Language: English | Transcript (English) - Reviewed

Diwali Puja, Tivoli, Rome, 17 November 1985.

Today we have assembled here to celebrate the Diwali, the Deepavali. Actually, only after Sahaja Yoga started, the real Diwali is taking shape. We had many beautiful lamps, and we had lot of oil to burn, but there was no spark, to enlighten the deepas. And the wick, as you call it - is called as bati in Hindi language- is like your Kundalini, so the Kundalini had to meet the spark. The beautiful lamps were all a waste, purposeless, pointless. And this is the great blessings in modern times, that so many lights are enlightened and we are having a Deepavali of human hearts. When you become the light, you don't worry about the lamp, how it looks, how it is to be made, it's all done. You just have to worry about the flame, about the oil, because it's the oil that burns and gives light.

In Sanskrit language - which is the language of the Gods - the oil is called as "snigdha", 'snigdha'; is something that is soft but is 'snigdha'. And 'sneha' means 'friendship of love.' And the poets in other [Indian] languages have used this word, in different way calling it 'neha'. They have sung the praise of this love. Every poet, every Saint has used this word in their beautiful poetry, whether they were in separation or they were in the meeting, in the yoga, in the union. This love is the thing that gives the light.

If this oil is not clean - contaminated, you get the smoke - but is pure, then it gives a brilliant light without any smoke. But when this oil is fragrant then the light gives the fragrance as well. The oil is made from various things. The one that comes from the Mother Earth cannot be used because it's very materialistic, it gives carbon. Like petrol, kerosene, it pollutes the atmosphere. Then the one that comes from animals, who are - some of them, are very much worshipped in India, they have a very particular type of snigdha or we can call it ghee or oil which is giving a light which is very soothing and peaceful.

So when matter evolves into animal state also the oil evolves. But when this oil is rubbed onto the feet of a Saint, it gets the fragrance. In the same way if this oil is brought in contact with flowers it gives fragrance. So the feet of a Saint are like the flowers on the tree. And when the flower falls on the ground, the Mother Earth, it's so delicate, it's so sensible, it doesn't hurt Her. It falls with great reverence as a great homage to the Mother Earth.

In the same way a Saint has to be gentle, gentle in the way the moonlight falls upon this Earth. It is light without any burning in it, no scorching. That gentleness one has to develop, out of the oil that is the love in your heart, which lubricates everything, which removes the frictions and soothes.

You have seen the way nature works. We never see a flower opening out, we never see the fruit coming out of the flower. It is so gentle and so slow that the movement is not seen by these human eyes. Because the Nature wants you should not be disturbed by the movements. The Nature cares, so you people do not feel the growth, the movement and the explosions of the evolution or we can say the movement of Nature's own behavior.

In the same way a Saint, a Sahaja Yogi, has to move very smoothly in the society of Sahaja Yogis. It is with the Sahaja Yogis, I said; not with the non-Sahajas. Nature reacts to anything that is foreign. It throws out anything that is not Sahaj. In the same way, a Saint should not accept anything, anybody who is foreign to Sahaj behavior. When it deals with the matter, with the materialistic people, then it acts with the greatest wisdom, as the tip of a root. It moves with majesty, embeds itself into the

Mother Earth going round all hard rocks and holding them together; it makes the tree to stand up erect.

The sign of life is that it goes against the matter, the one that is jara. Like the tree goes against the gravity; like the great human beings have lifted their body against the gravity in a straight posture. In the same way, if you see, the flame goes against the gravity.

Nobody has heard of fire going from the top floor to the ground floor. It starts from the ground floor and it goes upward. But the fire also comes from the matter which is burning. So the matter has to be burnt, if you want to rise. If your attention is all the time towards baser things, materialistic things, towards physical pleasures, you cannot rise. You may do any amount of meditations, use My Photographs, come to My Pujas but if your attention is imbedded it's like you are standing on a crocodile trying to get into a boat.

Now, that doesn't mean when a flame burns it gives up matter, but it gets detached and it burns it. So this body, this mind, this ego, this superego, is all to be burned to keep this flame burning all the time.

You don't have to give up anything but to use the same thing for a higher life, and that is what should be the aim of every Sahaja Yogi.

Actually after getting Realization, you just start spontaneously giving because you are the light. But respect your light and the light of others. The darkness is too much and we need so many lights to remove this darkness. These lights are to be maintained, to be looked after, to be loved.

As you know very well, I cannot do it alone. For example the source of electricity, if you use to burn, you may have a big explosion. It has to go to various bulbs to give a nice, spread-out light. And you are the channels, you are the ones who are going to express Me. I am just the potential energy, as the energy is coming from somewhere which is stored and if I asked you, you would not even know where it is stored.

It is through your behavior, through your pure lights, through your fragrance, people are going to know God Almighty. There are some, which can blacken the Face; they are lights no doubt, but can blacken the Face if there are impurities, blacken the Face of the Divine, blacken the Face of your Creator. And that is what, one has to be careful, that we are not blackening the Name of God by our misbehaviour.

Now listen to Me very carefully, if there is no light out of the lamp, it does not blacken nor enlighten. But if there is a light it can blacken as well as enlighten. It's only the Sahaja Yogis who can blacken or enlighten the Name of God Almighty. Say, for example, if you have a fake man, he doesn't blacken the Name of God because he is himself black, so nobody's bothered about that. If there is a person who is teaching about God or talking about God, about religion and making money out of it, he blackens his own name. He does not blacken the Name of God Almighty. The Name of God, cannot be blackened, It's ever shining.

But it's only a Sahaja Yogi which can form that cloud to cover It. They can only finish the hope of this world. They can only bring the real destruction of this world. They will be held responsible. And they should be punished in time, so that the Name of God should not be ruined. For they have been given the right to enter into the Kingdom of God, others are outside.

They are the only ones who can abuse the right. Those who are outside this building cannot spoil it. You have the special privilege to enter into this beautiful building. You have got this right because of the great things you have done in previous lives.

And if you now want to spoil it, you'd better understand that you will be very severely punished. The light which can enlighten can also burn. But this light will burn all those who try to burn the Kingdom of God.

So on a Diwali day let us know that we should have the lamps, burnt in such a way that it has purest of pure love in it. Not a lip service, lip service of love, but from your heart, it should pour, like the Nature pours all its blessings upon you.

Then, wherever the flowers of your feet will touch, the Nature will blossom with joy. There will be a Deepavali. Like I was told when, before coming to Rome, Italy had no rain. The Mother Earth was parched. And as soon as you all Sahaja Yogis came on this Mother Earth, it started pouring.

So the purity of love is to be understood with complete discretion, because this purity acts; it acts in the nature, it acts in the human beings, it acts into everything. The action is the same as the action, the gentle action of the Mother Earth.

Those who come in contact with such a personality start suddenly feeling the soothing, the settling, of the whole being, into a blissful state.

State of benediction. But I don't know, after this word, how much has gone wrong, because our words are corrupt. Our words are corrupt, they do not express what they mean. They are not also pure. They do not reflect what is to be reflected.

So, it is for us to create new meanings of the words, give a clear vision. When you want to see a clear vision you put a powerful light before the mirror. Clear vision of the expression in language, in gestures, in behaviours; and a clear vision of the Divine. Let people see in your light, the beautiful dream coming true.

In My childhood I used to think My dreams are too fantastic. Will they ever materialize? I used to collect small, little stones, and I would say: 'Will there be people, who are not the stones but who are the hearts?' By God's grace, I have met you. I thank you very much for accepting Sahaja Yoga. But this invitation that is extended to you should not be such that, I will be blamed for giving it to people who never deserved it. Please do not let Me down.

There's one small thing, I come from a country which is not so sophisticated in the modern world, but is very much embedded in Truth, and I'm happy you respect that country despite it's unmodernised, natural existence, and you are proud of a Mother who comes of such a country. This is the Deepavali which is celebrated in that country for thousands and thousands of years. And this is the first time in Rome, which is the center, of Europe, because here is the seven hills, expressing the whole of seven chakras. That is why a big torch had to be brought from England in an aeroplane to enlighten these seven chakras of Europe.

The Kundalini rises from mooladhara and goes up to the seventh chakra and touches the Sadashiva's place but in this case from Sadashiva's place, the light has come down, to enlighten and respect all the chakras from their heart. In the beginning of the awakening of the Kundalini that's what exactly I do, is through your fingertips, the awahana, the invitation to the Kundalini, is sent. Unless and until it passes through these centers it cannot open it out sufficiently for the Kundalini to rise, and then the Kundalini rises. So the invitation first has to come from the heart chakra here.

So the desire has to come down first of all, the power of desire has to come down, from the heart, to make the Kundalini rise. So the Kundalini acts - the power of action takes place.

So the responsibility of England and the responsibility of Europe is very great. Unless and until all these chakras are cleared, Vishuddhi cannot be pushed aside. So we have to consolidate first in Europe and also in England. I started it in England then in Europe. Once we have consolidated it well, I'm sure Sahaja Yoga will be very easily established in America. India there's no problem, as you know; and that is going to work out very easily and once India is awakened the Kundalini will start moving very fast, with great dynamism. But first these upper chakras must be put right. Otherwise how can Kundalini come out?

So, you realize your responsibility, that we have a force in India, no doubt. But how will it rise if there are obstructions? You are a part and parcel of this universe, you are not hanging somewhere else from India, so India has to depend on you.

For your Sahasrara I have already made all arrangements in the sense I am here in Person. I have come down from Kailasha, on this Earth. So, that's how I have arranged the whole drama. But the middle actors are very important. They should not act like

clowns, or stupid idiotic people. It is becoming quite idiotic, the atmosphere, I must say, you feel as if you are among idiots or lunatics.

So, these ridiculous things that are happening around us should not impress us but we should really use them for amusing ourselves. And you have reached that ascent that you can see these things are coming there because of the decadence. And the decadence is the ruin, is the destruction of the chakras also. So though it is stupidity, idiocy, we have to pick up people out of them, to support the chakras. And to be very careful with the people who are not Sahajas who are sticking on in Sahaja Yoga. And now the time has come to throw them out permanently and they are not to return back.

Only the veeras [ed: warriors], the courageous, can worship the Mother. And I hope you are all that, and today is the great day when I am worshipped by all the veeras and veeranganas.

May God bless you all.

May God bless you.

So now, today's Puja is not very long, but there's one more thing after the Puja. Today is the day when another type of a rakshabandhan takes place here we call is the bhayadwij in Hindi, and bhaubij in Marathi, meaning today is the second day of the moon. And this is the day that a brother goes to the sister's house and she gives him a bath, I mean if it's a small boy or even if it's a big man doesn't matter because we don't take the bath the way you people do. So he's given a nice bath and a massage and oiled and then, when that's over, then she does the aarti of the brother and makes good food for him to eat. With all that, then brother gives her something, just as a token of gratitude. Is a very beautiful thing we do as bhayadwij.

So today that's the second part of it where the purity of relationship between all of you is established and worshipped. And is very important in Maharashtra specially because they don't use rakshabandhan as one of the things so much as they use bhaubij.

So after this you all can have a nice Samelana- is the meeting which is the holy meeting, together, and talking to each other, to your rakhi brothers, sisters and all that, you can have for a while. And a sister who has tied a rakhi can give a little morsel of food into the mouth of the brother today - that would be a good idea. May God bless you.

The Italians are so artistic, are they?

Ganesha Puja you can just – if you have got the kum-kum, you put it in the – thing, and I'll have My Feet in that [?] and I'll rub on it, and you all can take the hundred and eight names of the Ganesha if you want, or of the Lakshmi, whichever way you like, because that's the one which is to be used. So put this money also with that, with the kum-kum and I'll rub My Feet. So first you can say the Aarthava Sheersha and then the Devi's Names.

First this, that you will say the Atharva Sheersha, all those who know can say it, with it you know that, and that will be said once. After that... This will be said with the kumkum on My Feet. After that this money can be poured on My Feet, and I'll have to rub it with My Feet, and this money can go to all of you as Prasad.

Shri Mataji asks the pujari if they have any chandan, sandalwood oil. Probably he replies there is none, because She says: "Doesn't matter." Oil is poured on Her Feet and She rubs them together, while Sahaja yogis recite a prayer to Mahalakshmi. Afterwards some coins are poured onto Shri Mataji's Feet.

Shri Mataji asks: These are from all over? You know?

Pujari: These are from Italy mostly.

Shri Mataji: Only Italy?

Guido: Also from Germany, England...

Shri Mataji: I hope you all have given. Better put. Swiss, German. Just bring some of the coins. Put the coins. Now you go on saying.

Many go to Her Feet to offer coins, so much so that after a while She says: "Enough, enough!".

While more coins are offered, Shri Mataji asks for more oil to be poured. It is poured onto the coins between Her Feet. She continues rubbing everything together with Her Feet.

Shri Mataji: Some more oil can be put. That's all. Oil for the Kubera.

Then the five sacred elements are poured onto Her hands while a sahaja yogis reads out the English translation of the aarti.

For the Devi Puja, Shri Mataji calls on stage seven unmarried ladies who "would like to be married".

Shri Mataji: How many are you? One, two, three, four, five, six...One more. No one?

Then a yogini named Alison stands up and reaches the others among the exultancy of the public and the general laughter, also of Shri Mataji. Then the girls do the Devi Puja.

Then seven married ladies from Rome are called to finish the Puja. Afterwards a gift is given to Shri Mataji.

Shri Mataji: What's this?

Guido replies (not very clear) that it is a mangala sutra given by the Sahaja yoginis from Rome.

Shri Mataji: It's beautiful.

She puts it on. Applause.

Afterwards the children come on stage to offer flowers to the Feet of Shri Mataji.

Shri Mataji: Thank you very much (...) May God bless you. Thank you. (A child gives Her a drawing) May God bless you. Let's put the flowers now. Have you put the flowers? No? Have you put? Did you put any flowers? Come along. Have you put the flowers? Come along, take one flower. Take this one. At least the children must be taught English, you see, is important. Otherwise it will be difficult. You must teach them English language.

Afterwards She vibrates the Prasad, then the aarti and namaskar. Then She says: "Please don't stand. (...) Bend down."

Also Gregoire explains further, if there is no space to do namaskar, that one should be seated or bend down, keeping the head towards Shri Mataji, but one shouldn't stand.

Eventually Shri Mataji meditates in the posture of Lakshmi with Her left hand open as if to give, and right hand raised in blessing: May God bless you. May God bless you. May God bless you.

Guido shows Her some decorated leaflets which are going to be the puja souvenir.

Shri Mataji: May God bless you, beautiful, beautiful, beautiful. Now, this money should be taken by everyone, one each, one coin, whatever you get, may not be your country. What's the time? (Inaudible answer). See (...), in time we are.

Guido: The English have brought 500 of Your pictures.

Shri Mataji: For what?

Guido repeats.

Shri Mataji: Beautiful.

Guido: Shri Mataji, with Your permission we would like to show You the collective presents.

Shri Mataji: Collective.

Guido: Yes. Collective, absolutely collective.

Shri Mataji (touches the Mangala sutra): But this is what, is gold?

Guido: Is silver plated in gold.

Shri Mataji: All right. Silver plated gold, or gold plated silver?

Guido: No, no, silver plated in gold.

Shri Mataji: Oh, I see. OK, don't mind.

Gregoire translates to the public that everyone can go and take a coin for themselves.

Shri Mataji: And every child can also have one".

Guido translates into Italian. He translates 'children' as 'bambini'.

Shri Mataji: Bambini, also, yes. Bambini is a (...inaudible) name, bambini.

(To a yogini) This mangala sutra you have to keep with you yourself and next time I come for Puja, every time I come for Puja.

(Aside) Please send Caroline for this one, you'll have to verify the (...inaudible).

One more present from the Italians: some posters of William Blake paintings.

Shri Mataji: Just show them. This is William Blake, for Italian Sahaja yogis (...).

The Italians also give a pearl necklace.

Shri Mataji: That every time you come. It's too expensive. Look at that. How can (...) with jewels every time, you can't do that, it's too expensive to be given such an expensive thing like that. Why such an expensive one? Too much. What a beauty it is. Is very expensive, is too much. You've given Me everything now. Too much, I mean, why to spend money like this now?"

Shri Mataji shows it to everybody smiling and shaking Her head: Thank you very much. Is funny that I have to every time say this instead of saying thank you. I have to always say 'why such an expensive thing'?

Then everybody starts laughing as they see two yoginis from Rome bring two dogs on stage.

Shri Mataji: That's the best! Oh, thank you very much, thank you.

Guido: We wanted something symbolically to offer the heart of all the Sahaja yogis.

Shri Mataji: Oh, thank you, beautiful, rather expensive though, alright. May God bless you.

Guido tells the yogis that the last time that Shri Mataji was in Alsatia, She said there are beautiful dogs and it would be nice to have them in India.

Shri Mataji: You should take them to India, from here, I'll see that they are getting.

The yoginis hand one of the dogs to Shri Mataji who puts it on Her lap.

Shri Mataji: What dogs are these? Alsations? They're Alsations. Nicely settle down, doesn't want to get down (...). Is an Alsation, beautiful.

Guido: It was the only couple available in Rome!

Shri Mataji says to arrange their sending to India. Guido suggests: "With the Indian sahaja yogis. Shri Mataji: When they come.

Guido: With the certificate... Shri Mataji: Yes, yes, yes.

(...)

Shri Mataji puts down the dog – who doesn't want to get down – and takes the other one.

Gregoire: Some dogs are really lucky!

Shri Mataji: They are the best dogs, I think ...(inaudible). Shall we give them the same names?

Gregoire: One is male and the other a female?

Shri Mataji: Doesn't matter!

Gregoire: Doesn't matter.

Shri Mataji: Thank you. Now what is that? We will have to take another plane, I tell!

Gregoire: This is a collective present from Milano, Shri Mataji.

Shri Mataji: Collective, again! Collective. What...(inaudible) collective, eh? Thank you, thank you, thank you, thank you. I'd better thank you before opening. It's two bowls and a beautiful tray. Thank you very much. Beautifully. Thank you very much.

A present from the Sahaja yogis of Adelaide ashram (in Australia).

Shri Mataji opens the big parcel and looks with wonder and appreciation.

Shri Mataji: Have you developed this? So beautiful. Everything is beautiful. Is very beautiful photograph.

Then She turns it to show to the people and touches the frame. Gregoire says that a yogi named Antonio has made the frame on the basis of the colours of the picture.

Shri Mataji: Better write down all the things, you see, who has given what.... Where is she gone? Danielle (?), write down all the presents that they've given, from where (...). That's very important now (...). Dany, get a paper and a pencil and write down. This one is from UK.

1985-1125, Evening Program

View [online](#).

25 November 1985

Evening Program

Hammersmith Town Hall, London (England)

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

1985-11-25 Musical Program, Violin Flute Tabla, London, UK

On behalf of all the Sahaja Yogis and all the guests present here I would like to thank the great artists from India Mr Dutta and Mr Kulkarni and Mr Kothari. All of them have been so much engrossed in creating a joyous atmosphere for you that I really got lost in today, the ecstasy of the beautiful melodies they play ...I have no words really to express because after this nothing can be said any more ...But just to be enjoyed as [unclear /name of someone] has said that you have to go into a pensive mood to enjoy all these beautiful moments...that we have today witnessed ...May God bless you all! I am very much thankful to him and it's a very good beginning for our exhibition. Now I would little bit as we say in Marathi [unclear /its in Marathi] I would like to present them with some little, very little whatever was possible by [unclear 1:37:26] I am sorry that the whole thing was arranged in such a short time that we couldn't get all the Sahaja yogis here but in any case, you can hear the tapes and everything very well and you can enjoy the beautiful rendering of all these beautiful melodies. I wish some of you could learn something out of this and would one day show as the beautiful artistry of creating such melodies and such beautiful ecstasies out of these notes ...Thank you very much!

May God bless you!

Especially for Mr Dutta ...I have to say a very intimate feeling that I have for him ...HE came to the wedding of my eldest daughter and there he played this music but especially his uncle I have heard him so many times ...He was such a great musician and a very very humble man and he died very early in life but he created such an impression on all the people But more than that his grandfather who was Vishnu Digambar Paluskar was a very great saint and a yogi and he was studying with 2 Muslim great people called Sadarang and Adarang and they ...He was actually working with them and he picked up all the music that they used to sing. And one day one of them was sick So they said now who will replace him ...He said alright I will sing and when he started singing they were amazed at him and they asked him who is your Guru ...He said you are my Guru ...They said you have to give some guru Dakshina He said what is the Guru Dakshina ...he said the Guru Dakshina is that you have to promise that you will not sing in a "Mahfil" means in a program like this When the people are sitting you are not going to sing music or anything ...You are not going to sing to people like that ...So he promised them ...As a result of that to keep that promise he started teaching music ...And his son is a great [unclear] Paluskar who sang this great music of "Raghupati Raghav Raja Ram "

and I think I still have that record and you all have enjoyed that ...So I am very happy that Mr Dutta has been here to give this pleasure to us ...And to show us the great heritage he comes from ...For the first time, I have heard you and he is another great budding artist and a great artist I would say that will show one day like his guru as you have heard in chaurasia you can see the inkling and the great exposition of a beautiful rendering of his Guru also ...May God bless you both of you...And Kothari Sahib has been very kind to play the rhythm of Shiva today in a very beautiful manner ...Thank you very much and I also thank him for keeping the tune ...)

He kept the concord. You see the concord is to be maintainedand he kept the concord all right and is such a great thing. And of course, you all have enjoyed them so much and I have to thank you also for appreciating this music in your heart's content ...Thank you very much!

1985-1128, Holy Ghost is the Kundalini, Program on William Blake's Birthday

View [online](#).

28 November 1985

Holy Ghost Is The Kundalini

Public Program

Hammersmith Town Hall, London (England)

Talk Language: English | Transcript (English) – Draft

It is such a honor for all of us to pay this homage to the great poet, printer and a prophet that was William Blake.

When I first came to England, they have been telling Me that England is a place of scholarship and you can see lots of museums and exhibitions and suddenly I told the Sahaja Yogis that I would like to go and see Tate Gallery for William Blake's paintings. They were surprised because I seldom go to any one of them, specially the libraries and the books. And when I went there, I saw this great poet, this great personality, pouring out His heart with such concern, with such honesty, with such understanding and perception of the Divine to the people of England, to understand the great powers of Divinity. But to My surprise there were some funny people; they had brought some magnifying glasses and they were looking at the drawings and were watching the private parts of people. I said, " Look at these wretched, absolutely baser people, who cannot see the sublime, the highest, which He wanted to paint," and they were taking photographs. I was surprised the way people reacted and then I realized how tormented He must have been in His lifetime to live with such people, who have no sense of Divine. He must have cried in the wilderness; He must have wept; He could not have been accepted, it's impossible. Such low level minds cannot accept something that's sublime and great and My heart bled with pain. Oh God! Why did He take His birth in a place like this? To torment Himself, to torture Himself, saying something which cannot be accepted. But it's not so. I knew who He was, what He is doing, why He was here. We do not know about Him much, because from the books you can't understand who He could have been.

He was an Incarnation of Bhairavanath. That's whom you call the St. Michael, or St. George, who is as you know the Saint Angel of England. That's why He had to incarnate and for Him, this was His role, to talk about Divine in a open, fearless manner. He had to use symbolic language, He had to use. It's not difficult to understand Him at all; if you are a realized soul, you'll read through it, sometimes laughing, sometimes weeping, enjoying the whole drama, what He has tried to explain. When I read Him I am amazed at His sense of humor; how He openly comes out with such remarks. I feel He is like Markandeya in India, or Kabir Dass in India, who slashed the whole society with their sword all the time to see that they are brought to the proper shape, without fear. But so gentle, if you read the Song of the Thel, it's so gentle; and all of them who were Him perhaps or of the same style, extremely open, straightforward, you can say even blatant and extremely gentle.

The vision of Christ, that He has described, is the one which He sees through His own enlightened eyes and He sees that the vision is completely distorted, is the opposite of what Christ was. I also felt the same way. I took My birth in a Protestant, Christian family and I was shocked the way the Christians were. I said " Are these the Christians?" Now the point He brings forth is very clear cut, you can understand, that in the mannerism if you are gentle: "I'm sorry" , "I'm afraid", " I doubt." Just look at that. It's very commonly we use this language. He says that Christ was not a gentleman of that kind. I also say I'm not seeking election, I'm not here to please you, but I am here to make you please yourself; to enjoy yourself, to have your all wealth, enjoyed, manifested.

That is how He also put the vision of Christ before you, that He was not a gentle man, who would go around and be extremely gentle to people and nice to them, superficially, only the mannerism of it, but He would be so gentle with the people who are lowly. He created Divinity out of fishermen, who were ordinary people, uneducated, absolutely we can say, people who were one of the lowest in the strata of society. He picked them up and made them Divine. He didn't go to the ministers and the prime ministers and the governors. He did not. When you see all the great people who are supposed to be looking after the religion part of it, they are busy only with governors and they are only busy with the kings and the queens; who must go and bow to them. They are politically activated people.

How can a Divine person get into this mess of politics which human beings have created? But we don't understand it, because

we try to rationalize everything and thank God He's the one who talked against rationality; and against all the intellectual ideas of putting down Christ to the mere level of a human being, because He was Himself Divine and He could understand Christ. He was so much pestered and actually persecuted that He used to get depression sometimes and He had problems of money, problems of convincing His brother and sister, everybody trying to make Him feel uneasy.

Such a fine soul came on this earth to talk of Jerusalem. What did He mean by Jerusalem? What is Jerusalem? We go to Jerusalem for pilgrimage. Why? Because Christ was born there. England will become Jerusalem when Christ will be born here. But how many of English people today care for the spirit? English language itself is such a funny one, that we use the word spirit for drinking, the spirit that you call alcohol; spirit for the dead souls, which hang around, many more here, and spirit for the atma, the spirit. When He came on this earth, the industrial revolution had not taken its respite. People were still entering into those 'mills' as he calls them and He saw the scribes how they were behaving and He saw the whole myth of religion. He does not know that all the religions were doing the same nonsense everywhere, not only Christianity. You go to any other country and see every religion is the same style of a nonsense, which is opposite of what the prophets told them, of what the incarnations told them, of what all the great sages told them.

This is not only about Christianity, but still nobody can forgive it, because Christianity has a special fervor, has a special role, has a special meaning, that's what He's tried to also say, that Moses came on this earth to lay down the code of conduct, morality, the moral thing, and also He describes Milton as a person who describes a Deity who is above everything, a puritanical Deity. But He describes the Divine humanity. Also He describes the Christ who came on this earth for the emancipation of human beings; not to tell them: "Don't do this and don't do that." That was all right at the time of Moses in the beginning of it, the code of it, and He calls it a 'moral' Christianity, meaning 'immoral' must be, because if you force someone, into something and pass such laws and regulations at this time, modern times, it's going to be impossible for human beings to follow and they'll fall into some other traps.

Strict rules of anything, imposed on people who are not Realized souls, can push them into some sort of problems, they can become criminals, they can become violent as a reaction and we see the reaction today acting, that the hypocrisy of the whole thing is exposed. Like in India or anywhere else, they will say: "You should not be attached to money, give the money to the church, to the temple, to the mosque, to all the people to enjoy it." The kind of life people led in those days in the name of God, was no model for anyone and that's how poets like Him were born again and again. I would say that in Lebanon a great poet, like Kahlil Gibran, was born, and then in India we had so many such poets, who just lashed the society and lashed all these ideas of the intellectuals, the ideas of the religions, the ones who were trying to curb them. Because there was no genuineness, there was no sincerity. If we are honest people, we really mean it, then let us face it and see for ourselves what we have to achieve.

So that is how He came as a poet, a remarkable poet, the way He rhymes it and the sense of humor He has and the way He unfolds the beauty of words as any poet should do. In Sanskrit it is said, vakyam rasatmakam kavyam – poetry is full of rasats; rasats means the essences, the explosion of essences through words. If it could be done, then the magic of it is called as poetry and that's what you find in Blake. Such a great poet; poetry is only great when it talks of the Divine and when it talks of the baser things, takes you to the baser things. The other day I heard one Australian poet and I was amazed at his bathroom singing, it was horrible; how can you call it a poetry which sings of baser things of life, which takes you to the baser things and pleasures? But He has very clearly, if you can understand Him, has said, "What are these books for? This is to collect money out of them." Now how do you collect money? By playing on the weaknesses of the people, pampering their ego, pampering their greed. All these things, if you can do, you can very nicely befool them and they feel very happy and nice, that: "Oh what a book it is."

But one thing good has happened out of this, leading the way of Freud, making him Christ; all that has led to problems and people now realize, now realize, that's why the prophecy was there, that's why He was a Prophet. He warned people of what is going to happen, but who is bothered? He was treated as an insane personality. If you go to the lunatic asylum, everybody will think you are insane, that's the way lunatics look at a sane personality. His wisdom was condemned. People thought that He is getting all these hallucinations, He's talking out of [through] His hat, because they have no brains to understand, they have no enlightenment, they have no perception, that's why they treated Him that way. Now He is dead, of course they're selling His books, making big money; selling His plates, what He painted, but when He lived, nobody bothered. And now they can use Him the way they like.

I've met some very funny people here, in this respect, the way they have shown great interest in Blake in saying that: "He says that a naked woman is the best." I said: "Where? How could He say such a thing?" He was innocence! Now we do not understand what His innocence is also. Just like Markandeya describing His mother, her breast and everything, like a little child, a child doesn't see sex in a naked body, he does not see. And the beauty of a woman He describes. That means all women are walking nude, everywhere, now. Are you exciting the innocence of people, or you are exciting the baser self of the people? We have to be natural, are you natural?

All these perversions and all these diversifications has come because man does not have a simple mind, he's a crooked person. This 'crookery' has to go from the mind. That is important; but if I say that, I'm not doing My job here, I know that. I know for definite that is not the way it is going to work out. That's why Christ, the One who said: "Forgive, forgive them." Otherwise how can God meet man, with this 'crookery', with all this kind of cunning, how can God reach man without forgiveness? He cannot reach man if he listens to Moses, can He? He cannot. If He has to come to human beings, He has to forgive and that's what is in Sahaja Yoga in the beginning, we tell: "You must forgive everyone, you forgive yourself, don't feel guilty". Now in Christianity just the opposite has been done, let us face it and know for yourself that you have to go and confess to the priest. The priest also gets mad with your confession, you are already mad. What is there to confess in the ocean of forgiveness? It just dissolves.

What a message Christ gave us that the greatest weapon we have got is to forgive others and forgive ourselves because God forgives us and this is the message we have to know, that we have to forgive ourselves. Instead of that, for all that we do wrong, all that we try to do against our Spirit, we feel guilty. And moreover if the teachings are such, that "you better feel guilty", all the time what we are doing is to feel guilty and catch on this chakra on the Left Vishuddhi, to such an extent, that in the West wherever I go, I tell them: "First of all, you just say one mantra, "Mother, I am not guilty'." Take it out of you ! Who are you to feel guilty when God loves you so much ? He has made you the epitome of evolution, you are at the highest point, why should you judge yourself and feel guilty? Is He not capable of forgiving you? Have you no faith in His ocean of love?

But this is the basics of the mistakes that are committed in the name of Christ. I'm telling to the priests, now who is a priest here, coming from theological college, can you learn about Divinity in the theological college? Did Christ go to any theological college? How did He get it, how did He get the knowledge? Through enlightenment, enlightenment has to be there. The way He has clearly stated everything, nobody liked it, because of vested interest. Everybody has vested interest. Nobody is sincere, honest, and they want to exploit others to make money. You cannot make money in the name of God. Is sin! Such people can never enter into the kingdom of God. That's why Christ has said: "You'll be calling Me, Christ, Christ, I won't recognize you." That's a fact.

So if you have to be a truthful person, just a truthful person, do not feel guilty about it. Do not feel you have committed sin. There's a little story in India that one missionary came to a village in India. Indian people are in the villages very simple, you know, they are not so sophisticated. So when he was going, they praised him a lot, "Sir, we are thankful to you that you have told us what is sin and that we are sinners." They didn't know they were sinning. And this is one of the things that Blake brought forth for us to show that Christ was a person who brought a new message over Moses. Of course Moses was needed at the time when Jews had to come up, that was the time they needed it and He brought these shariat laws; it was Moses who started but Muslims are following them. Now when today we are in this twentieth century, sitting down here, we have to see what is the prophecy of this great man, William Blake. Can you imagine, His birthday was in this month, Guru Nanaka's birthday in this month, Mohammed Sahib's birthday on this month, all these great people were born on this month. Now, this month also we celebrated the Diwali. Such a great month is this one and in this month those who are born have to be great people.

In the whole understanding of Blake, I find a single lonely man, plowing this land with the seeds of wisdom. I'm here just to reap it; He's the one who planted, watered, made ready by Shakespeare, you can say; you have had many great poets here, Wordsworth another one who really is enchanting and beautiful. I think Wordsworth must have seen the fate of William Blake and he said better describe the nature, forget about human beings; he must have thought of it, thinking it to be an incorrigible land where He cannot sow anything. But whatever it is, what Blake has done is to give you a new vision and a new idea, because in the West, Christ has been shrunk to a position of someone who was just a human being and now, when you hear the way people describe Him, I'm amazed. From where did they get this vision? Have they got eyes or are they blind to talk like this about Him? I hear the bishops talking like that, all your archbishops talking like that. Have they no fear of God? What's going to happen

to this country if you talk about Christ like that? And you are going to have now pictures and films showing Him to be a unrighteous personality, showing His Mother naked. No respect. Even Blake, I don't know if you have noticed it, He paints human beings naked all right, but not gods. Christ He never painted, He never paints them that way, the respect. While we, the great intellectuals of modern times are trying all these tricks, just to bring forth the wrath of God upon ourselves.

The second point about Him was that He was a printer. We should think why did He become a printer? Why Blake took to printing? He has described Himself the hell where the books were created and how He has described, how at every chakra we created a devil and put them in the libraries. I'm ... that's why against the books very much, Myself. But why did He become a printer? It's very important to know and why He wrote so much about printing. We see the media today. The media, that's the devil He described. The media is the one has ruined you completely believe Me – just to make money out of you, playing upon your weaknesses, making your children and you weaker and weaker, the society completely being destroyed, systematically. This is the media He wanted to hit, that's why He took His birth and became a printer. He could have been anything else. No poet was a printer in England or anywhere else. It was Blake, who became that. The reason was He wanted to show that this media is the one and let Him cut it at its root. But as you know, evil grows, whether you like it or not and today's media we cannot understand to what extent it has destroyed us, our roots, our faiths, all our sublime and righteous visions.

I know that I Myself was asked by your television people and all that, to come down and talk to them. But amazed at the way the people told Me that an Anglo Saxon brain, God knows who made that brain, cannot understand anything that can be done without money. I said you first get your Realization, otherwise I'm not coming to your programs, or to your televisions.

That's the triumphant pride of Christ you can see in His crucifixion. He didn't care, He could have gone fallen at the feet, you see, as our politicians do, morning 'til evening, moving from one place to another. He would have gone to the scribes and the Pharisees and said: "Oh, please forgive, I will serve you all My life, I'll sell everything." He would not accept that bribe. He went with that triumphant pride on the cross. But what does it show? What does it show? That we, the stupid, crucified that great Personality and today are we not again crucifying Him?

That's why I say that He was a great Prophet, because He makes prophecies that, if you do not take to the right path, if you do not take to the higher seeking, all these things will show. Now we have to understand, because it concerns us, this is what is happening to us, to us, to our children, to our families, to our society, to our country. Let us face it and understand that compassion of God can fail in such horrible, blazing hearts, which doesn't have any understanding of the Spirit.

Cut in the video at 29:48

Sahaja Yoga came on this earth long time back, much before I came on this earth, and today it has come to England, we should say I came here twelve years back. It took fourteen years for Blake to write Jerusalem. And I think after fourteen years also if I could really feel satisfied that I've been able to do some justice to Him in this Jerusalem that He wanted to build, I'll be very much grateful to you all.

But it's not so! It's a very disappointing thing. People don't want to listen anything, they want to listen to something that they like, that you have to play on their weaknesses; all the time tell them that whatever wrong you are doing is a good thing; go ahead with it.

Now the compassion and love of Christ can work out miracles, no doubt. It can work out, because He came for us. The whole universe was created for us. It is for us to receive all the blessings of the Divine. It is we who are going to become the Spirit. As He said: "You are to be born again". But the conditioning, of the subtle conditionings of these surroundings and the atmosphere, the history and all that, is so much embedded in us, but we don't realize and are not aware, that we have to look upward.

Blake's life was another crucifixion, I feel. When I read Him, tears fall continuously sometimes. What a son of a great Father, who said Christ was not bothered about His parents. He ran away from the house at the age of twelve years. That means all the boys are now running from their houses at twelve years taking to drugs; that's the best way we can pay homage to Him, by running away from the houses taking to drugs, because Christ ran away from the house at the age of twelve years. And He said: "This is My Father's business," that's what He writes. "What do I care for the parents?" That does not mean that you should not respect your parents, but it means that: "I am at a higher seeking, I have a higher seeking, I have to move in another direction. You have

lived in this direction, whatever it is you have balanced your life, but I have to ascend." And this is the message He has tried to put forward before you, very clearly. That is so obvious, so clear cut. Wherever He's so fiery, wherever He's so compassionate, wherever He's so gentle, wherever He's so modest, the inner line is one that: "Achieve your ascent; achieve your higher being; become that." He has prepared grounds for us here in England. As I have told you many a times, England is a very important part of the universe, which I don't know how many Englishmen realize. It is the heart of the universe; it is small, but so important.

But what do we get from the heart? What do we have in the heart? Racism. If Christ comes here, you'll throw Him out because He's not English, or do you believe that He was English?

What do we get? We can't love our children, we kill our children, we ill-treat them. You are sitting in the heart of the universe. This is the heart of the universe and what do you have to give to the world? The Spirit. The Spirit resides in your heart and that's why Blake said that England has to become Jerusalem, because it is the heart. That means Spirit has to come in the attention of the universe, otherwise things won't work out, but from where is it going to come? This Spirit, where is going to be awakened? It is going to be awakened in the human beings, and where are those human beings – in the heart? Where are they living? Even those who have come here, immigrants and all that, they are gone cases, useless, good for nothing. And those who are living here are already lethargic; the heart is lethargic, it cannot pump anything out of it.

First it was over pumping, tried to impress the whole world, and now after the impression, it is in depression. This heart has to awaken, to make the whole world a spiritual being. Do we realize our responsibility? Do we understand this, what is the role we have to play as a spiritual being? You have to play a role as a spiritual being now; but we are not, we are busy with all other nonsensical things, but with the Spirit. I have labored for twelve years, as I said, and I think I'll have to stay here for two years more, fourteen years, and then only maybe, I hope so, Jerusalem will start showing its results in this country. You can do it, you are the only ones who can do it, nobody else. You are entitled to that. God has chosen you to be born here, with a purpose.

But you can't talk to any one about religion, they don't discuss religion. But what religion? Religion which contains all the religions of the world. Religion which is the inner balance, the tranquility within you, which gives you the ascent and we don't discuss it. This is out of etiquette, we can discuss all the drunkards and all the pubs of the world, but we cannot discuss such a horrible thing like religion, which is so innate and within ourselves. You cannot have anything in the newspaper about it. But, He has described all the fake gurus and all the satanic people with such a strong description of all these and you see them and thousands follow these nonsensical people, pay them money, become beggars, but they don't want to come to reality. Why, I ask Myself, why it's happening like this? No use going to any excuses. Here is someone who has given you such a lot of explanation. Holy Ghost, He says, and Holy Ghost? A vacuum, you ask anyone.

I was surprised, when it was asked to some very big bishop, "What do you think of Holy Ghost?" He says: "I'm agnostic." "Agnostic?" Then, Rabin, he asked him: "Then what are you doing here?" He said: "I am doing my job, as you are doing your job." Rabin, he understood, he stayed all quiet.

He's agnostic, he doesn't know anything about Holy Ghost. What is Holy Ghost? William Blake has said: "It resides within you." Why don't we find out where does it reside? Why not we go out of the way to find out? Bible cannot contain Christ, the whole universe cannot contain Christ. Let us go out and find out what others have to say about it. But we are very insular self-opinionated, great people sitting here in complete lethargy. We have no time! We don't think anybody to be considered about it, let us go out and see. What is Holy Ghost is very simple: Holy Ghost is the Kundalini. See, you use logic, not rationality but logic it's different. If you use your logic, you will see that we have a Trinity, Holy Trinity. We have God Almighty, all right, and we have the Son and the Holy Ghost. Have you heard of any father having a son without the mother? Then who is the Holy Ghost is the Primordial Mother. Automatically you come to that conclusion, but Mother should not be mentioned.

That's why Blake has said about the daughters of Albion, because He knew the way the women were suppressed in this country, very sophisticated ways. In Sanskrit it is said: "Yatra naryastu pujiyante ramante tatra Devata" "Where the women are worshipped, there remains the domain of the deities." Where they are worshipped, and they have to be worshipful, not the harlots, in the brothels and the women who walk nude and show off their nudity to excite the baser self, but the ones who are worshipful, where they reside, reside the gods.

So these women were suppressed and suppressed to such an extent that they did not want to talk about God as a Woman, anywhere. So Holy Ghost is something abstract, a dove. All right, it's a dove, then what. What does it do, the dove? Why is it so

important that we should have blessings from the dove? Nobody explains, it's a mystery.

We have to live with a mystery; everything is a mystery, the banking is a mystery here, the where does the money go is also a mystery. It has something to do with the mafia, that's also a mystery, then the Masonic people are organizing the Switzerland bank is also a mystery. Everything mysterious and hidden and kept aside, "Oh, that is not to be said, this is just 'overseas banking' Oh good, very good name." It's 'overseas banking', it is this, it is that, and we carry on with this hypocrisy, we carry on with all these false notions, "Oh that's all right, that's all right, that part is all right." This is not forgiveness. What is the forgiveness for the cunning? What is the forgiveness for the crooked? What is the forgiveness for Satan?

Discrimination is needed when we talk of forgiveness. Forgiveness is for the people who think they have committed sins. It's only in thinking you commit sins, otherwise you do not. Look at a dog, look at a tiger, look at all these people, if tiger has to eat the cow, it eats; does it commit any sin? It does not know about a sin. "Now I didn't know what is sin is," he will say that: "I didn't know it was a sin, you see I just ate it, but what is the sin?"

Just to condemn someone all the time: "You are the sinners, you are the sinners, you did this sin, you did that sin." Human beings, they are the temple of God. With what care, with love, affection, delicacy they are created. For what? This lotus has been brought out of the mire of illusion for what? To be condemned? To be trampled? To be ill-treated in this way, that too in the name of God?

Lotuses are created to be offered to the gods, with their fragrance, to illuminate the whole world. They are the poetic genius of the Lord, as He has described. While we look at human beings as something to be exploited, to be suppressed, to be oppressed and so, as He says, there are two types of people, and He has given horrible names to them, who try to oppress the people, who try to devour the people. And He calls that the religion now has become the compromise between the two. While the innocent suffer, while the simple suffer, while the seekers suffer, while the good suffer, that's the fact.

Let us all of us join together now and get our Realization, become the Spirit. Is the easiest thing to do for you, because the Holy Ghost, which is the Kundalini, is within you. In the triangular bone She resides and She can be awakened. Now one may say that: "Why didn't He talk about Kundalini? Whatever He talked, who listened to him? Whatever He said, who tried to understand? Till today I don't find many people have understood Him. Whatever He manifested, who bothered to know about it? And if He had talked of something more, it would have been obscure. But He says: "I don't care for the idiots for whom My sayings are obscure." He says clearly. He has used only thrice the word 'idiot' I think, many times 'stupid' and so many times 'the fools'. Above all that, to Me, all of them are God's own children. I know how He was angry. I know why He was angry and I also understand Him that He thought that, before Sahaja Yoga coming here, let Me scold them, let Me give them a thump, let Me open them with a big blow, so they are ready.

But in His criticism, I read, they said He was not acceptable because He went too far. Same with Me. People don't accept Me because I go too far. I must try to please them. Am I seeking your votes that I should try to please you? I have to tell you the truth, whether you like it or not. I want you to accept it because that's what I am here for. I'm here for that, that you accept the truth and get it. I'll do my level best. I can make food for you, I can give you good food to you, I can give you presents, I can do whatever a Mother can do for Her children. But when it doesn't work out, She has to shout sometimes.

She has to say things clearly, because you have to get it. Now you cannot force it on people, this is the biggest problem is. You cannot force Self-realization on to people, you cannot do it by force. Say if the- supposing Russians tell Me, they are very much interested to know about Sahaja Yoga, no doubt, but if they tell Me that: "You come to our government and give them realization". I cannot, I cannot do it. You have to be free people. When you are free, then you are abandoned, see, the wages of freedom we are paying. Nobody is free, in New York if you go, I have to take out all these ornaments, which I am supposed to wear because of My family. I have to go there without a purse, I have to tie up my purse inside here see something, otherwise they'll rob it.

Nothing is safe.

So this kind of a freedom which leads to violence, to butchery; actually the way we have butchered our children, butchered our elders, the way insulted every one of them, all that goes hand in hand with freedom. This is no freedom, this is absolutely unleashed abandonment of the brutal self within us. So whether you go to Russia or to here Sahaja Yoga is in a problem, whether

you go to the left or to the right, I just don't understand, where will it prosper, where freedom is used with wisdom, with respect. If you cannot respect the freedom of others you do not have the freedom at all, you have never known the freedom, you have never enjoyed the freedom. So the freedom of human beings has to be respected and when this freedom is respected, then only you can get your realization and then only you can enter into higher freedom, into complete liberty that Blake has described.

There are seekers, so many seekers in this country, and so many are lost, so many are lost. There have been people who are saved by Sahaja Yoga, who have been taking drugs, overnight they gave up, overnight. How? It's a mechanism within you, God has built that, that power of the spirit when it enlightens you, you just become so powerful, you give up. But beforehand if I say, "Don't have this and don't have that", you cannot do it. You do not have that power of the spirit. Most of the incarnations who came before Christ didn't realize this point, that human beings are not enlightened, they don't have the power of the spirit within them. Christ realized it and He said it openly, "You are to be born again." Not only that, but He said, "First of all forgive, talk of forgiveness." So that they settle down, that they are not paranoid, that they are not upset. Let them be settled down in peace and in compassion and then awaken their kundalini and then give them realization.

So then you have the power, then there is no temptation, nothing like that. Will you tempt Christ with anything? You cannot. In the same way you do not get enslaved to any temptations. You rise in your own beauty and glory, and your own strength and power. You don't have to get subdued to anything. This is what is Self-realization. Sahaja Yoga came to London about twelve years back when I came. Now I am not an immigrant for your information, at all. I just came by chance, I should say, or by God's ordained programming. My husband got elected to this job out of hundred and thirty-four nations, you see. He was elected, we came here, just because he was elected, not even appointed, but elected, and elected four times unanimously. He is the senior most senior secretary-general. So we had to come here, and that's how I'm here, otherwise I may not have ever come to England to teach Sahaja Yoga.

With Blake, One feels compelled to try and try and try to establish Jerusalem, whatever may be the case, whatever may be the disappointment, whatever may be the disgust, doesn't matter. One has to do it. He had such faith in the England's soil that we have to build the Jerusalem. But first, everyone of you who are here must get your realization and humble down before your realization. You are not to be arrogant with it. He said Christ was not humble before human beings, but before God He was. Before His Father He was. In the same way, you have to be humble before your spirit and before your Self-realization and you have to get to the higher state. It's surprising that in India, we had all this knowledge all these years, but we were supposed to be heathens, I don't know what else they called us. We were supposed to be slaves. Nobody wanted to know anything about it, the knowledge of the roots existed and our intellectuals also never bothered, they always followed Oxford and Cambridge traditions. With this Oxbridge business, we never got through people to tell them about this great knowledge we had in that country and everything subsided.

This knowledge is not meant for India, is not meant for any particular place, is meant for the whole world, as your knowledge of science, all the knowledge of the tree is meant for the whole world, which you gave it to us, or to give it to all the eastern countries and people accept it. What's the harm in accepting the knowledge which comes to you for your benevolence; only because it is from the eastern side you feel so insecure about it? From where did Christ come? He came from America? I think He must have run away. Despite that I must say among all of them, British are the most matured. But we run after Americans, we run after French, we run after everyone, not being aware of ourselves, what we are, we are wisdom. We are the people who represent the heart of the universe and time has taken, from Him to this time, that we have matured now. I hope we have matured enough to understand that there has to be a breakthrough.

When they published My handbills, you see, somehow it so happened that My face has come out quite black in that. I said, "Forget it, nobody will come to our program, if you show such a black face they'll say, 'oh, somebody coming from Africa is trying to teach us what is Jerusalem'." So they had to re-do it, to show that I am not that black. What difference does it make, the skin deep color? The color comes from the heart, the beauty comes from the heart, the exuberance of the heart expresses that beauty on your being and the beauty of the truth is that, that it acts, it works. It just doesn't decorate itself, it doesn't try to take to ways and methods of luring people but it acts, whether you like it or not it acts. Let us work it out. Is simple. Instead of going into intellectual feats and going into the direction of finite understanding through your brains, let us go to the infinite; that's only

possible when you get to your spirit, which is infinite, which creates the collective consciousness within. Which creates, I say, which means knowledge, but knowledge does not mean what you know through your brain, but what you know through your central nervous system; that you can feel it, that you can feel the chakras of everyone on your fingertips. Mohammed Sahib has said, "At the time of resurrection your hands will speak". But look at the Muslims, they never, never talk of the resurrection, when most of Koran is nothing but resurrection. They talk of the doomsday because they have to make money by frightening people. Beware of the doomsday, you give the money, we'll save you, we'll give a certificate; at the doomsday you stand with the certificate, you'll be saved. First they will go down in the doomsday.

This is for every religion, people have used it for very baser things, making money, creating political ideas. I can't understand how can diamonds be thrown into dirt like this, and covered with that, and the fragrance turned into filth. It is beyond Me. The powers of human beings sometimes supercede that of God, you can see the way they can change the forms, they change the beauty, change everything that is reality, into something nonsensical and stupid. And they live with it, they don't want to know about it; they enjoy it. "We are very happy people, what's wrong." What a waste, one feels, of this creation. One feels with what aspirations and visions these human beings were created on this earth. And then what should we do to make them understand what they are, to make them aware with that perception, with that vision of the Divine that they are? Sometimes, I also cry in the wilderness and share some of the pathos of all these poets who came on this earth and suffered, and suffered, and suffered.

I hope today, with all this anguish, whatever I am telling you, you will try to see that sincerity is the only way you can understand yourself. No books, nothing, no conditioning, no denial, nothing can convince you but the sincerity to know the spirit, which is within you and this sincerity I call it as the pure desire. If you have that pure desire, which is the power of your kundalini, you will get your realization. Now, just now, the shoot. That's all is needed, the pure desire to be the spirit, nothing more than that. But when it is awakened, then it is to be looked after, that's very important; it has to be looked after, it has to be kept burning, it has to be maneuvered and kept at a point that you start growing more and more. I need not tell you all about Sahaja Yoga, it's going to be too much for you, but how Blake has worked for us. So many poets have done this job and now the new great poets are coming to finish us off, to please the media, to make money, befool us, using flowery words, pleasing sentences, taking us to hell directly. Beware of them, beware, save your children from them, save the whole community. The whole of England has to be saved because if the heart dies, the whole universe will die.

May God bless you.

The Sahaja Yogis didn't want Me to allow you to ask Me questions, but I think better ask Me some questions.

Q.....about the chakras....

Shri Mataji: Yes sir. That's what I said, that I didn't talk about them because it would be too long a lecture but we have got a book on this, a little book and there it is all written though I say that before realization don't even read that book, can create problems. You can know all about the subtle side, the chakras and everything without paying anything, without any effort. There are people now in England, you will be surprised, so many of them are excellent Sahaja yogis who are experts and they will tell you all about it very clearly. We have got books to explain. As you see there are seven chakras are shown here. The lowermost is the Mooladhara Chakra, is the innocence.

Q:...can you see it with your eyes, outside the body, can you see it?

Shri Mataji: If you see something then you are not that. And people have seen it because they were not that, because they moved on the sides, on the sympathetic nervous system, what we call the Ida and Pingala. When you go on sympathetic nervous system you can see it from outside. Like this building you can see it from outside, but when you are in it you don't see it, you see only the inside. So that's what it is, when you ascend, you need not see anything, you become, you get the powers. People have seen it no doubt, but that one should not ask for. I can see the glass - better to drink the water. Now what else?

Q:....what do You do with all Your wealth, all your money?

Shri Mataji: My money? Are you from the bank? What I do with My money - what do you want Me to do? What sort of a question is this? Ask a simple straightforward question madam I don't understand what do I do with My money, I don't do anything with it. Actually My husband manages his money, I ask him whatever I like. Of course he earns a lot no doubt, he earns very much. I

sometimes tell him, "I'm ashamed the way they give you money," because he doesn't even pay any tax you know. Of course I do spend some money on Sahaja Yoga, I must confess I have to sometimes, what to do? One has to and these people have their own ashrams, where they stay, and look after it. For this hall they must have collected some money I don't know, I don't know what do they do with their money, I don't know, I have no idea, I've never seen that. They are honest people, they all know all about it. I don't know anything, I have nothing to do with it. This is the aggressiveness, "What do I do with My money" Just look at this. Yes sir?

Q....a man has mental illness, he wants to know whether he'll have it after he dies....

Shri Mataji: No, no, no, just now you can cure it. Why to think of death? You can be cured of your mental illness at least, minimum, that could be done.

Q....How can you tell that it's Self-realization? You feel a breeze but how does it become...

Shri Mataji: You see, when you feel the cool breeze is the beginning of it, all right? Now you have to see what this cool breeze is, all right? Now if you go to a college of science or a college of medicine what you have to do is to see what it is, isn't it; and to see whatever it says does it prove. Now, when you see the cool breeze in your hand, what happens that it is, as I said, is the compassion of God say for example, you just believe in the hypothesis just now. Now what is this compassion doing, is made you a computer. On the fingertips you can tell what centers are catching, of yours and of others, so you become the diagnosis. Now if you know a little few gestures by which you can handle this power, you can cure them. That's the minimum, all right? You can know from this whether you have mental problem or you have emotional problem, or you have physical problem and of what nature. This is how is the self-knowledge starts, from the very basics.

What's your problem with you, first let us see the problem on the centers, all right? Then you move forward when you go with it, then you understand what's the problem with others; then what's the problem in the collective; then what's the problem of this country; and if you know how to solve them, sitting down here, you can do it, you can solve it. But this is the breeze which has to be felt first because this is the breeze which we call as the all-pervading power of God. Now, just because I say you should not believe Me, because blind faith is of no use, but you can experiment and see for yourself. Even little children know. They can tell you what is catching in you, what chakras are catching. You can have ten children, 'fold' their eyes, put them before a gentleman, immediately they'll raise this finger or this finger. Supposing they raise this finger, means this person feels terribly guilty. He must be a Catholic that he feels so guilty. That the children won't say but you will know that this is the chakra is caught up here because he's feeling guilty.

Like that you can go on finding on your own being like a laboratory the whole thing becomes like a computer because it is knowledge, knowledge through your central nervous system, through your evolutionary process. But you have to practice and understand what it is. If I give you a car, how will you know it moves unless and until you get into it and know how to drive it, isn't it. You have to give some time, not much, but you enjoy, best part of it you enjoy doing the whole thing. It just flows automatically, you don't have to do anything about it.

But one has to learn, little bit, what it is. Before realization you don't have to do anything, it just forms spontaneously as the seed is sown in the Mother Earth, all right? Then when it comes out, then you have to look after it; the same way you have to look after your realization, respect it. Then you become the masters. We have one master standing here and we have so many. They are just like you to look at, but they know so much and they are so humble. They don't go about with a big plate on their heads "I am the master of this and master of that" nothing. They are doing all their jobs, they are doing very well, they are blessed and also they are helping people to get their realization. You'll be surprised in Sahaja Yoga very difficult to get an unemployed person. All of them are employed. If they are unemployed they get employment with God also. Basically they are employed by God. All right?

Q... is this the only way to get realization?

Shri Mataji: Yes, of course; there cannot be another, God could not make thousand and one, could He? That would be too much of a headache, like as you sprout the seed, how do you do it? Spontaneously. Sahaja Yoga means spontaneous, living process is always spontaneous. Now supposing we want to sprout a seed and we take out the primule, push it out and push it inside the Mother Earth, will it sprout - no. You have to take advantage of the powers of the Mother Earth, to sprout a seed, isn't it?

Q. ...saying she has not come across Sahaja Yoga in the religions, that there are many religions.

Shri Mataji: In the religions there's no ... religions are no religions, that's the trouble is. I have told you all this just now that there is nothing, they will never mention that is sensible, but it's not so. I would say Sikhism, we can say is the latest religion. I mean there are so many verses about, much later than Islam, Sikhism came on this earth and they have said that, complete description, I mean you don't understand Hindi otherwise I would have told you - Ida, Pingala, Sushumna - everything they have described - Kabira has described at such length that we have in India a great poet Gyaneshwara and He has described all about kundalini. If you go in Maharashtra and tell them that somebody is going to awaken the kundalini, they'll all rush, they know all about it.

How many years did Christ live? How many times He could talk to people? How many of them accepted Him and how many of them understood Him? He went to a wrong place, I tell you; all were deaf, dumb and brainless. How will they understand? How could He talk about Kundalini when everybody was after His life? But He did talk of Holy Ghost, He talked of the Comforter He was going to send. He talked of so many things in that short time. Do you know for four years I was struggling with seven hippies in London; for four years. I must say, it's very creditable for Him in three and a half years to talk so much. How many years Blake had to work hard to talk to you? Is it easy to talk to people about truth? Very difficult; everybody is extremely intelligent and wise, nobody want to listen to anything, do they? But in India we have a tradition; we know it; that you have to ascend. The whole thing works out that way. If they talk of kundalini, not in the North so much, but in Maharashtra, if you go, if you go in the South, you'll be amazed six thousand people, seven thousand people come in a village. They have seen it, these people have seen it, they come in bullock carts, they come in, any way that is possible for them, buses, and trains, and they walk miles together when they hear I'm there.

Once I was coming from a program in the night and suddenly I found lots of people lying on the road. I said, "Who are these people?" They said, "Mother we couldn't reach Your program, we were late, You give us realization here." I said: "All right, have it." They had it, they are the ones who'll get much faster than anyone else, I know, that's why I don't mind spending some time here. Once I go there, you will see the whole country would be ablaze, I'm not telling you lies, you ask the people who have been there. They are very different type of people, to them most important is their spirit. If you tell them what, the way we talk about Christ here, so disrespectfully, without understanding, they are shocked. Any Indian who is a Christian or a Muslim or a Hindu, doesn't treat the way you treat Bible. The respect they have has come to them traditionally. Of course you don't judge Indians by the Indians who have come here. They like your company, they are this type, they are materialistic, they want to have money, they have come here to earn money, but the people who are in India in the villages, not in the cities, are still seeking, seeking God, they're very simple people, humble people.

Traditionally we have known for thousands of years. I talk of Markandeya who was there twelve thousand years back, who incarnated here as William Blake. Twelve thousand years back He said the same thing which is said in England after twelve thousand years, because that time I don't know what was here, may be only jungles, I think. And that is also waste, isn't it, tell Me, isn't it? How much could Christ talk about kundalini? He talked of Holy Ghost. But why stick on to that, now I have come to talk to you. Better take your realization; when He came, they talked of Moses, when Moses came they talked of Abraham. What about the present, I am with you, why not have your realization? All religions were built for this day, that you get your realization, to give you the balance, to give you that property by which you ascend. Like when we have an aeroplane, we fix it up properly; in the same way they wanted to fix you up, but the religions went astray, they made people crooked, the things they fixed, wrong bolts into wrong places, the whole aeroplane is in a tattered condition if it flies, it will all fall down. Better give up all those ideas. But kundalini is such a great force, it's such a great force; it comforts you, it cures you, it builds up all your centers and slowly moves upward and when if you get realization, also it goes back, attends to all these problems that you have. It's such a mother she is. Any other question, please?

Q. Why are you to be known as Mataji, Mother?

Shri Mataji: I didn't follow.

Yogi: Nor did I. Why are You to be known as Mataji?

Shri Mataji: As Shri Mataji? That's the title they gave Me, what can I do? In India. You have to be an Indian to understand that.

There are certain things described, about Shri Mataji. If you have read any books, of Adi Shankaracharya, or of Markandeya Himself, then you will know and the qualities described there of such a person, if they find it in someone, they call that person by that name, isn't it? Like Gandhiji was called as Mahatma Gandhi. Mahatma means a bigger spirit than others, because he had that. He didn't care for himself or his own family, everything for his own, but he thought of the whole country; that's why he was called Mahatma. Now, but I didn't call Myself; if others want to call I think is all right, I have no objection. You can call anything, whatever you see, you can call that. By calling that, what is your objection? Can I ask you this question? Beg pardon? [No objection] No objection. All right, that's all right. See, then it's all right, if you understand that it is must be some reason also.
(Further question from same person)

Q. Do you have some divine power?

Shri Mataji: That you better find out; I am not going to be tactless on that. Christ said what was the truth, that He was the Son of God, all right, but they crucified Him. I don't want to get crucified so soon.

[INAUDIBLE Q:] But the one who is an Indian, who is an Indian and Englishman. [Hindi]. You see it is for an ... Indians understand it better. [Hindi]

I'm sorry I'm speaking in Hindi because I have to little bit chastise the Indians here, I hope you don't mind. [Hindi]

Now, what is another question please? Yes please?

Q. Yogi: Mother, she is asking if you can cure physical ailment, I mean the answer's yes, that comes from Self-realization, no question.

Shri Mataji with your permission, the majority of people have come for the experience and are anxious to have, I may be mistaken, but I think most people would like to stop questions and ...

Shri Mataji: But sometimes you know those who want to ask, let them ask, otherwise the brain will again put out a question. Now madam, what is it..?

(SY. She's asking You, Mother, what life was like for You as a child)?

Shri Mataji: As a child? I mean that's another story; you come and see Me, I'll tell you all about it. Why do you want to know about My past and future? Let us at the present time to get your realization; makes no difference what I was as a child, or what I was as an old woman.

Yogi: ... She's asking whether you have an opinion about the growth of interest in spirituality in England...

Shri Mataji: What spirituality?

Yogi asks questioner: spiritualism or spirituality? Questioner answers: spiritualism.

Shri Mataji: That's the witchcraft, revived; very, very dangerous. Ah, is very dangerous, never go near that, all this parapsychology and all those things. We have described all these things in our book; you can have a look at it. Is a very comprehensive thing, Sahaja Yoga is. Is the witchcraft, you may call it spirituality, because a spirit can be also a dead soul as I told you, in English language. There is no 'ism' about God. It's infinite. 'Isms' are all finite things.

Q. SY: she's praising Your lecture, Mother, and saying now that....she'll go back to read Blake again.

Shri Mataji: I'm very happy, I'm very happy that you say that, madam, it's really such a great poet, but you'll be surprised in India, none of them brought Blake. We never read Blake there, never; you see we studied English language, we studied Shakespeare, we studied so many things, but never they mentioned Blake, you know. I don't know why. In the whole education system of India, they never mentioned Blake.

[another inaudible question ...]

Shri Mataji: That's very nice, such books you must read. Such books you must read.

[Here someone disclaims in Sanskrit]

You see there's a Sanskrit scholar here, but the greatest Guru is the Mother, don't you think so? The Mother is the Guru of the gurus. But it's very difficult, because guru is a hard stuff, you see. A mother has to be very soft, kind, gentle to manage the show, but the guru can be very hard and they are very hard people, but Mother as a guru is a difficult task, it's very enjoyable.

Now I have given at least eleven lectures on Guru tattwa, all right? So you can take tapes from them, you can read it and you will enjoy it very well. Here the Guru tattwa is expressed in the Void, there, where the ten Gurus actually incarnated basically and they reincarnated. Say we can start from Adi Nath, then we can come to other ones like Nanaka, Janaka. Janaka was much earlier, then we can say Abraham, Moses. All these were Guru tattwa, Socrates, all these were Guru tattwa people, the people who came as Prophets; the ones who came on this earth to teach us balance, to teach us the code of life. That was also important part, but that was forgot. Why? Why the code, why the religion? Religion is for the ascent, to build you up.

Q. ?Tattwa

Shri Mataji: Tattwam assi, that's what is the tattwa there; tattwa is there; tattwa is nothing but your kundalini is your tattwa, is the principle....

Q: [INAUDIBLE] Parvati, Shiva; She's also called as Kundalini.

Shri Mataji: Of course. Yes, yes, it is all over, same thing. I'm just giving you the gist of it.

SY: She's asking, Mother, who was Mother Durga, she's asking about who was Mother Durga?

Shri Mataji: A very direct question; I told you, I'm very tactful, I'm not going to confess anything. You better find out, it's better to find out. It's nice, isn't it? To find out yourself.

Yogi: ...I'll explain, Mother, the program is that tonight will be the experience of realization and we have another program on Saturday evening, here in the same place, which will be for this knowledge part; after realization, the knowledge makes more sense, so it's better to get the experience...

Shri Mataji: But our experience is very funny, I must tell you that for My program, even if there may be one thousand people, for getting realization, after that they just get lost, never grow. That's only more in England, they just don't ... they'll get lost, I think they must be going to the pub after that. I can't explain why it happens but they just get lost, they don't want to know anything anymore. I don't know why, I cannot explain, I mean, is something I cannot explain. All right, let's have it now.

So now, if we are all settled down, it's very simple, Sahaj also means simple, Sahaj; saha means 'with' ja means 'born'; is born with you, this right to get this union, this yoga, is born with you, is within you and is the living process of the living God so it is spontaneous. Everything that is living is spontaneous and should happen to all of you, no doubt about it. You don't have to do anything as I said but you have to receive the power within yourself, to invite the kundalini to rise. Now first thing I have to request, I hope it is not too much of it, that we have to take out our shoes to touch the Mother Earth. Is very important because the Mother Earth is the one which sucks in, for a while. I don't know, is there a carpet there? Be in a mood of reception, and also of well-being, in a happy mood, because this is the greatest moment of our lives.

Now as I said that these fingers, here five, six and seven, on the same way this way, represent the two sides of the chakras within us, the sympathetic sides, so we have to put our hands like this, just like this, simple as that. And sit, not crossed legged but putting both the feet with respect, towards the Mother Earth, in parallel to each other. Now maybe some of you must have started feeling the cool breeze, I don't know, might have, because today's lecture was rather too terrific and William Blake must have worked it out I'm sure. But otherwise is very simple. Now we have to do is to ourselves awaken our own kundalini, which is very simple, which I will tell you. In the heart resides the spirit so first we'll have to put our hand to our heart. I will tell you one by one. And then in the upper part of your stomach where the guru tattwa is here, the principle of guru is there. Then in the lower part of the abdomen, where it is the divine, or we can say the pure knowledge that exists and which works. This is the center through which the pure knowledge, the pure technique, works. Then we take this hand again back, same way, up to this point where, it is here, when we are guilty we catch this chakra. Now here works our self-confidence, our faith in God that He forgives us. Then we put our hand on top of our head - this is the Agnya Chakra, which is very important. Here we forgive everyone; then

at the back of the Agnya Chakra again, where we have to say that, "If we done any mistake, oh God forgive us". These are the two sides of the Agnya Chakra. And then you put your hand, stretch it, put this part on the fontanel bone area, the soft bone which was on top of our head and press it hard and move it hard, for a while. That's all one has to do. I'll tell you one by one.

First and foremost thing is, we have to close our eyes, because eyes take out our attention; but attention will be sucked inside our body in the sense it will go through the - just like this cloth - it is spread out, but as kundalini rises, She sucks it in and then pierces through this attention, enlight[en]ing all of that. It's a happening that takes place without any trouble whatsoever. As a result of that, what you get is the cool breeze coming out of your head; you can also feel the cool breeze in your fingertips; then later on in your hands and you get that shine on your skin. Christ has said, "The face that does not shine cannot become the star." And then you get that glint of shine of the spirit in your eyes. That's all, is not the point, is much, much, much, much more but just a wee bit that we have to today testify and later on to find out have we got realization all right, then can we work it out, can we do this, because later on we have to play our role now as a spiritual being, that's the point one has to understand.

So now, have respect for yourself first of all; and not to feel guilty at all. You are the temple of God, really believe Me you are made that way, only the light is to be kindled and that is in your heart. When the kundalini rises, she's something like an energy that does that because when she pierces through, this is the place where the God Almighty resides, who is reflected in our heart as the spirit and the all-pervading power, which is the Primordial Mother, the Holy Ghost, this vibrations that you feel, the power of God, the love of God which is represented within us as the kundalini, rises and unites us, our attention to the Divine. The spirit enlightens the attention and by that enlightenment you know, on your fingertips, on your central nervous system, through your new collective consciousness about yourself and about others. Through Sahaja Yoga you know how to cure, improve, and through this happening, through the spirit you enjoy because spirit - the nature of spirit is satchidanand, means it is the truth, it becomes the attention and it is the source of joy. Without getting realization you can be happy and unhappy but you cannot be joy, which has no dualism. You become the source of joy. Such a person, when he meets someone; he sees someone, he looks at someone, just a kataksh is sufficient to raise the kundalini - just a glance is sufficient to cure that person; just a thought, can give comfort to the other person. Miracles after miracles, so many miracles that as Sahaja yogis say, "miracle' has lost its meaning Mother, in Sahaja Yoga," that's true. So miracles of miracles and every moment you feel that God is looking after you.

When this great volcano burst, exploded in Mexico, a miracle happened they say, that the children were saved. The wrath - no this was not in Mexico but later on more in Colombia, because Colombia is sending all kinds of these horrible things all over the world, making money out of it. The wrath of the Mother Earth poured that mud and the people were drowned but the children survived. Their heads were above the mud, the body inside the mud. The same Mother Earth looked after them because they should not be burned so She covered them with the mud, why? Because of the innocence in them. Those who have even the slightest innocence in them will become realized souls, no doubt about it - slightest, a very wee bit. All the seekers are a special category of people and they have to become realized souls.

So forget about the past, forget whatever you have done in your seeking, whatever you are told, whatever you are branded with, just forget it and forgive yourself, once for all. This is I am telling you this because this is one of the biggest problems of the West that everybody sits down with a bad, horrible trouble here and sometimes I feel it so much that I can't even hear people. Is terrible. This portion is so bad here so I have to request you that please forgive yourself. You are the glory of God, without you God has no meaning also. It is He who is anxious, much more than you are, to give you realization. Just help Him out a little.

All right. Let us see. So we put our both the hands like this, close our eyes. Now you have to keep the left hand all the time towards Me, because is the desire, is expressed through it is the power of desire in the left hand which expresses that you want to have realization. The right hand is the power of action so you move your right hand but don't open your eyes. You have to keep your eyes all the time shut, just the opposite of mesmerism as you can see. Now please close your eyes; now put your right hand on your heart.

Now here you have to say, or ask Me a question, "Mother am I the spirit?" You may call Me Shri Mataji or Mother, whatever suits you. "Mother am I the spirit?" is a fundamental question and if you are a computer it will answer. "Mother am I the spirit?" Ask the question three times please. Put your left hand properly, please close your eyes; everybody should do it, please. It's uncivil not to

close your eyes; please close your eyes because others may feel self-conscious so please close your eyes, to be courteous.

Now you have to take down your right hand on the upper part of your stomach, on the left hand side, we are working only on the left hand side. Here is the principle of the master. If you are the spirit, automatically you have to ask the second question, "Mother am I my own master? Mother am I my own guru?" Please ask this question, you have to ask this question three times again, without fear, with all confidence you ask this question, you are the spirit, you are your master.

Now move your right hand on the lower part of your abdomen on the left hand side, lower part of your abdomen on the left hand side. This is the center of the divine work, of the divine knowledge or the pure knowledge, of the technique of divine manifestation. At this point I cannot force you to do anything, as I told you, you have to be free, I can only request you and here I say that you have to ask for the divine knowledge, you have to ask for the pure knowledge and when you ask for it the kundalini will start moving. Here with sincere heart, in a humble way you have to say, "Mother may I have the pure knowledge, Mother may I have the divine technique?" Ask this question six times because this center has got six petals.

Now to make the way easy for kundalini, we go along the same centers upwards so you put your right hand on the upper part of your abdomen, to make it easy for the kundalini to rise you have to open this center by asserting, by saying "Mother I am my own master", by saying "Mother I am my own master", ten times because there are ten petals, ten Sat gurus basically who incarnate ten times, of Prophets, the Masters.

Now raise your right hand on your heart, press it. With the same confidence you have to say twelve times "Mother I am the spirit, I am the spirit, I am the spirit". Just assert, that's a fact, that's the truth. Press it with your fingers. Now, twelve times, have full confidence in you, believe Me you are the spirit, you have to just become in the sense it has to come in your attention on to your central nervous system.

Now raise the right hand on the left hand side of your neck, in the corner where the neck and the shoulder meet, press it hard, take it backwards, press it hard. This is the most difficult center in the West, as I told you, that we feel guilty all the time but as I have told you, God is the ocean of love, ocean of compassion, but above all He is the ocean of forgiveness. He's the ocean of forgiveness. When He's the ocean of forgiveness, what guilt can we have that He cannot wash away or dissolve it? So just you have to say sixteen times because there are sixteen petals, to say sixteen times with full belief in yourself, "Mother I'm not guilty, Mother, I'm not guilty, Mother, I'm not guilty" sixteen times will you please say that "Shri Mataji I'm not guilty". If you still feel you are guilty and you can't forgive yourself, better say it to punish yourself hundred and eight times, if that pleases you.

When you forgive yourself you have to forgive others and so the greatest message of Christ, that we have to forgive others you have to put your hand to the center which is the adornment or we should say which adorns Christ, on the Agnya Chakra on your forehead, please put your right hand across,. Press it hard and here you have to say with full belief in yourself and in your powers that, "Shri Mataji I forgive everyone". Some may say that's very difficult but what do we do when we forgive or not forgive - no logic in it. But when we say that, then we are out of the clutches of other people, so please say, "Shri Mataji I forgive everyone. Now say it with your whole heart, how many times is not the point, please say it with your whole heart. Now you move your hand backwards onto the back side of the same center - Agnya - press it hard. Now here, you have to say once only without feeling guilty at all, without feeling no remorse, no condemnation, to God, one for your satisfaction, "Oh Lord, if I have done anything wrong, please forgive me" but don't feel guilty, that's very important. Even without saying He has forgiven you. Better.

Now raise your right hand on top of your head, stretch your ... stretch your palm, press it hard on the fontanel bone area, which was the soft bone in your childhood, press it hard, move it seven times. Again here I cannot force anything on you. You have to say that you want your Self-realization that, "Mother, please give us our realization. We want our Self-realization. Please give me my Self-realization" and press it hard and move it seven times and say that. I'm sure it will work out.

Now bring down your hand, slowly, and bend your head a little bit and feel with your left hand if there's a cool breeze coming out of your fontanel bone area. Try to bend your head a little, little bit and about four inches above the head, bend it a little, that works out better sometimes. With your left hand, right hand towards Me and with the left hand you see the breeze. Right hand towards

Me and then with the left hand you see, you can feel it better, with the left hand on top of your head; first with the left hand. Aah. Now put the left hand towards Me and with the right hand just see if it is blowing because it should come in both the hands. Open your eyes, open slowly and watch Me without thinking. Let us see if you can do it - just without thinking, just watch Me, without thinking. There's no thought in your mind, no thought. Now just put your hands like this, are you feeling the cool breeze in the hand?

Now put your hands up in the air, like this, and in your heart ask a question, "Is this the cool breeze of the Holy Ghost?" Ask the question, put it up nicely, ask the question three times: "Is this the cool breeze of the Holy Ghost? Is this the brahma shakti? Is this the all-pervading power of God? Ask the question. Now put down your hands and see for yourself if you feel the cool breeze. All those who have felt the cool breeze on the head, coming out of the head, or on their fingertips or in the hands please raise your hands, both the hands. That's Blake. You all have become Blake. May God bless you.

So many. May God bless you. But I must warn you, after this don't talk about it because it is beyond reasoning. Secondly you must come back, must all of you come back and work it out. Those who haven't got realization will also receive it. Those who have got it, will establish it. Please come back. You will enjoy the silence, the stillness within. But that's just the beginning of it. We have to go further. Otherwise you won't be able to manifest it properly. It has to be looked after. It's just a shoot that has come out, a little shoot we have to look after it. May God bless you all. Thank-you very much. Why not sing Jerusalem to them ... will be good idea.

Yogi: Mother with Your permission the music group would like to sing one song for You but before that we have a little memento of this evening which we would like to present.

Shri Mataji: You want to sing, all right? You have all the arrangements here. All right. If you don't mind, just sit down for five minutes.

Yogi: So Garuda take wing.

While we were preparing the program of Blake's Birthday Festival Mother, we found out there was an Exhibition of Blake's work in London in one of the galleries and we very much wanted to give You something that was made by His own Hands and with the good wishes of all the Sahaja yogis of England we've been able to do it for You.

Shri Mataji: Oh that's too much, that's too much Gavin, that's too much.

Yogi: No it's something special Mother, we hope that it'll be our pledge to try to do some justice to You as You've tried to do some justice to Blake.

Shri Mataji: I'm so proud of Him, really. Can you - I am not good at opening. Done so well. Ohh. What a beautiful one. Trigunatmika. Do you see the trigunatmika is there? What a vision. I mean how can you understand Him without Sahaja Yoga ... picture, you cannot ... May God bless you. Thank-you very much

Yogi: This is the engraving of the Daughters of Job from the illustrations to Book of Job.

Shri Mataji: What is?

Yogi: Daughters of Job.

Shri Mataji: Trigunatmika. Three Powers - the Comforter, and the Counselor and the Redeemer, three Powers, which you will know, later on. We have those three Powers within ourselves. Go ahead.

Yogi: [INAUDIBLE]

Shri Mataji: Thank you very much.

[The mike is not all right. Loudly.]

Song: 'Seek and You Will Find'.

Song: 'Jerusalem.' Yogi: We'd like everyone to stand up to sing Jerusalem.

Shri Mataji: May God bless you all and bless this country. God bless you.

1985-1215, Shri Bhoomi Devi Puja: The Land of Yoga

View [online](#).

15 December 1985

The Land Of Yoga

Bhoomi Devi Puja

Vaitarna (India)

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

Puja on the shores of Vaitarna river, India Tour, December 15th, 1985

English Transcript

We have come to the land of Yoga and in Yoga one has to receive the blessings of peace and truth. So this land is the land where peace must reside. And you are the one who are going to create that atmosphere of peace, here and abroad.

The nature in this land, or in any land, is very congenial to the divine happenings. First they told me that in this place it will be very cold and all of you will have to wear sweaters, but when I came here I was really perspiring. So how nature has also welcomed Me!

In India, it being a very unsophisticated, simple and ancient country, the vibrations are felt with great ease and it has maintained its holiness. But the people from this country, who believed in the holiness of the atmosphere, by leading a holy life, have taken to many things which may not keep the same level of holiness.

Never, in the history of this country also, so many saints have opted on this holy land. Today you all have come here to enjoy the gift, the warmth of the love of the Divine, and also to emit and manifest that love in your own country.

I have to request you for one thing, that the culture of this country is bound by the spiritual consideration, by the consideration that ultimately, we have to ascend. Of course, now we have a lot of hypocrites, many more than the real [UNCLEAR], but still, the culture as such aims like that, it respects all the other cultures, as long as it respects the Spirit.

So when you come to this country, you must also respect the culture of this country and try to understand why a thing has still been carried on traditionally for so many years. Thanks to heavens that we haven't become that affluence to forget God, but still we have many many many people in this country, who think that getting money, getting affluence, is the only way to be happy. It is you who can fight it out to them that when you got all your affluence also you have to come to God to get to your happiness and to enjoy.

As you must have seen now, in the course of Sahaja Yoga, that it is a very very deep feeling within us, it is not what you discuss or argue or think. That is the process we followed earlier, when we were not realized souls, when we had not entered into the Kingdom of God, that we could discuss, talk, argue, or we could aggress and we could manipulate, manufacture. But when you become, then the best quality is to be, to absorb, more and more of divine knowledge. It is not a mental thing nor a mental absorption, because, so far, you have used only mental projection. But now, the whole process has to be changed and you have to use your own growth, through the awakening of your Kundalini, through the raising of your Kundalini, through the maintaining of your kundalini at that level.

The transformation has taken place no doubt. But to go further, you cannot use your mental capacity, but to use your spiritual capacity. This is what we forget, that the process that we used, so far, doesn't work out. Once you realize this point, I'm sure during your tour, you will definitely enjoy the absorption and the love of God. At the very outset, I must say, I expect a lot from this trip. I expect that a very good quality Sahaja Yogis have come from abroad, and they are going to fully establish themselves in

this tour. If we have another tour, well and good, even if not, let us accomplish it in its full way.

Now this land has a very good blessing point for us which has been actually in a way donated by the Divine. It is along the river Vaitarna, and in Sanskrit language "Vaitarna" means the ocean of illusion. "Vai" means whatever is perverted or which is not the right thing, which is improper, the illusion. When you see the illusion you do not see the right image. So this is the river which takes you across the ocean of illusion. "Tarana" means the one which salvages, is the one which gives you salvation. Along this river, to have our school would be a great blessing I think and it's a great thing that we can do.

Here, now, as you see it's a very large area, we can even have ten schools here. But in any case, for the Sahaja Yogi children, now we find, there is a big solution, that they could study in a proper atmosphere, in the company of beautiful nature and simple villages, so they develop a temperament that is peaceful, that is glorifying or glorious and the one that is full of hope for the whole universe.

With that hope, we have taken this land here and I hope the day will come when we'll have very beautiful little little houses for the little children to stay here.

Marathi translation

Now my blessings to all in this village of Vaitarna, and many many thanks to you all on behalf of all Sahaja Yogi's, you have taken efforts in providing the land so when the school gets built the growth should be for all and in all aspects and the importance of this land Vaitarna should spread universally, i feel this place has some special importance and the people from this place should also understand that in this place God has given us this task which is God's work, this is a big task, we cannot make any mistakes in God's work, you should desire on how and where to contribute effectively in God's work.

When will you get opportunity to do God's work? During my father's time, when Gandhiji started the movement for Freedom fight at that time people sold houses and belongings along with family and children to participate in it, we were well off, we sold our belongings and started living in hut, but in today's age when Sahaja Yoga is an art of attaining complete self independence in which a person attains complete independence and is not affected by the 6 enemies of the soul; till such time that you attain this state you should as at least little bit as much as possible, whenever possible continue practicing.

So one who has decided to do God's work should know its prime and very big work, its not about money, you don't have to do anything as such, only prepare mentally, through body, mind, money is not needed, with all this you should serve God. God has given us so much, What have we given in return? Sahaja Yoga is also gifted to us, so what are our contributions to Sahaja Yoga we should introspect, have we done any sacrifices, just giving up a piece of land is not going to suffice, keeping me rest assured, you should take up the responsibility and complete the project properly, with this intention and desire you can achieve it.

Now this is just the start, everyone should ensure this project is focused and completed properly till end. People from places like Mumbai (Mumbaikar), Varshi, surroundings and likewise people from Maharashtra all have contributed to make this happen, and this will be the best school internationally and from this school beautiful children will be groomed, so we should be proud of it, this is a matter of big pride and for this to happen, we need to think of what efforts we have to put in, what contributions or sacrifices is needed to materialise it.

You only need to desire and vocalize it you will get the blessings of Shri Saraswati and your desires will be fulfilled, as prophesied by Saint Dnyaneshwar and that will happen, all my infinite blessings to all Sahaja Yogi's.

In the path of progress there should not be petty and internal conflicts, its not about individual prosperity , its collective work to be done together with cooperation, love, friendship and benevolence for all.

In a society where task is to be done, there is complete awareness about it, in our country the fight for freedom is done, so how can we server God, it has to come from within and executed by you. Although building the school was my idea and it was

practically made possible by foreigners, you need to desire on how you can make it possible or contribute towards it, your desires will be fulfilled, so desire such that the auspiciousness and blessings are for all.

May God give you a good intellect.

Informal talks with Yogi's start ...

1985-1217, Puja: The Purity Inside

View [online](#).

17 December 1985

The Purity Inside

Devi Puja

Dr Sanghvi's House, Nashik (India)

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

Puja in Dr. Sanghve's Garden, Nasik (India), 17 December 1985.

This place Nasik has a special significance. Long time back, say about eight thousands years back, when Shri Rama went away for his exile, he came to Maharashtra and he passed through various places and he settled down in Nasik, this place, with his wife.

And here a lady who was actually the sister of Ravana, called Shurpanakha, she tried to entice Shri Rama. Now this quality of enticing men or enticing women are really demonic and that is how people call them 'rakshasas'. Because those who are demonic people are people who are by nature aggressive, full of ego [and] want to overpower everyone. And they feel quite satisfied if their ego is satisfied. So all the people who were like that, were called as 'rakshasas' in this country. It was not a normal human behaviour, according to them.

So these rakshasas were more living in the northern part, northernmost part of India and they have different categories as described. So those who run after women were called by some other name and where the women try to dominate them are called by some other name. Where the men try to become like women there's another name. But they were never called as human beings. They were called as 'rakshasas' or 'vetalas' and all other names. But nowadays you find such a confusion that you don't know whom to call what! (laughing)

But the human beings in those days were sensible, matured people who, with the age, matured. Now you have to notice on the streets of Maharashtra - just now I was coming by train. I saw no men, there was nobody who was interested in women, no women were interested in men. Some men were hugging each other; walking around very innocently. I mean, the whole thing was that life is innocence. And that is what it was here when this rakshasa's sister, Shurpanakha. So nowadays, if there is any woman in India who behaves like that, tries to entice men, is called Shurpanakha.

So this woman came and tried to entice Shri Rama. Imagine! What audacity! So, Shri Rama being sankochi - means he was a man full of grace - he told her, "See now, what's the use of running after me? I have already got a beautiful wife. So why do you run after me? Better try my brother who has no wife!" Because he knew that his brother is a Sheshnaga; he is a very big serpent called Sheshanag, Shesha. And he is a hot tempered fellow and he will just know how to deal with this woman! "I can't manage this show!" Because he would not ill-treat a woman; it was too much for Him. Though she was Shurpanakha, and not only that, but she was also a woman.

So he asked her that, "You go and see him." Lakshmana was sitting outside. Lakshmana had taken a vow to be a brahmachari, a celibate man, with fourteen years penance, though he was a married man. This he had to do and that's the only way he could kill another demon whose name was Meghnad, who had run away with his daughter, called as Sulochana. It's a long story! So, [to] make it short, this fellow went to this brahmachari, Lakshmana - though he had a wife in Ayodhya, he was leading a life of brahmachari. It's very common in India. I mean, if your wife is away, you just think about her, and you are in separation, still you enjoy your wife thinking about her and thinking about the good things she has done to you. But if she has done all the time bad things you don't want too think about her and then all these demonic things start.

All right.

So this, when she went and started. She dressed up very well, in a very attractive manner, tried to show off her body and all that, in the very funny way, and not in the traditional, decent way, but a very indecent, indecorous manner, just to attract the fellow. He was so angry with her [that] he just cut her nose so [that] she should not do this to anybody else and get rid of her pride of nonsense. To kill her ego. Because nose is the one that actually expresses the ego part.

So when he cut her nose - the nose is called as 'nasika' in Sanskrit language, is called as nasika. This was the place where the nose was cut and that's why this place was called as 'Nasik'.

So now we have to remember we have come to an area where noses can be cut! (laughter) So one has to be careful and on the watch out that we do not show any symptom like Shurpanakha did henceforth. We should behave in a manner that we are Sahaja Yogis and Sahaja Yoginis. And we have to have that right type of conduct which comes from the purity inside.

So, as this is now actually the beginning of the tour in the real sense of the word, I have to make certain suggestions to all of you that our behaviour should be very decent and decorous so that all the vibrations that are flowing through us which are holy vibrations, auspicious vibrations, should not be spoiled by our ego or our Shurpanakha ideas or any such nonsense which has no relevance to your ascent. All this comes from decadence, the decadence we have gone through. And because you have come up you can see the decadence of the society.

So here you have to show through your good behaviour, good dress and good conduct, the beauty that you have developed within yourself. And that now you belong to a society which has ascended and the decadence is over now. It is only for you to watch that and to help others to come out of it.

[The] beginning of the tour at Nasik is a very holy and auspicious thing that has happened to all of you because the river here Godavari is called as 'The Ganges of the South'. But as in every pure thing all the filth is put in, this great kshetra, the pilgrimage, is ruined by many people who want to exploit it. We call them as 'bhatjees' (priests). They are the ones who are making money out of the temples, out of the holiness of this place. To them Sahaja Yoga is a challenge because you can do it without any money, without any work, without any extra sacrifices. That they can't understand. According to the theory of all these people, all over the world, if you see, is this, [is] that all those who are seeking should hand over the purse to the people who are in charge, first of all.

Secondly, those who are seeking should become absolutely miserable in their seeking. They should suffer, suffer and suffer till they become just bones and die. They have to go on sacrificing everything, going through tortures till they reach God.

This is not the way the ascent has to be achieved, as you have learned it. This is true not only of Hindus, also of Jains, also of Christianity, also of Islam. The way it is preached today is all adharma. There is no dharma in it. That's why the establishment of our dharma is very important, which is the pure religion which gives you ascent, joy, peace and the blessings of God. This is what is 'Vishwa Nirmala Dharm'.

Now I have to also say that this place has another significance that we have a very powerful Jain (Dr. Sanghve), a gentleman who has come to this dharma. Now, Jainism again the same style it's going, same perversions as we have seen. Like in Jains if I go on telling you, you will laugh and laugh, and your stomach would start paining you (from so much laughter). So I don't want to go about it - the way the Jains are mad about vegetarianism. They want to save all the mosquitoes, bugs, everything and kill the human beings with money. They are the Jews of our country and they have really extracted people, their money and everything - very rich people here - but they don't kill a mosquito or kill a bug. That's what they are.

So now this kind of thing is on. And Dr. Sanghve, who is a very learned man, his wife is another very affectionate and dedicated Sahaja Yogini; his son, daughter in law: all of them have understood that religion cannot be such madness that you start saving the mosquitoes and not the human beings. The attention is from the other end, which, of course, is against Mahavira's principle.

Mahavira on the contrary had described the hell the best. He is the one who being the incarnation of the essence of Bhairava and described the hell very well. And in England we have William Blake, who has also done the same way because he is the same style. He is the same thing. What is hell that he described: there are worms, there are mosquitoes, this, that. And just the opposite of that - is to save the mosquitoes and bugs - shows how we go just the other way round, how we oppose the religious achievements of these great people - those who tried to teach something sensible. How we make a nonsense out of it.

That is how, here, we see that the Jains should see how Shri Mahavira is being misinterpreted and insulted in many places. This is a very big achievement I feel, that some people have started seeing this light and they will start seeing it more and more.

Also we have some very good musicians here, as you have heard him. And his whole party was so beautiful. I heard about him, that he sang beautiful songs for you and you enjoy all the music programme. And he also sang some very nice English songs. It's a good beginning. Because, as you are singing Marathi songs and Hindi songs, our Indians also should sing. But they make a melody out of everything so you have to little bit guide them! Because they are melody oriented musicians. So we try to make melody out of everything, otherwise it doesn't go with our minds all right. So you have to give some guidance and you have to forgive them if you think it is not absolutely all right.

So we have to thank all the people over here for being so kind and so nice to us and receiving [us]. And I hope you are all very comfortable in that place. The only problem was we couldn't get a proper place, as doctor Sanghve was worried, because Indians are too much hospitable. And he said, "I'll have to cover all the sides, I don't want them to get the cold, this, that. I'll put some heaters there." But by God's grace, there's no need! (laughing) And so pleasant. I was just smiling at him, I said, "Don't you worry, everything will work out!" And it has worked out [as] you know. We don't need any heaters. If we need anything, we might need some fans! (laughter)

Like in Madras they said, "We have no water, we have to buy water now from other places. We are all going to be dying!" I said, "All right, you will have water!" So it rained, rained, rained so much that they had floods!

So it should not be felt that there is a problem with the nature. Nature is always with you, will always help you, will be kind. But we have to be kind to ourselves, to our nature. The nature that we have is that we are human beings, we are not rakshasas, we are not devils, we can't do all these things which are devilish, which are nonsensical.

And once we understand that we are saints, we will know that we have to keep our saintly-hood in such a manner that others can see through our behaviour.

Nasik has another great heritage - that many saints came and did tapas! This is the tapobhoomi. Nasik area is the tapobhoomi - is the land of tapas, tapasyas. And that's why this is a very, very auspicious land. And here it is. You will see on your way to Dhulia, the incarnation of the Adi Shakti, which is the three powers of the Kundalini completely integrated, expressed here as Saptashringi, meaning 'seven peaks'.

Now seven peaks are the seven centres in the brain. And the Kundalini, though she has seven centres to pass through, the governing peethas, the seats, are in the peak, in the head, and so Adi Shakti takes place in the Sahasrara. She incarnates in the Sahasrara. So we can say that this is the Sahasrara of Maharashtra or of the Universe in a way, though Himalaya is regarded as the real abode of Sadashiva, which is on top. But the Sahasrara part, which is the limbic area, should be here because we have three and a half coils settled here. That's why the Kundalini of the Universe is here. But as the Saptashringi has come out of Mother Earth, this is the place where we can say resides the Sahasrara.

Though on top is the Himalaya. And Himalaya we can say is beyond Sahasrara. The three powers of the Goddess I don't know if you'll be seeing all these three, expressed in three different places in the Maharashtra. But this is the ardha-matra, the half one, which is the Adi Shakti Herself. And this is what you see in this place and I am sure you will enjoy it tomorrow when you go on your way to Dhulia.

With this understanding that in a subtle way we are in a very important place I hope you all will raise above mundane gross attention into a subtler attention, into a higher attention and enjoy the bliss of God.

May God bless you.

The emblem of the Adi Shakti, of course you know, is a thing like this. We call it a elliptical. You all know that. But the mark of the Adi Shakti is the half moon and a star. You can put a half moon and a bindu - is a point. But that point is a star. So, you see, the Islam follows the star, the inside, and below that is this, the moon. But that's the half mudra, or we can call it the half of the coil. But half, according to the Western mind, half means it's bad! But half is the one that takes everything within itself, like the bottom of the sea. Bottom of the sea is always bigger than the sea itself. So this half Shakti takes all the Shaktis into itself. And the Bindu represents the heart or you can say the Atma. So is the complete thing, is the Adi Shakti and the Bindu. That's the was Islam seal. And in the same way this is the seal of the Adi Shakti, is a half circle. It's not even half. We should say the first night's moon and a star. And why this it is used [is] because this is the thing coming from the creation, from the nature.

So that also what we call 'Islam' is nothing but is the creation of Adi Shakti.

[Marathi Translation]

Although I spoke in English you must have understood all of it. Yet, what I want to tell is that ours is the Sahaja Yoga and being "Sahaja" we feel, "If God is mine, he will deliver what I want at my seat." But the Yoga that happens spontaneously, Sahaja, is through the Kundalini awakening and the piercing of the Sahasrara and it is only to this extent that I owe you. Now, suppose you sow a seed in the earth, she is concerned with it only up to the stage when the seed sprouts. Thereafter, no care is necessary on the part of the earth. So, although it was then a spontaneous happening, but now we have become saints, we have become the seeds. However, this seems to be very difficult to understand. We always feel that we are the same persons. Even if we don't feel, our demeanors are just the same, and it should change. We should realize, that, now that we have become saints we should find out as to how many qualities of saints that Samarth Ramdas Swami and others have told are in us. Our attention should be on evolving them in us and we should find out as to why those qualities do not manifest in us, why the people cannot find them in us, what can be the reason for that.

First of all we should think, "God has sprouted us. It is good, but what next? What have we done for God? We know in Sahaja Yoga that God blesses everybody, Yoga-kshemam- vahaamyaham. You have got the Yoga and so you have the Kshema, i.e. benevolence too, which entails the Yoga, like that which is built in. So, you have your benevolence without doing anything for it. But one more thing should come with benevolence, gratitude. But it does not come. If you have gratitude, immediately a thought will come," I have received so much for free, what did I do for it? For what have I got it? How did I get it? What shall I give in return, my life or soul?" This thought should come into minds. However it does not happen and we slide back into our old state. "Shri Mataji it so happened that I got my job, now I am getting money, but my daughter is not yet married". All right, it worked out." Now this is left!" It means, you continue with your past ways. Does it make any sense? You have joined the Sahaja Yoga, it means first of all you have become saints.

Now see the second word, which is Yoga. It has two meanings. Yoga means getting connected with God or the connection of individual spirit with Shiva, the Supreme Spirit, achieving their unison. But here, the connection is there but no unison. Only we think that there is unison.

The other meaning of the word Yoga is the trick or the skill or the expertise. Have you learnt the trick of the Sahaja Yoga? Have you learnt the skill or expertise of the Sahaja Yoga? If you have not learnt, then what sense does that make? It is incomplete. Suppose we display a board outside that Mr. Sangvi lives here and you have read the board. But have you met Mr. Sangvi? Something like this will be happening if you have not acquired the skill. Suppose you visit a university and tell, "I have visited the university and met its professors." So, what next? "I have graduated."How? "I have been to the university and hence I am a graduate". We had in the past some people who went to England and returned without doing anything worth the name, as we say in Marathi, "Zak marun or in Hindi, Zak marke". Yet they were called, "England returned". A Sahaja Yogi without the skill is like those people.

"We are Sahaja Yogis, we are Sahaja Yogis." Is it so? Then what does this finger represent and what happens when it has burning

sensation? "We do not know but we are Sahaja Yogis because we display its badges." But it does not hold good in Sahaja Yoga. For that one has to become something and do something. And in that doing, one has to remember that sacrifice of some of the things is necessary. Out of that we always make one sacrifice, we sacrifice our intelligence. Do not do that sacrifice. Leaving it aside, speak. You renounce your intelligence and then complain, "Sahaja Yoga has ruined us". So, barring that thing if the attention is on the renunciation, you should think that you have given up only that which was useless, that which was meaningless.

"The Hare Rama" (from ISKON) people came to me and said, "You live in such affluence"! I 5

said, "It belongs to my husband! What I can I do about it?" They said, "You are so rich and what have you sacrificed? How have you become Devi?" I said, "Only Goddess does not sacrifice. Only she does not renounce rest everybody has to do it. She is the enjoyer. All right? Now you tell me, what you have sacrificed." They said, " We have sacrificed this, that etc." I said, "Is it? Now whatever you find in my house or on my body, which is equivalent to dust or even a particle of dust on Shri Krishna's feet, you take it away. But it should be equivalent to a dust particle on Shri Krishna's feet". That man turned like a stone. He had so many wrinkles on his face that you could not count. And he claimed to be Shri Krishna's devotee. Is such devotee becoming of Shri Krishna? Shri Krishna's devotees should always look blooming and fresh, like these people who are sitting here. So I told them, "You are Shri Krishna's devotee why don't you answer my question?" They became like stones, without expression. So I further questioned, "What have you sacrificed? Stones? What else are these if not stones? Or this ash, have you sacrificed this?"

What is to be sacrificed? What will one sacrifice if one is not attached to anything? What should one do when one wants to sacrifice? Do not be attached. "This is my son, this is my daughter, this is my job, this is my house, this is mine, that is mine." The "My" and "I" should be given up. So long as this is not detached the Sahaja Yoga will not establish. It should be possible to detach from them. Such detachment seems to be difficult to achieve in Maharashtra, because sons and daughters are like souls to their parents. As if one of them is one eye and the other, the other eye. When the parents become old and children ill-treat their parents then the latter feel, "O, what have we done?"

Whole world should be your family, which is the sign of saints. "Myness" and "Iness" should go. "It is to achieve this state that we have dedicated our lives to Sahaja Yoga. What else can we do without God? We are engrossed in God's work and have no time for other things. We have surrendered our hearts to God and there is no place in them for any kind of ill –feelings. Nothing else occurs in our intellects. Our minds have only the thoughts about Sahaja Yoga and what we can do for that Divine mission. Even our stomach fires cannot digest anything else. Please do not talk to us on any other subject. We cannot bear with it. Having settled in the kingdom of God we are not ready to talk on any other thing. We have no time for it." Only when you attain such state will your "myness and "Iness" leave you. Unless one is detached from other things one cannot truly practice Sahaja Yoga. But we are rather weak in that respect. So, very few persons can be called as evolved Sahaja Yogis. As a result only one person has to take the load and all others sit idle.

Slowly the Sahaja Yoga grows within but the progress is very slow, inch by inch. I do not know how the Sahaja Yoga wil blossom in this situation. Here you have to become something. It is not making plastic products, like say Shri Mataji has put all in the machine and made statues. This type of work is a dead work. I know that the living work takes time, but it should not take very long time. I wonder what to do and how to do! It is taking rather taking too long at Nasik. And the river Bhagirathi (the Ganga) is flowing. This is the land of penance. Shri Rama and Shri Sita sanctified this land by walking barefoot. I describe all this to these people. Above all Shri Adi Shakti is residing on top of this fort. Despite all this, the juggernaut of Sahaja Yoga moves at very slow speed. Is it not surprising that cart drawn by two ponies is running faster than the chariot drawn by a hundred horses? One cannot understand the reason for this.

Can you imagine how much hard your ancestors have worked here, how many saints came and worked at this land of penance? You should think as to why you have taken birth on this land and having been born at the holy land of Nasik what you are supposed to do. Your attention should not be on frivolous things. Give up your attitude of hankering after wrong things. Instead of that, if you pay attention to what you should have, and come with confidence that we shall lead our lives in satisfaction and having taken up the Divine mission, we have dedicated our lives to God and the light of our spirits shall spread the light of Divine, then you will swim in the ocean of joy. You shall be fully taken care of. God shall give you the benevolence and you will feel that you have achieved life's fulfillment. May God bless you all with noble minds.

1985-1223, Public Program

View [online](#).

23 December 1985

Public Program

Akurdi (India)

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

Public Program at School Pune

1985-1224, Evening Program on Christmas Eve

View [online](#).

24 December 1985

Evening Program

Pune (India)

Talk Language: English | Transcript (English) – Draft

1985-12-24 India Tour 1985/86: Christmas Eve - with Music and Bhajans, Pune

Sahaja Yogi: May we wish You, [Mother,] a Happy Christmas. For all the existent [unclear].

Shri Mataji: Same to you all. Happy Christmas and very happy New Year. Please be seated. Please be seated. [Mother speaks in Marathi.]

Today it's a great day for Me to celebrate the Christmas Eve in Poona. Poona is called as Punya Patanam in our ancient books. That means this is the place which is very holy, place of, we can say the, it is the city of holiness, and here to celebrate the birthday of Jesus is something so sensible, so correct, so proper because He was nothing but punya. He was nothing but holiness, and that His birthday should be celebrated here is absolutely so sahaja that I started feeling, going back in the history, if Christ was born in Poona, what [could/would] have happened? But then I thought, supposing He was born here, then people all over the world would not have accepted Him because He had to be crucified. If He was not crucified, the sadist won't be happy. If they are not happy, they won't allow Christianity to spread, in the real sense of the word, I mean the Christianity.

With all understanding, He was born in Jerusalem. [Was/So] a humble place Jerusalem, very humble place, and He was born in a very humble place, in a, as you know, in the company of the cattle, around him. And the whole birth took place in such a miraculous way that Mother didn't have to suffer for that, didn't have to go to any doctor or to any physician or anything. It was so spontaneous, so beautiful. He gave no trouble to Mother throughout. His birth is one of the signs that He never gave any trouble to His mother.

When we are in Sahaja Yoga, when we have to have our realization, perhaps people do not realize how much Mother has to go through to raise the Kundalini, to achieve the Realization. It's not an easy thing. He never argued with His Mother and He never troubled Her; always obeyed Her because He knew who She was and He knew what He was. He knew the relationship very well, knew in the sense that it was a part and parcel of His understanding. In His nervous system He knew it. As we say, He had the Prabodh. And so from the very beginning when He was born He was no trouble to His Mother at all. Extremely obedient, kind, never pressing His [stand], always looking after Her, very protective. Such a great soul was born in Jerusalem. And there what happened? Bethlehem He was born, near Jerusalem, but there what happened? As you know the three kings came from far off. Nobody knew about His birth in the surroundings, say in Jerusalem area or Bethlehem area. Nobody bothered. But from very far off, three great kings came to see Him. It's very symbolic that to the people who were nearer, closer to Him, it was nothing. They were so gross. They had no sensitivity. And from miles away, they started walking, coming on the camel, sometimes resting in the night. Days in and days out they traveled with the help of the star and came to that little abode which was in Bethlehem.

In a small little place to arrive with that humility, how sensitive they must be. They forgot their position in life. They forgot their own wealth and all those things they have been enjoying. To them it was the greatest thing, the greatest pilgrimage to go all the way to see the little child who was not talking. He was not doing anything. They felt it's a privilege to honor Him, just to honor Him, just to pay Him honor. What was the need? A little child would not even recognize. He did; that's a different point. But just to pay the honor they must have gone through very great difficulties to go down to Bethlehem. It was not a city. It was a village, where there was no place for them to rest. God knows where they stayed. There had no hotels like this in those days. God knows where they stayed. They dressed up very well because they have to see the King of kings.

They were properly dressed. With great humility they bowed before the little child. That's only possible if you are that sensitive, at that distance to know that there is a great soul born. Thank God that it was not Kaliyuga of that kind, but that is today, that the sensitivities in the Kaliyuga is so finished that people can't feel the Divinity. They cannot see the Divinity. They have no sense of beauty. They have no sense of anything that is pure, holy or auspicious. Spontaneously sahaja, they all came down to see the great child born. Because it was the work of the Divine to create such a great child just out of the punyas, nothing but punyas, nothing but holiness that this child was created, and that they knew about it, they came all the way.

Today is such a great day for Me, that in that place where people were so gross, nobody knew what Christ was, child was born in a manger. And today in this great holy place we are celebrating His birthday. This is a real honor. We are praying to Him. By that we are honored. It's a great privilege that in this holy place we are giving Him that honor. It's our privilege. By that He doesn't become great; He doesn't become great. It's you who are honoring Him because you see the greatness in that personality. Thank God human beings have at least this much, little bit left in them that they appreciate the greatness of others, little bit.

So you all have come from so many countries here from all over, not with those difficulties, of course – they have been all put right – not with ordeals or anything, but you are here to celebrate His birthday in this holy place which should have been the right place for Him to be born and not that horrible place where He was crucified later.

It's doubly glorifying that we are celebrating His birthday here, though even this city is very much spoilt in the Kaliyuga, very much ruined, but is surrounded by vibrations of many saints who have built up this city. That's why it is called as a punya nagari. And anybody who tries to spoil the vibrations of this place is thrown out. This you have seen in many cases. Though we can see lots of negative forces have tried to penetrate inside this place, your presence here should clear this city also and create that atmosphere that Christ would like to see on this earth.

It's said that Christ is to be born within us. What sort of a place we have in our heart for Christ to be born? Is it the same gross place where He took His birth or is it the place of holiness in our heart? If He is being born in the same sort of a place, are we going to again crucify Him? Or we are going to make our heart clean, holy, auspicious, like a lotus, so that when He is born in that heart, He resides in a way that is behaving His own personality. When we respect ourselves, we respect Him. Let us have a heart of that kind.

It's very easy to give a lecture on this, very easy to give lecture, but it's difficult to establish that heart. And that heart which is of that level and that quality can only make Christ happy. Otherwise, He cannot be happy. We still indulge into gross processes, and gross understanding, gross relationships, gross procedures. We still do not take to the holy procedures. In the holy procedure, there is no sacrifice, is a sacrifice. Everything is enjoyment. No duty is without joy. Everything you do has to be from the heart. Because you are doing from the heart, it has to be a beautiful thing.

It's very easy to say that we follow Christ. What do you follow? Are you going to follow Him up to the cross? Where are you following Him? Which part of His life you are following? You are all realized souls. You are born again. As Christ has said, "You are to be born again." All right, now you are born again. Then what are you doing about it? Cleanse your heart; cleanse your heart. Then I still find there are jealousies. There is a problem of temperaments between different people. Still groups are formed. We live in little, little groups of, say, this country, that country, this group, that group.

Then I find also people just fighting for little, little things, missing all the points of joy. This has to change. I do not want at this happier occasion to tell you the hazardous life Christ had to lead. He lived only for such a short time. The kind of life He led with all that, that He had is remarkable, and what a pure life He led, what a pure heart He had, and one single desire in His heart was to bring down the kingdom of God. That should be our desire. In our collective we have to understand, we have to bring down the kingdom of God. Are we sufficiently supporting that? Have we got the foundations within us? Can we withstand all that upon our shoulders?

It is said in Marathi that forgiveness is the decoration of a Veera. Veera is the brave. Only the brave could forgive. Now, how

many of us really know how to forgive others and to love others? So many write that, "Mother, my heart is like a stone." So now you jump in the sea. What are you doing here? Stones must go to the sea. Or they say, "My heart is not open." I say, "Why do you write like this?" "Because I'm very, very frank and honest." With whom are you honest? For such people there is no Sahaja Yoga. They should really leave Sahaja Yoga and go away. Sahaja Yoga is meant for people who have a very large heart where Christ could be [adorned/adored]. He's to be restored upon that great heart of yours.

In every way one has to enlarge the heart. That's why I think William Blake very clearly said that, "England should be the Jerusalem." But only by saying that William Blake said so, one should know that it's complete [darkness], complete [darkness]. He is hoping against hopes. Large heartedness is missing among the people who live on the heart. As you know about the French, they call themselves Christians. Italians, who have so-called Christianity, have the worst pictures; so licentious, so horrible, so much against Christ. It's very surprising. How we can do such things to bring bad name to Him and to the whole world where you represent Him? People think Christianity means licentiousness, permissiveness, drunkenness, abandonment of all the values, while Christ was just the opposite of. Absolutely, He did not need any values. He was gunatit. He is dharmatit, everything. But how He lived on this earth, such an ideal! So before us we have got a great ideal. We don't have to follow the ideals of these horrible kings who lived there. But we have to follow the ideal of Christ and those kings who followed the ideal of Christ. Because if you are following Him, the path that you are following has to be, the essence of Christ's life is a pure life of love and sacrifice. This is what one has to follow.

Throughout His life, He has been using this essence just to establish Himself in our Agnya Chakra and that's what He's worked very, very hard to do that. Let us not do anything to let Him down in our character. You just put a test to yourself. Do you think Christ [would/could] have done this? Do you think Christ was, would have accepted this? A simple test can tell you that Christ is the measuring rod for all our qualities. That is how we move. That's the standard. Not that He's only the light, that He is the Nirakara, He is Omkara, He is Shri Ganesha, but all that has come to life. He lived like us, like a human being. And in His life, what He would never have done, would never have compromised, would never have accepted, would never have digested, we cannot have it. This is what today on this holy land of Punya Patanam we have to say that, sitting down here, we have to feel it. Let's have that decision within ourselves. Let our hearts open out. Let's have Christ blossoming in our lotuses, in the fragrance of our heart. We all have it. Let that Spirit be awakened in this beautiful place which is built by the saints, the ancient saints of this country. Let that Ganesha awaken within ourselves, that holiness, that auspiciousness. May God bless you all.

Today is a special day, is they are very joyous that you are all here. And they all want to thank you very much for being here on a Christmas Day, and I, I would like to thank all the Poona Sahaja yogis for arranging this so beautifully, so nicely, making you comfortable, looking after you so well. They are working day in and day out. I promised them one thing, that very soon we'll be able to start a proper meditation center here, and by God's grace everything should work out.

I'm going to ask the Commissioner to help us out, and they are all very anxious to help us out. Imagine what a place it is! The Commissioner is with us, the Collector is with us, the Commissioner of Police is with us. They are all so much anxious to help Sahaja Yoga. What a country it is! What a place it is we are in here! So I hope we'll be able to establish some sort of a good meditation place here for them. That's one point. And the second thing is the way they have organized, in this short time. Because this we decided in Nasik only that we'll give them two days more for Poona, definitely. But the way they organized everything for you near Dehu was so remarkable. All food, everything to be arranged into that place is really, I tell you, we can't do that. We all put together can't do it. The way they have managed, the way they had it. And these are the marriage days to get everything done. We have to thank them very much for making you comfortable here.

I wish we had list of people who will be coming to Ganapatipule, but unfortunately I don't have the list. I hope most of them who have organized it would be there. We would like to honor them when they come to Ganapatipule, on the program we are having, that first we are having a Puja, and evening time we'll be having presentations from the western Sahaja yogis for the Indian Sahaja yogis. So that night we'll spend. And next day we are going to have haldi in the morning and the marriages in the evening. Luckily, we have also arranged for all of you to go down to Mahabhaleshwar. After the wedding all the wedding people can, married people can go there and stay there next day so that, there, you'll get a room to yourself and you'll be very comfortable. It's a very beautiful health resort or you can call it, it's a very beautiful hill station.

So all has been arranged, I think. God is very kind; it's all arranged so well. In all this comfort and all this enjoyment we have to know that all this is given to us to be shared with others. It's not only that we should have everything. We have to share it with others. For that we have to work very hard. We have to get more people and more people and more people. Only thing I just want My health to be all right so that I can do one or two more tours like this because sometimes I feel that it's a bit too much. I should stop it. But by God's grace again somehow I don't feel tired. And things are being managed so well. If there has been any problem, anything, you shouldn't mind. And our next trip we are going to Brahmapuri which you all liked very much. It's all going to be arranged in Brahmapuri. You know what it is like. Those people who are older, who have any difficulties, we have made arrangements for them also. So, try to help them out because I don't want them to suffer physically, because we are all going to a jungle. Actually, it's a jungle, as you know that. So all the programs are being nicely laid down, you won't have any problems and we'll have a nice time in Brahmapuri.

After Brahmapuri, as you know, we are going not to Malarpet but to another place called Atit and then to Koynanagar and next day you will be in Ganapatipule which you will definitely say, "Mother, you have brought us to the most beautiful spot ever known." Everything is going to be arranged. But I want to warn you: it's a place very far-fetched. There's nothing there. You have to get everything from Kholapur. So, one should go with a mind of helping them than to find faults. If you have to do a little work you will know how difficult it is. So not to find any faults, not to feel unhappy but to be satisfied, and that's where the sea and Shri Ganesha meet. It's a very beautiful spot. Nowhere you'll find [it/this]; that's the place where sea and Shri Ganesha meet. Not only that, but when it is a high tide then the water starts coming through the Nabhi of Shri Ganesha and the, only the lower part of the body you see there. The upper part, the head, is the whole of the mountain, which you can walk around and give a pradarshakshina. It's a beautiful spot, at least to Me. Maybe My ideas about beauty are a little different, maybe. But to Me it's so beautiful, so peaceful, and there everybody will clear out, but don't have complaints and preoccupied ideas and a brain that is all the time trying to attack others. Have a simple mind like a child. It's a, you are going to Ganesha's place after all, you see. You are surrendering yourself to Shri Ganesha. [You have, So] to be a simple person to go there, very simple, and you'll find the place is so beautiful, so full of vibrations that you'll clear out in no time. Everything will clear out. It's a very wonderful place. That's what I think. I hope it will work out with you the same way.

So may God bless you. We are looking forward for a nice new year and we'll celebrate our new year there. So, I wish you a very, very happy, prosperous and a divine new year for all the countries.

[Marathi]

Before we do anything they want to give presents. Poona center people want to give presents to you all, those who are here, the all big centers. So about fourteen centers, they want to give you presents here because you'll be collecting one after another. And then the Bombay center has [brought/bought] some presents which, I think better then let them give it in Ganapatipule. And, of course, your Mother has some presents also.

Now, we have to have people. So relax, relax here. You people are too tense and serious. It's Christmas Day. It's very funny like, like on a Christmas Day, they have a champagne, and somebody dies, also they have a champagne. They become serious on a Christmas Day, and somebody dies, also they are serious. Now it's a Christmas Day. All right, so today there are [Mother speaks in Marathi] so there are fourteen centers as they have counted it. Will you be able to locate those fourteen centers, those people who are there one by one? Gavin, you please read it out. Gavin, you say it, one by one.

Gavin: From Austria, [Megan].

Shri Mataji: Austria. There, [come here]. May God bless you.

Gavin : From Australia [Ray].

Shri Mataji: May God bless you. Gavin.

Gavin: From Belgium, Rene.

Shri Mataji: These are very special type of things, very special type of a – something, a specialty.

Shri Mataji: You better take the name, now – that's the chance.

Gavin: From France, Christine.

Shri Mataji: Second name – take it fast.

Gavin: From France.

Shri Mataji: No, next one.

Gavin: And next, from Switzerland, Richard. And then USA, another Christine. Then, from Holland, [is] Henno.

Shri Mataji: [Marathi].

Gavin: Next from Germany, [Kitty]. From UK, David. From New Zealand, Brian. From Italy, Giorgio. From Canada, Michael.

Shri Mataji: She understands Me?

Sahaja Yogi: Germany, please.

Gavin: There's someone from Spain.

Shri Mataji: Twelfth.

Gavin: From Hong Kong, Peter.

Shri Mataji: May God bless you.

Gavin: From all over the world, Warren.

Shri Mataji: How many they are? Twelve?

Gavin: Thirteen.

Shri Mataji: Thirteen. Good. [Means we] can't have thirteen. [unclear]

Sahaja Yogi: Algeria? That's a good idea. I have to speak [unclear], I have to....

Shri Mataji: No, no, you have it, we have one Algerian.

Gavin: From Algeria, [Shyle].

Shri Mataji: [Marathi/Hindi] May God bless you. Now you can go and have a look at this. Then we'll have our music. Would you

like to have it later after music or before music? In this country nobody objects if you put it on even at two o'clock in the night. It's not like England. They will on the contrary join you. So would you like to have it now or afterwards?

Sahaja Yogis: No, afterwards.

Shri Mataji: Afterwards? [Marathi] What, what do you have in program, your program for Christmas? What is your program, Gavin?

Gavin: There are many countries have prepared. So it's also [unclear] the same thing.

Shri Mataji: All right, so now dances also. So we'll have the dances first and then the music. All right, now first of all, sari will be as they give that to Me. [Marathi] So, I think, you better finish that job first. That's a job. I am getting presents from all, for all these deities. Imagine. Only for Me you should give Me, but instead I am getting all these things. Rajesh. Who's come? Is that Rajesh? [Marathi/Hindi] Has he come? Not yet? All right. So first we'll have the dance or presents and everything, what, whichever way you decide.

Sahaja Yogi: Dance, then the presents...

Shri Mataji: First the dance then the ...

Sahaja Yogi: Then the music and then presents.

Shri Mataji: That's better. Postpone it as much as possible. And if you decide not to give some present now, I'll be thankful.

Sahaja Yogis: No chance.

Shri Mataji: No chance, all right. I agree. [Marathi] Now there is one thing, you have to give an international sari to me. That you can give Me also at the beginning of that, all right? [Marathi]

What they are saying that all the programs are going to be from this stage. Everybody is going to come up and sing and all that. So, this stage has to be vacated. Then again I'll have to come back here. All right? For presents. Is it all right? Yes, only one thing. [Marathi] I think so would be better. [I'll let] you get it. [Marathi]

[Recording of music performance and Christmas Eve celebrations December 24].

Sahaja Yogini: And the words say how good and joyful it is for all the brothers to live as one in peace.

[Sahaja Yoginis perform a song in Romanian? "Inema Tobu Manayim, Shekera Kingdom Vyaka"].

[Sahaja Yogis sing "Come Shri Mataji"].

[Shri Mataji is addressing in English and Marathi.]

Shri Mataji: Good. Thank you very much. All of you. Thank you. Thank you. Thank you.

Bring it here. I will cut it here.

Sahaja Yogi: Many Happy Returns of the Day.

Shri Mataji: Many Happy Returns of the Day? Not my birthday today. Beautiful. Give her.

[Inaudible, followed by applause].

Shri Mataji (in English and Marathi): Good. My God, such a small cake. (Laughs). There are two cakes. One has come from Bombay, another from here. First cut the Bombay cake. You can say the mantra of Agyna chakra.

[Cake is being cut or distributed. Mother is asking for a knife and plate].

Sahaja Yogis: Om Twameva Sakshat Shri Jesus Mary Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namoh Namah.

[Applause].

Sahaja Yogis: Bolo Jaganmata Shri Nirmala Devi Ki Jai.

Sahaja Yogis: Bolo Jaganmata Shri Nirmala Devi Ki Jai.

Sahaja Yogis: Bolo Jaganmata Shri Nirmala Devi Ki Jai.

Sahaja Yogi: Jaswant, please light the fireworks. Jaswant, light the fireworks quickly.

[Applause and fireworks].

Sahaja Yogis: Bolo Jaganmata Shri Nirmala Devi Ki Jai.

Sahaja Yogis: Adishakti Mataji Shri Nirmala Devi Ki Jai.

Sahaja Yogis: Jai Mataji.

[Shri Mataji asks the organisers to only burst crackers and have fireworks the next day, so others can also see them].

Sahaja Yogi: Jaswant, do not set-off the fireworks.

Sahaja Yogi to Mother: Sari, on Christmas day.

[Applause].

[Inaudible, preparations to continue performance].

Sahaja Yogi: Who is ready? Italy? Italy on stage. Italy?

Shri Mataji: Sit here. Hello?

Sahaja Yogi: Shri Mataji, this is a very ancient traditional song from Italy that we thought of re-making for you. Christmas song.

[The group sings an Italian song, "O Dio Beato"].

Sahaja Yogi: Translation of this song.

"You came from the stars

You came from the stars into the cold of the cave,

Oh King of the Heavens.

The Divine Child shivering.

Oh Blissful God, tell us,

How much did it cost you to love us?

You are the creator of the world.

There is not even a fire or a piece of cloth to warm You, my Lord.

Oh favourite Child, Love is the cause of your poverty.

And Your poverty enamours me.

Oh Divine Child, I can see you shivering.

Oh Blissful God, tell us,

How much did it cost you to love us?"

[Applause].

Sahaja Yogi: Shri Mataji, we do not know whether to do another song. This is what we prepared for the occasion.

[A performance follows, of a joyous Italian song, "Churi/Fiori?" accompanied with claps and foot tapping].

Sahaja Yogi: This is another [inaudible/page?] to another popular Sicilian song. The chorus was

"Flowers, flowers in bloom all year long.

The love you gave to me, I now give back to you."

And now we have a presentation, one for each chakra.

"To our Mother, who has lit up our hearts, we will now sing these flowers.

Hoping they will be worthy and pure, just like the fragrance of an orange orchard.

The first one is a beautiful flower from the Earth. Orange in colour and with scent like myrrh.

It protects wisdom and fights the wars. Then it takes wisdom back to the womb.

The second gives us the pure knowledge and over abundant joy of creation.

Strength, energy and true science of the kind of which we never have known.

The third one has brought us the laws to keep saintly our lives.

Faith, honesty and health are gifts that it got from the sky.

The fourth bears the most important name.

It is made like a cup that is filled.

It gives us courage, love and feeling and we must always keep [inaudible].

The fifth flower is a living flower of the rocks.

It is dancing, playful and it always plays the flute.

It has got the entire universe in its mouth.

And woe to those who go against it.

The sixth is the purest among flowers.

It has no clothes nor shoes nor any money.

And it is called the lily of our Lord.

At the very top we find the most fragrant one.

With a thousand petals all spread out.

A thousand colours, a thousand variations.

This is the supreme blessing [inaudible].

[Applause].

Sahaja Yogi: Shri Mataji says this is why the Kundalini rises so fast.

Sahaja Yogi: This next song from Australia is called "Orana". "Orana" in the aboriginal language. And probably derived from Sanskrit means "welcome".

"Out on the plains the bulgas are dancing

Lifting their feet like war horses prancing

Up to the sun the woodlarks go singing

Faint in the dawn light echoes their singing

Orana! Orana! Orana to Christmas Day!

Pink blush of dawn the red rock is shining

First born of Mother greeting his brother

Out of the Earth and into the sunlight.

As if Ganesha lifting her higher.

Orana! Orana! Orana to Jesus Christ!"

[Sahaja Yogis sing "Orana"].

[Sahaja Yogi recites words of "O Little One"].

Sahaja Yogi:

"O Little One, O Little One, all wrapped in swaddling clothes.

Your Mother sings sweet lullabies, your father watches on.

Conceived within the heart of God, pure love he issues forth.

To His Mother's heart he gives the joy, to us He gives the light.

The angels call the shepherds nigh, to praise the God all night.

Three holy kings the bright star brings.

All bow to the Mother, the child.

The world awaits this Holy Child.

Who comes to us this time.

Glory to God our Father dear.

And peace on Earth to all men."

[Sahaja Yogis sing "O Little One"].

[Applause].

Sahaja Yogi: Shri Mataji, just a simple song from England which everyone can join in with. I will split the crowd into three, sections and, that is, three parts.

Shri Mataji: Now, what do you want to do?

Sahaja Yogi: We will sing it first. I would like to divide the crowd, please, Sahaja Yogis before.

Shri Mataji: Did you follow that? So which is that? You have only divided into two. How do you divide?

Sahaja Yogi: First division, where that gap is.

Shri Mataji: We will do one thing, those who are sitting on the chairs is one group.

Sahaja Yogi: OK. Those with the chair, first group. Those on that side, second group. And those on this side, third group. OK.

Shri Mataji: You can stand to form a third group. Or you may stand up, so you can a little bit. Few people should stand up on this side.

Sahaja Yogi: People on the chairs, stand up please.

Shri Mataji: You have been sitting long, isn't it? And some of you should go on the side, some of you.

Sahaja Yogi: Including those at the back.

Shri Mataji: So that's better. Now this is the first group. Now all right? Now the second group is sitting down. Those who want to join the first group.

Sahaja Yogi: [Inaudible/those sitting in the chairs].

Shri Mataji (in Marathi): Those sitting at the back, Indian Sahaja Yogis, they are saying you should stand and sing along with the first group. Number one means, they are performing in three groups, there should be no mix-up about it. You have to sing with number one. No, no, not everyone. Those sitting on the chairs.

And half of those sitting should sing with this group and the other half sitting should sing with this group. And those who are standing are group one.

That is number one, then number two and number three. And you must up keep with them.

I hope you can manage. [Laughter].

It should not be a crowd. It should be Sahaja Yogis.

Give a bandhan. [Laughter]. Before starting. Give a bandhan.

[Inaudible].

Shri Mataji: Now, it's all right.

Sahaja Yogi: That is the first group. That is the second group. That is the third group.

Shri Mataji: That is correct. Those who are standing is the first group. This side is the second group sitting down. Third group [break in audio].

Shri Mataji: What about something being played with it.

Sahaja Yogi: Now the words are simple, Mother.

"Mother, I adore you.

All my life I give you.

How I love you."

[Inaudible].

Shri Mataji: You have to direct. You have to direct.

Sahaja Yogi: What I will do, for the first group to come in I will point like them. Then I want the second group to come in, I will point to them. Then the third group, likewise.

Shri Mataji (in Marathi): Understood? Should I explain it in Marathi? Understood?

[The three groups of Sahaja Yogis perform the song in a sequence].

"Mother, I adore you.

All my life I give you.

How I love you."

"Mother, I adore you.

All my life I give you.

How I love you."

"Mother, I adore you.

All my life I give you.

How I love you."

Sahaja Yogi: All together.

Sahaja Yogis:

"Mother, I adore you.

All my life I give you.

How I love you."

1985-1224, India Tour: Jnanesvara Temple

View [online](#).

24 December 1985

Dnyaneshwar Mauli Temple, Alandi (India)

Visit to the Temple on the site of Jnanesvara's Samadhi at Alandi, Pune.

Gregoire: Dnyaneshwar was the foundation. Of course, what was meant at that time was to establish dharma above all, was not to give realisation, but establish dharma by expressing human values in the perspective of the spiritual absolute, so that should every human behaviour should be kept in check by the spiritual finality.

Now, Saint Dnyaneshwar is an absolutely extraordinary person. He died at the age of about 21 years old and after having left behind him a book which is called Jnāneshvari, who is basically a commentary of the Bhagavad Gita in Sanskrit. He - I want to go quickly through the family story, but again, they were really treated as outcasts because his father had left his wife to take to Sanyasa and his guru sent him back to married life. So after that, the Brahmins didn't want at all to have anything to do with a Brahmin who had gone back to family life. So they were treated like dirt by all the Brahmins, but they were, I don't know, three brothers and two sisters, and they were all very highly realised souls, and actually his brother got his initiation and gave it to him.

Now, there are many miracles in the life of Dnyaneshwar, which are famous. For instance, while he was arguing with a couple of learned pendants saying that God is everywhere and in everything, then they made a fool out of him, and they said, well, if God is everything and if the Vedas are everything, can you make this cow say the Vedas? And he went to the cow, and buffalo, I don't know, started reciting the Vedas. And so, you know, I mean, he was rather good, huh. We can't do that yet. Try on any buffalo, it won't work.

So another example, which is very sweet, there was one of these big ascetic, which came down to their place because they started being famous, of course. And he came on the back of a tiger trying to show off. And Dnyaneshwar was sitting on a rock, like on a little wall with his brothers and sisters, and he said, oh, here's the great saint. I don't know what he who is coming to visit us. Let's just pay our homage to the saint. And then the rock flew and they all flew on the rock to meet the saint. And then when the saint on his poor tiger looked at this, he was completely, you know, ruled over, I mean. He realised it was rather smarter to move on a on a wall than on a tiger. Then he prostrated himself before Dnyaneshwar. And Shri Mataji, when she commented on this, she said, this is Shri Hanumana who is playing this trick. He carried the wall because Shri Hanumana is the master of the siddhis. That is, he's the master of all the magic magical powers, as you know, as he brought back the whole mountain to cure Lakshmana.

Now, just after these few biographical notes, he died here. This is the place of the office, what we call Maha-samadhi, when he departed his body or Chaitanya Samadhi, because he left in meditation. He was deep into Nirikalpa Samadhi. And in that consciousness, he left his body. So it's not when we, like when we die, we are kind of thrown out of our body by Yama, the God of death but these people, they just leave the human kosha, the envelope.

Now, just one thing you need to know about his message. It's, I mean, of course, his treatise of the, of the Gita has helped extremely to understand what Lord Krishna wanted, the message Lord Krishna wanted to pass. There is something very beautiful, which I mentioned at the... Sahasrara Puja in Vienna. And this is the following thing. As you know, Bhagavad Gita explained how Shri Krishna showed the Virata to Arjuna. And then when Arjuna sees whatever was contained in Krishna, he panicked completely. He said, I mean, sorry, I really know. I mean, please forgive me for calling you my friend. Forgive me for joking with you, for eating with you, for, I didn't know. Please forgive me. He got seized by this all. And yet, in his commentary of the Bhagavad Gita, Saint Dnyaneshwar says that in a way, the daily form of Shri Krishna was greater than his Virata form, which contains the whole universe, because only thanks to this daily form of his could he have this relationship of friendship with his devotees. And the beauty of all this is fully realised when you know that Shri Jnaneshvara was nobody else, but an ancient

incarnation of Shri Vishnu. An ancient incarnation is, you know, if this is an incarnation, okay, this is an incarnation, then an ancient incarnation is this. I mean, it's the same stuff, but not the whole thing. But Shri Jnaneshvara was an incarnation, an ancient incarnation of Shri Vishnu himself. So it was the same as Lord Krishna. So not only Lord Krishna gave the Gita, but he came back as a Jnaneshvara to give the commentary of it, which is really sweet. He didn't trust us. Rightly so, I suppose. But this is just a comment in the Jnaneshvara, which I feel personally is beautiful, because it's absolutely actual for us Sahaja yogis, that Shri Mataji is here. She is Viratangana. She contains the whole deities, the whole lokas, the whole universe, the whole Rudras. And yet she comes as this extremely motherly form with which some of us feel that they can jest and joke sometimes. And you saw it at the puja in Nasik. I mean, she wasn't just chatting with Warren, putting the plan for our moving. And this is that human form which allowed us to be so close, which was praised by Jnaneshvara. So I don't know whether I can render the whole sweetness of the story this long. It's a long love stories between God and His devotees. And the Jnaneshvara explained it.

So now Jnaneshvara means Jnana is knowledge. Ishvara is the Lord. So His very name means He is the Lord of knowledge. He's the absolute Lord of knowledge. And you know Jnana, yoga is on the centre, Kriya yoga is on the right and Bhakti yoga is on the left. So this is really the yoga of the Sushumna, the yoga of knowledge. And He's the master of it. So while meditating or while praying for His blessings here, we can address Him as the master of knowledge. And that He should give us the true knowledge of the unconscious. That is not an accumulated knowledge which is just a spontaneous intuition brought in us by Shri Hanumana himself of what is the right thing to do, what is the right thing to know at the right time. And I'm very happy that you all have the opportunity to visit this place because like the ashram of Tukarama, it is one of the milestones of spirituality in Maharashtra. For the reasons I just explained to you.

So now what I suggest that we do what we did the last time and this is [UNCLEAR aproduction].

[UNCLEAR Aproduction] means that I don't know exactly where the main entry of the temple is, I think it's on the other side. But we start from here and the production means that we walk one after the other in silence three times around the temple and then we'll gather in the temple and we'll visit the place where it took Maha-Samadhi. So you know to walk around is just a kind of you can say it's another form of expressing an artist. It's a form of expressing respect. All right? All clear? So we just walk one behind the other, we just walk around the temple and everybody counted from this tree, walked three times around it. All right? Jay Shri Mataji And we do this in silence.

Gavin: Where the imagine of Shri Ganesha has appeared out of the earth. As a Swayambhu for by itself. And this village is called [UNCLEAR Taywa] And these swayambu rocks have the pure coefficient of the deity of Sri Ganesha. And they have great protective powers, because as you know, he is the one who overcomes all the obstacles. So these eight swayambus give the protection to the spiritual quality of Maharashtra. And make it a place of pilgrimage. So we are going to go into the temple in silence. And we take a few of the names of Shri Ganesha and ask for that innocence in its pure form to come as a swayambu within each of us. As you know, one of the commandments given to Moses was not to make any graven image of God, nor to worship anything that had been made by human hands. This image has been made by the creator herself, the Mother Earth. And because of that, it gives the real vibrations of pure innocence. And that is what we have come to worship here today as another manifestation of Adi Shakti's great love for her children. Jai Shri Mataji.

Yogis: Jai Shri Mataji.

1985-1224, Public Program

View [online](#).

24 December 1985

Public Program

Brahmapuri (India)

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

1985-1225, First Night, Christmas Carols

View [online](#).

25 December 1985

Talk to Sahaja Yogis

Brahmapuri (India)

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

1985-12-25 India Tour 1985/86: First Night in Brahmapuri

[Recording of choir performance on December 25].

Shri Mataji: Thank you very much. Beautiful. (Applause).

[Mother is conversing with Sahaja Yogis in Marathi and Hindi. Sahaja Yogis are inaudible].

Shri Mataji: Yes? Not that. I have not got any money. Is that so? Tell them we will get it to their home. Is he their brother? Whose? It is so, that nothing has been agreed about the money yet. Tell him we will come to their house and give it. How much?

Sahaja Yogi: [Inaudible/Fifty thousand].

Shri Mataji: Fifty? That is too much.

[Other Sahaja Yogis have arrived].

Shri Mataji: Where is Nima? Come on, let everyone come. Call the wife, the mother, it has to be given to them. Sit, sit, but the dance (program) is over.

(To the dance performer): Come, nice, excellent. Very nicely performed. Keep growing in the future. Concentration is good. You are also good. Whom did you learn from?

Now, please accept these “phoole tar phoolachi pakli” (Marathi saying, “petals in lieu of a flower”, meaning a small token of appreciation). Such a beautiful program.

Infinite Blessings to you. (Applause).

(Addressing all in Marathi and English): After this, should we have music program? Have you got your harmonium here or not? Then place a harmonium and tabla. Send them.

So now, you people have to organise, I will be sitting here comfortably. You have to be on the stage. Country-wise, should we start it?

Sahaja Yogi: [Inaudible].

Shri Mataji: All right. The stage is small though. You need the harmonium here? Keep it then. Oh God, all of them cannot. They cannot go on the stage. Some can go on the stage, some can be here.

Sahaja Yogi: [Inaudible].

Shri Mataji: Nice sari. Beautiful sari you wore. Nice sari. Good.

You are all in the choir, aren't you? International choir can partly go up, and partly can sit down.

Yes, yes, yes. Half of you could be there. The ladies could be up there. Let us do that.

Quite a big international choir is, I think.

Patricia, you are also singing. Good idea. I did not know you were a musician.

Come and sit down, as many as you can. Some can go from this side. They look very nice in their sari. Don't you?

Warren?

(To other Sahaja Yogis): Come here, come here. Come and sit here. Where is Nima?

(To a Sahaja Yogi): Come here. I was waiting for you to arrive for a long time, gave bandhans and then you came.

(To a Sahaja Yogi): You have an extraordinary daughter. Nice. She is an artist. She has such a wonderful knowledge of art. There must be something special about both of them. They are very nice children.

(To a Sahaja Yogi): What did you say? [Inaudible].

[The choir starts performing Christmas carols. The first song is "Gloria, in Excelsis Deo".]

[The next performance is "Away In A Manger". Mother also sings along].

Shri Mataji (in English and Marathi): Good. My throat is sore, me, just, I am singing.

Sahaja Yogis: [Inaudible].

Shri Mataji: I think all of them are. [Inaudible].

[The next performance is "God Rest Ye Merry Gentlemen". Mother also sings along].

Shri Mataji (in Marathi): It has been many years now.

[The next performance is "O Come Let Us Adore Him". Mother also sings along].

[Applause].

Shri Mataji (to a Sahaja Yogi): No, no, I cannot manage it. My voice has gone, it is not working. It has been many years. My voice does not work. The Vishuddhi is caught (laughs).

[The next performance is "Silent Night". Mother also sings along].

Sahaja Yogi: One more, Mother. [Inaudible].

Shri Mataji (to a Sahaja Yogi in Marathi): How can I sing my own praises? There is no objection in singing about Christ.

[The next performance is "Alleluia!" (lyrics in English Songbook)].

[Applause].

[Inaudible].

Sahaja Yogi: Brian from New Zealand wrote the song. He managed to catch the words of the song. It was written by Brian Bell from New Zealand. He adapted them to the tune of hymn which you probably know.

[Applause].

Shri Mataji: Well done. Very well done. Very good. Excellent. Well done. Well done.

Sahaja Yogi: [Inaudible/The Americans].

Shri Mataji: All the American Sahaja Yogis. American Sahaja Yogis, please. [Applause].

[Mother is guiding the Sahaja Yogis on the seating].

To a Sahaja Yogi: You better sit in. That is the stage. Good.

Better go that side. It is rather steep. Little bit move on this side. Some of you can come on this side also.

Sahaja Yogi: They all have one copy Mother. They all have to look at one sheet. (Laughter).

Shri Mataji: That is wrong (laughs).

Sahaja Yogi: It is truly Sahaja.

Shri Mataji: We are going to have a Xerox now presented to you. Xerox machine from America. It is amazing, isn't it, Americans are having that problem.

That is Vishuddhi problem (laughs).

[The choir has resumed singing. Mother asks to place the mike nearer to them].

[Choir performs "From Where I Stand In The Sunrise"].

[Inaudible conversation between Sahaja Yogis and Mother].

Shri Mataji: Yes, to begin with, we will give a little impetus. Everyone can sing. We will give a little bit impetus. Only, one that you can sing without any paper. (Laughter). Indians have not heard these songs. So, they will be very happy. The Pune people. He sang it in Nasik.

Rather serious all of you. Bit too serious. Find all you of are very serious.

[Choir claps and sings "She's got the Whole World in Her Hands"].

She's got the whole World in Her Hands x 4.

She's got the Baby Jesus in Her Hands x 3.

She's got the whole World in Her Hands.

She's got the [inaudible/chakras/ragas] in Her Hands x 3.

She's got the whole World in Her Hands.

She's got all the deities in Her Hands x 3.

She's got the whole World in Her Hands.

She's got the sun and the moon in Her Hands x 3.

She's got the whole World in Her Hands.

She's got the stars in Her Hands x 3.

She's got the whole World in Her Hands.

She's got all the yugas in Her Hands x 3.

She's got the whole World in Her Hands.

She's got all the seekers in Her Hands x 3.

She's got the whole World in Her Hands.

She's got all the vibrations in Her Hands x 3.

She's got the whole World in Her Hands.

She's got all the [inaudible] in Her Hands x 3.

She's got the whole World in Her Hands.

She's got the cool breeze in Her Hands x 3.

She's got the whole World in Her Hands.

She's got all the marriages in Her Hands x 3.

She's got the whole World in Her Hands.

She's got all the blessings in Her Hands x 3.

She's got the whole World in Her Hands.

She's got all the Sahaja Yogis in Her Hands x 3.

She's got the whole World in Her Hands.

She's got the United States in Her Hands x 3.

She's got the whole World in Her Hands.

She's got the Mother India in Her Hands.

She's got the whole World in Her Hands.

She's got all the nations in Her Hands x 3.

She's got the whole World in Her Hands.

She's got the whole world in Her Hands x4.

[Applause].

Sahaja Yogi: [Inaudible]. This song is written by Doug.

[A solo singer performs the song].

"He had always been a seeker of Truth,

Believing he would find a way,

The path was there he knew it was,

But which he just couldn't say.

He felt that he had reached the end,

And sadly sat down in despair,

And then he gazed upon a new light,

The answer he sought was there.

La, da, dah, da, dah, dah, da, da, dum.

La, da, dah, da, dah, dah, da, da, dum.

La, da, dah, da, dah, dah, da, da, dum.

He entered the room and took a near seat,

And silently said a prayer,

And behold upon a stage,

A woman was suddenly there.

He felt such love fill the room,

And peace came and settled in him,

It's strange when man can't find God,

God seems to come to him.

La, da, dah, da, dah, dah, da, da, dum.

La, da, dah, da, dah, dah, da, da, dum.

La, da, dah, da, dah, dah, da dum."

[End of recording].

1985-1225, Evening Program on Christmas Day

View [online](#).

25 December 1985

Evening Program

Brahmapuri (India)

Talk Language: English | Transcript (English) – Draft

1985-12-25 Christmas Day, Brahamapuri, India.

So today you are here in Brahmapuri which you all wanted to come very much and the river is not so good they said but if you go little further it's very good that side. So you have to walk a little bit more on the other side.

Today I think is a special day to tell you that Mr and Mrs [Kingaray] who have arranged this program. You know their father in law lives in [unclear] and he has been working very hard, but Mr and Mrs [Kingaray] they came here all the way to arrange this program for you. And what they told Me was very remarkable that exactly 25 years back on the Christmas Day they were married in Angapor here, and they were very much amazed and blessed that I am here on that day. After 25 ypatars it was a very big thing for us 25 years married and they brought some sweets for Me, saying that this had happened. I was very happy to know that. So everything has great significance and as God has blessed them [unclear] husband and wife. 18 years back, 25th December, and they are very happy about it.

All right, so now one has to be in a mood of enjoyment and happiness. One should not be very moody. You see the trouble is it has become a fashion also with Western people, to be moody you see. They get into this mood or that mood. It is nonsense. It means you have no control over yourself. That sort of a thing cannot work out in Sahaja Yoga. Keep your attention in the centre and don't get moody. Sometimes you get angry with yourself or with others. There should be some chance for the anger to run away. So now you have to be very patient and not in a way that is an exertion but an enjoyment. Patience is enjoyment. To Me it is. That's how I manage things. And you all should be very patient with yourself. But should not be slow. I find you people are getting rather slowing things. It should not be so. Should be quick, fast because the country here is so - what should we say, is such a relaxing place and also the whole speed is so low. But people are not, people are fast. They are very fast and quick in their dance, music, everything, you can see that. So one should not be like a drunken people. We should not lope nor should we look like lotus eaters. We have to be smart and fast moving and working it out. That's what it is. So tomorrow morning all of you should get up, do your meditation and come down to the river and have your bath there. So we have to be rather – be very fast. I didn't sleep at all today. I mean I slept, if I slept at all, got up at 5.30 and got up at 5.30. So may God bless you all. So you shouldn't think that when you are tired and don't get into moods. It's not a very good idea. Yesterday you were in a very funny mood for Christmas. I was surprised. Like Good Friday. But the little girls brought forth the enthusiasm and the whole exuberance of their music. So now today also, this gentleman is here. He is a very good singer and he is going to sing some very good bhajans for us. I hope you all will enjoy.

S.Yogini. [unclear]

Shri Mataji: That's her uncle and he's a very good singer. There's no need to be so serious. [unclear: He's a special Karacha man. There's no need to be moody here.] I just don't know what to do should be learning rituals every day. Don't know what to do you should be giving injections every day.]

And this is about the puja they are going to have in the Bramapuri saying that She is now going to stay in Bramapuri and how we are going to worship Her, what sari She is going to wear and all the description, beautiful. I am just wearing an ordinary [cardi] sari, that's all, but this is what they desired that the Mother should be dressed up like that. It's all fun. It's what you call cultism [] of the Mother. They want Mother to be like this. Mother to have this. We should be give Her this. It's such a beautiful description. For this was the music about Shri Krishna teasing Radhaji and Radhaji saying, "Look at this fellow, he's just torturing my life and

things like that. It has a symbolic meaning that – you see Shri Krishna knew that she was the power and he all the time was telling her that you must do [rati] is ra is energy. So that he wanted her to impart her energy to everyone and made her dance so that everybody was nourished by it. And then her feet used to be paining and she said, “Now my feet are paining too much. You want me to do too much for this”. Then he would press her feet and say, “ All right now I'll press your feet but you'd better dance”.

That's a very beautiful conversation between Radha and Shri Krishna, how she was made to give her powers and her energy for the benevolence of the world, and how Shri Krishna tried to persuade her that she should do it. In my case it's just one [unclear]

Shri Mataji describes the meaning of the bhajan.

This is again the same, what we call the milkmaid song about Radhaji's song where she says that “I want to meet Shri Krishna”. That is the yoga. But symbolically she says the authority of the husband – she means the legal side of life. She says about her relations, like the Mother-in-law and the brother-in-law and the sister-in-law – so what she is trying to say that worldly things, worldly authorities of the government, worldly authorities of the so-called religions; the worldly authorities of so-called relationships, all of them don't allow me to go, and I don't know how to meet Shri Krishna. It's very symbolic. I don't know how many people understand. I think it's with very great innocence. But this is a symbolic expression that when you want to meet God there's so many drags and so many pressures on our lives. And this is sung very sweetly. And for a daughter-in-law in the family everybody is trying press her to keep her out of it and you have seen in your own societies, in your families, your surroundings, all these. We have all these so-called authorities which are stopping you to meet God Almighty. It's a very beautiful folk-law in a very sweet, very described in a family manner. A very symbolic deep way. All of them are called [] It's the milkmaid's song.

She's the sister of [Mr ?] Her name is [] who has composed this beautiful poem which says I have come here to enjoy the joy. I don't know how to make it nearest. You say, means to lute. plunder of the joy. That's the beauty That's the beauty of the pun on the word. I have come here to plunder the joy. I don't know the poetry in Marathi gets a little upset in English. But doesn't matter. I hope you have understood the meaning, and it's a very good poem. I think this was published in Nirmala Yoga.

This is another style of describing Shri Krishna's mischief. He couldn't give realisation the way I could give you openly in the hall, sitting all of you getting your realisation. These were different days when there were not such possibilities and was not decided as very normal to have meetings and all the people are sitting down. So he used to – when the ladies would fill the water from the river at Yamuna and carry on their heads, the river at Yamuna was vibrated by Shri Radaji because she used to wash her feet in that water. He would sit on a tree, he was a little boy of eight years, sit on a tree and throw stones at their pitchers their what you call the pitcher – call them [kava]. You must know this one [kava] it will come again and again. And it would break and the whole thing would fall on their back on their kundalini, and that's how the kundalini would rise. He'd throw the stick. So she was complaining you have broken my pitcher. Now this water pitcher also symbolises the material life, the ego. It was very interesting – I will nourish my family people. You have to nourish them by pampering their ego. Now it is finished it. This was very subtle and [sushma] that you can see the point is that they are saying, that see now you have broken my - she was complaining in a very sweet manner because she liked it. So this is how it is. It's very subtle and it was sung by villagers. That's the point it. It is such a simple heart, by a villager singing in such a simple way, and what a fast number. Very fast isn't it? You have tried your clapping. Try again.

The song is so much from your heart towards Me. It's a very heartfelt song which says that, “Why are you angry with me Mother. Angry is a very harsh word but in Hindi language or in Marathi language is it a loosely means sweetly angry you can say. You have, if you don't talk to me who will I talk to? I have given you my life, my body, my everything and even if you do not talk to me at least listen to me once. That is if you can raise your glance at me. That one glance is sufficient to give me eternal life. So why don't you at least raise that glance at me? It's a very beautiful song coming out of a very beautiful heart, I should say, and it's so much suggesting of your feelings. You see the feelings are there, no doubt, but to put them into words and then into notes is very creditable I think. I give all my congratulations to the musicians and to the great Sahaja yogis, give him a hand.

So much from your heart towards Me. He's saying that you made saints because of what you have done good in your previous life.

Kabira does poetry you see. In Hindi language he is saying - he says that, Mother Earth says that I am greater than anyone. So the [unclear] says, "What are you talking about, I am the snake on which you stand. So what is the snake so great because snake has to go round the neck of Shiva. So what's so great about it? So Shiva says I am very great. So what is Shiva so great, because He has to run after His disciples as your Mother does? Now so he's not great either. So what are these disciples doing? They are half-baked over God and half-baked towards materialism, so he comes to the end. He says that now isn't there about the nature he says beautiful things He says that - the cloth says to the tailor, Why are you cutting me? A day will come when you will need me to cover yourself. Means when you will be dead. Kabira is - you see this is a different type of a figure of speech which I should say is more, we call it [unclear] in two languages. It means the opposite in Marathi language. I don't know in English if you have so. Then he says that the carpenter is cutting the wood. He says, "Why are you cutting me? A day will come when I'll have to burn you. Then the third he says - and the best is this one, is that to the potter the clay is saying, "Why are you trying to put your feet on me and trying to trample on me? A day will come when I'll be covering you completely. So this is typical of Kabira. In a very simple way he says what you call the contrast of life, that today we find that if something is so important and tomorrow we find that we become less important. He says, "What is so great? Why should you get into these problems? Then he says that - now somebody says that he's my relation because he's my son-in-law and I must look after my son-in-law. But son-in-law is not yours now. You aren't anybody. What happens that it's just a relationship between you and him. Just like that. And then it goes on like this and he comes to the point where he says, what about your [bhakta] in the world? So beautifully it is brought in. He said relationship of Sahaja Yogis. So he actually brings it to Sahaja Yoga. So beautifully he has brought in. This is what Kabira is. How he brings out the myth of so-called important things and shows you the essence of it. But in such a general way, in such a simple way - I should say very mundane, which we miss out. That's his, what you call can say, the deep penetration into understanding of our attitude towards [hate]. Very beautiful I should say. So give him a hand for this.

Now the thing is that the system of our hymns, what you call the bhajans are sung like this the gentleman is singing. Now because he's so much used to but it's to be sung absolutely in the soprano and nothing on the alto or tenor level but only the whole thing is on soprano. But normally we have three bases that we use and scales and out of that the centre scale these most musicians use but the bhajan people use the soprano on the last one and that's very very high and normal musicians use the middle one and then they go a little bit up and a little bit that side and little bit this side. This is how melodies are made But this is a speciality of the musicians who are singing the bhajans. So it is an old style that you are having but the modern ones are now using the same as the you should say the normal musicians are using now like many artists are using. So this a habit from the soprano style, so they cannot sing at a lower level. And this is the thing is so that's how you find the difference. Like if you have a soprano singing then he or she won't be able to sing say a base or another alto or something like that. It is something that is scaled that way. But that is what you have to know about Indian music. But it's remarkable that these people don't have that regular education regular training [unclear] had for years together had. He told Me that he is still learning. Forty years he has learned now he is still learning. Despite that they are doing their daily work. They are not professionals. They are working and despite that how they have got you see innate knowledge, innate understanding and how they bring forth these beautiful notes and proper melodies and play on proper rhythm. It's very surprising how things have worked out. I think it must be the rhythm of the country of Maharashtra is so great. And there's a saying that there's a very beautiful poem about Maharashtra and what one of them is this Krishna was that this Marathi music is [Hindi] The language he speaks is of according to the rhythm of the flow of the Krishna rhythm. So this is the beauty of Maharashtra that whatever may be the riches and in every country but to us the real ... is to our Maharashtra. I am also happy that all over the world now Maharashtra has become such a dear place. May God bless you.

I am just thanking them on your behalf and I would like to thank you on their behalf that you have been very generous and very kind to them and you have really appreciated their music in such a good mood. May God bless you all. So I should say good morning now.

May God bless you.

1985-1226, Public Program

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26 December 1985

Public Program

Satara (India)

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

[Talk start at minute 24]

I bow to all those who are seeking God. What has been said is true that only that person who is seeking God will actually receive God. This is true. There is no reason to doubt this, because God is not going to come and fall at your feet saying, "Dear one, please search for me". But it is a state. It is a special state attributed to such people who have evolved in their past lives and who have done good pure deeds. Those who are of a very dignified mind, and who have always done a lot of good deeds. It is only for such special people.

"Yedya Gabalyaache Kaam Navhe."

"It is not something for any random person who is not of a good standing. "

Especially here in Satara district, the very famous Shri Ramdas Swami has lived here. And if you take any saying of his, it is completely the description of God almighty. He has angrily described this to those who are of a lower state of being, and he has said such things that only he could have said. I consider him to be an avatar of Shri Hanuman. I consider him to be of a very high stature.

But here in Maharashtra, whatever is heard of is less. If one were to describe, this is the land of saints. Great, special people have graced this land. This really is Maha-Rashtra (the Great State). There is no doubt about it. That we have turned it all into mud, that is a different story. But this truly is Maharashtra. And similar to its name, to carry out the good work, there have been innumerable brave people. Shivaji himself was a self-realised person. If not, it wouldn't have been possible to get such a fine person of such great characteristics. He got a Guru like Ramdas Swami. There have been great poets here like Tukaram. Gora Khumbhar, Naamdev, Sakhubai... especially then Dnyaneshwar as well.. At such a young age he wrote out that beautiful book of Dnyaneshwari. So then, they were lying. They didn't go about gossiping like politicians. Or they were not corrupt like civil servants. They wrote and praised God (Parameshwar). They described God and placed a new idea in front of you to seek and obtain God. There is no other path other than God.

And also, when they met each other, they didn't understand this discrimination of caste and creed. When Naamdev met Gora Khumbhar, he described it beautifully.

"Nirgunaachya Bheti, Aalo Sagunaashi."

"What I was looking for as the formless, I have come to meet in a physical form."

Wherever you look, whatever poetry you look at, what great stature it has. Just by studying these things, you cannot understand them. This doesn't mean that you should not be educated. You should of course be educated. But to understand this and to enlighten your education, you should attain God. Otherwise, there is no use for your education.

Now, the Honourable Mr Patil has honoured me so much, and I am very grateful to him for that. His father has done so much good work here that he has been awarded a medal named "Karmaveer". I had the opportunity to find out so much about him and I am indeed very happy that such a great society has honoured me.

That education, well, that has now been done. We learnt how to write the language, mathematics etc. We learnt other subjects as well. But in the background to all this education, one must definitely be enlightened. If one needs to see how this mundane education goes to waste if you aren't enlightened, you should visit foreign countries. The first thing that hits such a person is Ego. They just cannot bend. They just cannot bend. It is said that education does not show up in good behaviour without humility. That good behaviour is nowhere to be seen because this knowledge is very artificial. How much realism is in there?

This much is true that the science of God, the science of the power of God – it takes people of a certain stature to take care of it. It is not possible to keep it in the hands of mundane everyday folk. Then it doesn't matter whether you are educated or not. Now let us assume that we have a lot of Doctors with us. Architects came along. They came to Sahaja Yoga and understood the Truth. And they properly understood this power of God. And through that, they have evolved and progressed a lot. I agree with that. But that would have happened even without that education. If you were to attain the Aatma (Spirit).. Aatma is everyone's Guru and is sitting in everyone's hearts. Today, especially, as it is Shri Datta Jayanti (the birth anniversary of Shri Dattatreya), we should all submit to Shri Datta with a prayer that "Mother, please make us all our own Guru".

What I mean is that all this knowledge and this science is all in your heads, and you don't really need to go out anywhere. After all, which university did Dhaneshwar give his exams in? Which school did Shri Saint Tukaram get admission into? Which school did Jesus Christ get his education from? They have obtained all that from a very short path, which we could call as a short cut. Everyone can take that. To all Indians and to all the people living in Maharashtra, that path is freely available, and it befits them all very easily.

But this big problem that we have in Maharashtra should be very well understood by us. There is a saying in Hindi - "Adhaghar ghaghari chhalakkat jaaye" [translates as a half empty pitcher will splash out the water]. We have a half baked education. It has not reached a completed stage. Not in the developed countries and even with the renowned people in this country, they have realised that there is something beyond this, the source of which we should attain. But this big problem we have in our country, that if we cannot manage it, then we act mischievous about it. And to act flightily and mischievous. For example, if someone doesn't understand classical music, let's say. It requires some understanding, some education, some sense of listening, and depth in a person. It is difficult to be understood by just anyone. But if you don't understand, then they make fun of it. So then they dismiss it. And due to this stupidity, any thing that carries a gravitas is something we cannot attain. This characteristic that we have got, especially the journalists now-a-days. I remember giving a speech here in Satara, and they printed an article against me in Kirloskar [probably a local news outlet]. It just didn't have any meaning to it. They didn't mention anything about Sahaja Yoga. Everyone already knows that Kirloskar doesn't believe in God. But to then brand everyone else in such a manner, that all this is false and that God doesn't exist. Who are you to write such things? Have you seen God? If you don't understand such things, then you should think with a little bit of humility. Were all these great saints who lived here, were they all idiots? Or were they all frauds? So they just started abusing me in that article. So all these well-educated people are going to have their heads working like this... even in the women's magazine, they printed an article that there is nothing called God.. Mataji is telling us something that isn't true, and that the Kundalini doesn't exist. This over-smart attitude is going to work to their detriment. This has to be understood. The reason we have not progressed in Maharashtra is because of this mischief making. The main thing here seems to be how to erase out the other person.

But Sahaja Yoga is for your benefit. Is Krishna also stating a falsehood when he says - "yogakshemam vahamyaham". Which means that once you have Yoga, you will get the well being. I sometimes think that all these people are riff-raff, because they have never achieved any depth. If they look at the Shastras in depth, then each time since the time of Adi Shankaracharya, and you call yourself Hindu, even the great Adi Shankaracharya who set up the whole Hindu dharma has stated that no one should claim any thing until the Kundalini has been awakened. So I am not telling you anything new. But on the basis of some dharma, they will create a society or on the basis of some other thing, and then they will try and erase the other. Putting yourself in such handcuffs, it means that we will never evolve. There is a joke in England about us Maharashtrian people. You should listen to it so you understand what others are thinking about how a Maharashtrian person is. They brought scorpions in from all over for some experiment. And one of these jars holding the scorpions didn't have a lid. They said this has come from Maharashtra. So

they were asked why there was no lid on that. They replied that it is impossible for any scorpion to escape because the moment one tries to climb out, another will drag him down.

They will have an excuse or the other. The day before I asked them why they didn't print something about Shri Ramdas Swami. Oh because he was a brahmin. So because he was a Brahmin they ignored him. So then what about Tukaram... they will call him Tukoba. Why? Because he was not a Brahmin. So pull one person down because of this and another down because of that. This attitude to fight all the time and this anarchy is still continuing in Maharashtra. And until it continues, we will continue to regress. To get out of this rut, the first thing you should do is to awaken your spirit. I keep coming back to Satara to say this, but there is no effect on people.

Wherever you go in the university - they will fight. Wherever else, there is a fight. Earlier, I went into this project. It has been going on for the past seven years, and nothing seems to happen. So I thought I should go and have a look. They said there are two groups, each suggesting one particular village that should be represented. And they don't look at the poor people who are getting eviscerated due to that. Even when we have everything, we should let go of this petty mindedness. But the one thing they have held on to is alcohol. Alcohol, they will definitely drink. Which shastra has said that you should be drinking alcohol? That doesn't take any time of theirs, but that which is for the benefit, and that which is good, that which is subtle and has been advised, why do they not do that? The reason for that is because we are still in delusion.

All this is in abundance in the west. Where I live in England, they also are a lot in delusion. It is not just here, it is everywhere. But they understand that they are living in delusion. Here, that realisation isn't there. That is the difference. We are in delusion, something is not right. Because when we fall from the cliff into the abyss, then they realised that even though we were already in the pits, we have gone down even further. They have understood this that they have been in delusion. That much has been understood by them. And for us, we have not yet realised that we are in delusion. Oh no, we think we are all right; we are all really smart. And thinking no end of themselves. That there is something beyond all this, that our country has this legacy, such a magnificent legacy. Even Shivaji Maharaj used to say that it is the desire of "Shri". Who is this "Shri". Shri means Adi Shakti. It was his continued mantra that this was Shri's desire. Now all that, you can only see in the theatre. But shouldn't we have that shining through in us humans now? Was that all false? All that history; was that all false? All these massive magnificent forts we have standing around - was this all false? And that we are here today, is on the back of all of this. So we have gone and forgotten our legacy as well. And no thought of the future, not of our kids. If we had that, we wouldn't have brought his dirty alcohol into our country.

At least on this special day for Dutta, we should bring this thought into our heads. You can become your own Guru. No one needs to tell you this. There is no point in me coming and telling you this each time. What is the point anyways - it is like water off a duck's back. You should get your spirit awakened. This spirit will ensure that all sorts of discrimination gets destroyed, because this is a collective being. A collective being, and it is the one element of God embedded in everyone. That same basic element is there in all the Gods. All of you are Gods, and that basic element of the spirit resides in all of you. It has been said that all of you are temples. All you need is for that light to come within you and your attention so whatever knowledge you want or whatever kind of prosperity or satisfaction you want can happen for you. Saints have said that "Avghachi Sansar Sukhacha Karina" [All the world will be made full of peace]. This is exactly what I am trying for, that what has been said should be made evident.

What has been said in the Pasaaydan [a treatise written by Saint Dynaneshwar] is what we have to do today. But who should I do that to? I keep thinking .. Where are those people? If some movie star actress comes up tomorrow, then thousands of people will go and fall at her feet. This personality trait of slavery in us where we don't have any self respect and give respect to all these things that are superficial - this is wrong. When this education was given and Mr Patil must have done so much hard work, he must have thought about it all before doing so. And his thought surely would have been that if this education happened then the knowledge provided by the saints would be read and the people of today will have the light awakened in their heads. And then they will attain God. The only reason to have this knowledge is to attain God.

Dnyaneshwar saw that the general public couldn't understand Sanskrit so he wrote the Dnyaneshwari in a very simple language. But look at the result. No one seems to understand anything. They have built a nice temple in Mumbai dedicated to

Dnyaneshwar. So we went there and told them that we would like to meditate there. They said no. You can only have processions. When I asked why they said - "No, you can only have processions here." I asked them whether Dnyaneshwar, of whom they had erected statues all over, had ever carried out processions? It is OK sometimes to celebrate and dance due to the joy. But to only carry out processions all the time - don't you need to look at his legacy. So they said - it was different for him. So I asked them why they built a temple for him? I have never seen a temple built for someone because of processions. If it is a procession carried out in Joy, then that is fine. There is no problem with that. That is some kind of a calling to God from us. But it doesn't mean that you should not meditate and not go deep within oneself. That you should not get to know your own wealth. Does it mean that you should not know your own knowledge?

Now the state of the world today is such that if you do not awaken from this delusion, then you are going to dissolve into it. This is the same situation all around the world. That is why these people are now aware of it, because they are alert. They are alert; we are not. Our priority is that as long as we get to eat once in the morning, we are happy. That is all. If there is a god, he will give me a bed. We are not ready to go a step further. But we can actually attain this faster than these people. Because they have got it after going through all kinds of trials and tribulations. They are here because of all those problems. Why should you go through those troubles? You should simply obtain it.

But one should have some sense of single mindedness about it, and we don't even have that. That one should sit and meditate for 2 minutes and to realise God in those two minutes. Are you going to get God without that? Sahaja Yoga means something that has been born within you - Saha - Ja. Born with you, within you. You have a god given right to this Yoga. This is your god given right. Tilak [one of Maharashtra's foremost leaders during the Independence struggle] stated that Swaatantra (Independence) was our god given right. And he was correct. But what I am saying is that you should have the "Swa" of the "tantra" [an understanding of the subtle system].

What great achievements have we got with independence? You know the situation we are in. Are we really independent? Consumed by alcohol, or jealousy, or lust or ego. That is how we are. It does not look like we have got independence. We call ourselves independent but we are beholden to the Shadripu [the six enemies of the self]. Until you do not know your own self, you will not be independent. What sort of independence do we have now? If we had this real independence, then our country would have really been in a different place today. People would have thought differently about our nation. But it is not like that now. It isn't. This corruption that we have. Torture of women and of men, different kinds of crimes that do not make any sense. If you want a solution to all of these things, then first you should awaken your spirit. Once you awaken the spirit, your ego will dissolve. Your bad habits will dissolve and any diseases you have will dissolve. All this has to happen. Krishna has said - Yogakshemam Vahamyam. [Once yoga will take place, your prosperity will be looked after].

Just being superficially knowledgeable about it is not going to work out. The example of Karna from the Mahabharata is a very good study. Karna was a very charitable person; he donated a lot to people. He gave away and did a lot of things for people. But when his foot got stuck during the battle, and Arjuna held back his arrows, Karna said to Arjuna that as you are brave and so am I, until my leg is freed up, you should not release your arrows. Krishna gave the rule of Dharma at that time asking Karna where that bravery of Karna had gone off to when Draupadi's chastity was being attacked. Where were you then? And he ordered Arjuna to release the arrows. This is exactly what our situation is going to be. Just being superficial about it or showing some outwardly demonstration of work is not going to benefit at all. Until you do not attain God and until you enter the Kingdom of God, nothing is going to work out for us.

You are going to see innumerable benefits the moment you enter His Kingdom. Lots of blessings. After all, he is God. He is very great. People think it is all talk, and there is nothing called God. Lots of pandits speak like this. They say this because they are out to swindle us. Just like so, Badwe had started something against me saying Shri Mataji says there is nothing called God. I asked him what he was doing in the temple. His response was that he was running his business there. Nice... you continue with your business. So now because for him it has become a business, he cannot believe that God can exist. And so they are very open about it.

So this is not just talk. You should try and experience it. It will happen once you do it. There is no point in arguing with those who

aren't yet in Sahaja Yoga. So I have given up on it. Because they are very good at arguments and debate. That's the only thing they seem to have learnt. God is beyond all of this, and we cannot realise his power and greatness until we awaken our spirit. The spirit is the source of that special state and that special personality, where you can see and experience God. You comprehend... Or otherwise, you just go to the temple of bow down and say we went to Tulja Bhavani [a temple to the Devi].

The kundalini is explained in these songs that we sing everyday in Maharashtra. Now.. "Jogawa Maagena Aaila". I will ask my Mother for Yoga. If they suggest singing this song, everyone will be able to sing. Naamdev has said - "Bodhaachi Bharani me Paradi". Bodh - that means to know this in our central nervous system, not just in our heads to be able to continue giving speeches. Otherwise they will sit and continue praying. They will be praying about Dutta and will be reeking of the smell of alcohol from their mouths. Is there any sense to this? There is only one way to get rid of this pretentiousness and that is to awaken your spirit.

But that seems not to be possible. That doesn't happen. If I declare that I will come here tomorrow as a Babaji and ask everyone to give me 10 Rupees each, I know that there will be thousands of people who will turn up. Because 10 rupees is good enough, isn't it. We will get our Gurupad in 10 rupees - it is worth it and cheap to have this Guru in 10 rupees. Then they will say this Guru is cheaper than that other one. And this Guru isn't even asking you to let go off any habits. It is OK to continue drinking alcohol.

Now, I don't ask you to give up anything. Nothing. Once your spirit is awakened, you will see.. You will lose these habits immediately. Everything will just fall off. Automatically.. Because he is all-powerful and once you have this power within you, why should I have to tell you to do this, that and the other. You will be looking at yourself. And what is yours is after all.. Yours. So once you get it you yourself will ask me how there was so much on offer and we had no clue about it?

We had so much wealth? But the first thing that should go is the Ego, isn't it. There is too much Ego. "I understand everything. I pray." Ok, but did you actually achieve anything till now? You did so much but did you get something? God is within you, and you should attain him first. Everyone has told us about it so why do we not put our attention there?

So, this is my fervent prayer to all of you. This wealth exists within us. I have come here so often, but I do not understand what it is about Satara district. It doesn't seem to work out so well. People do say now that something is working out, and many people are coming. But still.. It's the same in Pune. There are a lot of snobbish people in Pune. Too much!!! And mischievous. They will continue gossiping about something or the other. That's all they seem to do there is hurl taunts at each other. They do not understand anything beyond that - these Pune-kars. But Sahaja Yoga has worked out there, so why not here. Are people that much more obstinate here? Why not here?

If the wealth is with you, and you are well educated. Why do you not comprehend this? What has gone wrong? There is no humility. In Sahaja yoga, you need to have humility, and once you have it, God will be there for you. So I have seen that it works a lot in the villages. Then they will say that they are doing well. Is that not so in the cities - are they all in a perfect state here? Let me get to them, and then see. Just a day earlier, I met this person who is an industrialist and he was suffering from Angina. I cured him, and he went around the village and brought over all those who had angina and all other sorts of diseases. I had to ask him whether he had opened up a hospital. He requested me to look after all of them. Why? Why should I do this? First, attain God. Once you are in the Kingdom of God, then it is my responsibility. You are not in my kingdom, so first you have to attain that. Then I will cure everyone. If not, I am not responsible for you and what is the relation we have to each other? I am sitting here in the Kingdom of God and you are somewhere else. So then I am not bothered.

Come in once, and after all, God has made all the arrangements for you. He is waiting for you to see when you step to his door. He is waiting to see when he can have you sit on the throne. He is looking to see where his children have wandered off to. And here.. All we are doing is appearing oversmart. So this artificialness and this falsehood... too much. You have to go into the depths here, and you won't get anything until you get there. So people say what is the point? Not like this. You should only hark out to God and it will work out. But you should have the belief.. Not blind faith. I don't want money from you, and I don't want to exploit you. I am here to give you what is yours. That's all. But then when people ask a question, it will be so rude. There is so much abruptness now in Maharashtra. I don't understand when they are going to understand civility. People in Lucknow are not

abrupt like this. Not in Delhi. People in Delhi are not as abrupt as they are in Maharashtra. All they don't do is hurl abuse, but there is a lot of rudeness here. This is not a sign of good education.

What I have come to give you here. And pleading to you saying - please, I have made the food for you. Sit down and enjoy the food. But you should at least have the hunger. If you don't have the hunger, you will kick the plate away. How many times am I to come to those who do not have any hunger? So, everyone should take to Sahaja Yoga with humility and become your own Master and spread it out to others. Because this is God's gift and today especially it has worked out. So everyone should receive it.. This is my fervent prayer to you all.

What I have to say is that they called me here with such honour. And organised it so well. So on behalf of all the Sahaja Yogis, I offer them my thanks.

Now if you have any questions, please ask them now. Otherwise, do not get up in the middle and walk off. You should have a little bit of patience. At least a little bit.

The source for all your science also is God. He has made this universe. If you can understand the basis of the 5 elements, then you do not have to do so much hard work. But since science is there, you can use science to prove it and explain it to everyone. A very famous agriculturist from the UNO came to me. And he was an advisor there in all those areas of work. And he is a Muslim from Iran. He came to Sahaja Yoga and he tried to experiment with the vibrations on the product. And it could grow 10 times is what he says and he has photos of it all. And he is going to take that word around to other countries to get more funds sanctioned.

But for it to come here from outside... How shameful is it? For people to come from outside to Satara and then talk about Shri Ramdas Swami.. What words would you have for this? This is your legacy. This is why I do not understand that people from abroad have to come and tell you about this. Does this look good for us? It is all within us, and if you just let go of our ego, then everything will work out, won't it. So why should we be so snobbish about it all? Is there any meaning to it. People from abroad coming and telling you about it.. I feel very ashamed about it. Myself.. I was born here in Maharashtra. I know how great Maharashtra is and that is why I took my birth here. And now people from abroad come here and tell you about the greatness of Sahaja Yoga and the scientific questions that were solved, and about architectural problems that were solved or some others. Or that we have resolved some medical issues due to this. That they should come and tell you about this, isn't it better that you should learn it yourself in the first place? And if a city dweller and someone from the village can learn about it similarly, then what is the harm in it?

Everytime I tell you the same thing, that it has to work out in Sahaja Yoga. There is absolutely nothing to be done now, except for this seed to be planted in the Earth. And automatically it sprouts. Nothing needs to be done, does it? It is a living process. But once the shoots grow, it has to be cared for. And once it is cared for, and it grows, it will become a tree. And the fruits are going to come up on these very trees. This is not a difficult thing. It is going to happen. Today. If you are not going to have this done in Satara, then I will get it done somewhere else. But why? Spare a thought for Ramdas Swami. He came and lived here for so many days. Spare a thought for him.

Now come down and sit. There is no need to go there at the top to sit. Come down here and sit for meditation. Come along.. Sit on the floor. Sit comfortably on the ground. This earth is your Kundalini. Come along.. Come with some humility everyone and be awakened. Come down and sit. If those who never sat on the ground are doing so, then why should we not? Come and sit down comfortably. Everyone, come down humbly and sit. Now I saw Mr Patil's photo and he looks like such a humble person. He is so humble, because he is a saint. Come on.. Sit.

[a person asks a question: inaudible]

That yoga is of no use. I will tell you. Come on and sit down. Whatever yoga and worship you did was all just words. Here we have an experience. First, we should experience and then we can talk about it. What is the point of reading so much about it.

[the person asks again: this knowledge about god is so great, and there were great saints here. It is available to people in India. But why was it that discoveries happened abroad and not here?]

Please sit down. The question is very good. Very nice. I will tell you. But please sit down. The question is very nice that our Indian tradition and culture is very great. Agreed. And lots of saints took birth here, and the power of God exists here in India. And all these inventions of the television etc happened abroad. Why did we not have these discoveries here?

The main reason for that is that there are principally two states to a tree. Firstly, the tree itself and secondly the roots. This country has the roots to the entire universe. Abroad.. We have the tree. That tree grew and the people there have made all the inventions and progressed, but now those people have been driven to suicide because they do not know of their roots. Now these countries, those that we call very prosperous - there are 4 such countries. And they seem to have a competition amongst themselves in those 4 countries on who commits the most suicides. So, after all this innovation and these discoveries, what they ended up with is suicides. And they are all begging. Their situation is much worse than ours. Much worse. Nobody cares about the other; there is no peace in the household. The people are just running away from those countries. They don't know what to do. And they know that there is some place where they are mistaken. And so when they say that in the 18 years of our life, we have had a realisation... so now they have seen the intellectualism of the entire tree but they can't see any joy there. So even if they have the radio and the television, where has the joy gone? So now to find that joy, they have now come to Hindustan [India].

Now if you look at the basics of economics, it is that any wish you have will be satisfied, but not all of your wishes will be satisfied. Not in general, but in particular. Now this is the main theme of that science. So if today you want a motor car, you will have one. And tomorrow you want a house, you will have a house. And so on and so forth. Now because your wants never end, you never get joy. Aren't we there on the basics? This basic has gone there.

We want something; someone wants to become a minister or something else. But my dear, are you at peace? Then they will have a sorrowful face. Why? didn't you get what you wanted? I have seen the richest of people. They too are similarly sad. I have never seen anyone who has a peaceful life. Not peaceful. Why - because the basic principle has gone missing.

That principle we had in India. That foundation - it is here. But we have now gone and forgotten it, and we are going running behind them. We had such a big responsibility of looking after the principle and we left that to run after these people. We have 300 years of servitude in our mentality, don't we? It is a good thing Columbus didn't come here. Otherwise, he would have finished us off properly. He went and killed all those who lived in the Americas. Now they only have the whites there. You hardly ever see any original indigenous inhabitants there. We would all have been finished. I think Hanuman must have worked his (Columbus') direction differently and told him not to come to these shores.

So the principle is here. So these people are on the tree, and we are running behind them. We should first figure out why we don't look for those roots? You have the roots in your hand, they have the tree and they are falling off from that tree one by one. So they made all those discoveries; agreed. But there is no happiness (joy) in those discoveries. Now these people - they don't watch television (we don't want it), or the radio (we don't want it). To meditate on Krishna - that is a joy to behold. We have forgotten that principle. That which God has given us, and that we have grown up on - we have left that behind and are running after other people.

And we think they are happy? Not at all. No one. We should not be blind about it. There is nothing worth learning from them. My dear, in England, and within London, which is an important area there, an average of at least two kids are being killed by their parents each week. I am not lying. The parents are killing off their own kids. And not just sub-average kids. Good proper kids. They suffocate them. They kill their paren'ts, grandparen'ts. Kids of eight years old - they are killing them. And kids of eight years old are also killing others. They are such murderous people. They are murderous because they don't have that basic love.

The foundation of that love is what is here in India. And we have forgotten that love. Even now we have this anomaly within us

too. We also have stopped paying attention to it. This is the basic principle. Once we figure that out, this radio and the television is nothing but dust off our feet. You should obtain that main wealth - this is what I am saying. Now, did you understand?

And you should go and ask these people how bad the situation is in their countries. We think so.. From afar everything looks beautiful. I have lived there for 12 years, and again my husband has been elected to stay there for another 4 years. I was thinking even Ram only had 14 years of exile. I will have 16 years of exile there. I am sick of those people. They are such dirty people. From that, these people here have come up like lotuses. It is just mud otherwise. You are better off as flowers. That is why the moment some Indian goes there, they start worshipping that person. You don't know your own greatness is what I am saying. You really do not.

So, do not look at those people. They are a dirty lot. There is nothing there. Even after making so many discoveries, they have made an atom bomb hanging over their own heads. When that will explode, no one knows. They will press one button, and everything will be destroyed. There is no wisdom. They do not have Ganpati. We have Ganpati. How big is that? There is such a big treatise about Ganpati. Rather than understanding that, they will keep a ganpati (statue) and whether you are a doctor or an architect, they will just do a namaskar to it. My dear, at least awaken that Ganpati that is already existing with you. "Eh? How can you say such a thing? Which science does it say so in?" I said this is not science; this is science beyond science. It is the science of God that you should learn. But we are not ready to learn that. We only want what those others have.. Because we have servility in us. Now people from England will come and teach you. I want to ask whether you will only learn then?

Done? So now first you should obtain it. First at least you should attain your powers and then we will see who has obtained what. Now .. you come forward. This question was excellent.

Om Satchit Ananda. Satchit Ananda. That is the description of the Aatma (the spirit). I have given at least 10 lectures about this. You should ask for those and listen to them.

Om Satchitaananda. Om - that means the chaitanya [the vibrations]. OM is - A, U, M. These are the 3 powers. Mahakali, Mahalakshmi, Mahasaraswati. They are the 3 powers of these goddesses that are called A, U and M. And the nasalised vowel on top of it is the Aatma [spirit]. And then Satchitaananda. Sat. Chit. And Ananda. What is Sat [truth] is known through the Spirit. If I say that this statue is Swayambhuv [borne through the earth]. How and why will you believe that? If you get your realisation, then through the Satchitananda, if you go and front your palms in front of the statue, there will be cold vibrations coming from it. And that will be an indication that this is indeed an awakened statue. This power of the Satchitananda is what makes all this work happen.

Sat Chit Ananda. This is the personality of the spirit.

Just for the sake of it, if you learn some terminology somewhere and repeat it. That is not Sahaja Yoga. First you get the experience, and comprehend it all. It doesn't take too much brain power. You just need to have a heart.

[Mother addresses the young man again]

Is that what you said? Did you say "Om SatChitAnanda"? Very good.

Now another thing I want to say to you is to take off all these hats. One doesn't go to their Mother wearing hats. One has to cross the Sahasrar. Sahasrar has to be crossed; this is where the Kundalini arises from. Please take off your hats. Why do you need hats when you are with your Mother? If you are going to a king, then it is OK. But if you are with your Mother, the first thing she will do is keep her hand on your head. She gives her blessing on your head first, doesn't she?

Keep off your footwear and keep it aside.

[Another person gets up to ask a question]

Now it is done. 99% of people want realisation. Ok. Please ask your question later. I will explain to you afterwards. First get your awakening. Then we will talk. Take off your footwear, because this earth.. We think it is a normal ground. It isn't so. It is a Yoga Bhumi [the land of the Yoga]. Please agree with me on this, and take off your footwear. Please sit cross legged on this floor. Now sit down everyone, why are you all standing? Sit down. Sit down now.. And get your awakening. How much should a Mother explain? I don't understand this. Are you here to stand like a heron [the bird]. Why are you behaving like this? You should be adults about this. Take off your hats and sit down. Or sit on a chair. But sit. You should be a little settled, shouldn't you?

One should have a pleasant attitude. One should be pleasant. One should have a pleasantly faced attention towards one self. First you should get this power so you will understand what I am saying. How much more are you going to understand before that?

Now both hands like this.. Keep them like this. You should feel the vibrations flowing in these hands. This is the main thing. Now we don't know about medical science. But the Ida Nadi, or what is named in English as the Left Sympathetic Nervous System, that Nadi flows through this hand (the left hand). And the other... the Pingala Nadi, that of the Sun, that runs through this hand (the right hand). And that is called the Right Sympathetic Nervous System. And Sushumna Nadi runs the Parasympathetic Nervous System. Actually, these Nadis [channels] are subtle and they run these systems. So, the left side is our power of desire. And the right side is the power of action. And it crosses here at the Optic Thalamus. Like so. So the right side goes like this to the left, and the left goes like this here.

So now to read about this there are books, and there are people to explain all of this. There are very good Sahaja Yogis here in Satara. They know the full knowledge about all of this. They are engineers and its all very nicely maintained. But you should go and ask their address, and ask. It is all going to be free. God doesn't understand money. You should not give him any money. They say that people only come if you take money. What use are such people? They come to God because they give money. Are such people going to be able to do anything?

"Yedya Gabalyaache Kaam Navhe."

"It is not something for any random person who is not of a good standing. "

So, Sahaja Yoga is for those people who have self respect. Those who do not have self respect. How will they be able to enter the Kingdom of God? Are we going to set up for beggars there? We are self respecting people. Why should you be giving money to God? God doesn't want money.

Now put the left hand towards me. Meaning... that you desire for this. You have a desire that you should be one with God. That you should have Yoga [union]. As a show of this desire, put the left hand towards me. And the right hand represents the action. So while keeping the left hand towards me, put the right hand towards the ground. So the conditionings within you will be pulled into the earth. Try it. Put the right hand down here on the right side. Simply. Nothing complicated. Just keep it to the side. On one side. Simply. You don't have to press it or anything. Just let it be so. Now see how the vibrations will flow. Left hand towards me. This left hand is your desire. And what is going to stop the desire is the conditionings you have within you. That conditioning should go. This earth is going to pull that out from you. This earth is truly sacred. And so magnificent that She will quickly pull it all out. You should just desire. This is the principle of Ganpati. She will pull out all the negativities within us. See how She pulls out all the conditionings within us. Look at this science. Close your eyes. Close your eyes. Close your eyes and put your attention on the top of your head. Or any other place you want; just let it be. Relaxed. Simple; see how simple this science is.

You might feel a cool breeze on your left hand. Cool, cool breeze or something like that. Initially hot, and then cool. Your thoughts will altogether stop. Your thoughtlessness immediately manifests. These days, the Kundalini shoots up instantly. Immediately. It doesn't look here or there. It just goes up instantly. Now keep your right hand on top of your scalp. Right hand.. The left you can keep as it was. Keep the right hand like this on top of your hand. Feel it on the top. Is it cool here now? From within the scalp;

observe. Is it coming?

Now, out the right hand towards me. Right hand towards me. And the left hand up like this. Today, it will work even if you pray to Dutta. It is a special Dutta Jayanti [birth date of Shri Dattatreya]. Today, I want to make all of you Gurus. It is a very simple act. Right hand towards me, and left hand like this. Now whatever thoughts might be swirling in your head, or what we call futuristic thoughts, and these flights of fancy you will have created for yourself. The Ego, all of it will go into the sky element. This is the science of the five elements; one should learn this well.

You should feel cold in your hands. If you are feeling cold beneath your hands, then you should transfer it up like this. Like this. You should feel cold in your hands. Again, keep your eyes closed. Observe whether you are having any thoughts. If you are having thoughts, then ask for forgiveness. This is the mantra. I don't want any such thoughts. It is very simple. Now keep your left hand on your head. Open your eyes. Now keep it over your head like this, and ask - is the cool breeze coming out? Observe.

Now, unless you say that you want self realisation, there is nothing I can do. You should say it seven times. Now your right hand. See it again. Is it? Are you feeling cool? Say it out loud. Is it so or not?

Now, put both your hands up. And ask so with your neck leaning back if this is the power of the God. Is this God's power of love? Is this the chaitanya [vibrations]. Now put your hands down. Now see if you are getting anything cool in your hands. Is it? Say yes, if it is. Are the men feeling it less? Close your eyes now. Everyone. Now put your right hand on the heart. I have to do this in the Western countries. In India, people get their realisation much quicker. But Satara seems to have become modern. Now ask Mataji a question while keeping your hand on your heart. Shri Mataji, Am I the spirit? Ask it three times. Not aloud. Ask it within.

Now keep your right hand on the left side of your stomach. On the left side, keep your right hand. This is the place of the Guru. The power of the Guru [master] resides here. Now in relation to the Spirit, you should understand that if you are your own spirit, then you also are your own master. So ask: "Mataji, am I my own master?" Repeat it thrice.

Now place your right hand on the lower side of the left abdominal area. This is the site of pure knowledge. We process all the pure knowledge out from here. This is the Swadhisthan chakra and this is where all the processing of the science of the God happens. Now press your hand there. On the left side, and close your eyes. Now here again... you are independent. So you should ask: "Mataji, please give me pure knowledge." I cannot force this on you. "Please do give me pure knowledge. Shri Mataji, please do give me pure knowledge." Repeat this humbly 6 times. And you should be humble about it while asking your Guru, just like you ask your mother for food saying : "Mother, please serve me some food."

Now once again, move your hand up to the upper side of the left abdomen and press it there. On the left side. On the left side, press your right hand on the upper abdomen. This is where the Guru resides. Now we have to help the Kundalini. Now that you have requested for pure knowledge, the Kundalini has started moving. Now to help her, with full confidence, with self-confidence, you should state that: "Mother, I am my own master." Now you should repeat this 10 times as there are 10 principles of the Guru. "Mataji, I am my own master." Say this with self confidence. You are raising your own Kundalini now.

Now raise this hand and place it on the heart. The heart is the place of the spirit. On the left side, from the lower side. The right side, on the left side from the lower side. Like you are holding the heart. Now with full self confidence, you should say that: "Mother, I am the spirit." Repeat this 12 times as this chakra has 12 subplexuses. Or we call them petals as everything is rather poetic in our language. These are petals of the lotus. "I am the spirit. Shri Mataji, I am the spirit." You should say this firmly. You verily are. All this superficiality is because of ignorance. Once you have the knowledge, you will know.

Now God is the ocean of love and compassion. But principally, he is the ocean of forgiveness. So whatever mistakes you may have made, or this happened or that. You should not listen to stuff that says you are living in sin or anything like that. You have made no mistakes. You are human, and humans will make mistakes. And God has to forgive your mistakes. And you should realise that he is the god of forgiveness. Thus, take your right hand on the left side between the neck and the shoulder. Forcefully. This is the chakra that is most caught up over here. And this is caught up because of one reason. That I am bad, I

have made these mistakes, I am inferior, etc etc.. putting yourself in an inferior position.. And that means this gets caught. And then people get a lot of diseases. So, you should pray that you are not guilty. I have not made any mistakes, Shri Mataji. God is the ocean of compassion and forgiveness. You should say this 16 times. I am not a culprit as I have made no mistakes. You should say so with full confidence. Because this chakra has been caught up very hard.

Now, the right hand should be kept sideways on the forehead. Press it from both sides just like when you press it if you have a headache. Now, this is the Agnya chakra. The mantra on this chakra is that "I have forgiven everyone." Now people ask me how we should forgive. My dear, you don't really do anything whether you forgive or not. This is just a delusion. But if you don't forgive, then this catches up; so you should sit like this with your hand holding the forehead. And pray that "I have forgiven everyone absolutely." It doesn't matter how many times, but that you should say it from your heart. "Mother, I forgive everyone altogether." Press your forehead from both ends. This is a very important chakra.

Now take this hand to the back of your head and press your head very hard. Lean your head back a bit. This is the second portion of the Agnya chakra. Now while not putting any mistakes on yourself or feeling guilty about anything, you should say: "God, if I have made any mistakes, please do forgive me." That's all. But you should not take any guilt about it. Keep your hand at the back. Everyone should do this. Otherwise, I will not answer any questions. Everyone should do it. Press it hard. It has caught up a lot.

Now the final chakra is the Sahasrar on the top of your skull. So you should open up your palm completely like this. The centre of the palm directly on the top of the skull. Press it. And move it clockwise 7 times like the hands of the clock. And pray humbly that: "Mother, I want my self realisation. Please give it to me." Say it 7 times.

Now put your hands down and your right hand towards me. There was so much heat in you. Now put your left hand above and see whether you are feeling any cool breeze. We have done so much hard work. It has to come. Right hand towards me and left hand above. Is it cool now? Is it coming... yes. Now it is coming. Now put the left hand towards me and the right hand above. It should be cool emanating from the head. For some it may be hot if their liver is caught up. Right.. Now it is coming.. Good.

Now check again with the left hand. Now put both hands towards me, and observe if you are having any thoughts. Look at me with a thoughtless awareness. Now you don't have any thoughts, do you? This means you have a thoughtless state. The state beyond this is Nirvikalpa [doubtless awareness]. That should be attained, is all. So now are you feeling any cool breeze from your hands? Put your hands up and see if it is cool. Is it? Those who are feeling a cool breeze from their hands or on the top of their heads, please put both your hands up.

Let's see how many people felt it. See, the whole of Satara has been awakened on this birth anniversary of Dutta. Beautiful. Absolutely beautiful. Very nice.. Now put your hands down.

My Namaskar to all of you. This is very good news. Now all that has happened is that the Kundalini has awakened and it has pierced through. But you should continue with this. Now how many out of this are going to continue and nurture this, I do not know. But please you should respect your own self realisation. You will not understand what this self realisation is if you do not use it. Now if I gave you English money, you will ask me what it is useful for. You should see its use by going into the market. So first, you should understand this wealth that you have received. You should manifest it well so you understand the power that you have been bestowed with. And you will feel verily at peace. You should not debate about this too much. Just be at peace. Just peaceably sit for 5 to 10 minutes. Sit quietly for at least 5 minutes. Do not think too much. You will feel much at peace. Now sit still for at least 2 minutes without looking here or there.

You should be swastha - he who is "stha" in his "swa". Which means he who is stabilised in his own self. One who has manifested is the person who is swastha. You should not behave like half baked people. You should understand why we behave like this if we have something so precious with us. What has happened to us? You are all yogis now.

Kalpataruche Arnav - [the gems of the wish-fulfilling tree].

Mother speaks to the western yogis asking them to play instrumental music, as it will not generate any thoughts.

These people do not understand our language so they are very happy. They say that Mother, if you speak in Marathi then we can meditate very nicely. So we don't understand what you are saying, so we get into the flow of the vibrations emanating from you. So please do not give us a lecture in English because if you speak in English, then our thoughts start. But if you speak in Marathi, then because of the mantras, the vibrations start flowing, and we get into meditation. So please just speak in Marathi. Now they are learning Marathi. Now at least do not learn this in Marathi from them. At least let that not happen.

See.. this is how their instruments stop working. But your internal instruments never get damaged. All these instruments may get damaged, but not the one on the inside. And that science is absolutely unmistakably on target. It isn't one where you have to correct something and then something else. With one theory after the other. Nothing of the sort. What is, will remain as so. There is no alternative to it.

The instruments seem not to work and Mother is laughing about it.

See this is how it is. I have raised all the Kundalinis and here their instruments do not want to work. That is science. If you press a button by mistake there, either Russia will be destroyed or it will be America.

Now you all remain seated for some time, and please let me go. If you come to the centre, you will get the photo and all so please everyone take that. You will get books as well. Please tell them where the centre is.

Mother gets up and says: Ok, so now I will take your leave and come back next year. Everyone should continue. I will come back once a year. Now you all please remain seated.

1985-1227, Devi Puja

View [online](#).

27 December 1985

Devi Puja

Brahmapuri (India)

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

Devi Puja. India Tour, Brahmapuri (India), 27 December 1985.

Shri Mataji: Ask her. Nathalie, come here. Join hands with Danya.

Are you all right, Ray, now?

Put kumkum to everyone. Just take that, see, you can leave that here. All the ladies, put it on.

[Cut in the video]

Yesterday one boy stood up and asked Me a question, that: "When we are such a yoga bhoomi, we are such a holy country, why is it that all the discoveries in the science are made in the West?"

"Very good question," I said. I said: "That is the knowledge of the tree, as I have told you; that's the knowledge of the tree. And what have they achieved is now the end of it, and now they want to know the knowledge of the roots. That's why they are here."

So to know the knowledge of the roots, first of all, we must have humility about it. We have not known this knowledge yet, never known what is in the Kingdom of God. As Krishna has said, this tree grows downward and the roots are in the brain – clearly. So it is an ascent to go to the roots, it's a different style. Kundalini has to rise upward to go to the roots, and to enter into the roots what we have to do is to know about it.

Now all these things, like I said yesterday that you put on "bindi". Now this is also – thank God, despite all changes in the Bible - it's written in the Bible that you'll be known by the mark you'll be carrying. Now let's see how many are courageous, even in India, to carry this mark? That's why you people catch so fast. One of the reasons why you people catch, first of all, the eyes are not steady. You are not used to the steady eyes, you see, as the Indians have very steady eyes. They are, from childhood they are taught: "Where is your attention?" All the time they are asked: "Where is your attention?"

[Shri Mataji speaks in Hindi: There are some Western Sahaja Yogis standing at the back. Please give them a chair to sit, since they are not able to sit on the ground.]

So where is your attention?

Now the attention is so disturbed all the time and that's why you catch very fast, and when you catch from your eyes, it goes through your Agnya Chakra. Now this [bindi] is the protection of Agnya Chakra; it's actually the blood of Christ that you wear. But people must have that courage. They'll wear a cross, but not this.

In the Western countries, it's very difficult for people to have that much courage to put on this. They will have excuses: "Mother, we'll lose our jobs," this, that. Every sort of an excuse is there. But if you are courageous people, then you have to start wearing it some time. Maybe in the night you start first, then in the daytime. [Laughter]

Slowly, slowly you can creep into it. That's the only thing I think you people have to wear, that's important. That will be a good

idea, because you will not catch. Because you go outside, your attention is outside, you see what's happening outside, the atmosphere is bad. Moreover, if you put this on, it will not only protect you, but also protect others. They will have a new idea. After all, you will dress up like them, you are just like them – you have to be. But you have to protect, and for protection you have to wear something like that. I found that when I went first to England they used to laugh at Me, looking at My red mark. I mean, if they wear lipsticks it's all right, even if they are clowns, if they are hippies, they are punks, it's all right. But if you wear a proper thing which is scientific, it's most scientific.

So to understand the science of the roots you must understand what it means, why this culture is like this: because it is more towards the roots, the movement is not towards the tree. And the tree, where it has ended up? Beyond the Mooladhara Chakra.

So now they are returning back. To go from the leaf to the roots is very difficult, but to go from the roots to the leaves is easier. So for this ascent we have to be humble, to know about the knowledge – knowledge about the roots.

Now why they put on, all of them? Is this is the reason, that to protect your Agnya. First of all there's no entry. That's why, once an Indian gets Realization, he ascends. He doesn't go on catching again; I mean, this doesn't happen here. This is one of the things one has to do.

Then the second thing is the puja. The puja has its effect on everyone, but according to your depth; and that's for that you have to have shraddha, faith. If your mind is still thinking, you cannot achieve much in puja. While for Indians, to attend a puja is the highest. They don't mind My lecture, anything; if they miss the program, doesn't matter, any music program is all right, any kind of discomfort is all right – as long as they can attend to puja.

Today, people have come from two hundred to three hundred miles for this puja, all the way, because they know this is the knowledge of the roots. For that you have to do the puja. If you have to ascend, you have to do it. But you are still in the same level; if you are still thinking about the tree style, then you'll go downward. To move inward, you have to have all these instruments. One of them is of puja.

Now for puja, are we prepared? Are we in that mind, whatever time it has to start, we'll start? First of all, we have tied our watches quite tight. Thank God, I lost My watch last night!

So now the watches have tied us up so much that now eleven o'clock puja means eleven o'clock. It's not like that – it depends on. It is the natural growth of our being, it is the natural working of our growing. When I came here, you'll be amazed, all My right side was paralyzed, absolutely paralyzed. Right foot was paralyzed, I just couldn't move My legs, and all the feet had become like a fossilized stuff, and I didn't know what was happening. The reason is, everybody has been thinking too much.

Now the attention should be how we are, what are we doing about ourselves, that's very important; how far we have achieved. But on the contrary, the attention is disturbed by many things. One of them may be the marriages, that marriages have to take place, what's going to happen and all that. But at puja time it has no meaning. Nothing has importance than but to develop yourself, and this is what it is: at this time you have to develop your roots. And to develop your roots, it's a different science altogether.

The another thing is that you can achieve the movement of the tree by aggressiveness, by aggressing. But when you aggress in the human mind, then you are drawn towards the Mooladhara more, towards the gravity force, and you go down towards the dead; the materialism starts coming up. Because it's upside down, human growth is upside down. You know the brain is here, not at the feet. It starts from the brain, the growth starts from the brain; as you know as doctors that the whole thing is here and the nerves go down, they do not start from the feet. So when you start putting your attention to your outward growth, you go towards materialism- automatically. Then you find matter has nothing to do, you have fossilized yourself. So then you come back.

Now you have to change your attitude completely towards this new learning, and this new learning is that you have to develop a

humble attitude, first of all. And secondly, what are we going to achieve in our ascent through learning the different tantra, the mechanism, the divine mechanism – how to work it out.

The person who is extremely efficient in the other field might become completely inefficient in this field, absolutely useless: possessed, aggressive, good for nothing, hot-tempered, hot-tempered, and also devoid of any love, affection, compassion.

Like they were shocked to hear that people kill their children in England, they couldn't believe it. They can't believe even one child killed like that. They think that English are perfect people, how can they kill their children? They are very perfect according to Indians. Indians have no idea as to what kind of life they lead there. So when I told them: "You are sadly mistaken, they are very unhappy people. Don't think that by developing radios and all these things, they are happy. They are all mad. They sit before the television, then they can't do without it, they become televisions. And the television is exploiting them, putting wrong ideas into their heads, and they're brainwashed, they are very conditioned" – they can't believe it. They can't believe that people could be that cruel in the West; because the growth is towards materialism, so they are becoming gross, insensitive, immoral, and also devoid of any compassion and love.

So first of all, as I said yesterday you should say: "I'm not French". You should say: "I am not a Westerner." Let's see, that may work out, work out better. "I'm not a Westerner." Maybe when you enter a university – supposing you are in Oxford University and then you go to the Cambridge University, you have to wear the badge of the Cambridge University. In the same way now you have changed your nationality, I think you should say: "I'm not a Westerner now anymore." Maybe the passport might say anything, doesn't matter. But you have a special privilege in India as Sahaja Yogis, you know that. As Sahaja Yogis the government has accepted you. If you want to stay here forever, they'll have no objection.

[Applause]

So this, whatever is now we think works out on the tree level, has to be changed. Here everything becomes united, synthesized. The whole tree is synthesized in a seed. So if you have to become the root, you have to come down to the position where, how to synthesize.

Now grouping is a wrong thing. If you group yourself as English, this, that, or Indians or anything, is wrong. In Sahaja Yoga, we don't believe in all that. There is no differentiation between one Sahaja Yogi and another Sahaja Yogi, because it is Vishwa Dharma. But we said it is Vishwa Dharma, but we are not out of it as I said. We are not yet in the same pendal where we should be. We still separate, we are still different, we have to still mix up from one country to another country. We have to all become one with each other, understanding each other. Then only the problems of the West will go away.

As a result of this right-sided movement I feel that people are really becoming idiotic. I categorize them as idiotic or stupid, and all that. I mean I don't know, what categories they will fall into later on, where there have been not such categories before. I mean, they might form a new dimension of stupidity.

This is what I feel, that unless and until you now learn about this new "yantra", the new method: in that you don't see to the physical comfort, you don't see to the so-called emotional pampering. All these things you don't see, but where do you go? Into innocence. The quality of the matter itself is innocence, the essence. So the quality, I should say, or the essence of everything, you become. You become the essence. But for that you have to move inward, and the inward movement is only possible when you understand and respect, and think yourself privileged to be able to do all this.

But you have to understand why I tell you. I have nothing to gain out of you. Now one should not think I'm trying to make you Indians, but supposing you wear here three-piece suit and a tie, what will happen to you? I mean, you'll all get boils in the body. According to the climate you have to change, and you enjoy this dress very much because it is very comfortable. You enjoy the river baths, it's very comfortable. In this country that suits you better.

So in the same way this new life that we are entering in, we have to understand that the outside is not important – the inside is

important. And for that whatever is to be done outside, we have to do it, we have to do it. We have to learn it, we have to understand it, what is this, what is that. Now, because you are scientists, you are Westerners, you have an advantage over Indians, I should say, or in science, all right. In this science, they have an advantage over you. Doesn't matter, it's all right. They chose this place to come in, you chose that place to come in, because you're brave people I think, first of all, and secondly that you wanted to do some good there maybe. But for that you must learn.

Like we say our scientists here are brave people that they are trying to learn science, they want to go abroad and learn about it and bring some science to us. In the same way, now you are the ambassadors from all these countries, of Divinity, ambassadors of Divinity.

You have to carry Divinity, because it has been worked out in this country. As you can see clearly it is so, accept it! There's nothing to feel bad about it. Because you're attached to a certain nationality and all that you think, there's nothing to feel bad. In India people feel very proud if they have to go abroad to learn science. Even if they are vegetarians, they don't mind doing biology dissection or anything because it is science, it is knowledge. So for knowledge's sake, you have to do all these things. And once you realize that for knowledge's sake you are working it out, it's going to help you a lot.

This one, this today's puja, it has a special meaning because yesterday was Datta Jayanti, means the birth of Dattatreya. And you know the story of Dattatreya, most of you know the story of Dattatreya, that Brahma, Vishnu, Mahesha tried to take a test of Adi Shakti, called Anasuya. They came to Her place and asked Her for alms. And it's supposed to be a great privilege in India to give alms to others, to – I mean, it's a great privilege to attend to guests, it's a great privilege to be generous, it's a great privilege to distribute things to others. It's a great privilege.

Like yesterday, you see, My sari for this puja was left somewhere out. So I had bought a sari for some lady here, so she said: "I would like this sari to be presented at the puja."

But I said: "I'll return it you." She said, "That's a greater privilege, too." They didn't mind the sari was left out, they said it's a greater privilege – the attitude.

So the attitude is to be changed, that so far we are going downward, now the attitude should be upward. And for that, we have to understand the method by which we are going to climb up.

Like you have to go to the mountains, you must know how to do the mountaineering. You cannot just state yourself: "Now I'm going to Himalayas". Nobody will allow you. So one has to qualify, and in qualifying you have to have that humility, otherwise it won't work out.

So I have to make a very clear statement, that you change your nationality from the worldly nationality to the heavenly nationality. And there, whatever is needed, we'll be doing it, we'll be accepting it, we'll be managing it. For that, you don't have to change anything like that, but you have to transform yourself into a new personality; new personality, where you are safe.

Now just see, putting on that, how much Agnya has come down. Just see. My foot was paralyzed, absolutely paralyzed when I walked in. I couldn't walk! I didn't know how I was going to take bath. I had to massage it, and then it came down. So just see putting that, just see that, how powerful it is.

See? Vibrations started flowing?

But people are somehow in the West very much frightened that they will lose their nationality. I mean, because, I feel, because the way they went all out to destroy all the world and to destroy them, and put their own nationality on others. If you go to America – like yesterday I said, "Thank God Columbus did not go to India, he went ..." I said, "Thank God, Hanumana pushed him on the other side.

[Laughter]

Otherwise we all would have been finished here!" This- you see, poor man, he didn't want to do all that! But all those followed him just went and finished. You can't find one aboriginal, one person from those old Indians in Argentina. I went to Argentina and they said, "In the museum you can find them" – just imagine! Not only Argentina but also other places, like I went to Chile: not a single person. Only in Bolivia I found some of them, that's all. But it is such a mixture there too, because I think the people ran away to the hills and managed themselves. And whatever picture they have put about them, as if they are the cruel. Poor things, they have been all killed absolutely by white men, no doubt about it. It's horrible to go and kill others, go into their land, occupy it because you have got machinery, everything, you can kill all of them.

All this has been done. Now we are entering into a new era where we have to love. We don't have to aggress, we have to embrace. This is another era altogether. That aggression of Napoleon is over now. It's a new thing we have started, into another world, when we have to get more people, we have to synthesize the whole thing. And when you aggress, you start analyzing – nothing to analyze.

Shri Mataji [to someone]: Are you feeling better now? Put on little bigger one. See, you have a big forehead, then put on big, the very big – why do you put the little, small one? It's on her head.) Fashion should not be done in these things. There should be no fashioning as far as your religious duties are concerned, you should not. There is nothing like fashion. Fashion is a human affair, it's not divine.

Look at these trees, how do they fashion themselves? Towards the sun. Every leaf is exposed to the sun, every leaf; because it has to get chlorophyll, it has to get the power of the sun in itself, so the every leaf is towards the sun. They don't do any fashions, do they?

So another point is the individualism that is started in the West is nonsense. To show off that: "I'm something different," you become stupid. But to be one with everyone is the real individualism, I think. To be like everyone is the best. It's very difficult, it's very difficult to become one with everyone, because ego is so much. Some people have ego which hurts others, and some have whose ego is hurt – both just the same. So to overcome all these things, forget about that kind of attitude of descending downward. But for the ascent whatever is required is you look upward to God, look upward to Him with complete faith – shraddha. Then I don't have to touch you, you need not see Me. It exists everywhere, you can get the blessings everywhere. You don't have to do anything special for it – just that shraddha. But for that, certain mechanisms are to be put right, specially the Agnya needs repairs, quite a lot. That wheel is out of gear, and that must be put right.

Mr. Patankar was yesterday was rather angry with the so-called educated people. They are educated in English language, that's the problem, the language is like that. They think no end of themselves. He said: "They didn't touch Your feet." If they learn English language they will not touch My feet, because in English language touching the feet is regarded as something horrible, I think. That's why he felt very sad about it.

But this is all architecture has come from England, everything has come from Germany or from France. Our telephones have come from France. No wonder they work like this! [Laughter]

It's all the French who brought this, and again they have got a big – I don't know, if I meet Rajiv Gandhi I'll tell him that at least don't give telephones to French. They has given such a big, very big order to the French. And now the helicopters they are buying from England, thank God they've stopped it. God knows what will happen to the helicopters, coming down in India from England. Like that, you see, they now are depending on the Third World for their progress, because they don't know where to send their own things which are created by their machines. But the way they do it: I mean, just imagine the kind of phones we have here, all done by French, not Indians. Why blame the Indians for that? Is done by the French, horrid! They have been like this since long, and they are just the same. And again now we have given order to the French, because we thought only French can cure the French telephones. I don't know what they are going to do any justice to us or not. So, as that machine is to be worked out, our

own machine is to be worked out; and that machine is gone downward.

Let us raise it up, upward towards God in surrender, in understanding, because you are specially chosen people in that area. Like the lotuses, you have to come out of the mud, and don't imbed yourself in the mud more and more. Try to push yourself out of that, so that the fragrance of Divinity will spread in that mud, and make the whole of that Western world a beautiful place, beautiful place. Whatever has been done is done. I know one thing: without forgiveness, nothing is going to work out. Done is done. Erring is human, doesn't matter; whatever is done is done. Whatever they have done is done. It's all right, forgive them. Forgiveness is the only way they can come up. And when they are forgiven, they have to also realize now that "we have to rise"; because the world they have created has really ruined themselves. If they rise now the whole place can become fragrant, as I told you, like the lotus that comes out of the mud.

It's a very wrong idea people have here about the West, that you are the happiest people living around. So it is better that we tell them that: "No, we are not happy there." You, what you have got is something precious. They also try to follow you, and that following is going so far that maybe one day you will have to come and teach them Sahaja Yoga. Because they are on the other side of the circle; they are now trying to learn English, master English language, and becoming sahibs. They will come out with tailcoats, and you'll have to tell them that better wear your dresses!

So we should be wise, we should be sensible, and the stupidity and the silly temperament that we have developed, we should give up. Suddenly people bubble out, I see that. You see, there's no balance. The maturity shows when you have a balance. You should be happy, I know; but all the time smiling, putting up a show, or sort of suddenly coming out with funny remarks and silly remarks, shows you are not matured enough. You have to mature. In Sahaja Yoga you mature, and if you do not mature then Sahaja Yoga has done no good to you. So you have to be very, very careful about that part.

I hope I've been able to tell you all about it.

At 26:56 Shri Mataji speaks in Marathi:

[Translation:] Now what should I tell you? I was just praising you, just praising you in front of others. I tell them not to behave like stupid people, and for you I must tell you that you need not blindly imitate them. Whatever we have got is a very great heritage. It should be carefully maintained. By looking at these people, if we try to imitate them it will be a foolish behavior on our part. Their life is not balanced but has gone to extremes. I have stayed there for twelve years. Thus I have spent a TUP (twelve years) so I just wanted to tell you that you should not blindly follow them.

Though old is gold, whatever is oldish (junnat in Marathi) is not good. So oldish is not good. The concept of oldish has also come recently. For example, from the Muslims we have learnt to harass the women, from the English we have learnt to give dowry.

Now we have entered a new rules (of life) and in these new rules we need not give dowry (to our daughters who are married). The daughters have been given half the property. This system is correct, that the daughter should take half the property. But here the daughters will not take, and neither give. Thus we should not learn these things from them. We should keep to our behavior of remaining humble, to lead a balanced life as taught to us by our ancestors, and discard whatever is oldish. There are many oldish customs lingering in us.

For example, the domination of Brahmins in the temples has to be given up. They all have nicely fooled us. Secondly, the custom of fasting (in the name of God) has to be given up. I've told you hundred of times not to fast, but eat whatever is needed for the body, but people tell Me that "we cannot give up fasting."

But the worst oldish, very dirty habit we have acquired is consuming tobacco. We are not able to give up tobacco, because we do not have enough strength (to give up this habit). Tobacco, mishri (chewing tobacco with lime), who has brought these things to our country? From where did the word "tobacco" (tambakou in Marathi) come? There was no word for tambakou in Sanskrit language. It has come from somewhere outside. We did not cultivate tobacco earlier. It is the English who have brought it to our

country. The English have brought it here. That's why we call it tambakou, which has come from the word tobacco. Where is the word tambakou in our Marathi language? It has been brought here from outside. Initially the Muslims cultivated it to some extent in our country, but these people (English) have brought cigarette and other things here on a large scale. They use it on a mass scale in their country. They have also exported tobacco and ganja (sort of a drug) to China. In our Marathi language I never heard of the word ganja and charras (another sort of drug). If you try to consume ganja and charras you will become like the English. It's up to you to decide. Thus whatever is given to us.

At 29:55 Shri Mataji speaks in English:

We never had tobacco in our country, you'll be surprised. There's no word for tobacco in Sanskrit language. This was brought partly, of course, partly I should say, by the Muslims and then by the – the smoking was taught to us only by English. We didn't know that, what was smoking, we never knew smoking business. Muslims did have a little bit of it, but that started quite late.

But actually this cigarette and this, all this has started after the English came in, "making it handy," you see. They used to have hookahs. That was rather difficult to make, so they could do it only very little bit. It was a long time back in the Islamic culture. But the real, this cigarette business, this ego business has come from the English, no doubt about it. And the Portuguese, Portuguese and the French, they taught us all these things. So what I'm trying to tell them, that whatever is oldish should be given up. Whatever is old is gold, but whatever is oldish that we call as junnat, should be given up.

At 31:00 Shri Mataji speaks in Marathi:

[Translation]: We have the custom of wearing saris with thick borders. This is a very good custom. Thick borders symbolizes maryadas, and when we wear saris with thick borders we stay in our maryadas. Young girls can dress up whatever way they like, but young women, specially married women, should wear saris with thick borders. If you give up wearing saris with thick borders then you will lose all the art, all the art. Weavers will lose all the art of weaving. If we do not construct our houses as per the old style, then we will lose all the ancient art of building beautiful houses. These people like our houses built on the old style, not the new style. The reason is that the old style has got beauty in it, and which might be lost if we built houses anyhow. Even the earlier huts were much better.

Instead of this (losing our art of building beautiful houses, as per the old style) occurring at a later stage, once we lose all the art in the future it'll be too late. Thus whatever is our ancient art has to be preserved, since it has beauty in it.

For example we have ... type of saris which are called bugdya, nowadays the women do not even know the names of these saris. That's why we should always use the saris which have been woven by us. They are good. I think saris with thick borders suit better for the married women. If the saris do not have thick borders, it does not suit them. Married women should always wear saris with thick borders. It is not an oldish custom, but is a very beautiful custom. It looks nice, it matches with the women, it looks graceful, it has got a look of a well-bred woman. It is our culture, which we should not abandon and become like them [like English].

We should not try to acquire their culture, because our culture is very great. If we pave our way by understanding what has gone wrong with their culture, then we can progress well. We can accept their progress in science, but in doing so if we lose our cultural heritage then we will become like them. They kill their children. Husband and wife cannot stay together even for two years. All of them stay in orphanages, waiting for death to come. In our society we have to preserve our goodness and kindness. Instead of that, we have acquired whatever is wrong with others. First we had learnt from the Muslims, and now we are learning from these people. If we absorb the dirt from them, how can our houses remain clean? We were supposed to be clean and well-mannerly people, and now we have acquired many wrong things from others. Thus we have to abandon these things and cleanse ourselves.

Now, I've told them what is the importance of puja but you know these things, so I did not explain it to you. But in puja one should have shraddha, and we should not quarrel during the puja. It does not matter who does the puja since everyone is equally

benefited from it, depending upon the shraddha you have.

Your pitchers will be filled up as much you have the shraddha.

At 34:00 Shri Mataji speaks in English:

I would say for the ladies, can come and sit here this side a little bit. It's very hot for you. Move forward. Specially people who are so hot should not sit that side. Better sit. [In Marathi: Please let those ladies sit this side. They cannot bear the sun. Let them sit here. They are our guests.]

Come along, this side.

If you had put something there, you could have managed it. Little bit also one must understand, that they are doing everything. We must also do something about it. Everything they arrange, we just come and sit down like gods; it's not a good thing, is it? You could have – such a long time was there, why didn't you put something there to protect yourselves? It's not difficult.

Now for these. You come this side also. You can come this side. Come along.

[In Marathi: Please give them place to sit.]

Come along. You get up from there. Hello – you get up, three of you.

Come this side.

Gregoire: The ladies who are in the sunchine.

Shri Mataji: The ladies who are in the – No, you are all right, I think.

Are you all right, are you? All right, behind you. Behind you these people can come this side, a little bit move this side.

[In Marathi: Not in the sun, they are already in the sun. If we make some shade on this side.]

Is it all right?

[In Marathi: Let them sit. There is shade on the other side, there is shade. Sit in the front where there is shade. Please have a seat.]

Hello – you come this side. There is place for you here. Come here, this side. This side you come along. Ladies need not go there, so come along this side. [In Marathi: Let them sit.]

The men can come this side.

Yes, the men can come this side. No, no, you'd better come this side.

Gregoire: All the people in the middle, can you please move?

Shri Mataji: Why don't you move this side a little bit?

Sahaja Yogi: Men in the middle please move here so that the ladies can come.

Shri Mataji: Also we must think what we can arrange, what we can help them.

Like yesterday, how they managed, arranged – when I went, they did not know I was going to the thing. When I came back, how they arranged for Me? How they were running. I mean, I'm also your Mother, am I not? Then we should think about these things: what we can do, how we can help them; everybody should.

[In Marathi: Just leave it, leave it just like that. Since they have not made any arrangements what can be done, let them sit as they are.]

You can move a little bit this side.

Hello – you move this side a little bit. You can also move a little bit. I don't want you to get into sun, you'll have trouble.

Sahaja Yogini: They are having the sound equipment.

Shri Mataji: No, but they can move the sound equipment a little this side. Just move it, a little bit.

Gregoire: Take your mats. Can some gentlemen take mats?

Shri Mataji: Ah.

As soon as the sun comes up, you see, it will be all right, but still.

[In Marathi: Just sit in the shade, sit as much as possible in the shade. If there is no shade you can sit in the front. In the puja it is better to sit in the shade. I am always standing in here above you. Do not worry. Please sit here in front of Me.

It's better to sit in the shade. Is there somebody to say the mantras? Please call Gavin.]

Gregoire: For ladies there is still some place in the middle.

Shri Mataji to Gavin: Yesterday you didn't come to My feet – you should have.

[In Marathi: Please leave it now, otherwise it'll be late. Let them sit in the sun (if arrangements cannot be made to have shade).]

Shri Mataji to Gavin: Catching on the left Heart and left Swadishthan. Yesterday you should have come, because you'll be doing in the pujas everything, so.

[In Marathi: Is there somebody here to say the mantras? Has Mr. Gholap arrived? Please call him. Does he know it?]

Shri Mataji to Gavin: It's catching very badly – Heart, left Swadishthan.

[In Marathi: Say Atharva Sheersha. Mr. Gholap has not come. Where has Mr. Gholap gone? Has he not come? Please call him for doing the puja. Please start the puja with the Atharva Sheersha.

Please start now.]

41:00

Atharva Sheersha

52:45

Shri Mataji: 108 names have you got?

So you read it out first name, all right? And then they all should repeat it. Just tell them how to do it.

Sahaja Yogi: Firstly I will read a name like Shri Mata, and we'll take the mantra: "Om twame wa sakshat Shri Mata sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi namoh namaha.

Sahaja Yogi: Shri Mata.

Sahaja Yogis: Om twame wa sakshat Shri Mata sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi namoh namaha.

Sahaja Yogi: Shri Maha Rajani.

Sahaja Yogis: Om twame wa sakshat Shri Maha Rajani sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi namoh namaha.

Sahaja Yogi: Shri Deva Kary Samudyata

Sahaja Yogis: Om twame wa sakshat Shri Deva Kary Samudyata sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi namoh namaha.

....

[108 Names of the Devi are recited. Cut in the video]

Shri Mataji: Don't close your eyes. Don't close your eyes. Please, don't close your eyes. Watch Me. You're worshipping Me, so no need to close your eyes now. Just watch Me, put Me in your heart.

You all must say clearly. Is important. This is all in Sanskrit.

Must say clearly and put your hands towards Me. All this is in Sanskrit.

Say it with your heart.

Now you can sing some song...

In the end Sahaja Yogis say: There is only one God and Shri Mataji Nirmala Devi is the Shakti of God!

Shri Mataji: Inaudible.

Gregoire: Shri Mataji says: "It has to be made very clear that there is only one God but there are many deities, which are the different aspects of God".

1985-1230, Talk Before Marriages: The sea must be worshipped

View [online](#).

30 December 1985

Talk to Sahaja Yogis

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

Shri Mataji on the beach, Ganapatipule, India, 30 December 1985

Shri Mataji: It's quite cold.

Have you been there?

Sahaja Yogini: Just going down to it Mother.

Shri Mataji: All right, you go with him.

Back voice: This the 30th of December, 1985

Shri Mataji: Come along.

What about my chappals?

Are these my chappals?

Shri Mataji: You had your bath? Sea bath, you got it?

Gregoire: I was going to go but Rustom took me by force in the canteen.

Shri Mataji: It's getting quite cold.

Gregoire: Yes, Mother.

Shri Mataji: I guess [inaudible]

Gregoire: The dream, Shri Mataji, that we had last year of coming to Ganapatipule

[Hindi conversation]

Shri Mataji: You've come without any reputation. I got the balance with us [unsure]

[Cut in the video]

Shri Mataji: She's all right.

Gregoire: She's all right and she has, she has accepted. I think he was a little shorter than what she thought.

Shri Mataji: She has three children what is she accepting?

Gregoire: Yes, yes, yes.

[Laughter]

Shri Mataji: I just don't understand with three children [still] this, that nonsense!

[Hindi]

They should all go to U.K. marry the husbands and go back.

Rustom: She'll get some from Lucknow Shri Mataji.

Shri Mataji: Lucknow!

[Hindi conversation]

Shri Mataji: It's such a nice woman. So, now.

Sahaja Yogi: She said "no". And we haven't got any info from her since.

Shri Mataji: John, John Noyce is here, what he is saying?

Sahaja Yogi: He's here but we haven't got any word from him.

Shri Mataji: No, no, why is he late?

Sahaja Yogi: John Noyce is here?

Shri Mataji: There are other [inaudible] if we can get him.

Gregoire: John Noyce is an Australian?

Sahaja Yogi: [Inaudible]

Gregoire: This is the tall guy here.

Sahaja Yogi: Yes.

Gregoire: Shri Mataji, that's the first choice that You had for her.

Shri Mataji: Who's that?

Gregoire: John Noyce.

Shri Mataji: Then what did she say?

Sahaja Yogi: She said nothing, truly, I wonder why, why-

Shri Mataji: It had gone off.

Sahaja Yogi: I don't know.

Shri Mataji: They thought, somebody told Me, she doesn't want.

Sahaja Yogi: Shri Mataji, maybe that John Noyce wants her to go to Australia. He wants her to go to Australia.

Shri Mataji: Who's that?

Sahaja Yogi: John Noyce.

[Cut in the video]

Rustom: You get good televisions in India. Thank you.

Shri Mataji: I know but he's critic about what we do.

I had to bring him with me, because these people, you see, I don't know they put already made dust in it, to make it [inaudible]. Why try such a trick? I don't understand.

This fellow, there's one fellow who's called Marlow. He's so negative!

The person who was there. He said, "[inaudible] I can get "

Sahaja Yogi: You can say it in English, Shri Mataji. It's your birth right ... It is like a country.

Shri Mataji: The custom officer who did this [?] She didn't get Me a visa. That's a fact, I mean, I have no time to think of such things. While this is English mind.

Sahaja Yogi: Never go straight.

Shri Mataji: I would say that they have loose angle

[inaudible] I have to tell them.

They cannot think straight.

You got it? [Hindi conversation]

Rustom: They cannot be sincere.

Shri Mataji: They are not sincere people. They have no heart. But especially that fellow who has done it, he's a very crooked fellow and he has been taking drugs, this, that.

Sahaja Yogini: ... Study.

Shri Mataji: Ah, very good!

Mr Venugopalan: Can I read now?

Shri Mataji: No, later.

Mr Venugopalan: I can read.

Shri Mataji: Yes, yes. Read it.

Mr Venugopalan: [Most of it comes from the talk 30/07/1982]

"You have to Dedicate yourself completely to me, not to Sahaja Yoga, but to me. Sahaja Yoga is just one of my aspects. Leaving

everything, you have to dedicate. Complete dedication, otherwise you cannot ascend any further. Without questioning, without arguing. [Most of it comes from the talk 30/07/1982]

Dedication is the easiest way to get rid of all your angularities, all your problems, all your badhas.
Complete dedication, is the only way you can grow further.

Krishna said, 'Sarva dharmanam parityajya, mamekam sharanam vraja'. Forget all the religion of the world (dharma).
There is no difference between him and me, but today I am the one, I am the one who has given you Realization.

All these dharmas are to be given up entirely, and you have to surrender fully from your heart.

Here, as you are before me today, I want to tell you very frankly, as Krishna had told only Arjuna, 'Sarva dharmanam parityajya, mamekam sharanam vraja'.

Shri Krishna has said: "Give up all your dharmas and surrender them to Me, surrender to my dharma only". "You should only know what you owe to Me" meaning the Divinity. Now Shri Krishna is not there, it's Me who is Shri Krishna, so you must know what you owe to Me. [Krishna puja, 1983, Vienne]

She can be achieved through bhakti. She can only be achieved through dedication. She's only fond of her bhaktas, the devotees.
For this, meditation is the only way I should say.
Emotionally you may feel closer to Me in your heart.

But through meditation, surrender. Meditation is nothing but surrendering, is complete surrendering.

In your full freedom, complete freedom, you have to surrender.

And only through your bhakti, through your devotion and dedication, you can achieve Me. My achievement is the complete manifestation of your Divine power. It's very simple, made so simple. I'm only pleased by people who are simple, innocent, who are not tricky, who are loving, affectionate to each other. It's very easy to please Me. When I see you loving each other, talking good of each other, helping each other, respecting each other, laughing aloud together, enjoying together each other's company, I get my first blessing, my first joy.

So, the dedication in meditation, complete dedication in meditation, must be practiced. It's not for your good now you are doing it, so-called 'your'.

First you were a little baby, a small thing; now you are that collective being, so you are not doing anything for yourself, but for that collective being. You are growing to be aware of that whole which you are going to become. Your jobs, your money, your wives, your husbands, your children, your father, mother, relations, these considerations are over now. You all have to take up the responsibility of Sahaja Yoga. Every one of you is quite capable. You are brought up for that.

In dedication, in complete devotion, you have to do it now, not for your own gain, for your own achievement, that's over now. It's for completely getting out of the mire and standing on the land, singing aloud the praise of your Father.

You have to bear the brunt, and the sacrifice, which are no more sacrifices to you because Spirit gives, it never sacrifices. Its quality is to give. So, you don't sacrifice, you just give.

Sahaja Yogi: Today, one more lecture Mother?

Shri Mataji: Yes, yes. It's coming out well.

Sahaja Yogi: Our greatest possession.

The greatest possession you have is your Mother. Through her you have your brothers and sisters.

Now the name of your Mother is very powerful. You know that is the most powerful name than all other names, the most powerful name. But you must know how to take it. With that complete dedication you have to take that name.

I have taken birth in this world in the binding of Sahaja Yogis and have been moving around only in their binding. I am desireless and hence my everything depends upon your desires. [Letter to SY, 1978]

Attain Me; I am yours! I am for you. I have given you that which has been beyond the reach of very great sages and saints. [Letter, Marathi, 1983]

When I'm speaking it is a mantra, when I'm not speaking, is a mantra flowing. [Krishna puja, 1983, Vienne]

Those who are fanatically adhering to Me are also not correct. There should be no fanaticism about it.

But the ideal one important thing

Shri Mataji: [Hindi]

He's a real income tax man! [Laughter] Come to tax my income you see!

Mr Venugopalan: I have read it to show who is the true ideal.

That a Sahaja Yogi is happy in the circumstances that are prevailing. If he is not, then his satisfaction is superficial and not from within. A river starts with a very small little drop, and then it expands, expands, expands, expands.

When you 'become' the parents and 'then' you enjoy other children as much as you enjoy your child, then your generosity has started. [Easter, 22/04/1984]

You have to be a peaceful person, not an aggressive person. The person who is peaceful is powerful- the one who doesn't react to anything else, is the most powerful. You have to be kind to others. You have to be neat and clean.

First is forgiveness, second the detachment leading to compassion. These are the wheels of your chariot which moves you. You have been made like temples. Keep it clear.

We are moving towards the soothing qualities of the Spirit. You have to 'soothe' the others and not to excite, but to soothe.

Let God's melodies be sounded from your flutes.

You must have the capacity to deepen your meditative power, so that these ideals go and settle in your heart, as a part and parcel of your being. (Diwali 1983)

Once the saints know this is the principle on which we have to live, they become one with the principles.

[??] these are principles on which we have to live.

You become the mother, and you, whatever you are which has to grow, is the child. If you are a Sahaja Yogi you have to be a flower, and a strong flower, and an eternal flower that always grows, does not fade out, always growing, never fades, such a flower you have to be.

Sahaja Yogi should never be angry.

If somebody has to tell you that you must organize go fast and hold back and do not feel bad.

We have to do so much work in this world. We have no time to waste.

Truly keep the maryadas in Sahaja Yoga same morning and evening that, "I am a Sahaja Yogi", nobody can harm you, hurt you, nobody can trouble you. On the contrary, you will be enjoying life if you keep to the maryadas.

One must promise to God that, "We'll know about Sahaja Yoga through proper understanding reading every word of it. We'll master the knowledge of Sahaja Yoga."

We will keep ourselves clean and completely surrender ourselves, our lives to Sahaja Yoga."

Surrendering to Sahaja Yoga is actually surrendering to joy, bliss and peace.

Language should be sweet.

Your behaviour should be good.

You should be very gentle and soft; you should move like a Yogi, live like a saint. And people should see through you the greatness of Sahaja Yoga.

See the trees when they get their flowers, they are not so respectful. But when they are laden by the fruits, they bow down to Mother Earth. In the same way when you have got the fruits of Sahaja Yoga, you all must bow down. (Navaratri 1984, first day)
You have to be sensitive to God and not to bad things.

You have to change your methods. The person who cannot change his methods cannot spread Sahaja Yoga. Because he sticks to only one way with which people get bored. You should find new ways. [Rahuri, 31/12/1980]

An established Sahaja Yogi is the one who becomes completely one with God and wins him over. He has to do everything for that. This is how is a true Sahaja Yogi.
[Hindi conversation]

Mr Venugopalan: How to keep Mother pleased
Shri Mataji: That's me, so that I know!

Mr Venugopalan: So, how to please Mother?
"I am also a simple person so I want a simple-hearted person.
So, this Heart Chakra is to be first looked after. That with your heart – desire that you'll keep your Mother pleased.
If the heart is not clear, then everything has no meaning because it is a "dark heart" which is doing all these things. The heart has to be clean, absolutely surrendered and must try to put Me before everything else.
Lakshmi tattva has to become Mahalakshmi tattva. That is for your ascent. And just to get it to that Mahalakshmi tattva what you have to do is to use all your material things and your material being in such a way that you please me.
[Devi puja, January 1983]

Shri Mataji: Bapre, give me horrible things, all right.
Mr Venugopalan: You have to keep your Mother pleased by pleasing other Sahaja Yogis and not other people.
What guru dakshinat have you given me?
Understand that your money is not worth the dust on the feet of your Mother Guru! You should give your hearts – only clean and holy hearts. You must clean your physical beings. You must get up early in the morning and spend at least one hour on meditation and worshipping. Perform "Aarti" and meditation in the evening. [Letter, Marathi, 1983]

I'll read about laws of the Divine.
One must know the laws of the Divine, that you have to live with self-respect, that we have to be chaste, that we have to have dignity, that we cannot steal money and steal things and be parasites. That we cannot kill others and we cannot beat others and say harsh things, they are just the same. And that we have respect, the respect for all that is sublime. Respect for all the saints that are Sahaja Yogis. With all this, we are very different people. We are different race. We are virtuous, we are righteous and we are proud to be that way. We are sure of everything. And we are personification of Compassion, of Love of God. That's what we are. We are not ordinary people.
On the subtler side is compassion is forgiveness, is love. But the greatest of all is service to God. We are doing the work of God. How can we be tired? The dynamic is flowing through us, that compassion is so fulfilling, that love is so beautifying that how can we not do it? God has created this universe, this world and you people out of this Compassion only, just His compassion.
[Navaratri, Meudon, 1984]

Shri Mataji: Beautiful!
Mr Venugopalan: I think it's come out well Mother.
Shri Mataji: Very well!
It just shows how subtly you are an income tax fellow! [Laughter]
Really, you've done very well, very well. But actually, what I feel, that when, out of context people read it, you see, it might look little bit too much.
Sahaja Yogi: But I will read it only to Sahaja Yogis.
Shri Mataji: Yes, then it's all right.

Sahaja Yogis, they'll be happy to hear that.

Sahaja Yogi: Very happy, in one place the essence is there, on many topics.

Shri Mataji: But for others, you see, they might get a shock, because when I speak, I always cover it with some chocolates, you see. So, the Castrol [lubricant] is going in straight forward. But Sahaja Yogis they love to have Castrol, direct. It's all right, as long as it doesn't go into the hands of others it's perfectly all right.

"With Shri Mataji on the beach"

Sahaja Yogi: Shri Mataji, please, tell us something for our record.

Shri Mataji: Hum?

Sahaja Yogi: Please, tell us something for our record, here.

Shri Mataji: For what?

Sahaja Yogi: For our record.

So, you've come on the beach for the first time during this trip.

Shri Mataji: Yes. You see the sea is the Father, is the Guru, and he must be worshipped before you do any puja, Guru must to be worshipped.

First the Shri Ganesha and then the Guru has to be worshipped.

That's why I came to the sea, so you all learnt that you all have to worship the sea and not to spoil things like this.

See now: That's not a good idea. You should never spoil a sea shore.

That's your Father's altar, it should not be spoiled.

And also, to wear funny dresses and misbehave in the presence of your Guru is inauspicious.

One should not do like that. But I don't know how many understand the importance of the sea.

If you behave like this the sea goes angry then you have lots of problems. Like, it may never be a sunny day for you to come to the sea.

Or maybe on every holiday it will be a clouded day.

Or maybe that the tankers might break and it will have oil all over, if you spoil the beach.

If you spoil the beach you might invite the typhoons and you might have all the problems.

Or on the sea beach if you develop things like tobacco and all those harmful things like alcohol, then the typhoon will come and break that.

So, one should be very careful.

If you are on the sea shore you have advantages, but the greatest disadvantage is that Guru is very powerful and extremely holy and auspicious, absolutely auspicious.

So, one has to be careful on that.

Those who have weakening [unsure] here or done these things are very wrong.

They don't understand what the sea means.

May God bless you!

Sahaja Yogi: Jai Shri Mataji.

Shri Mataji: May God bless you.

Shri Mataji: A real heart.

Real heart, I tell you. Someone should take a photograph.

Sahaja Yogi: This chair.

Shri Mataji: A real heart. Get a photograph.

Sahaja Yogi: Hold on the thing, shadow on the lands and you take it straight up.

Shri Mataji: Exactly a heart.

Sahaja Yogi: "Tike"? Swing it from the side.

Another Sahaja Yogi: Swing it from here and take it up.

Sahaja Yogi: It gets spoiled, "ne"?

Cameraman: Shortly before the Gauri puja.

Then Shri Mataji goes to the temple and Shri Ganesha [inaudible].

It's very good.

Just wanted to get your hands.

1985-1230, Talk of Yogis, Dr. Rustom, Gregoire

View [online](#).

30 December 1985

Ganapatipule (India)

International Sahaja Yoga seminar in Ganapatipule

Gregoire de Kalbermatten speaking on day one of the international Sahaja Yoga seminar in Ganapatipule, Maharashtra, India.

[transcript missing]

Dr.Rustom speaking on day one of the international Sahaja Yoga seminar in Ganapatipule, Maharashtra, India.

You see, here we are in the seminar and we are all Sahaja Yogis and we are having a good time, we are cracking jokes, we're discussing things, etc., etc. But, this is all very well, I mean, one can enjoy oneself, in fact one should enjoy oneself because the whole creation has been created in such a way that we should enjoy ourselves. From the dawn of the creation, the Shri Adi Shakti of the Universe has played out a drama using Her Deities, using all the powers that She created, to create a Universe so beautiful that it should be possible for us to live in it in complete joy and complete enjoyment of our existence.

If one gives you an example... Yesterday we sat and we listened to ragas. These ragas themselves were inspired by the Shri Adi Shakti in realized souls those who gave them to the world. The whole thing has been created by Her in different aspects. So that we should enjoy ourselves and so that we should not be miserable.

And why does She want us to be happy? Because it is when you are happy and relaxed than the power of God can work on you, to raise you to a great height for which you are destined.

You see, this whole drama that has taken place is not a drama without purpose. Within it lies something that is profoundly important and that something which is profoundly important is the awareness of God the Absolute the Almighty. And this is the whole purpose of Sahaja Yoga. All the different techniques we use are a bridge to this. You see, you have to understand what is Shri Mataji on this Earth. She is the Adi Shakti.

Now, how many people know what is the Adi Shakti? The Adi Shakti is the power of God Almighty Himself. It is the highest manifest thing in the Universe. When this thing takes Avatara in the Universe for the first time, there must be a profound significance behind this. And this profound significance must be the awareness of the Lord the Almighty. In your body are placed the various chakras of the tantra. The instrument. Tantra means instrument. What are this chakras for? And people spend a lot of time cleaning them, taking them out, putting them in salt water, putting them back again. But for what purpose?

You see, you have to think for what purpose. Try to think why you are here instead of doing things routinely. The chakras raise the awareness of the human individual from step to step, higher and higher until it can reach the throne of the Almighty Himself. That is their purpose. So, those who do not use it for that are like a man who has a Rolls Royce who takes it apart, puts it in oil, puts it together again, starts the engine and goes nowhere.

You see, the whole tantras have been given to you to raise your attention to the Absolutely the Almighty. The whole of Sahaja Yoga has been given to you to raise your attention to the Absolute the Almighty. Your friends are given to you for this purpose. And the Shri Adi Shakti Herself has appeared before you to give you this.

Now, there is no doubt that Shri Adi Shakti is Mahamaya. What does Mahamaya mean? And why is She Mahamaya? You see, you should question these basic fundamentals. After all, God is the Prime Architect of the Universe. There is nothing that He

does that is purposeless. You have to understand this. If we have purpose in what we do in our limitations how much greater is His purpose?

You see, if a long time ago, more than 1,400 years ago, Shri Adi Shankaracharya told human beings, "You are the Absolute, there is no difference between you and God the Almighty, Adwaita."

Now, if you are the Absolute, the Atma unless you are diluted, there can be no creation, isn't it? Because if you are always aware that you're the Atma Tattwa, how can you be involved in creation? You'll always be lost in meditation on your own existence. You have to understand this basic fact. So, the Mahamaya was necessary for the creation. She was necessary for the evolution of the creation. Because by playing out dramas for you she evolves you. And it's only when you reach a certain level that She can liberate you from herself. So, that you see beyond the Maya, the Absolute.

Now, there is a saying in one of the Puranas that, "The Devi can only be worshiped by those who are both, intelligent and brave." And She cannot be worshiped by the stupid and the cowardly.

This is very important, you see, we have been given brains. We haven't been given brains to sort out trivialities of life. We have been given brains to chart our course to the Almighty the Absolute. She is not going to spoon-feed you. Beyond a certain point you have to find the course for yourself. The reason for this is that unless you do so you are not worthy to be presented before the Almighty. Only those who are using their courage and their intelligence, the strength of their desire can find the course, are worthy really to come before Him.

This is all part of the evolution of mankind. To understand and appreciate the Almighty you have to have an awareness that is capable of receiving it. About two years ago Shri Mataji came to Riyadh and I've written a Sanskrit poem which I presented to Her. And She began to complete it for me because it was incomplete. And one of the verses was, "...how can I pour all this into such small cups? ..."

You see, because the awareness, the brain is not yet developed to the point it can take the radiation, the full weight of radiation of the Almighty into it. So, how are you going to develop the brain? After all, the brain is the Agnya chakra. You develop the brain by focusing it on the nature of the Almighty the Absolute. Contemplating it every day of one's existence. In this way the attention goes up to it. And the nerves in the brain get refined. The petals of the Sahasrara get refined to the point that they can receive the grace of the Absolute and His awareness. The Shri Adi Shakti is His Shakti. She is the power by which all things are done. She is the one who refine your brain for you. But you yourself have to put your attention there. It is very easy in Sahaja Yoga because one is left alone a lot to put one's attention on trivialities.

A chakra may catch. But what does it matter? The catch may release within five or ten minutes. So, why bother about it? That we know that the catches move from chakra to chakra. That the movement of the kundalini moves from chakra to chakra. So, what is the purpose of concentrating on things that are trivial?

In the past, you see, many great seekers came on this Earth to seek God. After what are you seeking? What does seeking mean? It means to seek God. They had no Shri Adi Shakti to help them. You have it here in front of you. So, you should take advantage of it. And try and become fixed at that point which is the Absolute.

And you may all be here in a collective but the relationship between you and the Absolute has to be individual between you and Him alone. And when you see Him, you don't see anyone else. You see. It is very good to be in the collective, it is very good to be with each other to enjoy each other's company but your relationship with each other should be such that it fosters that ascent to the Divine the Absolute.

We have to be very clear. The whole purpose of Sahaja Yoga is this ascent. The great Goddess Herself the Shri Adi Shakti has a devotion to our Lord which is indescribable in human terms. The whole play between the Almighty and the Shakti is something which is one of the profoundest mysteries of mankind and of the Creation. And the deepest desire of the Shri Adi Shakti is the

ascent of Her creation and Her children to the throne of the Almighty as an offering to Her Lord. Just as we, when we present an offering to Shri Mataji if there are flowers, we take out the worst flowers, we present only the best, the most perfect. So, when the Shri Adi Shakti offers to Her Lord Her Creation it is something at a level far removed from this. And only the most perfect that can be presented before Him.

You see. You have to understand this. As human beings we have no importance. Except, in so far as we play a part in this play between the Lord and His Shakti. The entire creation can be discarded, if it does not serve this purpose. Cause there are only two things which are real in the Universe and that is the Lord and His Shakti. All else is superfluous to this and of no importance. At the end of creation only those two things will remain.

So, you must not take lightly what is happening. You are the essential parts and pieces of this drama. This very profound drama which is the basis and the internal root of the Universe. Have you ever considered why the Mooladhara chakra has four petals? What does it mean? Why four? It is four because if you combine the Lord and the Shakti in the Sushumna where Their feet rest you will find four feet resting. It is the... that is why it is the ultimate purity because it represents the combined feet of the Lord and his Shakti and that is given as a throne to the son, Ganesha, the Lord, the Omkara to sit on.

These things are very important, very profound. To be the seat of the play of the Lord and Shakti one needs extreme purity, extreme wisdom and extreme awareness of what is happening. The whole purpose of this creation is that and that alone. The creation was not made for you to iron saris. To worry about your dhobi [laundryman]. These are totally irrelevant. They won't even last a century, leave alone eternity. Nor is organization there. You can organize till you're blue in the face but unless the desire of the Absolute works you will not get another Sahaja Yogi.

You have seen this. Many of you have. We had many wonderful experiences in the early days when we turned up at empty halls in spite of massive publicity. You see, you do not do anything. Lord Krishna when He came He said, "You do not do anything. I do it all." So, the human being who deludes himself into thinking he is doing. He is not doing. He said, "Act! You have to act. But leave the results of your actions to Me." So, act without expectation is what He is saying.

Now, how are you going to awaken? What you are going to do? You see, when one acts, everyone knows what the left side is what the right side is. One acts by the right using the power of desire of the left. This is something that is well known to everybody. Through which chakra does one act? Which is the chakra of activity? Who will answer it? Of creation? You must all know this, it's basic stuff. The Swadishthana. Ok. The Swadishthana is on the right, is it not? And the Shuddha Ichha is on the left. So, what is the bridge between the desire of God the Almighty and action? It is the left Swadishthana chakra. Correct? And that is why all bhoot go and sit there. To disconnect your action from your desire. Very simple, you see. Wherever the bhoot hit hard you must know that is an important chakra.

Now, you see, although we are human beings, we are by the grace of God enlightened souls. This means that the entire tantra of the Universe is present in miniature within us. This Shri Mataji has done and She said, "I've placed you there. Now, what you do with yourself is your affair."

Now, as the Shuddha Ichha of the Universe ... Does everyone know what the Shuddha Ichha is? The Shuddha Ichha is the pure desire of the Universe. Now, what is the pure desire of the Universe? The pure desire of the Universe is God, the desire of God Almighty Himself. As this flows through the Ida nadi of the Universe and is carried by the Goddess Shri Mahakali to be placed, deposited within the kundalini. So, this flows within your left side or can flow within your left side if you desire it. To inform your activities.

Now, you see, unless you are connected your activities are without meaning. It is like ants scurrying around not knowing what they are doing. So, first, one has to establish within oneself the pure desire. Let it flow within your Ida nadi. How would you do that? It's very simple. You pray to Shri Mataji and you say, "You are the Shuddha Ichha of the Universe and I worship You as such." If you just do that, pray to Her, pray to Her, is this, She will flow with such force within your Ida nadis that She will break anything that is in your left Swadishthana and flow into the right. To inform your activity. You cannot catch on the right side if

your left side is strong. You see.

So, that is the first stage. If you do that the Shuddha Ichha, you don't need to do more than this, the Shuddha Ichha will flow through all your chakras, it will eventually break open the barriers that are in your brain and infuse with enlightenment and nectar every nerve fiber and cell within your brain. As it does that your whole consciousness and awareness will be altered. As it is altered your awareness will be filled with the awareness of the Absolute. As it is filled with the awareness of the Absolute you will see Shri Mataji clearly for what She is which is the Shakti of God Almighty Himself. We will not say, "Shri Mataji did this, Shri Mataji did that," you know, all the Maya and the play. Some people fill tragic one minute, happy next... This is all nonsense. If you are based in yourself you will remain absolutely stable in the sight of your parents, in the sight of the Almighty. You do not shift from day to day. You don't doubt yourself. You cannot become Nirvikalpa until you know this. Because part of the Nirvikalpa is not just doubting God or Shri Mataji. It's very easy not to do that. It's not doubting yourself as an extension of Them. Because as Shri Mataji said, She has made every single one of us into a part of Her body. So, to doubt oneself is in a sense to doubt Her.

Now, people try to avoid recognizing what has been done to them by getting Realization in Sahaja Yoga. You don't want to see that they have been made a part of the body of God Almighty Himself in a sense of His Shakti. Because this means that you can't behave in the same old ways you used to behave. You can't be attached to the same old things which you used to be attached to. You have to change, you see.

Ready? Ok. And this is something that people don't understand. And this is an avoidance of Sahaja Yoga, this is running away from it. The essence of Sahaja Yoga is the fact that people have been ..., human being has been taken, they have been given realization, they have been made part of the body of the Divine and they have been given the opportunity to raise their awareness to the highest level to attain God realization. That is it. It's very simple. Everything else is a waste of time. And one has to recognize that although we may be Sahaja Yogis we do not run the Universe; the Universe is run by us. I mean, run for us by the Almighty. And run by us for the Almighty. We cannot decide this has to happen, this has to happen, we have to have twenty people next week. Cannot happen. God decides how many people He wants, He decides where and when, you just have to be instruments.

Not one of us can change the Universe even so much. Unless we do it in the... on the crest of a wave which precedes from the Almighty and work as instruments. The old days of siddhic Yogis who ride on clouds and transform mountains and hurl thunderbolts are over, you see. That was meant for people who are right sided. Who wanted to do things themselves. That is not us. We are parts of the body of the Goddess. And each one of us has to be like a nerve cell. When the brain tells us what to do, we have to do it. As such we are all collective. That is the true collectivity. And if we... each of us recognize that we are a nerve cell in the brain of the Goddess, permeating Her whole being then the whole boundaries between nationalities, and this and that which keeps Sahaja Yogis apart dissolves. We all realize we are one, we are the same, that each one of us is individual and each one of us has an individual relationship to the Almighty. And all sorts of misidentifications fall away.

Now one speaks a common language, no doubt about it, it is real. And this is the common language of vibrations. If you are there you do not know how but you communicate with people who have a different language. It's so simple really.

So, I wish really in this lecture to make you aware of what is been given in Sahaja Yoga. What has been done by the Great Goddess in Her absolute nature and for what purpose. So that you do not waste neither time nor energy on other things.

There is nothing greater than this. And since the Goddess Herself is All Powerful, beyond time, beyond everything. So, your awareness has to be of a nature that can comprehend that and be one with that awareness.

You can become one with Her in awareness, no doubt. And see things as She sees things. But for this your brain has to develop, you see.

So, this is what one has to do. And really the rest of it is not important. At that level, it doesn't matter how time passes. At that level, it doesn't matter whether there are miracles or not because the whole concept of a miracle is non-existent. Everything

follows the desire of the Absolute. Who makes the rules that arbitrates between a miracle and a non-miracle? Humans beings. It's not God. For God there is no such things as a miracle. Everything is possible to Him. So, what I'm saying is hitch your awareness higher, hook it at the higher level, keep it there. So that you see really what is happening. And do not, in spite of everything that has been given, continue to move in the same circles, low circles that one inhabited before one's realization.

This is very important. This is so important that I don't know how to say it. Work to increase the structure and capacity of one's brain, so that you can comprehend that which is Absolute.

I do not know if there is anything more to say to this. I remember once a long time back when I first met Shri Mataji, Gregoire was there, lots of other chappies were there jumping around with me. I remember one, early one morning after we slept with Her in a flat in London, I was talking to Her and She says... you see... we were talking about Maya. And I said, "Mother, I wish I could go beyond Maya." And She said to me, this was some seven or eight years ago, and She said to me, "One day you will, you will catch me." She said, "You will catch me."

And what I'm trying to say, is that this is what we should all aim for. Try to go beyond that. And you can only go beyond that when you can touch the feet of the Absolute. The Absolute is like a mountain peak which raises above the clouds. You cannot rise above the clouds until you rest on that mountain peak. So, you cannot rise above Maya, it is impossible until your awareness touches the feet of the Absolute. Because above Maya there is nothing but the Absolute, The Atma Tattwa. You know, the Atma Tattwa rests in the Heart of God the Almighty and ascends to dance in the Sahasrara as Sadashiva.

So, the heart is a very important organ. Rajabhai said that when Shri Mataji gave him realization, She said, "You young men have such hard hearts." And She was true in the sense. Most people do have hard hearts. Not necessary their fault. It may be the result of their experiences in this world.

But one's heart should be like a lotus. I don't know how many of you have touched a lotus. But the petals are so soft, like silk. The heart of a man should be as soft as that. You see, we have got our realization regardless of everything we have done. By the grace of God, the Almighty, by His compassion, profound compassion, profound love for mankind, for the children of His Shakti. He has granted – He says forget everything, forget it, forget it. Forgive, you see, I forgive them. I forgive them. We have to be the same in our hearts to the rest of the mankind. When the disciples of Christ, Peter I think, once came to Christ and asked them: "How often should I forgive my brothers, seven times?" And He said, "No, seventy times seven." And what He meant was infinitely.

You see, one cannot be a good Sahaja Yogi, this is my belief, unless one is kind, and one is gentle. Kindness and gentle doesn't mean weakness. It means being soft, trying to further the other person from one's heart, caring for what Shri Mataji once called in Her lecture, caring for his hita [benevolence]. Try to see what is... how to do that which is best for him, how to manipulate him in such a way that he raises. It means, going beyond oneself, you see, when someone is harsh with you, is he harsh with you? If you are Atma how he can be harsh with you? If you are the Atma you can bear it all. And in spite of that try and resolve.

The only thing we cannot really be expected to tolerate is any insult to the Goddess Herself. There we have to be strong and firm. But it doesn't mean that we take justice in our own hands. Justice is ..., belongs to the Almighty, not to us. Christ also said, "Judge not that ye be not judged." Made it very clear, that we have no right to judge. We are not going to be sitting there, at the end writing out who should go to hell and who should go to heaven. It is going to be done by someone else. So, we cannot judge. We have to leave it to God to judge and for us to execute. We cannot abrogate to ourselves any of the qualities of the Almighty, such as justice, judgment, decisiveness, planning. These belong to Him. We merely execute these. But when we are kind to a fellow man, to any living thing that moves, within the context of its dharma on this world, we make the Lord happy. By this I don't mean that one goes around like jains, not trying to kill insects because it is in the dharma of the insects to be crushed beneath the feet of man. We've been both created this way that it has... it is an inevitable outcome of living a normal life.

One doesn't go crazy, you see. We have to eat. Chicken, I mean it doesn't mean you don't slaughter a chicken to be kind to it. We have to live within the boundaries. But there is no place for unnecessary cruelty in this world. The Lord is not cruel. And if we are

to partake of his essence and of his nature we have to be like Him.

So, the message I'm trying to give you is that in spite of all the splendor that surrounds the Goddess and there must be because She is, after all, the Shri Adi Shakti, do not forget that the deepest desire in our heart, the Shuddha Ichha, is to raise you to the feet of Her Lord as offerings worthy of Him. And in all Her drama She tries constantly in Her movement to bring you to that point. And I tell you that there is nothing else in the Universe worth bothering about except this fact. If you love your Mother try to be worthy to be offered by Her to Her Consort.

And if you love your Father try to be worthy to be offered to Him. And if you love Them both this will work out inevitably because Their love will work through your heart, and the two will mingle, and you cannot help but ascent. Live by your hearts not by your brains. That is not by your egos and superegos and question the inner desires of your heart. Do not question them. You cannot question them. They are beyond logic. Live by your heart. If you express your heart you will lead to such a sense of satisfaction with life that you cannot be angry with anyone. You will be so happy all the time that it'll be effortless for your Parents to lift you to that level which was your destiny at the moment of your creation.

That is all I have to say.

Jai Shri Mataji.

I don't know if there are any questions ...

1985-1230, Evening Program

View [online](#).

30 December 1985

Evening Program

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

Musical Program, Ganapatipule, India, December 30th, 1985

Babamama: And this raga is very close to Mataji also. I hope you'll all enjoy it, thank you.

2:06:50

Shri Mataji: Now, you will hear the beautiful prophecy made by a great poet and a great saint Shri Dnyaneshwara of Maharashtra, about Sahaja Yoga. He says that: "Now, get up and walk." The forester forest of the trees of good wishes or wishful feeling: "Kalpa taru sē lāpa." [Unsure].

The second one he says that: "You are the talking seas and the oceans, talking oceans of amrusa." Like that, he describes the Sahaja Yogis. So, they are forest and forester, oceans and oceans. The whole thing is so beautifully said that I think it is done in Nirmala Yoga and you must have read the translation.

2:15:09

I think now it is time for us to go. We have to thank all the artists.

All the Sahaja Yogis who have been so kind to perform this beautiful evening's program and also the people, the great artists who came from Nagpur, I don't know whom to thank. It's so great. From my heart, I bless all of you, I bless all the artists.

May God give them more strength, more wisdom and creativity to create the new dimension of God's realm on this earth.

May God give you great wisdom to progress in your spirituality and your ascent, in a rhythmic musical manner.

May God bless you.

1985-1231, Musical Program (Afternoon)

View [online](#).

31 December 1985

Evening Program Mahaganesha Puja

Ganapatipule (India)

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

04:47 [Shri Mataji] Mr Dayal from Satara

04:54 [Sahaja Yogi] Mr Dayal from Satara please come along, if Mr Dayal is here then come on the stage.

05:30 [Shri Mataji] Dayal if you are present then come front

06:24 [Shri Mataji] James

06:27 [Shri Mataji] Is Mr James here

06:41 [Shri Mataji] Ray are you here

08:09 [Shri Mataji] Now we will have a program presented by Delhi people, how long is that?

08:17 [Sahaja Yogini] Not long it is 45 minutes

08:21 [Shri Mataji] Too many things to be done, alright, finish it up, fast, oh yes 45 minutes

08:31

54:32 [Shri Mataji] Did all people from Pune sit, who were supposed to come today not earlier, Bhikule & others came? came now?

54:47 [Shri Mataji] Ok sit sit, I saw Dhumal but others, ok

55:07 [Shri Mataji] We have so many programs so let him sing later on

55:13 [Shri Mataji] One song let him sing and then

55:24 [Shri Mataji] It's not working, I think the

55:55 [Shri Mataji] Sing now

55:59

1:12:30 [Shri Mataji] This was Kabir dasa's thing he told me before hand, but i wanted you to hear it and see for yourself what a great poet Kabir das was, what a great personality he was and he specially wanted to sing a Kabir dasas bhajan before me that's what my brother told me and i am happy you all have enjoyed it very much

1:12:57 [Shri Mataji] We have certain functions to be done today, so the music will come later on after food i think that would be better then we finish our functions today which are few and then the food.

1:13:17 [Shri Mataji] Today when will be the food served?

1:13:19 [Sahaja Yogi] In half an hour

1:13:20 [Shri Mataji] About half an hour we have, so we have to be fast about it, so all these functions have to be done and then you have your food and then we will have again our music session today, moreover we would like to announce the wedding list everything today only

1:13:50 [Shri Mataji] First of all we will give the list of all the countries that are going to receive the sliver for pujas, the Indian centers are not included, we have got, thank God you know this, I, i think i am also learning how to adjust the micro phone and all

1:14:24 [Shri Mataji] Alright, now first of all, can you put 1 more mic for someone there, he will give you the list of the centers, the list of the a.... list of the leaders, first the list of the, first the 7 centers will be coming which he will read out, then the other 7 centers, then the list, then the 2 major centers, then we have list of the leaders that's the 2nd then 3rd will be the list of the ladies who we think to be helpful and worth encouraging for guidance and working out the Sahaja Yoga in their own countries, we have chosen 1 lady from every country

1:15:51 [Shri Mataji] Then in the 2nd group people didn't get ghongris (blanket), but they have got I think you have got, I gave you the shawls, the extra shawls, I don't know who has the extra shawls, they are not yet brought I think but we can get them or you can collect them from someone who has got it

1:16:24 [Shri Mataji] Alright, who has got the extra shawls, who has collected the extra shawls, extra shawls no no

1:16:41 [Shri Mataji] Alright, all the nation group leaders have to distribute, there are three more left out, those who have got less three they should take it also there are ghongris (blanket) which must be given to the national group people who have to distribute to their own people who have come for the 2nd group, that should be collected from every national group leader

1:17:06 [Shri Mataji] ghongris (blanket), No no they are here, from the 2nd group, so we keep all these together, now you should see your national group leader will be coming just now one after another, so you will know who is the national group leader, now can somebody announce

1:17:31 [Shri Mataji] and all the men have to get their white dhotis, now these dhotis can be worn tomorrow after bath if you like for puja or for marriages whichever way you like, but we will give, we have given distributed most of them but those who haven't got it can take it from Harsh, but don't take 2, it has got 2 pieces one to cover yourself up and one for wearing but for the married couple we will give you all the things tomorrow, tomorrow morning we are going to have the haldi (Turmeric) at about 9:30 or so about breakfast time on the sea beach then we will have after the haldi we'll give you, the girls will be given all their presents and the boys will be given all their presents, they have to dress up by about say I don't know what time you start but be ready about fiveish because we are getting the bullock carts for you, for the boys and for the girls so we'll all tell you tomorrow all about it, but today is the day for all the leaders and centers to come in for the silver that is given by me to all the centers

1:19:04 [Shri Mataji] Also I have given Shri Ganesha to every one of you as a present, all of you

1:19:14 [Shri Mataji] Which could be taken from your group leaders so every group leader must know how many people they have accordingly they must take Shri Ganesh from Harsh, this is the one I am giving it to you, and should collect the ghongris (blanket) as well as the shawls from your group leaders, the people who have come now so now we'll have the people from our centers for the silver, one after another

1:19:54 [Sahaja Yogi] Before we distribute this I want you to know first of all that Shri Mataji has spent a lot of time choosing these presents, it's a remarkable event that's been taking place in the background and she has spent days together and she has been working it out and got absolutely beautiful things not only for the centers, we offer some small amount in puja but what she spends I can't believe it frankly it's impossible to believe I just have to turn my eyes away from the accounting part of it because it's an impossibility, actually for the marriages the married couple let's take that as an example the marriage couples are paying 1,500, she is spending 4,500, this is almost unbelievable, but it's just indicative of our divine mother

1:21:04 [Shri Mataji] No no ,I, 2000 is coming out of you people it's true

1:21:11 [Sahaja Yogi] mother no accounting explanation, any way this is first of all a list of silver which mother has very generously but for all the centers

1:21:22 [Shri Mataji] But yet I have not yet given to the Indian, that I will be doing later on, just only for the, this is only for the western and Australian centers, Indians I have to still.

1:21:38 [Shri Mataji] You are eastern that's why I made sure you are separated

1:21:57 [Sahaja Yogi] so first of all its Switzerland

1:22:02 [Shri Mataji] All this is the only best part of it that I got it all this in pure silver, absolutely 100% silver

1:22:27 [Sahaja Yogi] Austria [UNCLEAR] is being received by Herbert, for France Michelle is receiving for Patrick. Italy, Spain, USA, Canada. Italy [UNCLEAR], Georgio is receiving for [UNCLEAR]. Spain, USA, Canada, Hong Kong, Bolivia, Belgium, Holland, New Zealand, Germany, Algeria. Spain Jose Antonio

1:23:18 [Shri Mataji] Come one after, after all of them in line

1:23:22 [Sahaja Yogi] Michael [UNCLEAR] for Canada, Spain Jose Antonio, USA

1:23:39 [Shri Mataji] Come along, come along, ok ok that's different

1:23:45 [Sahaja Yogi] Kristine we are waiting

1:23:48 [Shri Mataji] This is going to USA

1:23:57 [Sahaja Yogi] Kristine will receive upon the on behalf of the new leader of America who is Dr Wallikar. Kristine will be in charge of the East coast and Dave [UNCLEAR] the West coast. So Hong Kong Peter will receive on behalf of... ohh himself. Havia on behalf of Bolivia, [UNCLEAR] on behalf of Belgium, Antonio for Holland, Brian New Zealand, [UNCLEAR] perhaps for Germany, Rene for Belgium, Antonio for Holland, Brian for New Zealand, [UNCLEAR] for Germany and [UNCLEAR] for Algeria. And Shri Mataji has chosen two beautiful plates one for the United States, I beg your pardon for the United Kingdom, Gavin please to receive on behalf of the UK and James from Australia

1:26:30 [Shri Mataji] now, the, the leaders

1:26:35 [Sahaja Yogi] So ladies first Shri Mataji

1:26:37 [Shri Mataji] Leaders first

1:26:38 [Sahaja Yogi] Ok the men, so as well as to the centers Shri Mataji is now giving to all the leaders so they better all stay at the front please, all the same people and the ladies who took on their behalf. First of all Australia James, USA, Canada, Hong Kong, Bolivia, Switzerland, Austria, France, Italy, Belgium, Spain, Holland, New Zealand, Germany, UK and Algeria. So, now you know the generosity

1:27:23 [Shri Mataji] USA , alright, otherwise come along

1:27:25 [Sahaja Yogi] Kristine

1:27:29 [Shri Mataji] Switzerland, take his name, Anu, Anu, take their names, this is for the leaders

1:27:39 [Sahaja Yogi] Dr Wallikar, Kristine will take it

1:27:44 [Shri Mataji] Quite heavy

1:27:47 [Sahaja Yogi] Canada Michael [UNCLEAR], Hong Kong, Peter Batten, Bolivia, [UNCLEAR] Herbert will receive for Austria. Patrick, Michelle will receive for France. For Italy Georgio will receive for [UNCLEAR], Rene will receive for Belgium. Jose Antonio for Spain. Antonio for Holland, Brian [UNCLEAR] for New Zealand. Hilde will receive for Hugo for Germany. Gavin will receive for the UK and [UNCLEAR] for Algeria

1:30:09 [Sahaja Yogi] Right, everybody stay, the men can move back and the ladies move forward as I call your names

1:30:16 [Shri Mataji] Take their names, so that they will be prepared,

1:30:17 [Sahaja Yogi] Shri Mataji has given a beautiful saree, I hope you will see them all, they are very very beautiful

1:30:21 [Shri Mataji] It's traditional, you can open it out

1:30:24 [Sahaja Yogi] For Kristine from America. Valerie is she here, for the UK.

1:30:48 [Shri Mataji] I have also got their blouses made according to the sizes I had, Valerie

1:31:03 [Shri Mataji] Open it and show it

1:31:04 [Sahaja Yogi] JoyAnn Thomas

1:31:08 [Shri Mataji] Open it and show it, there is a blouse piece side

1:31:16 [Sahaja Yogi] JoyAnn [UNCLEAR] I will give your names and then you can be ready please, Maria [UNCLEAR] [UNCLEAR], Rose batten, Alexandra, Kristine has already received and Lorie and Ellan

1:31:31 [Shri Mataji] Take her name

1:31:16 [Sahaja Yogi] Elise, Maria, JoyAnn [UNCLEAR] is receiving now from Australia

Maria

1:31:44 [Shri Mataji] Open it and show it on the other side

1:31:45 [Sahaja Yogi] [UNCLEAR], Patricia from [UNCLEAR] and Mrs Dixit from India

1:31:55 [Shri Mataji] Sharau's mother and Batodekar bai, Batodekar bai

1:32:02 [Shri Mataji] Batodekar bai she is not Mrs, she is Miss

1:32:19 [Sahaja Yogi] Lorie [UNCLEAR], Alexandra from Italy

1:32:34 [Shri Mataji] Show it show it, you must show, [UNCLEAR] you must show your saree, show them

1:32:50 [Shri Mataji] Be careful it has got your name as well as your... open it on the other side

1:33:05 [Sahaja Yogi] Rose batten from Hong King

1:33:14 [Sahaja Yogi] Maria [UNCLEAR]

1:33:17 [Sahaja Yogi] From Spain [UNCLEAR], Maria [UNCLEAR], no Maria from Germany, I beg your pardon

1:33:44 [Sahaja Yogi] Elise from Austria, Maria [UNCLEAR] from Switzerland, New Zealand [UNCLEAR], Belgium Patricia and Mrs Dixit

1:34:33 [Shri Mataji] Sharau's mother, Sharu's mother, Bhatodekar, Sharau 's mother is she present

1:34:52 [Shri Mataji] Sharau's mother, come, and Bhatodekar bai is she present, ok, take Bhatodekar bai's as well

1:35:22 [Shri Mataji] You take of Bhatodekar bai's as well

1:35:24 [Shri Mataji] Now the ladies in the Indian centers have already given them their own sarees those where ever I visited, so only I have to still bring, give sarees to the centers like Madras, Delhi, Calcutta and that I am carrying with me, when I go there I'll hand it over to them, because such a lot of luggage to be carried too much, so, because these sarees are very traditional Maharashtrian sarees and I thought the western people will like it but for them I have something else, may God Bless

1:36:12 [Sahaja Yogi] The group leaders have to come to Harsh with precise numbers of their group to receive Shri Ganesh, the little statue

1:36:19 [Shri Mataji] and also dhoti and ghongris (blanket) these are all, I hope because I counted all of them and bought all of them with number, proper number and everybody should get it

1:36:34 [Shri Mataji] alright

1:36:41 [Shri Mataji] alright , doesn't matter, now what is it now tomorrow, today he announced the marriage list but tomorrow we will be giving you all your things of the marriage, tomorrow after you have finished with your bath so after taking your bath all the people are getting married should come here

1:38:00 [Sahaja yogi] So in true fashion in Sahaja Yoga, the excitement is remained until the end.

1:39:42 So i will read the re-marriages first, would you like to meet them all Mother or shall I just read it, or would you like to meet

1:39:51 [Shri Mataji] No no its alright

1:39:53 [Sahaja yogi] So the re marriages are Robert and Genevieve [UNCLEAR] from the United States, from Boston center. Bagdam and Bridgette from Bagdam from Australia Bridgette from Switzerland

1:40:11 [Shri Mataji] What you can do is to make them stand and then they sit down its better

1:40:14 [Sahaja yogi] Stand so that we can all see you [UNCLEAR]

1:40:17 [Shri Mataji] and then sit down

1:40:20 [Shri Mataji] Bagdam, Bridgette both of them together, now stand it in proper way

1:40:24 [Sahaja yogi] Bagdam and Bridgette

1:40:28 [Shri Mataji] where is Bridgette

1:40:30 [Sahaja Yogi] Hiding under the tree

1:40:34 [Shri Mataji] Alright, it's all right, it's all right

1:40:42 [Shri Mataji] Then the first one, first one again, now the first one

1:40:46 [Sahaja Yogi] Robert and Genevieve, Genevieve' here, Robert

1:40:51 [Shri Mataji] Yes alright

1:40:55 [Sahaja Yogi] Philippe and Christine [UNCLEAR], Christine, Philip, Philip here, Lewis and Carol Garido, Carol, Lewis, David and Gillian Wood, Gillian, David, not here, I think he is a little sick Mother

1:41:33 [Shri Mataji] He should get alright by tomorrow

1:41:37 [Sahaja Yogi] Herbert and Alice [UNCLEAR], Herbert and Alice, Kamal and Milka [UNCLEAR], Milka and Kamal

1:41:56 [Shri Mataji] I didn't see

1:42:07 [Sahaja Yogi] One lost Husband

1:42:11 [Sahaja Yogi] [UNCLEAR] and Marie Duran are they here, yes, one two

1:42:16 [Shri Mataji] Good

1:42:23 [Sahaja Yogi] Rene and Anyas [UNCLEAR], Rene and Anyas, Luigi and Maria bailey, Luigi and Maria. Michelle [UNCLEAR] and Ana [UNCLEAR], Ana, Louie. John and Melissa [UNCLEAR], Melissa is John here, John is not well, [UNCLEAR] Javier and

Silvana, and if they make it to the dress maker Peter and Babette Watson. Now the marriages, so that we can all see you will all the married people stand within the light please, stand with in the light, come forward if you have not already inside the tent, Godfree Siemens of the United States to Celia Parera of Australia

1:43:59 [Shri Mataji] Where is Godfree? come here come in the light

1:44:02 [Sahaja Yogi] Come in the light everybody, William Gibb and Elizabeth [UNCLEAR] Williams from Australia Elizabeth from the United States

1:44:22 [Shri Mataji] Dania, I will have my chasma (spectacle)

1:44:27 [Sahaja yogi] [UNCLEAR] of Italy to [UNCLEAR] of Australia. Edward [UNCLEAR] to [UNCLEAR], Ed is from Canada [UNCLEAR] is from Austria. Mark Mangle of the UK to Sharon Lavender of Australia. [UNCLEAR] of Australia to Sabina [UNCLEAR].

1:45:18 [Shri Mataji] Now there, Sabina from Austria, Sabina is here

1:45:20 [Sahaja Yogi] Sabina is from Austria, Tony from Australia. Herman [UNCLEAR] from Austria to Christine [UNCLEAR] from France. Helmet [UNCLEAR] from Austria to [UNCLEAR] of Holland. Edwin [UNCLEAR] from Austria to Adriana [UNCLEAR] of Italy. Frank Lord of the UK to Maria and it can't pronounce it [UNCLEAR] of Germany. Ian Bishop of Australia to [UNCLEAR] Sylvester of Australia. John

1:46:37 [Shri Mataji] just a minute

1:46:49 [Shri Mataji] Bhikule from pune, come here

1:46:54 [Sahaja Yogi] John Cob Australia to Arian [UNCLEAR]. Gavin Brown to [UNCLEAR]. Brian Wells to [UNCLEAR]. Kevin [UNCLEAR] of the US to [UNCLEAR] of the US. [UNCLEAR] of France to Elizabeth [UNCLEAR] of France. Brian [UNCLEAR] of Australia to Lilian [UNCLEAR] of Canada. Bala Ganesan of the UK and the US and formally Canada to Rajini of India. Russell [UNCLEAR] to Aruna Pandit.

1:49:12 [Shri Mataji] You should have found out first of all if she has come or not

1:49:24 [Shri Mataji] Just now I will find out

1:49:27 [Sahaja Yogi] Any one from Paithana here

1:53:24 [Shri Mataji] Russell if you don't mind come along this way

1:53:30 [Sahaja Yogi] Russell, Russell just come forward

1:53:36 [Shri Mataji] Come this way please

1:53:37 [Sahaja Yogi] Robert [UNCLEAR] of Australia to Belinda [UNCLEAR] of the UK. Manfred [UNCLEAR] of Austria to [UNCLEAR] of Australia. David [UNCLEAR] of the UK to Judy James of Australia. Lawrence [UNCLEAR] to Lalita Indumati, Lalita and Lawrence. Yuri Wild of Australia to Janet Chapels of Australia

1:54:35 [Shri Mataji] Good

1:54:38 [Sahaja Yogi] Georgio [UNCLEAR] to Evelyn [UNCLEAR] of Austria. Richard Danone of the US to Palm Lien of Australia

1:55:04 [Shri Mataji] Good, I know you very well Richard, I am happy

1:55:15 [Sahaja Yogi] Alfred Strangle of Austria to Shaminda Lakanphal of Pathankot in India

1:56:10 [Shri Mataji] Dhananjay is set, Dhananjay

1:56:15 [Sahaja Yogi] I will simply say Mr Verma

1:56:18 [Shri Mataji] Mr Verma, stand up, stand up, Namaste

1:56:20 [Sahaja Yogi] Mr Verma to Kim Lance of Australia, from the beautiful little village of nearby to Pune which we stayed at Talwadi, Vasantrao Chauhan to Sarita Mafat of Australia. Vasantrao, Juan [UNCLEAR] to Subhanjali Saxena, That Shri Mataji is the list at this stage

1:57:23 [Shri Mataji] Engagement you have not announced of our

1:57:44[Sahaja Yogi] I now announce all the engagements, some people are not here but with the people who are here kindly stand up

1:57:52 [Shri Mataji] There is a one mistake we have committed is that about this Russell which we will announce later on, for Russell

1:58:04 [Sahaja Yogi] So the engaged [UNCLEAR] of UK to Windy [UNCLEAR] of the USA

1:58:13 [Shri Mataji] Just a minute

1:58:32 [Shri Mataji] Just a minute

1:58:52 [Shri Mataji] Its good excellent, Russell and Leela

1:59:13 [Sahaja Yogi] So Mother has just introduced Ruselle and Leela

1:59:29 [Shri Mataji] Vikram Verma and Meena

1:59:31 [Sahaja Yogi] Vikram Verma and Meena

1:59:39 [Shri Mataji] Where is Vikram, be happy

1:59:54 [Shri Mataji] Now engagements still continue, lots of engagements

1:59:59 [Sahaja Yogi] Russell [UNCLEAR] of Australia who is not here to [UNCLEAR]

[UNCLEAR] who is here, [UNCLEAR]of Australia who is here to Pascal [UNCLEAR] of France. Robert Hunter of the UK who is not here to Natalee [UNCLEAR] of Belgium, Allen Nicks of the United States to Dominic [UNCLEAR] of Belgium. Allen is not here,

Ian [UNCLEAR] of the UK to Claudia [UNCLEAR] of Austria. The marriage to be and engagement of Bose [UNCLEAR] to Jeannette [UNCLEAR] who is here, Mark [UNCLEAR] of America of Boston to [UNCLEAR], [UNCLEAR] is from Belgium, Mark here. Pramod from Sangamner who is possibly here to Amanda Morphett, David Morphett's sister who is still in Australia, Pramod is here [UNCLEAR] of Australia to Sangeeta Gaikwad of Pune

2:02:23 [Shri Mataji] Stand up, Sandhya stand up

2:02:47 [Sahaja Yogi] David Morfett of Australian to Sandhya Misal of Sangamner. [UNCLEAR] of 48 Brampton square to [UNCLEAR] of Australia. [UNCLEAR] of Austria to Cathy [UNCLEAR] of Australia

2:03:39 [Sahaja Yogi] Karan Khurana who is living in the United States and about to set up a new center in Ohio to Sonu Mahajan from Delhi, She is Yogi Mahajan's niece, Steven [UNCLEAR] of United States to [UNCLEAR] neither of them are here, Mother has blessed the engagement and my little sister said that she wasn't on any list so i'll read again [UNCLEAR] to Dania Williams

2:04:34 [Shri Mataji] Stand up now

2:04:42 [Sahaja Yogi] Mark [UNCLEAR] to Christine [UNCLEAR], Mark [UNCLEAR] of Australia to Christine [UNCLEAR] of the UK, Richard Harrop of the UK to Fiona Middleton of Australia, Eric [UNCLEAR]

2:05:08 [Shri Mataji] No, they haven't stood up, I didn't see them

2:04:56 [Sahaja Yogi] Richard Harrop and Fiona Middleton

2:05:15 [Shri Mataji] both are sick?

2:05:25 [Shri Mataji] Alright all sick people should come and see me, specially who are getting married

2:05:32 [Sahaja Yogi] Eric [UNCLEAR] of France to Tina [UNCLEAR] of UK, [UNCLEAR] of Austria to [UNCLEAR] of the UK, [UNCLEAR]

2:05:58 [Shri Mataji] She is there I can see you, it's all right, it's alright

2:06:03 [Sahaja Yogi] and last, but may be not finally the last, Horacio [UNCLEAR] to Allison Roberts of the UK

2:06:17 [Shri Mataji] Where is Alison, she is sick?

2:06:36 [Shri Mataji] That's the list

2:07:53 [Shri Mataji] Mrs Naik

2:08:00 [Shri Mataji] Now, tomorrow as I said, tomorrow we will have first of all

2:08:19 [Shri Mataji] Session of haldi which should actually start much earlier, would take some time, if you all could be there say by 8 o'clock would be good idea so you could go for your bath about 10 o'clock and would be better to finish it of fast because it takes some time for haldi to be played and haldi to be done, so and wear your very very ordinary sarees and ordinary clothes for men and then after the bath at the sea, come back have your another fresh water bath and then come down here but give preference first for bathing to the marrying people, if they come here then we will allot them the father mother uncles and all those things but first of all, the people who are getting married should come here tomorrow about 11 o'clock, should be alright, by if you finish your say haldi and all that and bathing by 10 o'clock or 10:30, let us put it 11, 11 o'clock o'clock, by 11 o'clock they should be in, adjust it the way you like, haldi would be there by 7, those who want to come for haldi can come at 7, but in any case 8 o'clock the haldi can start, you have your bath finish it and by 11 o'clock all of you should be here specially the people who are marrying and those who are marrying should sit in front here so that we will know who all are getting married, the engaged ones also should be there but engagements we will manage them just after we have arranged the married people, everything tomorrow then we will start with the engaged people, the engagement will be very simple, they will have to come and come and touch my feet that's all, nothing more than that so the engagement will also take place tomorrow in the morning time, and evening time then we are going to have the marriages, now the

2:10:38 [Shri Mataji] I am sorry not tomorrow day after I am saying, tomorrow is the puja day, day after, not tomorrow, tomorrow you are going to have a bath for the puja that's all, day after I am telling you, tomorrow just forget, tomorrow is simple, it's my job so we will have puja tomorrow and evening time we are going to have, what is the presentations and all that, so tomorrow is over, day after tomorrow, alright, all these haldi and all that, so be prepared for it, now water

2:11:26 [Sahaja Yogi] A big omission we forgot to announce, Brian and [UNCLEAR] for re-marriage

2:11:53 [Sahaja Yogi] I think I better ask, is anyone else been left out, we might have

2:12:09 [Shri Mataji] All right, better announce this

2:12:10 Any once else been left out, any problems just come in we will have a word about it back here

2:12:21 [Shri Mataji] If I tell tomorrow will it work, after thinking and discussing

2:12:33 [Shri Mataji] Is it done now

2:12:40 [Shri Mataji] Now before going, I mean after finishing your dinner you can come here and you can take your Ganesha's and things like that, they are all here or before going whichever way you like, here everybody can get a Ganesha here, one Ganesha

2:13:17 [Sahaja Yogi] Ok don't forget group leaders to take the Shri Ganesh now please, come up and get it from Harsh now

2:13:24 [Shri Mataji] One by one and go for your dinner, now one more thing is what has happened to your things with which you are playing

2:13:32 [Sahaja Yogi] Where are the symbols, the small symbols that we use

2:13:35 [Shri Mataji] What you call that symbols, little ones

2:13:42 [Shri Mataji] what has happened to that, you don't have at all, no no not the new ones the old ones had it

2:13:56 [Shri Mataji] for the 2nd group I can buy but what has happened to the first, I had bought for all of you long time back, that Manjiri (symbols), you haven't brought them

2:14:12 [Shri Mataji] why don't you bring that, that is important, alright, that is very important

2:14:20 [Sahaja Yogi] how many have got them, three only

2:14:55 [Sahaja Yogi] I want some immediate action to please from the western Sahaja yogis, will the men first move very quickly now to have your food, we are rapidly running out of time, Babamama wants us to go immediately all the men to please take your food immediately, the group leaders can collect the Shri Ganesha's and distribute them later but please move quickly, Ladies be prepared to move in about 10 minutes, please be quick while you are eating and no talking and come back please come straight back

2:15:46 [Shri Mataji] I went to Bolivia, and to my amazement I found they had the Condor as the emblem of their Navy, so I asked them why do you have Condor as the emblem of your Navy, so they said that there is a saying among our old aboriginal people that a God called Vishnu came on a Condor from Bharat our country India to Bolivia.

I had gone to Bolivia, so I asked the people that why is the Navy having Condor as the Flag, why do you believe in Condor, the symbol was Condor, So they told the aboriginal, very old aboriginal tell that from your country means from Bharat (India) God Vishnu he came on Condor, We were amazed hearing it, the country from where Vishnu ji came on Condor, these people have come from that country

2:17:15 [Shri Mataji] Did you understand, should I translate in Marathi, understood understood,

There is one country called Bolivia, I had visited there, their Navy flag is symbol was Condor, so how I asked what was the link with Sea and Condor, they told no, God Vishnu from your country came here this is what our aboriginals told so we use Condor as our Symbol, means in that country at some time Vishnu would have travelled in Condor, that's they told us and we were surprised how they know Vishnu's name and he travelled on Condor how do they know that, now on Condor

2:18:16 [Shri Mataji] the Condor is spreading its wings [UNCLEAR] for the wings of liberty, wake up my Indian people and stir the flame of the inner self, the mother is calling you to your freedom, there in the valley of the Andes, clad in flaming red of the Volcano, Panchmaha, the Mother Earth, you call it, you call it a Pachmaha

Mother earth is Pachamama, Pachamama, Mother earth is boiling with full fury, the roots are burned out, open are the branches of the new tree of the life of the Latin America continent

2:19:13 [Sahaja Yogi] Mother this songs are for the auspicious of arriving Sahaja Yoga in South America and 1986 are two songs one a very popular from South America and the second one from Bolivia where you know [UNCLEAR] started Sahaja Yoga with my father making programs with your help is going, is doing very well

2:19:58 [Shri Mataji] clap

2:20:08

2:26:42 [Shri Mataji] sit here, sit here, don't sit out in cold, here there is a place, come here, Nipa you are not sitting in the cold right, come here, Mrs Venugopalan come here to the front, come here

2:27:08 [Shri Mataji] sit in front of Dania, there is a place there, sit there, let her be seated there

2:27:32 [Shri Mataji] Modi, did not come as yet

2:27:44 [Sahaja Yogi] Shri Mataji we would like to present this song

2:27:47 [Shri Mataji] keep them in warmer, you see the people should adjust properly, this one also, also to Christine, will you have it properly done, yes, adjust it, you see how we adjusted the tabla and it was so much better, try to use them properly

2:28:11 [Shri Mataji] that one also, always when they are playing the tabla on that one, is the tabla, this is the dagga, always put it on the tabla, alright that one

2:28:21 [Shri Mataji] and also you must keep closer to that, come forward keep it

2:28:30 [Shri Mataji] you can adjust it, little lower it is, just adjust it to your mouth higher.

2:28:37 [Sahaja Yogini] Shri Mataji we would like to present you this song as a song of great gratefulness, and in fact, we went to SaptaShrungi and we were climbing the mountains and going down this mountain there were about to be dark and it was very dangerous because the Sun was going down and there was no light at all and we had hardly any pocket lamps so at a moment we prayed you and just the Sun was away he went down and we prayed you with faith and suddenly I saw my shadow on the stones and I was amazed because there was no Sun, so I looked upon me and there was a very thin quarter of the moon

2:29:33 [Shri Mataji] what

2:29:37 [Sahaja Yogini] A quarter of the moon, but so shiny that it gave light like the full moon and we could go down safely all these rocks and stones without any difficulty just by this very tiny crescent of Moon, Jai Shri Mataji

2:30:12

2:32:09 [Shri Mataji] beautiful

2:32:40 [Shri Mataji] when will gondhal start, did the gondhali's come, they are coming,
remove this all

2:32:57 [Shri Mataji] You better remove all these here this side and also if there are cords underneath that, I think you remove that, this cord also could be removed, this one, that, that orange one

2:33:21 [Shri Mataji] Better remove the orange one also, remove it, is it coming here

2:33:30 [Shri Mataji] Can you not put it little this side so that it doesn't fall into

2:33:43 [Shri Mataji] Don't sit in the cold

2:33:57 [Shri Mataji] Modi

2:37:01 [Shri Mataji] Take out the mic and give it in their hands

2:37:12 [Shri Mataji] Remove all the mics and give it
2:37:22 [Shri Mataji] Keep it up, they don't need it, they don't need it in the centre so keep it
2:37:35 [Shri Mataji] They don't want it
2:37:39 [Shri Mataji] What do you say Baburao, do you want to remove it, Modi

2:38:34 [Shri Mataji] Come here
2:38:37 [Shri Mataji] Help a little

2:39:32 [Sahaja Yogi] By the blessings of Shri Mataji, Sri Baburao Parkhe and his troop they have come from Kolhapur to offer you a program known as gondhal. Those who have visited in here earlier trip Kolhapur and Sangli they know what is gondhal, gondhal is a prayer to Adi Shakti you pray Adi Shakti or Maha Lakshmi or Jagdamba or Maha Kali and request her and pray her for the betterment of any function or any program, now Baburao Parkhe is an Ex-Mayor of Kolhapur he has, he has devoted more than 25 years to this art of gondhal and now this year they are completing 25 years for their own organization known as Hanuman Bal Hanuman Mandal, 25 years they have been practising this and serving the society in addition to their normal social service, I will request all the Sahaja yogi's here and the friends to be very patient and enjoy this gondhal who have come all the way from Kolhapur.

for our Marathi folks I request that these gondhali groups have come all the way from Kolhapur for Shri Mataji's program, some songs of Shri Mataji were already instructed to them, not only this, before this they have performed 2 programs earlier and have recognized the blessings of Shri Mataji, this is a very big blessing which they also acknowledge and have come here by themselves. They have also requested to invite them for future Shri Mataji's program and so we have invited them, now their Bal Hanuman Mandal and especially for this gondhal sacred task, Baburao Parkhe has dedicated to it, he has managed to balance other social work and this special art Baburao Parkhe and his team maintained and nurtured, all here enjoy the performance and Adi Shakti to bless them

2:42:39 [Baburao] Adi Maya Shakti Mataji and all devotees, we are blessed to perform at Mataji's feet second time in Ganpatipule, We start with a prayer of Shri Ganaraya (Ganesha), today once again in this Mother place we have got an opportunity to offer our services at Mataji's feet, On Mataji's birthday we had an invitation but we couldn't get to Mumbai, but today in this place all the artists, all the devotees, all the children, her child and on behalf of all children I offer flower garland at Mataji's feet, our performance may be haphazard and naive, with the blessings of Mataji I am sure you will enjoy and will take your devotion towards your ascent, with this assurance once again reiterating couldn't go to Mataji's Birthday and with offering Flower garland to Mataji's feet we start this performance.

2:44:24 [Shri Mataji] What a Luck, that my children are sitting in front of me and appealing, it is a divine fortune

2:44:47

2:59:18 [Baburao] The poet who is blessed by Mataji's inspiration and today thru this song we will now express the love of Mataji, now at Mataji's feet

3:00:07 [Sahaja Yogi] Jai Mataji

3:00:09

1985-1231, The Innocence of a Child & purpose of Ganapatipule, Evening Program, Eve of Shri Mahaganesha Puja

View [online](#).

31 December 1985

Evening Program Mahaganesha Puja

Ganapatipule (India)

Talk Language: English | Transcript (English) – VERIFIED

The innocence of a child, Ganapatipule (India), 31 December 1985.

I had a special purpose in coming to Ganapatipule, apart from that it was a very beautiful place and very relaxing for all of you. The reason is - I found this place had vibrations which will clear you out very easily, first of all. But you have to desire it, really, ardently. You should have that desire otherwise the Kundalini may not rise. That is a very important point; that you have to desire your ascent, nothing else.

It's not a place you have come for a holiday or just for some sort of a relaxation or for some enjoyment or sleeping or anything, but you have come here for a penance, for a tapasya, to clear out yourself completely.

This is a place of Shri Ganesha's temple which is not very much frequented by people and it's still very, very pure. And I thought that the Ganesh principle will be awakened in you which is the source of everything.

Shri Ganesha's principle, as you know, in a very large way or expansive way, we call it 'the innocence', but we do not know the intricacies and the details to which it can go and work it out.

Shri Ganesha's innocence has a tremendous power to purify people, to make you holy, to make you auspicious. A person who has got Shri Ganesha's principle awakened is auspicious in his presence. Such a person, whenever he moves, things move in a direction that the coefficient works out, it becomes absolutely auspicious; auspiciousness which cannot be achieved without Shri Ganesha's help. Now this auspiciousness, now we Sahaja Yogis believe into; that there is something like auspiciousness by which everything works out smoothly. Everything we feel is done by God's power, that we are all the time wanted by nature, loved by surroundings and the atmosphere.

But this understanding can only come if you have that pure desire within you, that you have to ascend. You have come here to ascend, not to enjoy yourself or a place of resort or something like that.

This principle is very much awakened, as you see, in the local people here. And how spartan they are, how hard working. They've been awake for days together and nights together but still they are very, very relaxed and they do not need any help. Just in that enthusiasm they are working out!

So the second blessing of Ganesha is that He's playful, He's prasanna, He's always a pleasing personality. He dances. He pleases you. He has ways and methods of pleasing you. And in the same way, a person who has that awakened Ganesha within him is all the time a very pleasing personality, not a drawn-out face, not a face that repels you, the face that makes you feel unhappy, but is a personality that makes you very easy, very understandable, likeable: that sort of a personality you develop.

But, so far as the life has been abroad, I have seen that the situation has been very different. And the aggressiveness and the quarrelsomeness, we can say, the hurting capacity, is so over-developed that you have to somehow or other, succumb completely to the auspiciousness of Shri Ganesha.

Because all the instruments that were to be used for spreading Sahaja Yoga or for spreading the love of God, for spreading

auspiciousness of God, working out His designs and plans and adjusting yourself to the laws of God's desires - it was very important that we should have had our instruments done in such a way that they were absolutely useful. On the contrary we have misused them, spoiled them and have completely made them unholy.

So that's another point: we have to look at ourselves here, what have we been doing to ourselves, what is the need for us to make ourselves unholy and why should we be unholy. When Shri Ganesha is there, we can make ourselves very holy, auspicious.

Now no use believing that we are perfect! Those who believe like that cannot ascend. Everybody must know there are lots of imperfections and, "These imperfections in me that are [there] should be conquered and [are] to be found out." Only in the light of Shri Ganesha's innocence you can see.

A little child can show you how we are stupid and foolish and how we behave. So many times you must have seen [that] children come out with such utterances that the elders are put to shame! So the child-like temperament can be developed if we awaken the Shri Ganesha's principle within ourselves; which is a very, very powerful, very, very powerful Deity. A very powerful Deity.

Because a child, supposing one child is lost, say a child runs away or if a child is hanging somewhere on a tree - the whole community will rush to take out the child, the concern will be there. Even in the Western countries, I have seen, if one little girl is tortured, everybody is worried about the child, everybody opposes that. Maybe there are some horrible people, no doubt, maybe there are more than they are here, but one gets concerned. So a child, itself, is a very sort of a source of getting all the protection from everywhere. Because the child is growing, the child is growing. Everybody wants to help the child.

So in the same way when this Ganesha principle is developed into you, you realise that you have to grow, you are still growing. A little child learns so many words in such a short time that we cannot learn afterwards when we are grown up. Say, after sixty, if you have to learn even three sentences, it's impossible!

So the child is growing and his curiosity and his capacity to know more things is also very much sharp and he starts learning more. He doesn't think he knows everything. The ones who think like that are not yet born properly. "I don't know anything! I have to know this, I have to know that. I have to know that. I don't know anything so far." And the children do it so easily you must have seen. A little bit you do this way or that way, they immediately follow you.

So what you have to do is to know that you are still in a child stage, you are growing. We have to humble down and we have to know a lot. And from wherever we have to know, we have to know. The arrogance, the idea that we know a lot itself is very, very dangerous for the growth, very dangerous. And that is what one has to give up and should know that we do not know anything but we have to know.

Many people who come to Sahaja Yoga settle down as, "We are Sahaja Yogis," but don't know a word about Sahaja Yoga. So many of them! Specially the ladies, I am surprised. They know very little about Sahaja Yoga. It's rather surprising.

Now in Sahaja Yoga there's nothing like women or men, everybody has equal rights. It's not the job of women just to sing songs. No! It's not! They have to know each and everything about Sahaja Yoga. They have to know what are the diseases, how they are cured, what are the mental problems, how are these chakras are made. Everything they have to know. The medicines they have to know, the psychology. They have to know the Divine powers. Everything they have to know, how it works out. And that ignorance will never be forgiven because you are the ones who have to talk about it to others.

The third thing is: a child is never a silly person, never silly. He never does something in a silly way. While you see many people who are brought up in a very strict way become suddenly very silly at an old age. Very silly. This phenomenon I see much more in the West. Suddenly they become, trying to be very youngish-type and just they'll clap like this and start behaving in a very funny manner. I used to wonder, "What's wrong with them? Why are they behaving like this?" But it is, I think they are bottled up. And then suddenly they try to behave. But they (children) are not. A child is never a silly person. On the contrary, if there's somebody silly they said, "He's a clown!" They'll come and tell me, "He's a clown, you know. He's not all right!" or, "He's a buffoon!" Whatever

words they know they'll express. They don't like [it]. They start wondering, "What's the matter with this person?" So all these things come to us because we have no idea that we have to grow in a steady, understanding awareness, awareness. Not in how you express yourself in Sahaja Yoga, how you do things in Sahaja Yoga. It is how you are aware of it inside.

In the same way emotionally: when I say something, I don't think people understand what I mean. Now I said that, "You put on bindis." Again I find you are just the same! At least here you should. This is Ganesha's mark. They would not put it. It's so many times I have said it. I mean, how much time does it take to put it on? Now this is a very common things that are going on.

Now another thing is that a child doesn't want to be dishevelled at all. Today one child had gone for a bath and was coming back. His father wanted him to see me, he said, "No, my clothes are not all right. my hair are all dishevelled. How can I see Mother?" So he went back, he put some oil on his hair, properly he dressed up, smartly. When we were young, we always knew all the Western people were very smartly dressed, properly groomed. They would never come with dishevelled hairs. But he said, "No, my hair [is] all dishevelled, how can I go and see Mother?" So we have to give up these funny ideas of fashions and all that, because this will all go away, you'll lose your hair, you'll all become bald-headed to look very funny. There's no wisdom in it. But a child has wisdom! He wouldn't come. He dressed up himself properly, then he came and stood before me. And this is what we have to understand: that our appearances are the expression of our inner being and we have to do certain things because we do not know to accept things, how to do things like a child does.

A child if you tell him anything, he obeys and he listens. Otherwise the child is not a normal child. In India if there's a child who doesn't obey, they just thrash him nicely, put him in the room for three days, make him starve and put him right; nothing doing! That doesn't mean the people are harsh here with children. Nobody kills children or anything. But you have to be very, very careful with your children, you shouldn't allow them to be lousy, to be untidy, to be languid, like lotus-eaters or like people who have no smartness about them. You are all Sahaja Yogis and you have to be like that in that way.

A child's another attribute is that he hits always the principle of everything. Always the principle. A child sees to the principle of everything. And the questions they ask sometimes are so remarkably collective that I am surprised how they go to that point. They never waste time in frivolous things, never. Never waste time in frivolous things, talking of frivolous things. Nothing of the kind. I haven't seen children talking about their clothes or about the seats they have got or the houses - nothing of the kind. They are busy doing some construction! Very busy, you see. You ask them, "What are you doing?" "You see, we are trying to tie up the whole of the airport," or the whole of Bombay, like that they will tell you.

They are very busy people. If you see Realised souls who are children, they are always worried about the collective. And that's what should be your situation that you should be all the time worried about the collective as a child is: that, "How I will help the collective?" But not worried about yourself, "What is my personality, am I that impressive? If I go to people, will they believe that I'm something? A Realised-soul? Or I am like other women or other men who are going to the hairdressers and having all kinds of hairdressing up and wearing all kinds of funny dresses to impress others? Am I looking like a saint? Am I behaving like a saint?" These things should come to you very easily. If you tell a child, "You are a Sahaja Yogi," they say so, "I am a Sahaja Yogi, I can't do that way!"

All the nonsense starts after they develop their ego. And then they start behaving in a funny way and it develops much more in the West earlier, but here it takes time. And the children are just accepting whatever God gives them. To them alertness is so natural. If there's an aeroplane that's going, they'll say, "Bye bye aeroplane." Then there are ships are going, "Bye bye." To the sea they'll say, "All right, sea, we'll come and see you tomorrow!" Everything is within their mind. To them everything is there. They'll come, you ask them, "How did you like it?" "Oh, we liked the grass very much. It was nice," and everything they will tell you, the details about everything. So alert! And then they will say, "Oh, Why didn't you do this? You could have put some flowers here, you could have done some flowers, would have looked nice for the hut." Or something, a suggestion they will give. Very particular on cleanliness, anything.

And in childhood children get up very early. All the children in childhood get up very early. It's a nuisance for mothers but they get up very early and that's how I also get up very early.

Getting up early is a child-like behaviour. Because the birds are singing, the sun is rising, such beauty in the sky and, "And Why am I sleeping?" They'll wake up the whole house! But people don't like it, sometimes they beat, not in India. In India people try to get up early in the morning. It's regarded as something very dharmic and good. Even if we sleep late, we'll get up early in the morning, that's one thing. Then you can sleep in the daytime. But nobody sleeps over this thing like nine o'clock, ten o'clock, nobody sleeps like that. I mean, I have a problem, I don't know what to do with myself. You can sleep in the daytime for a while if you want to overcome the night sleep and all. And you can be quite fresh. And you can be quite all right in the evening if you sleep for a while.

But a child doesn't think too much, he doesn't plan too much. He makes fun out of everything. You take them anywhere, say, you take them to an airport. There's nothing to be played about [there]! They'll find out some groove somewhere, they'll jump in that, they'll hide there, play there. They can make play out of any gross stuff that we think is useless, they'll make out of it. They're very constructive and playful and that is what we have to be, Make play out of your life. Everything! You see, meeting people, talking to them: it should come naturally, not artificially.

Also some people, I have seen, have a habit of putting up an expression all the time, like a smile or a frown or this thing. Children are never like that. Their muscles are so supple. They react all the time. Sometimes when they are happy, when they are unhappy, everything. The muscles all the time are acting like that. Nobody is tense. That's why we have problems with our faces, because we keep them in one style. And these days the more miserable, you are regarded as more handsome! That's finished!

Or else some people just go on smiling all the time like this, it's very bad. Or all the time absolutely feeling unhappy. You should allow the action of your emotions to be expressed on your face. I am told that it is said that, "There should be no emotions shown on your faces." I mean, I can't understand! What is the use of such a personality who doesn't show any emotions? I mean, you are not a stone are you?

So all these foolish, stupid ideas which are given to us should be given up. And we should smile, we should laugh, naturally. We should talk to people in a natural way. And the child is extremely dignified. Shri Ganesha dances with His dignity. He doesn't do frivolous, nonsensical things. In His rise and in His fall and in His movements and His steps, He's nothing but His weight. So something cheapish He doesn't do. In the same way there should be dignity throughout. Dignified behaviour should be within us.

Now you have to judge yourself, how far you have become Shri Ganesha within yourself. Are you innocent? You think of cheating others, spoiling others. Like my television, I was amazed! I mean, I can never think of spoiling a television and this and that. These ideas, from where do they come into your heads? Why should we? I have never done it all my life, something like that. You know that I have always paid every duty, everything. Why should we do such a nonsensical [thing], to spoil the television and spoil it, make it look cheaper, for what? How much are you going to save out of it? But all these ideas come into your heads, I just don't know from where. Why cheat? We are Sahaja Yogis. We cannot cheat anyone. I mean, you can tell the customs, "This is the situation is. If you allow we'll go, otherwise we'll stay." It's a negative attitude. Never comes to children. They are so plain and simple.

Once we had gone, I must tell you how children are so simple. Once we had gone inside a port and my nephew gave me two tins of cheese and we were bringing it out. So my daughter who was a very small girl, so when we were coming and he asked, "Do you have anything?" I said, "We have some two tins of cheese." "Yes, yes and we're going to eat it also. See we have opened one and we are eating!" The customs fellow was so impressed by her innocence. He says, "For your eating?" "Yes, yes for our eating, we have taken it. Is it all right?" He said, "It's all right."

You see, the simplicity and innocence is itself a certificate for you,. Not this cunning methods. What is there? I mean, precisely on the phone I tell them, "Oh baba, for heaven's sake! I'll pay every duty, you don't have to do anything. Just put this thing there, tell that it is mine. You don't have to do anything. Declare it, this that." Why? Where is our mind going? It's all right! How much are we going to lose in there? How much have we gained so far in money? What do we have? Saving money here, saving money there.

Children don't do like that! No, they don't.

Like my grandson, he was saying, "Why do you stay in this wretched place? Very bad vibrations in London!" I said, "You see, your grandfather has to stay here for earning money." He said, "Money? Why do you need so much money for, why do you need money, why don't you come to India?" I said, "You need money." So when my husband came back, he took out a two-p, he said, "You want money? Have it! Now put it on your head! Why do you want to have money?" And my husband didn't know where to look. "You want money, all right, have it, put it on your head!" He was a little boy, you see!

But interest in money starts later on. As soon as there's money we start looking at it, when we grow up, otherwise we don't. All this money interest starts going later on. What is for Ganesha? Money is the dust of His feet. What for Him gold? What for Him anything? Whether He wears a crown of gold or He doesn't wear anything makes no difference! He's is there! His head is just the same. Out of respect, out of adoration, people might give Him gold or anything just to feel satisfied, it's alright. For Him what does it matter?

And any child who is a real child will not accept anything from anybody else, nothing. But if he takes, he will think, "How should I return it back?" Always! I know my own grandchildren have done it. If you give them something, they'll make a heart, put inside that, write it down nicely and when I come out of my bathroom, they'll give me that heart, you see, that, "Thank you very much," for this and that.

But when we grow up we even forget to thank people, we take everything for granted, we don't have that. We just think we have to judge everyone all the time, "That's not good, this is not good, could have been better!" We never think, "This is given to us, be thankful!" Count your blessings. But for children it's not so. If you give them a small thing, they'll keep it, "This is given to me by my grandmother!" I have seen this in my own grandchildren. The eldest one when she was small I gave her a little sari, a very small one just for her to wear. So when I went there she said, "You see, nani, I must tell you one thing serious is happening." I said, "What?" "You see, the sari you gave me, I've kept it very carefully but my mother is trying to be funny!" I said, "What happened?" "You know, she didn't give it to anyone but she showed it to some people, she should not have shown it!" Very seriously!

They are so sweet and so beautiful when they say things. Like once I had given her a Wendy house and a Wendy house she made it nicely, she called her mother, "I have made a very nice house for you, come along!" So my daughter is rather tall. She found it difficult, she went inside the Wendy house and sat there and she said, "Haa! So what have you got for me to eat?" She said, "Mummy, when you go to somebody's house you don't say such a thing!" And she laughed. And she laughed so much that she broke all her Wendy house. So she came out and she told Me, "Grandma, you have not given any good training to your daughters! First of all, she comes to my house, asks funny questions and then she breaks my house, do you do like this to anyone else?" How innocent and simple they are! Like that there are so many things I can tell you [that] I have seen. The way they talk and say things, and all that. So simple and so good and so collective and so beautiful. In the same way we have to be.

Another thing, a child doesn't have any fear. A child doesn't have any fear. Ganesha has no fear at all. In the same way you should have no fear, no fear at all, no fear. As long as your Mother is with you why should you have any fear? Fear of this, fear of that, "I am frightened." "I can't do this," "I can't do that." That children never do. They'll try everything, if you tell them. You should have no fear. I don't know what fear is. In the same way you should have no fear, no fear of anything. Nothing is going to go wrong with you. But don't do wrong things. If you do wrong things it will repel, it will work out on you. But don't do wrong things, be straight forward and nothing can harm you, nothing can harm you.

We have had so many experiences of this, how everywhere laid down for you, everybody is looking after you. There are so many Deities who are working out things out for you. But you have to be, you have to be, extremely careful that you do not develop this fear business. Because fear takes you to the Left side and once you go to the left side, you know the problems of the Left side is - first of all -you go against Ganesha. Ganesha is standing at the base of the Left. And then you develop cancers, you develop all these things, fear, fear, fear and emotional problems and all these things come.

In emotions you should be bubbling with joy. Joy is your emotion. In action you should be thoughtless. And in ascent you should be surrendered. That's all, it's very simple, three mantras are very simple for children. They are like that.

Today at the base of the Shri Ganesha's hill, we have to think of awakening the Ganesh tattwa within us. For that we have to meditate. We have to think about it. We have to put our time to it. Actually if I were you, I may not sleep at all, I will go to the seashore, sit down there, meditate the whole time!

Before breaking the Sahasrara I kept awake for two nights and I was just all alone, all alone near the sea, all alone the whole night, working it out, for two nights. But what do we do? We think about our comforts, we think about this, about that. It's not so! You are here! Such a chance! We get tired because we think too much. We know how to get out of this tiredness and this and that.

So this is a very good chance for you [that] we have come here. Of course it's a beautiful place and all that. But it's mainly the thing why I thought of bringing you here [is] that it may suddenly give you a big boost up and you might rise very high; for which I may not be able to really arrange otherwise, this kind of ascent which is possible.

Many of the Indians have not even seen this place before. It's such a beautiful place and they are surprised that in India we have such beautiful places! And after coming here they have felt the beauty, the auspiciousness, the wisdom of choosing this place. It's so lovable, so beautiful. But I hope I see the effects of that in you.

Now you have to go and have your food. We have a very generous man who is cooking for you. Be careful! You shouldn't spoil your health! Specially for those who have to go with us ahead. So be careful! They're very generous people. My brother and the gentleman who is cooking for you - both are competing in generosity. So you be careful!

Now only the Sahaja Yogis from abroad and non-vegetarians have to go first and then the vegetarians will go and after that we'll have some music program. That's how it is going to be.

Tomorrow morning I expect you to go for meditation about five o'clock in the morning. Then have your bath in the sea.

1986-0101, Shri Mahaganesha Puja

View [online](#).

1 January 1986

Mahaganesha Puja

Ganapatipule (India)

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

Shri Mahaganesha Puja. Ganapatipule (India), 1 January 1986.

Today we all have assembled here to pay our respect to Shri Ganesha.

Ganapatipule has a special significance because He is Mahaganesha. The Ganesha at Mooladhara becomes Mahaganesha in the Virata, that is the brain. That means it is the seat of Shri Ganesha. That means Shri Ganesha governs, from that seat, the principle of innocence. As you know very well, it is placed at the back, in the region of optic thalamus, optic lobe, as they call it; and it is the giver of innocence to the eyes.

When He incarnated as Christ – which is in here, in the front, at Agnya – He said very clearly that “Thou shalt not have adulterous eyes.” It’s a very subtle saying, which people don’t understand what is the meaning of the word ‘adulterous’. ‘Adultery’ means impurity in a general word.

Any impurity in the eye “thou shalt not have”. It’s very difficult. Instead of saying that you get your realization and clear your Back Agnya, He has said it in a very short form, “Thou shalt not have adulterous eyes”. And people thought “It’s an impossible situation!” Because He was not allowed to live long - actually His public life is limited to three-and-a-half years only - so whatever He has said has a very great significance, that your eyes should not be adulterous. When there is innocence there is no adultery. It means there’s no impurity.

For example, with our eyes, we see something and we want to possess it. We start thinking: the thought starts like a chain, one after another. And then we get into the web of horrible thoughts and then we become slaves of those thoughts. Without even our knowledge, our eyes are turned to things which are very gross and take you downward.

As Shri Krishna has said that: the tree of awareness grows upside-down, that the roots are in the brain and the branches grow downward.

Those who have gone towards materialism have grown downward. Those who have gone towards Divine have grown upwards, towards the roots. The main root, as they call the taproot, the main root, is innocence, is Shri Ganesha and He becomes Mahaganesha in Ganapatipule. Here He’s surrounded by the Father principle, the Guru Principle of the sea, the ocean, the Indian Ocean. That is, here He becomes the Guru.

When a Sahaja Yogi establishes his Shri Ganesha principle, he’s still a child. Of course his eyes start becoming purer and purer and powerful and glistening. You must have seen when the Kundalini gives you the Realization then your eyes start gleaming, like a spark is there in the eyes, you can make out a spark.

With ego it gets covered, with ego it blinds. With superego it is covered with tears. But when they are clear you see the beauty of the eyes, Shri Ganesha shining through your glances. The attention now starts flowing through the window of Shri Ganesha’s temple.

But when you mature, you become Mahaganesha. Then Mahaganesha is established in you and you become a satguru, you become a divine guru, you can teach others. Even a child could be that. Even a grown-up person may be stupid. It has nothing to

do with age, colour, creed or caste. It is a state to which one can reach at any time. Like we can say here we had Gyaneshwara, who at a very young age composed the great Gyaneshwari. As you have seen yesterday, at the age of twelve years Gorakhnath established his Mahaganesha.

But if you do not try to ascend then you will remain at the same stage even when you grow old. So maturity is the indication.

Here, as we see in Ganapatipule, Shri Ganesha is in his, its, complete, matured form so that we develop also our Mahaganesha within ourselves, and our eyes become pure, powerful and divine. With proper working out I am sure we can establish that state within ourselves.

Marathi

Today we came to Ganapatipule, it has a great significance, among the Asthavinayaka – eight Swayambhus of Shri Ganesha). It is the place of Mahaganesha. Mahaganesha is Pithadhish (Governor of all pithas) and sitting on this pitha, he looks after (protects) all the Ganesha Swayambhus. He has the knowledge of all the Omkaras, as he has attained the Guru Tattwa (Guru Principle).

If we see in the surroundings, the ocean, so beautiful and clean is washing the feet of this Ganapati, because the ocean represents the Guru Tattwa, and with that Guru Tattwa, he washes the feet of Shri Ganesha and that is how it should happen with all the Sahaja Yogis. Ganesha Stuthi is done and then Shri Ganesha is established and thereafter with the Mahalaxmi Tattwa you have to become Mahaganeshas.

This state can be achieved by children small and big, elderly people, ladies and everyone, if they can attain the straight forward behaviour, which we call as "Saraliya" in Marathi or they say Abhodita or innocence, when it is once imbibed in us, we can achieve the Guru Pad (state). Whichever Guru, who does not have this straight forward nature and innocence, he can never be a Guru, he is a Aguru (false guru).

The person, whose attention is always on the Divine Power, only he can become a real Guru. The attention of normal human beings is perverted, it is not clean. For this Christ has said, that there should be no adultery in your eyes, means that if we put our attention on something, we start thinking a lot and strange thoughts come to our mind, as to how I can acquire this thing and why I did not get this thing, and other thoughts as to why and why not. If we see something and start thinking, then we should know that we have not yet crossed the Agnya Chakra.

Whatever thing you see, you should be able to go into thoughtless awareness, especially when one sees the Devis and Devathas (Gods and Goddesses), who reside in the heavenly abode of wealth and prosperity.

Once we attain the state of thoughtless awareness, no perversion will remain in our attention any more. The thoughts perverting the mind will not come anymore, so how will perversion influence you. That means like Christ said, thou shall not have adulterous eyes, they should be so pure, like the rays of the sun, when they fall on trees, they do not absorb the dirt, they nourish and nurture them, not only that but they also give them strength.

In a similar way, the Sahaja Yogis should have such radiance in their eyes, that they will be able to create a very pure atmosphere in the whole world. Purity in the atmosphere is what we need today, everywhere, so that peace, joy and divine power can prevail in this world. Only singing the praise of Shri Ganesha may not be sufficient, Shri Ganesha needs to be awakened within us and he should evolve to the state of Mahaganesha.

Only after attaining the state of Mahaganesha, can our country benefit and also through our country, other countries can benefit from this state. We are going to lead the others, but if we do not take up this responsibility, then I cannot say, what will happen of this whole world.

I have a request to you all, to remove all the adultery in your eyes. For this we have the mantra of Nirvichara in Sahaja Yoga. Do not allow the thoughts to dominate you, if thoughts come, then say "Yen Neti Neti Vachane"(Keep saying, it is not there, not there...) or say "Kshama Keli, Kshama Keli "(I forgive, I forgive), so that this thought is destroyed and once thoughtlessness is attained, then the perversion of the mind is stopped.

Everybody should make an attempt, that your eyes are not adulterous. Like Saint Tukaram has said, "If there is perversion in the mind because of my eyes, then I do not want to have such eyes, better to be blind". In one way, it is better being blind, than have perversion in the mind. Rather have inner eyes to see Divinity. When these two principles come together properly, then one can say that the Sahaja Yogi has attained the Guru Principle.

I bless you all, that here at Ganapatipule, the place of Mahaganesha, with his special grace, you all can attain your Guru Principle as soon as possible.

First they will take the twenty-four names of Shri Vishnu, so that this Sushumna Nadi will open out. Then they will say the Shri Sukta, is the one to awaken the energy within you. Then they will say the 108 name of Mother Gauri. After that puja, when this puja is over, then we will be doing a [Hindi aside]

Eleven kundas we have got, and we'll be doing the havana on eleven kundas. Because the Mahaganesha is the ruler, is the ruler of Ekadasha Rudra. So that has to be done with great devotion and dedication. I would suggest that first is finished this puja, you can have your food, and afterwards we'll sit down for the havan.

(Puja is being completed with mantras and Aarti)

May God bless you all.

1986-0102, Haldi and Weddings - The Pujas with Shri Mataji instructions

View [online](#).

2 January 1986

Wedding

Ganapatipule (India)

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

1986-0102, The Weddings Evening Program

View [online](#).

2 January 1986

Evening Program Weddings

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

Music and Talk, End of Weddings

Shri Mataji: In your presence, they are also very much inspired. I think the artists are playing so well, so beautifully blending with the whole atmosphere of joy and peace. I [know/note] all of you are enjoying it so much, and we cannot have you very close, but as many as you want, you can come and sit this side or this side just to hear them. There's no harm in moving [round/out]. So if you want to come little further you can come along. But the bride and bridegroom have to sit where they are. And I know you are in very good moods, and the artists are also building up your moods beautifully, weaving beautiful thoughts into your minds.

This will be the last program we'll be having here. So you all have to say farewell to everyone, and all your plans have been made by other people, and the artists are to be thanked again and again for giving this beautiful [climate/climax]. And above all, you must thank, you must thank My brothers I think those [who were worried OR who have arranged them all] and also for arranging good food for us. I wish you a very happy and prosperous married life. Make it a great success. We need very good families and excellent children to build up a new society [as well / this way / this year].

May God bless you all. This is the last music program we'll be having, and after that tomorrow morning, whatever are your plans you can find them out from Doctor Bogdan. I don't know how many people to thank.

But one more thing I have to say to all the people who came from Delhi, Madras and Calcutta, Bombay, that whatever inconveniences they had to go through, they should dissolve them in this joyous atmosphere of forty-eight marriages.

And, and [then] we thank [to] all the people, young people and old people and everyone who has contributed to this ocean of joy which we are enjoying here. I feel the heavens have come on this earth. The whole thing is so beautifully integrated into this beautiful melody of divine love. May God make you happy and Shri Ganesha gives you all the wisdom that is needed to lead a proper, righteous, beautiful and joyous married life. May God bless you. [Hindi]

1986-0103, Evening Program

View [online](#).

3 January 1986

Evening Program

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

Evening Program, Ganapatipule (India), 03/01/1986

Concert of Guruji on violin.

55:54

Shri Mataji: Pilu.

Now, this is a raga of dedication, devotion.

Babamama: ... He is going to play Des, raga Des. There are so much varieties in the ragas. Initially, it was decided that he would play Kalawati.

It has only five notes out of the twelve notes that are there, there are only five notes in this raga, therefore a lot of limitations. But you will say: "How he will develop?" With these combinations and permutations, the melody of the raga will be felt. And on this raga, the team of the ancient [unsure] was based. The entire ancient, the team of that ancient [unsure], the tune was on this raga, it's a very popular raga. Thank you.

[Applause]

56:41

One more aspect of his style of playing the violin is very important which I must share with you, that though it has a solo status and it can be played in a different way, he plays it the way the singer -

[Shri Mataji is speaking in Hindi]

Babamama: The particularity of Prabhakara is playing is that he plays it the way the singer would sing the raga or develop the raga. That is known as the "gaathin gan" [singer ; singing]. Bringing out an instrument is quite difficult. Yesterday, you saw sarangi, it is designed to play the "gaathin gan". The violin is designed for a solo performance but Prabhakara Dhakde is one of the many experts on this field who brings out the "gaathin gan" and that's why the piece you saw you [enjoyed] so much. It will be elaborated by Shri Mataji.

Comment 1

Shri Mataji: Allo.

Now, as you have seen violin been played in Western music also, what you find that there is no lilt. Lilt is missing in the- it just goes on like a little while, stringing all the time then stops and these things. But the lilt is the continuation and the pulling of the sound together, making into a wave-like thing, is done in the Indian musical style when they sing a raga, melody.

Now, there are melodies of course. But the lilt of the melody is expressed better when you sing because you can take your voice in every way you like, you can pull it the way you like. Now, but in this one, especially the violin, where you are using the bow, then you have to keep a string in a way that it gives you the effect as if you are singing through your vocal cords, which is a very difficult thing. Vocal cords are under your control, you can do it- but here you have to all the time lift the bow and make the sound. So this is known as Gayaki, that means when you sing the same way. But our Western music, also singing is in beats. It's not always continuous. When it becomes absolutely continuous - I would say Mozart- I will give him the highest marks in melodies. He's so melodious.

In the same way, Tulsiram here [unsure], that's the same style it is played. So, it's very difficult to play on the violin. Basically, it's a, you know it's a Western instrument. But to use it for this, like sarangi is very easy to play in a Gayaki style. But this one to play, because its Western music adapted to Gayaki style, that is as you sing. So solo music is not the Gayaki style because it has its own sort of rendering. But when you accompany it with another musician who is singing, that is sarangi we use most, then it is called as Gayaki style and the same thing, if you can play on the violin, is a master's job. So give him a hand.

[Applause]

Also in tabla, you have to understand that these are different beats and all the beats end up on the first one. Now, any number of these beats can be played to come to the first. But let's say in these ten or these twelve or these sixteen, now all these permutations and combinations have to be in sixteen or ten, so they are all different.

So, to play them at that time is a master's job again. Did you follow my point? It's the numbering and the mathematics of it. So, this is what is a very difficult thing and unless and until it is in your, really in your central nervous system, I should say, on the myelin sheaths of your nerves you cannot do it.

1:01:44

So this is a great master's job and a great tapasya. It's not easy to master these things. So, give him a hand also.

[Applause]

Babamama: Another thing I would like to share with you is that Prabhakara Guruji Dhakde has never had any formal education in violin. He was a vocalist. He was basically a singer. And that is why it goes easy for him to translate his thoughts into violin and the gaathin gan, in the Gayaki way. Thank you.

[Applause; music starts]

1:02:24

Comment 2

We have to say goodbye to these great artists of Nagpur

and I hope one day we will be able to invite them abroad and you will have more chances of listening and enjoying this music.

[Applause]

It is a great pleasure to listen to Indian music because of the Spirit and the Kundalini

both are dancing. Its a joy

and you all have enjoyed it and appreciated it because of your self-realization.

May God bless you all for that

Everybody:

Jay Shri Mataji!!

Aaa these two great artists have shown how our Indian art of music

is so evolved, and so developed

and they have no notations before them.

Spontaneous, what you call utsphurt [in Sanskrit = spontaneous]

There are just Sahaj, the way they have played

according to the report between them and the audience

Something so rare and so beautiful

I do not think for the second [unsure] I 'll be able to give better music as it was this one

[Applause]

Maybe in Pune might be Pandit ..? [unsure]

but that,s the vocal music and this was instrumental

and I'm sure he will never forget it was so memorable.

[Music]

1986-0106, Shri Mahalakshmi Puja: Ascent Is The Main Attention

View [online](#).

6 January 1986

Ascent Is The Main Attention

Mahalakshmi Puja

Sangli (India)

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

I hope you all enjoyed your stay in Ganapatipule. The problem was that we could not arrange the cooking nearer your stay when you were here to walk a lot. But that walking was, I think, quite nice and must have helped you. It's good for diarrhea and other problems that you have.

Actually, I had seen the place but I hadn't seen the, all the hostels and residential places. But for your information now somebody has donated Me one acre of land free, free of cost, next to the sea on the other side. It's beautiful. And you should all send him a letter of thanks for that. So for next year I'm sure we can organize something much better, in a much more collective way.

Now the next tour is going to be, as you know, via Pune, Rahuri, Akulj. And these places are of more importance to us, because Rahuri is a place where My forefathers ruled, so it's a very powerful place, because they were great Devi bhaktas. Also all the Naths, like Machindranath, Gorakhnath, all these great evolved souls called as avadutas who were incarnations of the great Primordial Masters, worked in that area. They are the ones who talked of kundalini to begin with, openly. Then Pune, as you know, is called as Punyapattanam, is a very holy place since ages. And then you'll be going to a place called Nira, which is a river named after My name, and this river has got lot of land around it which we have purchased, where we are going to do agricultural work. And also you will see there the Bhima River where you'll have your morning baths, and you'll enjoy the river part of it.

Also they have invited you for a function there. They have a very big function for two days. That's why I am not coming, because I wouldn't be able to do any programs during that time, but you enjoy yourselves there. Then you are going to another interesting place called Wani, which is a hill station and a very beautiful place where there's a dam as well, and then you'll be returning back. I'm taking this opportunity to talk to you because I seldom get time to talk to you.

Now, as far as these outside things are concerned, they should all nourish you for your ascent. You have to see how much you have achieved within, what kind of temperament you have developed, how much detachment, how much collective and how much generosity. All these things are to be seen. Judge yourself, don't ask others to judge you. How much balance, how much wisdom, because all these things should settle you down in a way that gives you the necessary balance. I do not know how many years more we can do this, but I think it's very good, because now I see the difference in the vibrations of people. Even before we had started in Ganapatipule and today, there's such a tremendous difference. Actually I am getting cool breeze from your side now!

So the ascent is the main attention and it's the main concern for all of us. You have come here for your ascent. I know there must have been lots of difficulties and lots of inconveniences; some people also burnt their skin - I am sorry for that. But in this country overdoing is regarded as something improper, and we should try to avoid overdoing anything. So by overdoing it we actually go to the right or the left, and so please try to avoid everything that is overdoing. For example, you may like your bath in the Bhima River very much, but that's very nice at a point where it is shallow; but where it is deep, you should not go there. I'm only worried on that point because it's still, one has to understand to keep yourself in complete control and not to go to places which are dangerous. Apart from that it is dangerous to you, it is dangerous to the whole of Sahaja Yoga movement and also to Me, because I get very worried and upset if you get anything.

So the main thing is that you should keep yourself in the center. Do not go to extremes in anything. Everyone respects you if you are in the center, but if you go to extremes they think there's something wrong, basically wrong with you. And also it upsets the

whole of the program. So My advice is that keep to the center, do not overdo anything, keep everything in proper shape; because it is strenuous for you people to travel like this, to face this sun. This is the coldest time in Maharashtra, so you can imagine that what else we could do? I mean, we have to achieve the results with the maximum of combinations.

And I am sorry for the people who got these burns; and actually because I had to treat them and all that I was so delayed that the whole program delayed, delayed, delayed - I mean, it was too much. But now, no more of this. Please don't go in the sun at all, there is no need, you have had enough of sun. And the sun melts your brain, and that makes persons mad in this country: if we go in the sun we end up as mad people. So must be happening to brains also something, so it's better not to go in the sun at all - keep it like that. Just for a while it's all right, but don't sit in the sun. It's very inviting, I know, because you don't get the sun, but there is sun's rays inside this room, everywhere. So you shouldn't go and sit in the sun at all. That may really give you troubles, because the sun in Akhuj will be quite heavy, and I'm telling you also this because I may not be with you. So please look after yourself, that's the only thing you can do for Me.

For yourself, you must do your meditation, you must worry about your ascent and don't leave your things here and there, be careful. I am very happy the way they appreciated you in the Temple of Mahalakshmi, and that they respected you and gave you something in your oti, and that is something really very sweet of them to accept you so readily into their own style and into their community, you see. And they said that "We couldn't make out who is Indian, who is not Indian," because I think in Ganapatipule also your skin has become little less pale and maybe they said, "We couldn't make out who is who." So it's very good that now things are working out that we are getting little, little homogeneous temperaments.

Regarding pujas, as we had three pujas before and the fourth one in Ganapatipule, here also you'll have three pujas. In these three pujas I'm sure, this being a quieter group, you'll achieve much more, and things will be very much better. If you have any problems you can let Me know, we can arrange all that. But one thing, be sure that you do not over-exert yourself, neither you starve yourself or overeat. Anything doing too much will not be good for this trip. Because I think in the second group we are going to achieve much more than what we had achieved before. So the second group people should try to keep to a normal life, more attention to the spirit, more attention to their ascent.

The last but not the least is the great news that so many others want to get engaged. I'll be very happy to get them engaged, either in Pune or in Rahuri. It will be a very good idea, those who want to get engaged. And if there are some people who still want to get married, let Me know. Maybe we might be able to arrange something in Rahuri. But the best is that those who want to get engaged, it's very easy to be done, and it will be a good idea. So let Me know before we leave Pune, anyone of such wants to.

Now if you have any questions or anything to be said, please say it now, because I won't get such a chance to talk to you, this being such a small group here - otherwise always in a puja; now in Pune you'll find at least five times more people than you are.

Yes? What's she saying? Hard time with your attention - what? What is it?

[Question: She wants to know how to settle her attention, and how to go deeper in meditation.]

Your attention goes to which places, is the point. You try to see around more. You see, first of all in meditation you must discuss this, and there are many others who can tell you, they'll work it out. And secondly the best way, you see, is to put your eyes on the Mother Earth. Concentrate on the Mother Earth is the best way. When you are walking, keep your eyes on the Mother Earth. If somebody is talking to you, keep your eyes on the Mother Earth. You see, then you'll absorb everything better and you'll be stationed better, all right?

That's a very good thing to think about, that our attention should not be frittered away. Gradually you'll settle down. I think most of you who have come for the first time will find it a little difficult in the beginning to adjust, but gradually you will. Because first of all our attention goes to small, small things, like "I have to sit on the ground" or "You have to go by buses", or some sort of a filthy thing you see somewhere. So the attention always goes to the defects and the loopholes and to the filth, because attention has been like that. But then it starts going to the places of beauty. In little, little things you start seeing the beauty, in little, little

things you start seeing the Divine. And then that's the time you should know that your attention will enjoy everything.

But normally you see the attention, specially the kind of attentions we have, goes to the wrong things. What is the loophole? We start judging everyone, we start judging every place. Now see this place, if you sit here: to Me it is marvelous, to you it may be just made out of what - this tin business, this, that; all that you will start thinking. To Me it's beautiful, because I see these beautiful saris spread here and the beautiful flower arrangements beautifully done, something so special. And the background and everything done with such care. How did they go there, and how did they have these things tied up? It's remarkable. All these things come to My mind, and I start feeling very overjoyed that My boys have worked so hard to put all these things up and how nicely, how they must have arranged it. All these ideas come into My head and I feel very elevated. I don't see the tins or I don't see anything else. It is what you see, where your attention goes.

So try to see something beautiful. There's so many beautiful things that one can see. Now where, what I see is the heart of My children, the way they have done it, isn't it? If you are a deep person you can see how they have spread the saris sweetly, how they have spread the flowers, how they've done it. So it is the attention: where does it go? When you start seeing for yourself, "What is my comfort? I should have this, I should have that," then there is no joy. But the joy lies in seeing the deeper side of what they have done for us, how they have worked for us, how they have brought things for us, how they have cooked for us with love. You are doing no work compared to what these people are doing, no doubt. You are moving like royal people really, to be And they had to do it. Specially Ganapatipule was very difficult place. People had to come all the way from Nagpur, fifty people came to cook your food. Money is not everything. Even if you pay money, you can't do that. It's love, it's the feeling, it's the attention, it's the generosity of looking after the guests.

And that is how one should enjoy how much they have done for us, how we are enjoying it. That's how your heart will become deeper and deeper. But if you have a convex heart which always looks at something that's wrong, something bad, something this, or at things, "What should I buy, what should I purchase?" All that, that can go off, your head. But if you want to purchase something nice with a good heart, then you will just find it whatever you want. And you can do it very fast. When I did big yesterday shopping for all the centers and all that - worth, I think, in one lakh of rupees perhaps - for all the Indian centers, and I did it in no time. Because it was for them, I was much better off. If it was for Myself I don't think I would have done so well. But you'd be surprised, I never buy anything for Myself, I don't have time. You people give Me so much, I don't have to buy, either.

So it is how you look at things, how you do things, how you work it out. And yesterday the shop I went to was all full of fragrances. Everything there was fragrance and everybody was feeling it. It's just because I was enjoying the whole thing, enjoying it, doing for others. It's not "others" - who is the other? Because Sahaja yogis are not the others for Me. I am doing for Myself, but My greater being, My higher being. That's how you should look at things, all right? Then you will enjoy.

Shri Mataji speaks in Hindi:[*And now what I have to say to the people of Sangli is that here we did a puja quite in the past and also did once again recently; and also in Sangli a lot has come in the newspaper, and that is why a lot of work has been done. And here Sahaja Yoga can also establish itself here because the atmosphere is very nice and silent, and also all the people here are ready to help. So to the people of Sangli I want to give a small gift, and please they should accept it, this is My request. There is also one more gift, but it is still in the market. When it is here we will also give it. Who will take it?*

I bought lots of things but they're yet not delivered, so one thing I have to give them. [*Bring it, come now.*] So this is our Sahaja yogi, Mr. Tawde, who is a very big officer here. He has done this. This gentleman is Mr. Mali who is the district - what do we say for "district"? - he is the district agriculture officer here who looks after the agriculture of the whole district, and he got his realization in '75. And now he's posted here, so he came for the puja. All his family is here. So Mr. Tawde who has done all the good work for you, give him a hand! Also here there is Mr. Yadav Sahib who has published everything in the paper, and who is the newspaper gentleman here. Mr. Yadav - give him a hand!

They are so highly placed but so humble - just look at that. He's the man who is in charge of the whole thing here, he's the engineer. And he's the gentleman who is in charge of the, all the district's agricultural activities, he's the officer in charge. And another one is the editor of the newspaper.

You see, when people get egoistical, they just don't relate themselves to the surroundings. They don't understand how far they are. It's like a ball which you just give it a push and it goes up in the air, without knowing that it's just a ball full of air. That's why you call bumptious, you see? So those who really are solid people, who have some solid training and solid upbringing, they don't get into ego trips, they don't get into these trips. They, they first of all become very humble, and try to learn and become humbler, and again learn and become humbler. Like Newton has said that "I am like a little, I am like a little child collecting pebbles on the shores of knowledge" - a person like Newton, he said so. But nowadays I find there's - it's difficult to find people of that kind. But those who are very learned, in the West also I've seen them being very humble people; in their writings, in their whole behavior you can see they are very humble people. Humility is a sign of knowledge. When the tree is loaded it bends down. When it is loaded with fruits, it bends down. In the same way a person who has knowledge will bend, will be very humble.

Hindi talk: [*Now, today's puja has really a lot of importance as it is today the Puja of Shri Mahalakshmi, and the importance which we have of Shri Mahalakshmi in Sahaja Yoga is of no other Shakti. Because Shri Mahalakshmi is the Shakti which we call as the Sushumna channel, She resides in it, and through Her the parasympathetic nervous system is activated. To make this Shri Mahalakshmi Shakti strong, in our evolution there occurred many events, and in this the important event was the incarnation of Shri Mahalakshmi. Shri Mahalakshmi took many incarnations, and She is so courageous that She took the form of a human body and took birth in this universe, and has done a lot of work.

[*It is surprising that nobody gave us information about all these incarnations of Shri Mahalakshmi, and nobody has the deep and detailed description about this. Now the Principle of Shri Mahalakshmi is based on the Principle of Shri Lakshmi. That means the Mother of Shri Lakshmi is Shri Mahalakshmi, we should say, the Mother of Shri Lakshmi. That means when Shri Lakshmi comes to humans, Shri Lakshmi is the one with balance, a woman in the form of a Devi. She is in such a balance that She stands on a lotus. She has two lotuses in Her hand. One of the lotuses is pink, and also in that lotus is also a tenderness. The meaning of the pink lotus is such that the person who is a lakshmipati, he will have Shri Lakshmi, that is in the character of that person will be this pinkness; that means will have sweetness in his character. He should not be dry.

[*The second thing is that if we would see a lotus, then in that lotus even if a bee comes into it, this bee gets also a place in it, and the bee has so many thorns, but even then it gets a place in the lotus. That means it is also welcomed. Therefore, the person who has Shri Lakshmi, he will welcome everyone, however the guest is. He will ask for the comforts of everyone, even if that person is small or big. He will take care of everyone according to their social status, he will be hospitable to everyone in an equal way.

[*Third thing is that - (Shri Mataji shows with the hands: left hand in a position of giving, and right hand in a position of protection) - the meaning of it is that one should be generous. And if in the hand of a person there is no generosity, then such a person is not a lakshmipati. Danat (the quality of generosity) is such a joy-giving quality, and it cannot be compared with acquiring anything. The person who attains the power of generosity, I think such a person is the greatest of all, because such a person has reached to the culmination point in the evolution of mankind. One should be able to give generously. As Shri Lakshmi donates with the left hand, in the same way a person who is lakshmiputra (indicating the Principle of Lakshmi in a man) should also give generously with his left hand in such a way that even the right hand does not know it. Giving with the left hand signifies giving very sahaj (spontaneously) without any effort. And all the desire must be only of generosity. And truly in this world there are so many material things; and I think for all these things there is only one importance and that is, these things we can give to others. By means of generosity we can show the greatness of our heart. We can show our affection and warmth, and that is why all these things have importance, otherwise there is no importance of all the material things.

[*There are so many statues of swayambhus. Amongst them the statue of Shri Mahalakshmi is considered as the most important by us in Sahaja Yoga. By Her grace our kundalini gets a path to rise, or She presents this channel for the rise. This channel, the channel of Shri Mahalakshmi is above Shri Lakshmi Principle. Now this (right) hand, this is like this. This hand is the symbol of shelter. It has two meanings: shelter - give shelter to everyone, this hand gives protection to everyone. But in reality we see just the opposite. The lakshmipatis put a lot of pressure and fear on everyone. On the contrary She (Lakshmi) is just

standing quietly on a lotus, not showing off anything special about Her. Otherwise people need cars and this and that, to show that they are so wealthy and are superior in comparison to others.

[*On the other hand She is not putting any weight or pressure on others. She is standing so lightly, so delicately, that nobody should be troubled because of Her. The real lakshmipati will sit somewhere in the corner, will sit with complete faith and silence, and will leave quietly. Even if he wants to give something, he will give and say, "Shri Mataji, this is something which is my donation, but please do not disclose my name, and You accept it somehow. I have given this at Your Lotus Feet - finished now, I have nothing to do with it any more." When I tell him that I do not take money but it is to be given to the trust (and for which we have to know the name of the donor) he will say, "You can put it in the name of anybody else, I have no objection. I have given this to You, I do not want my name to be published. Only if You want to disclose my name to the income tax authorities I do not mind, but otherwise I do not want my name or anything." He will be requesting very humbly not to disclose his name. This person we can call is a real lakshmipati.

[*The (right) hand of Shri Lakshmi is pointing up in this way. That means your attention should be above, towards a higher goal. So when a person becomes a lakshmipati, then his attention is such that he starts thinking, "Now I have become lakshmipati, but now, how can I attain God?" When this stage comes in a human being he has wealth, and he receives a lot of wealth. Becomes rich, and then when he gets the feeling of not achieving the inner richness, then one can say that the Principle of Shri Mahalakshmi has been awakened in him. And in that Principle of Shri Mahalakshmi the Kundalini is awakened. When She is awakened that is why we say, "Udo, Udo, Ambe" - meaning "Shri Kundalini, now you please get awakened." We say this in the temple of Shri Mahalakshmi, because She can get awakened only through the channel of Shri Mahalakshmi. And thus She is awakened in the channel of Shri Mahalakshmi and then penetrates the chakras above, and comes up and completely penetrates the Chakra of Sahasrara.

[*Now let us see how many incarnations we've had of Shri Mahalakshmi. Firstly, the Principle of Shri Mahalakshmi is very close with a guru a relation of plenty of love and purity. Now if we see from the beginning with all the Adi Gurus, She was born to them as a daughter or as a sister. Like the daughter of Janaka was Shri Sita - She was the form of Shri Mahalakshmi, was the Principle of Shri Mahalakshmi. Sita was Shri Mahalakshmi, and She was the daughter of Janaka. Then the sister of Shri Nanaka, Nanaki - She was Shri Mahalakshmi. Her relation was of sister. In the same way, the daughter of Mohammed Sahib, Fatima, She was Shri Mahalakshmi. After Her, Radha: Radha was the form of Shri Mahalakshmi. After Her, Mary: Mary was Shri Mahalakshmi, and Her relation was of purity. She was so pure that with Her purity She gave birth to Shri Christ. So She was a form of complete pure Virgin. And as She was a form of Virgin, because of Her purity She got a son pure as Christ. So She was also Shri Mahalakshmi.

[*Because of these incarnations of Shri Mahalakshmi, our chakras at the top within are being fixed up. That means, Shri Rama's Chakra is on the right side of the heart - here She is in the form of Shri Sita, here She is in the form of Radha, here in the form of Mary. And at this place meet the three chakras, and that is why Shri Mahakali, Shri Mahalakshmi and Shri Mahasaraswati, all these three Powers meet. As these three Powers meet, they form one Power, that is Shri Adi Shakti. That is why in Sahasrara Shri Adi Shakti resides, but it is said so, that in Sahasrara Adi Shakti exists in a form of Mahamaya - Shri Adi Shakti exists, but She is in the form of Mahamaya. That is why the result of all these three Powers was like this, that Shri Adi Shakti comes into this world in the form of Mahamaya, and She can penetrate the Sahasrara of everyone. As you know, She is in front of you and you know all about it, so I need not tell anything more.

[*So in this way, out of this Shri Mahalakshmi, Shri Adi Shakti was incarnated. She has got all the three Powers of Shri Mahakali, Mahalakshmi and Shri Mahasaraswati. All these three Powers are within Her. And only through this Shri Mahalakshmi Principle, our pure desire - which is Shri Amba, is actually Power of Shri Mahakali - can be awakened. She can do it. That is why is the importance of Shri Adi Shakti; because through these three Powers even if everything is ready, but at the last, for the work that has to be done there is the need of Shri Adi Shakti. That means the work is achieved through these three Powers. Even if this thing is very easy for us to achieve, we do get it easily, but still you have to work hard; otherwise that work cannot be done. It is quite difficult. If it would have been possible only by Shri Adi Shakti, then there was no need of doing all this confusion.

[*You have to work hard, and your support is required to accomplish the task. You are on the stage now, not Me. You can take My power and use it, but know that now you are on the stage. And that is why you are worthy of worship. You are special. What am I? Whatever powers I have, I have them since eternity; there is nothing special about it. But you should use them. You must receive it, you must achieve it, you should have mastery over it. This is the real desire of Shri Adi Shakti, this is Her pure desire. And for this pure desire She is striving very hard every moment. And in this you have all earned it, achieved it, accepted with love, and going ahead you have progressed in it. This is a very big satisfaction for Me. And in this satisfaction I forget everything, like how much I had to suffer in the past. In the past many years I suffered a lot. How much Sita had to suffer, how much Radha had to suffer, how much Mary had to suffer - I forget all that past. I feel as if nothing has happened in the past, and that whatever is happening now is something special.

[*But in this incarnation one thing is to be remembered, that Shri Mahalakshmi has incarnated in human form - in human form. But the Devi which we call as Shri Mahakali has not incarnated in human form. She always existed in the form of a Devi. That is why to come in the form of Devi is easy, but to come in the form of a human being is very difficult task. And to fight like a human being and live with the human beings is even more difficult. Also to live, keeping within the limitations of human beings, is much more difficult. All this work in the form of human beings was done by all the Devas, and today we are experiencing the auspicious fruits of all the work done in the past.

[*The great work done in Ganapatipule is worthy to be written in history, big work has been done, and it will keep happening every year ahead. My ardent desire is that it should continue at least for the next three, four years. And if this happens, then you people will also get the idea about it that what we started from Ganapati, that has reached perfectly to Sahasrara. All this is so aditi (primordial) that it is difficult to express in words. And all this you should receive. You should receive whatever belongs to Me, this is My only pure desire. And when this works out, then I do not want anything.*]

[*It is like this - put something under the feet and put kumkum on the feet. Put kumkum on the feet. Call someone, some women. Take something and take kumkum for the feet. More below. Take someone now. Call the ladies. Come, come.

[*Come. Take a spoon, you can also take a small bowl. Take this bowl with curved edges. There it is. And call the ladies. Take a bowl, sit. Take in the bowl.

[*You come, you come. Let the ladies do the puja. I will tell you what you have to do and you let them do it. Do not touch it, do not touch with your hands. Carefully, you should not touch the bowl even, you do not touch with hand, hold at the edges. Only hold at the edge, and now put. Say Shri Sukta, say of Ganapati "Atharva Sheersha" - say. Put, put.

[*Mantras start. It is correct. Let them do it. No hands. Hold so, hold here.

[*Now is so, all the men here, first remove this here, and tell them to wash My feet. Put water on the feet and wash them. Say Shri Sukta. Put - remove it.

[*Do not put hand. Remove this, in that dish.*]

This kumkum is very good because it's been vibrated. You all should take a little bit [*give with a spoon to everyone*] later on.

[*Take water, you men come now Your wife is not here? You come, stay here.

[*Do not touch with your hands. Just bring water, not hot water. You wait now for two minutes, when the ladies come then we will call you.

[*Pour with the bowl.

[*Puja should be done with silence and peace of mind. Nothing will go wrong.

[*Now you see they did not use the word "poverty." "Alakshmi" - that means what is not Lakshmi Principle - that they did not say "daridrya" (poverty) word. They did not say destroy "daridrya" but they said "alakshmi." See how subtle it is. All that is inauspicious, that which is not in the Lakshmi Principle, all that - it covers a vast domain. This all is written after a lot of study, with clear and proper thinking. See the vibrations of it!

[*Oh, not into that. Earlier there was water in it, isn't it? Do it now; what can we do, now it has happened? That is what I was saying. Now pour it; now is no use, there is no difference. Now do it like this, listen to Me now. Put water on My feet, and keep it aside without touching the water.*]

From kamal it goes to Vishwa, nothing in between! [*Did you understand it?]* The description of the Mahalakshmi, that She is very fond of lotus, and then She is fond of the whole universe. Nothing in between!

[*Rub it on your hands.

[*Now start hundred-and-eight names. Do you still have something on Shri Mahalakshmi?*

And this is the thing one should understand, that Mahalakshmi Tattwa becomes the Viratangana, means the Buddhi, the brain - the awareness, we should say, She becomes that. Narayani Shakti, or we say Viratangana is the power of Virata in the brain. [*So lastly is the Principle of Shri Mahalakshmi*] - central nervous system is Mahalakshmi Tattwa also, in a way.

[*Now She has become Mahamaya, because of the Mahalakshmi Principle She becomes Mahamaya. When the Mahalakshmi Principle rises, then it becomes Mahamaya. That means for the Devi - Mahakali and Mahasaraswati when they get the cover of this, then She becomes Mahamaya. That means, that is the method of Virata, of Shri Krishna. To do maya is the method of Shri Krishna, divine maya. Mahasaraswati and Mahakali, when these two Powers Shri Mahalakshmi meets, then forms Mahamaya, the form of Mahamaya takes place. Because there is intelligence, everything is there, this happens through the Shri Krishna method. Like Shri Krishna, the Power of Shri Krishna. In the case of Kali Devi or any other Mahakali incarnation, what is with Her is visible to everyone, She does not hide anything. You see everything in front of you. She stands with sword in Her hand, and all Her hands are seen. Here the Mahasaraswati is pure, like She never marries, nothing: means like a woman, like a virgin, completely pure, the form of knowledge, wearing a white sari. But when the Shri Mahalakshmi Power meets with Her on these two Powers, then She gets a color. That means, then comes the variety, and starts everything that is Mahamaya form comes. Mahamaya comes because of these Powers. This is Shri Krishna.*]

I'm just explaining to him, what happens is this Mahalakshmi Principle starts after the Lakshmi Tattwa has been manifested itself: means when the Lakshmi has been shown through affluence and the satisfaction of affluence, then the Mahalakshmi Principle starts developing in us, that we think of our ascent. Then it happens that, that in our brain we have three Powers - is Mahakali, Mahalakshmi, Mahasaraswati - above the Agnya Chakra. There it so happens that two Powers, is Mahakali and Mahasaraswati, they are blessed by, they are blessed by the Mahalakshmi Principle. And Mahalakshmi Principle is basically the Principle of Narayana. Narayana is the Vishnu; and Vishnu becomes Shri Krishna. And this Shri Krishna Shakti which is here becomes Virata's Shakti there - that is Viratangana.

But when She mixes up with these two, then the Mahamaya Power starts manifesting, because She's - you know how Krishna was, He always used to play tricks, this that, hide this, do this, do - all those things start at this Power. So that's why it is not so starkly open. Like the Mahakali Power is so open; Mahalakshmi Power is a, is a hidden Power, like Mary. Nobody could have believed that Mary could be Mahalakshmi or Radha or Sita: simple, hidden away, but very powerful. But at the time of the Sahasrara it becomes Mahamaya. People don't know how to find out the reality of the Adi Shakti. Do you follow that?

She is the one who sustains the whole universe and She becomes the Spirit, the Spirit of the whole Vishwa, which Vishwa

Gyaneshwara has written. He has said, "Vishwatmake Devi" - the God of the whole Spirit of the universe. So She becomes the universe then.

We can have two foreigner men and two foreigner ladies can come up, who are married. You shouldn't come, Richard, of all the persons. Please be seated. You'll always have a chance. Those who cannot get this chance should come. He's the first one to get up, I told you. Please sit down. Not from England, because English people get a chance always, please. Must be from Australia or some places where they don't get a chance. English people should give a chance to others. You meet Me so often, you are there and wash the feet. Come along. Where is her husband? He's English, is he? May God bless you. All right. So get some Australian people. Even if, I mean, you are not married to the same lady, is not necessary. But some Australians or Austrians or some people who do not get a chance. Spanish is good. All right. May God bless you. English are the most privileged people, I should say, aren't they?

The feet you want to rub? You have never rubbed My feet? All right, come along. Now, hold it with the right hand, rub it with the left. You have rubbed it, My feet, haven't you? You have rubbed. And you have rubbed My feet? Have you rubbed My feet? Have you rubbed My feet with water? You have done it, all right, then let him do it. This one also See now the vibrations. You put your hands there. Better? Better now? All right.

May God bless you all. May God bless you all. May God bless you all. May God bless you all.

1986-0108, Devi Puja

View [online](#).

8 January 1986

Devi Puja

Pune (India)

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

1986-0108 Devi Puja Talk, Marathi, Pune, India, DP

[English translation from Marathi]

We have all gathered here for the puja today and to have a puja in Pune is our Divine luck, because in Shastras (scriptures of Hinduism) this place is called Punya Pattanam. Punya Patanam means the...all the punyas(virtues),all the good deeds that they did in their previous lives are poured into this place in which we are staying at present. How much we are going to add to it would now be seen.

We should take Sahaja Yoga very seriously. There is no seriousness about Sahaja Yoga. It's a huge thing. To be Realized Soul is a rare and a special thing. Nobody understands as Realized Souls we are special people, such a big process has taken place within you, and we have received a great blessings and wealth. We should be serious of what we have achieved and should be proud of it. This is not seen here. But we are something special, our flame has been lit, what a great work has been done, what a great wealth we have received, how great this wealth has been received, there should be seriousness there and there should be self-respect for it. It is a little lacking. As you have achieved this so easily, it is not valued.

People don't realize who is Mataji? As I am Mahamaya, it is not easy to recognise Me. But you can know Me from the photograph. There are so many instances from the photograph and a lot of examples that take place in your life. There are people who don't take Sahaja yoga seriously, (Shri Mataji speaks aside – please tell them not to talk at the back) because of which I hear lot of frivolous things and I am surprised look at these foreigners, only their leaders have come, and they take Sahaja Yoga so seriously and achieve their progress. In Maharashtra where all the saints have shed their blood, and people are still not so serious about Sahaja Yoga. We pay a lot of attention in silly things. When all this happens in Pune, it makes me very sad. I realised on reaching Pune station that the vibrations of the people are not good. This got Me worried, now what new thing must have started here? So have decided will close one or two centers in Pune. May be then this negativity will not rise.

What happens is when we open a new center and new people come to Sahaja Yoga and they are not able to follow it, then they have to satisfy their ego. They do something or the other and create trouble. One of the sad things are people pay much attention towards money in Punya Nagari (Pune City). Because of this people are in dire state. Sahaja Yoga is not for beggars. If you are a beggar what can you give others?.. It is for the rich, the rich being those who have 'Shri' [Shri is Lakshmi] in their hearts. Those who talk in a beggarly way, Sahajyoga is not for them. The people who talk about lowly things, they will casue trouble. So such people should leave Sahaja Yoga. It will help both them and it will help me. . These kinds of people will suffer if they stay in Sahaja Yoga.

For example I will share a few things. We are having a Puja today and I am not feeling good to share this with you today, but feel I should tell you so that you will understand few things. In Mumbai in the beginning when I told people I don't want money as Sahaja Yoga is not yet fully established. As the trust is not yet formed what will i do with the money, where will I keep all this, so I don't want to do anything, you people just wait till the trust is formed. In Mumbai people have lot of expenses, though they have a good salary. They said, "Mataji we want to give some money". I told them, "I will pay money for the time being, let the registration happen, let everything work out properly then you people can give money". After the trust was registered, then Mumbai Sahaja Yogis started saying, "Mother now at least take money from us. Take at least minimum Rs 1000/-". They are so simple people. I have never imagined that they will pour 1000/- Rs and there was a fierce crowd to give money. I had already paid Rs 100,000/- in

the beginning. But there was a fierce crowd to give 1000/- Rs. Then 17 people came and said, "Mataji we are falling short of some money". So I said, "Now I am giving you, then you can pay Me back later. I am not in a hurry". So I gave 17000/- Rs to them. One person was of Punekar style. He collected money from Me in front of 8 to 10 people and did not deposit it in the trust. So I asked him what happened. He said he lost it. "How can you lose 17000/-Rs?" And on that he is telling Me that it was all your black money. So what happened if it got lost? I told him, "I don't have black money, I had brought from the bank, here is the slip. So how are you saying all this?" So this was the attitude of that person. After some time he got Cancer and he died. But I didn't curse him or anything. He was like a son to Me. So why will I do this? But one thing you should remember once you are out of Mother's Attention, then you will suffer and bhoots [dead spirits] will catch you, and you will have to suffer

People here in Pune are very miserly, if I tell people in Mumbai that you will pay Rs11/- for the puja, they will give minimum 51/- Rs., saying that we have to give only once. But when I checked the accounts, after deducting the expenses you have not even paid 7/-Rs per family. After deducting all the expenses, they gave me only - 2700 Rs for the whole year. So for per puja, per family you had paid only 7/-Rs. After checking the accounts, I saw that we are in a debt of 11000/-. For the last times and current puja, money was spent by foreigners on the canopy, so this money I will pay. So for My Puja I will only have to pay money or it will be paid by foreigners. You don't have to spend for sari. They will spend the money and the virtue or the blessings you will take. Will this work?

We don't want Sahaja Yoga for stingy people. We do not want to establish Sahaja Yoga for the beggarly first. Later, when they become solid, then we will invite everyone to the shelter, let us get well first. If we fill with useless people (without substance, hollow), then what will happen to us?. Right now we want solid people in Sahaja yoga. We are looking for average people, nor rich or poor, but who are generous. So Mataji should spend on everything, building Ashrams and all, and what will you do?. Now for today's tent, I will only have to pay. So if these foreigners don't come and if this situation continues, then I Myself have to pay for My puja on your behalf. The more you become miserly in Sahaja Yoga, the more you will suffer. I know a few people in this group who will never ascend, whatever they do. I know they are struggling for so many years. These are miserly people, though they have name, fame and are rich, still they are poor by heart. People with down trodden thoughts will never come up in Sahaja Yoga. They also bring others down. Then they face many problems like they fall sick, get cancer, their Ekadash chakra gets caught up. Then you complain to Me that we are suffering, this happened and that happened. Tell Me what did you achieve?

Yesterday I explained so many things. But I don't think it made sense to anyone, as everyone was listening but nobody was hearing. I fail to understand what I should do for Pune. I want to come and stay here in Pune, but I don't want to stay with misers. How much can I support these misers? The more you are beggarly, the more this city will become poor. Now suppose some of you pay 11/- Rs for the puja, but when I see the accounts, I have bought presents for you worth Rs 4500/- which I am going to give you now. We need silver vessels. You know we use silver vessels for the puja, Mataji requires silver ware. Or bring something of plastic now what to do? If Mataji is of beggars, then it is ok to have vessels of plastic. So get something of plastic as it is very cheap or something made of tin. If you people are of tin level, then it is ok to use tin.

There will be no socialism or anything here. There will be only God's work .Whatever best of the best you have, you should offer it to God. All our hard work should be given to God. Our body - mind - wealth should be given to God. Everything should be kept as God's. Of course, I will not accept that, that is another matter. But those who are upside down in this Pune,there are 7 to 8 people who teach wrong things to other Sahaja Yogis. So, this beggarliness will not work in Sahajayoga. Such misers should leave Sahaja Yoga. If they have decided that you should pay 11/- Rs or 21/- Rs per family, it is not much to pay. It is only for seven puja's held during the year. To talk about these financial matters, form what level I have to step down, I suffer so much in Pune.

These foreigners know a lot about the financial matters in Pune and they are not ready to come here. They have kept only one program in Pune. But I told them, told them we will go, still they were not eager. Because they can read faces, there are so many misers and down trodden people. Some Sahaja Yogis are good no doubt. But some Sahaja Yogis are so insane that these foreigners just don't want to come to Pune. They tell Me, "Mataji we can go to Dehu Road; we can stay with the villagers, but not in Pune". They don't have problems in Mumbai, Madras, or Delhi. But they don't want to come in Pune.

They went to a place where Saint Tukaram Maharaja used to sit for meditation. They applied the soil on their forehead and said

there are so many vibrations coming from this place. "In Pune we get hot vibrations from Pune Sahaja Yogis, so we don't want to be in Pune". So what is our main wealth, that is why we have come here in Sahaja Yoga. why have we come to Sahaja Yoga is to increase our inner wealth and we should earn this inner wealth. But there are some people who keep on grumbling like there are people in unions who always fight. Such are useless people. Such people should not come in Sahaja Yoga. And they should not cause trouble. People who are money minded should not come to Sahaja Yoga.

People who are not money minded will prosper in Sahaja Yoga and will lead a good life. So just before we begin with puja, I want to say that money minded people should not stay in Sahaja Yoga. People who are ready to stay with love and respect for each other can stay in Sahaja Yoga. I don't take anything from you. I always return it double in the form of gifts so that those things can be used at the center, so whatever is offered to Me with My name on it should be taken; it is just for name sake. Its should be taken so that your wealth increases.

If you check the Rahuri center, more funds are collected at Rahuri center than yours. The Nasik center also collects good funds, more than your center. On this basis I have purchased silver ware for your center. It proves that a lot of miser people stay in Pune. I now have a debt of 11000/- Rs, who is going pay for it? Mataji will pay. Mataji will give everything. The foreigners here understand everything. When they check the accounts, as it is their funds and investment done by them, they ask what is happening in Pune. They will pay for the Sari, they will pay for the canopy (tent), they will pay for the puja, so what will you give? And this is beginning. From money matters only people are judged. It is in money matters that one sees what kind of person he is. If you stay properly and cleverly in Sahaja Yoga you save so much money. No money is spent on the doctor, no money is spent on the temples and pilgrimage, no fasting, no money spent on special pujas, no movies, no drinks, no addictions - so no money spent here. At the gross level. But the most important thing is that after the blessings of God come, what is the difficulty? But first get that qualification, misers are stuck to money. (miser- word used is stuck to pennies)

To get blessing from the God you need to connect to God, but you are connected to money so how will you earn the blessing? If you take 100 births also you can never get connected to God with this attitude, I am telling you this. In villages people come and tell Me, "Mother please accept some money from us. If not more at least take 10 paise. We will be blessed by Goddess of wealth Shri Lakshmi. We give for Lakshmi. Please bless our Lakshmi. Even if it is 10 paise, they will bring it.". You know I don't take money but for their satisfaction have to accept it. So now who ever speaks about money in Sahaja Yoga has to leave Sahaja Yoga. On your own you will give contribution to the leaders here. No one will run behind you. It is opposite in Mumbai. Though we don't ask still we get so many funds in Mumbai. Normal people earn 1000/- to 1200 Rs is their monthly salary.

People who wash vessels at other people houses or who beg on the road, we don't want such people in Sahaja Yoga. Sahaja Yoga is not for them. Tomorrow you will say, "I will stand on the road with a bowl and ask for alms, whatever I get you can take from it." We don't want such people in Sahaja Yoga so such people, please forgive me. And can stand on the road and beg. We need cultured and self-respecting people in Sahaja Yoga. And there are many schemers, do this scheming, do that scheming. They made such a mess of Abhay's place. Not to inculdge in scheming acts . Then after doing this scheming, they got sick, their health deteriorated, so they will come and say Mataji did it. They don't want to see what is wrong with us, they don't want to see what we are doing wrong, they don't even pay attention to themselves, so see if the light of the soul has come in you or not. See these foreigners once they are enlightened they rise together And why are you people like this? Person who eats tobacco still eats tobacco; still he takes drinks, still plot against other people? No change? Does this have a meaning?

The other thing that bothers Me is disagreement between brothers (bhaubandhki). It is a curse for the people for Pune. I don't know from when but it is a curse on Pune. Not only each other, I think you will fight with these foreigners also. The people of Pune must get rid of the cut throat attitude that is so deeply ingrained. people from Pune should remove this from their behavior. You just make fun of everything. You don't go deep inside. Just to be superficial. You make fun of everything and think you have become smart or over smart. Why are you behaving like fools? What are you people going to achieve? Why you don't try and understand? Why not act with a little understanding? One should become a little deeper.

Sahaja Yoga is increasing in Pune day by day. But I am scared with such type of people there will not be any quality. It will be of no use if we just have quantity. I need quality. Stupid people should be removed; those who are not Sahaja Yogis should not be

allowed for the puja. For new comers, unless and until they become proper Sahaja Yogis you should not allow them to participate in the puja. I will be ok if there are only 4 people instead of 15 wrong people. It hurts Me and affects Me a lot – physically and I have given you a place in My body, who has given like this Tadatmya. Has anyone given Tadatmya?? And you people behave in such manner, I suffer because of this.

Now we must be wise. So in this Puja, s I will cleanse everything in today's puja and accept everything with utmost depth, I should sit with this thought in my mind, with this determination .Whatever is useless I will leave behind and will start a new life and will be a new person. Mataji has told us that change should happen within us,you should be a new person. We have to change the whole world this way. I know tomorrow in this Pune we will have all lotuses blooming here. Because of this I want to come and stay in Pune. But I am not sure if you will stay in Sahaja Yoga. How many of you will stay in Sahaja Yoga it to be seen? Useless people will not survive in Sahaja Yoga. So take precautions. All have come here for the puja, all like to come for the puja But to get the blessings of the puja, you need to have that depth. . What is the benefit of pouring water on an inverted pot. All like inverted pots. It is like vain labour. Yesterday I know there were so many of them but they did not understand anything.

Another thing that should be removed from your mind is that – they try to keep Me away from you people, put restrictions on Me. First of all nobody has guts to do all this. I have brains; I know each and every one of you. If somebody does a little thing from here to there, I came to know immediately, if it was not so then I would have created and built such a big thing-[Sahaja Yoga]. I know each and every one and they follow My instructions. I only tell them that don't call anyone; I don't want to meet people. What they will say? The person who can control Me is not yet born, or to give Me instructions to do this, do it this way. I might say yes for the time being, but I will do what I feel is correct, I do understand things, much more than you. Just now they said Ved Visharade, which means you, are trying to teach the person who is a scholar of the Vedas.

People say, "Mataji is influenced by them". Is it so? Then why do you follow Me? If all come and start behaving like this then what am I supposed to do? There should be some discipline.

There are some good people also in Pune. They didn't come to collect presents. So I asked them why? They replied that we have not made that much progress in Sahaja Yoga. We are not such great Sahaja Yogis. So such people are also there in Pune. We are not great, why should we take anything?Y Every time foreign people give your money and they will get the merit. The rest you will get, whatever else you have, sit at home with the radio. The first thing is whether you want to get the merit or the radio. Not to say foreign people should give this and that, then Mother has foreign money... This is the sign of beggars. And Sahaja Yogis shouldn't talk like that at all. It does not behave. You are Sahaja Yogis,. You are Yogi Raj! Atleast respect where I have made you sit. You are the king and you are behaving like beggars. Was in tears yesterday, whenever I come to Pune I am in tears.

Now next time, keep me happy [prasanna]. Now they have a debt of eleven thousand rupees. Who will pay for this canopy? You have put this big canopy with pride, to show Mother. And I find out I have to pay for it entirely. If the canopy is at My expense and I pay for the Puja, how do you expect to get the blessings? If required let four people do the puja but do it from the heart. Who don't have the heart should not do the puja. Money minded people should go to the market [not Sahajayoga]. You know I don't accept money; instead I spent from My pocket. But you won't invest any money and want everything in free, but I won't let that happen again. This has happened many times in Pune, I won't let it happen again. Dont do that again. And don't be so stingy.

..

The last but the most important thing, the person who eats tobacco will not come in Sahaja Yoga, and the ladies who apply tobacco paste, should not come in Sahaja Yoga. These people have no entry in Sahaja Yoga. These people only behave in such a way. Now also those people who are eating tobacco please leave or I will start trouble you. Don't drink, not to apply that tobacco paste in the morning, this is done by our servants. So now we have only servants attending the program? Please do not bring Me to that state. I too need a position. About Me it is said in Pune that I am Mataji for harassed, poor and miserly people. I need to see some qualities in you.

So on this day of puja lets resolve that we have committed lot of mistakes and won't repeat it again. There should be no

groupism. If a person speaks ill about anyone, that person should not be entertained. I will separately deal with it that is very easy for me. I have appointed Mr Kulkarni as the leader and no one should challenge his authority or argue with him In case somebody crosses him I will personally take that person to task. If Mr. Kulkarni is at fault I shall deal with him directly, and nobody should intervene. I can't connect with everyone directly. Just as there is coherence in this body, the reason for this is the connection of one to another, so in one hand, in one hand, there are all these different institutions. You should not force anyone. Take care of yourselves, change yourself.

Don't force others. Force yourself, make yourself better, look at yourself, pay attention to yourself and see what happens, if you don't do what is right in this holy land...., even spoilt and rotten people ascend here, so why shouldn't someone like you ascend? You have taken birth in this holy land, due to merits of your previous birth and why are you going to put all the good deeds of your previous birth in the [river] Mula Mutha? What was given to you, because of that you were born here, you have come to such a great place, you have come to Sahaja Yoga and now what are you doing? Do all the things in Sahaja Yoga, do big things, don't do lowly things. I tell the person who does low things, you should give up Sahaja Yoga. I want to tell him very clearly, please give up Sahaja Yoga. No one should do low things.

Dont display ego by saying I am doing this and I am doing that. Always say that this is done by Shri Mataji and see all your powers will be enlightened. If this is not done then you will lose all you powers. And if you move away from me, you will face trouble. Don't create a distance between you and Me. Stay under My shadow, therelies all the happiness and there lies all the tranquility.

If Sambhajirao [son of Shivaji Maharaj, second king of Maratha empire] had not listened to that [Poet Kalash in Sambhaji's court] evil instigator, Maharashtra would not have been in this condition today. The evil instigator alone destroyed entire Maharashtra. I see many instigators among us. You should not be involved with them. You should rise like Chhatrapati Shivaji Maharaj. Only there is this Pune, and the Punyas of Pune. Otherwise, it is useless. Do you understand?

Now, make a resolution in your mind and sit, sit with determination.

[Transcription from English]

I am sorry I has to speak in Marathi language because Poona is a very, very important; very extremely important place and the people have a special gift of God that they are born here. Punyanagari is the name. Punya Patanam means the...all the punyas, all the good deeds that they did in their previous lives is poured into this. All the saints have praised this place. In the ancient times, in the ancient books it is written as this is a Punya Patanam – is the place, is the city of punyas [good deeds].

So in such a great place you all have come, you should be very thankful. I'm just addressing to them that you are born in such a great country, in such a great city and you have a special, very special responsibility. And that's what I was advising them that these foreigners have come, they are also very lucky people to come to this great city of punyas. And by God's grace I'm sure they will achieve a big ascent in this puja.

So let us all decide today not to worry about small, frivolous things but think of something higher that we want to achieve; the highest that we want to achieve in our ascent; the greatest that we want to achieve in our.... This is the place where you can achieve it and that's why I'm going to settle down in Poona. This is the place where you are going to grow very big. Is the best place to grow great in your ascent. And that's why is very important, today's puja is extremely important.

May God bless you all.

[Transcription from English]

I am sorry I has to speak in Marathi language because Poona is a very, very important; very extremely important place and the people have a special gift of God that they are born here. Punya (sounds like – nugarie OR nagari) is the name. Punya Patanam

means the...all the punyas, all the good deeds that they did in their previous lives is poured into this. All the saints have praised this place. In the ancient times, in the ancient books it is written as this is a Punya Patanam – is the place, is the city of punyas [good deeds].

So in such a great place you all have come, you should be very thankful. I'm just addressing to them that you are born in such a great country, in such a great city and you have a special, very special responsibility. And that's what I was advising them that these foreigners have come, they are also very lucky people to come to this great city of punyas. And by God's grace I'm sure they will achieve a big ascent in this puja.

So let us all decide today not to worry about small, frivolous things but think of something higher that we want to achieve; the highest that we want to achieve in our ascent; the greatest that we want to achieve in our.... This is the place where you can achieve it and that's why I'm going to settle down in Poona. This is the place where you are going to grow very big. Is the best place to grow great in your ascent? And that's why is very important, today's puja is extremely important.

May God bless you all.

1986-0112, Talk To Western Leaders: A land for a school

View [online](#).

12 January 1986

Talk to Sahaja Yogis

Rahuri (India)

Talk Language: English | Transcript (English) – Draft

Conversation with Western leaders, "A land for a school", Rahuri, India, January 12, 1986

Shri Mataji: We have now got the land at Vaitarna, which is a school land. It is a big land, forty-two acres, [inaudible]. It is a land with natural slopes and things, you have seen it. The first problem is would you like Me to bring it one level or better keep it natural.

Sahaja Yogis: Natural.

Shri Mataji: Natural.

Sahaja Yogi: In keeping with your whole philosophy Mother, it should be as natural as possible.

Shri Mataji: I think to the first point, [inaudible/comfortable] way – when you plan it out, I thought, we should have a circular road. One circular road. If you [inaudible], a circular road from which a car can go. Inside should be all natural.

Sahaja Yogi: A perimeter road.

Shri Mataji: That would be better, like a bandhan.

Now another thing is that, a big problem. It could be a big problem with the [inaudible/disciplines]. Should we have the houses – modern, or ethnic or traditional?

Sahaja Yogi: [Inaudible/probably difference between traditional and ethnic].

Shri Mataji: Traditional would be rather elaborately done, like the French (?), which are city. And the ethnic would be like stone walls and roofs, more hut like?

Sahaja Yogi: City?

Sahaja Yogi: More hut like.

Shri Mataji: More hut like?

Sahaja Yogi: Mother, the rainfall in that area.

Shri Mataji: For the rainfall, that is the best. See, all styles develop according to the problems that they have, always. [Inaudible], it is an ethnic style, [inaudible] wonderful. We can have a stone. Stone is very easily available, cheaply. Absolutely. But it is black.

Sahaja Yogi: Do they mortar the stone here?

Shri Mataji: No. I thought we may want to bring the [inaudible/wavy ones?]. But if you paint the stones, with some light shade, a

very light shade with a red border on the polish, it would be very interesting for the children, different shades. For children's sake, I think that colour would be a bit boring.

I mean, you people do not like painting very much. But for children, it is a good idea. Because children like to see many colours. And bright colours. I think that they would like to have. From the children's point of view.

Sahaja Yogi: What if we painted the joints between the stones?

Shri Mataji: Joint or paint? How we get – see there is a kind of clay we get. So they put on the stones, adhering to each other in that way. But at the edge of it, they put a pointer(?).

Sahaja Yogi: I see.

Shri Mataji: And on that pointer, they put a colour; white or red or anything.

The third choice is like – I wish you had seen this university. How many of you have seen the university?

Sahaja Yogi: Which (inaudible/ Mahatma PK?).

Shri Mataji: Rahuri University. That is done in the same way. But that is modern. And we have [inaudible] like this, where these are square. But they say people are very unhappy about it – they this is Mohenjo Daro, you have brought it here. It was excavated about five thousand years back in India, they say you have brought it here. They say at least you could have made it [inaudible].

But another thing we can do is to have these natural stones and can grow some green on them. You see, that could be better.

Sahaja Yogis: Very appropriate. Natural. And Mother Earth and all that. We could have some green creeper going and green combs.

Shri Mataji: All green creeper falling from one side. And it grows very fast. In rains, it grows.

Sahaja Yogis: Yes. That is a great idea.

Shri Mataji: What we can do also, is a combination of some colourful places and some like that.

Sahaja Yogi: Also the black stone would absorb the heat. If we painted a colour, it reflects the heat.

Shri Mataji: That is the point. That is the point. I thought that we are going to paint the roof. We are going to paint the roof with different colours. Not the stones. Because stones are [inaudible]. But stones keep the house extremely cool. Because the walls are so big, bigger size. You see inside is the mud. It is not an insulator.

The mud is inside, and all the stones are stuck to the mud. And only from the outside, it is polished. As long as the top of it is properly covered, goes on for years together. You have seen My family staying here. This house is also [inaudible]; done with the same style. Now it is falling off because is there to look after, for thousands of years.

So that is one thing that we have decided there. So we have decided that it is on the ethnic style – you write it down what we have. Then we have the cover, what we call it – some building covered with colours and some building covered with leaves. That should also be left [inaudible].

Sahaja Yogi: The natural way. The tile, Mother? Or another material for the roofs?

Shri Mataji: Beg pardon?

Sahaja Yogi: The tile or another material for the roofs?

Shri Mataji: No, what they do, you see is to be on the safe side. Instead of putting the roof and all that which requires a lot of repairs; in that, they suggested that we can put a thin cement thing and on top, we can put these tiles. So that the tiles are just – adhere to that. They put some adhesive, or maybe cement, which I do not know a thing about. So it is a permanent thing.

There is another thing that may [inaudible], which is very interesting. That is to – they make a double-storey, so the low portion is covered with something. Like this kind, I mean – not this style is [inaudible/best here]. But they put these, what do you call it?

Sahaja Yogi: Rafters.

Shri Mataji: Rafters. Rafters. And on the rafters, they put a kind of another roof. Which is straightforward.

Sahaja Yogi: A [inaudible/porch roof] underneath the?

Shri Mataji: No, no, no, a real roof like that. And on top, you see, like a hut.

Sahaja Yogi: Very simple.

Shri Mataji: On top like a hut. Built of like straw.

Sahaja Yogis: [Inaudible/thatch].

Shri Mataji: So, on top is the thatch. And down below – so the thatched roof gives you air, everything. You can sit up for the decoration, it opens up.

Sahaja Yogi: Now the thatched part cools down very quickly.

Shri Mataji: Yes, that is why that is what they say. But the main thing will be the laying of this.

Sahaja Yogi: Ceiling.

Shri Mataji: Ceiling. That also, they have so many alternates in this country. You know it is full of alternates. One is rafters. Second is cement. The third is, they have a brick-laying thing called RBC. Where brick and [inaudible]. And the fourth one is.

Sahaja Yogi: Tiles?

Shri Mataji: Tiles is on top. On this wall, the wall they used. Fourth is coming to me. Ha, they said that they put a kind of an L shaped bars – what do you call them?

Sahaja Yogis: Angle. Angle bars.

Shri Mataji: And all the angles they put the stone. That is very fast. And you can paint the angle any colour you want. I mean it looks very nice.

Sahaja Yogi: Cement and tiles on top of it could be steady. Secondly, I think it could be good. But it could be quite a steady thing. I do not know.

Shri Mataji: Steady. See this will be quite steady also. Because this would be double storey. See the steadiness is with the first floor. And on top of it, you can have a, to give it a show, like a kind of a, another stone. Like a hut on top of that.

Sahaja Yogi: This is known to be angled(?) under the floor of the.

Shri Mataji: Yes. Under the roof, the roof of the first floor.

Sahaja Yogi: That is right.

Shri Mataji: And on top of that, you have this hut-like structure.

Sahaja Yogis: Hut like construction.

Shri Mataji: So that the.

Sahaja Yogi: Two storeys?

Shri Mataji: Two storeys. That is the.

Sahaja Yogi: Very nice, Mother.

Shri Mataji: And the upper storey would be open.

Sahaja Yogi: Beautiful. For meditation.

Shri Mataji: Meditation, for sleeping in the summertime. Or playing some games or something like that. That sort of a thing. You can make it into a garden-like place. On top.

Sahaja Yogi: Very good insulation.

Shri Mataji: It can be very interesting. [Inaudible]. I mean, it is a very unique thing that they do in India. Because you do not have straw. Such thick stone, on top. You see, such thick. And so cheap you cannot imagine.

I mean, you can grow your straw there just before building. By the time you come to the straw pile, it is ready there. It is up, it is absolutely free.

Sahaja Yogi: In America, they are even using earth, Mother. They are even using earth over the roofs, and, building the houses down so that it acts as an insulator.

Shri Mataji: Yes. Earth we use quite a lot. But in this case, side [inaudible] and at the top, we can use. As long as it is covered nicely. Comes out, out of the building. Say hold/whole building from there. The top floor. That would look nice.

Sahaja Yogi: Sort of an awning.

Shri Mataji: Awning.

Sahaja Yogi: Hanging over. Ewes.

Shri Mataji: Hanging over. Hanging over.

Sahaja Yogi: Also Mother, opening vents can be placed to facilitate cooling. In the floor and opening vents can be placed.

Shri Mataji: It will be completely open.

Sahaja Yogi: ... For natural movement.

Shri Mataji: It will be completely open. It will be completely open from the sides. Only the top will be covered.

Sahaja Yogi: Like a double [inaudible].

Shri Mataji: Yes, double. Like a double [inaudible].

Sahaja Yogi: Also, the hang off the roof stops the sun shining on the walls and heating the walls.

Shri Mataji: Yes, very much.

Sahaja Yogi: The ground floor would be extremely cool, because of the double insulation.

Shri Mataji: Absolutely.

Sahaja Yogi: The first floor would be ventilated, [inaudible].

Shri Mataji: In the evening, you can use the first floor. In the daytime the ground floor. That is fine.

Sahaja Yogi: And there is a certain principle applied in Maharashtra for ventilating the ground floor. It is not just windows. But they have certain holes placed in the walls.

Another Sahaja Yogi: That is what I was saying. They have a special passage.

Shri Mataji: They make it at a height. At a height so that the hot air comes and goes.

Sahaja Yogi: They put them high and low so that air can get out and cool air can come in.

Shri Mataji: They are very, I mean – you see, they are living with their atmosphere. They are living with their surroundings. They have not been sort of,

Sahaja Yogi: Bothered?

Shri Mataji: Fighting. You see.

Sahaja Yogi: Living with the elements.

Shri Mataji: Adjusting that.

Sahaja Yogi: Integration.

Shri Mataji: So they have not gone into, they have not shot off – create this, create that. Whatever is available, they are satisfied.

[Inaudible side conversation about ventilation].

Shri Mataji: They can open it there. The children from there want to see Me and when they pulled the curtain, they were very unhappy, and they started throwing [inaudible] back.

[Laughter, inaudible side conversation].

Shri Mataji: Kind of naughtiness is good.

Now, this is regarding the house. Now regarding the land. The problem is, should we have the land at a central place or should we have it at a natural place. Whatever is available there.

Sahaja Yogi: Natural would be nice.

Sahaja Yogi: There is a certain idea to build a small village. There should be maybe one or two centre points where we can gather. Maybe if we want to be together, all village maybe some central hut or.

Sahaja Yogi: Like a village square.

Shri Mataji: Then what we can do, this circular road can be divided into four parts.

Sahaja Yogi: That is very [inaudible].

Shri Mataji: And the rest of it – it is like an integration you see, the planning like that. And the rest of it is triangles that are made. We can make them natural. And we can name them. That would be nice.

Sahaja Yogi: Different quarters.

Shri Mataji: Different forks(?). But not too much.

Sahaja Yogi: Two crossroads.

Shri Mataji: Crossroads. Like a swastika.

Sahaja Yogis: Swastika.

Shri Mataji: Shri Mataji. So that is how you think. And in the centre, we should have the meeting halls. Now, this is such a big land. Forty-two acres of land. It is too big a land for things [inaudible]. Forty-two acres. Cannot imagine. I mean, you cannot walk. You have to use some sort of vehicle.

You see, what we can do is, we can have one place, school for the children. One part, maybe half of it, you see. And half of it there can be maybe an alternate. Like, we can have a school for adults, who want to come here and learn Sahaja Yoga, crafts and arts. Do you think it is a good idea? Arts, crafts, music, this, that, I had planned.

Sahaja Yogis: Would you like to centralise the schools and the living of the village? Or would be completely separate.

Shri Mataji: The schools are going to be providing, actually, complete maintenance of that place. And whatever we are going to use for children who are poor. So we will look after certain schools which will be under our guidance. Where the children are

having nothing actually. So this school will subsidise those schools. And we will send proper teachers. So this will spread through poorer schools.

But of course, in these schools, if we have some boy who is very talented, who has lots of talent and special thing; come in, who cannot afford. So, schools will not be expensive, but it would be much less than any public school in India. It would not be also a free school. Because, these schools – we have written down, what we have in that. I do not know, will you read out actually, what I have. Actually, better read out. That is a very good piece of literature that your Mother has created.

Sahaja Yogi: This is the “Aims and Objectives of the Sahaja International School, Vaitarna”.

“After visiting international schools like those in Switzerland and public schools like those in England, it becomes clear that the emphasis is on creating people who would be successful in the material sense and who will dominate through sharpness of intellect. But there is no interest in the quality of life for future generations or betterment of those who are in charge of human affairs.

Today’s problems come out of such brains which believe in material development alone. As a result of this, we have societies which are dominated by machines as money. At the time of Hitler, it was physical dominance. Now it is economic dominance. Ruining the beauty of human beings and a sense of dignity. Machines are for us, we are not for machines. So there should be a co-relation between machine production and the human contribution. The arts and crafts must be there to build up a balanced personality within human beings. This balance is important to bring about the ascent to the higher life, the beauty of heaven.

With these noble visions, we are endeavouring to build a school in the remote beautiful land, near the river Vaitarna, in the Thane district about seventy-five miles from Bombay. The triangular piece of land which is being bought is surrounded by hills and forests and is bounded by the Vaitarna river, another river and a brook. The need is felt all over the world, highly sensitive children of every country and children who require special attention should not be forced into a life of modern distraction, drugs and so on. In the ethnic atmosphere of this land, we would like to establish a place for them.

To begin with, we have planned for two hundred. But if there is money available, this will be increased to two thousand. As it is a charitable trust, whatever profits from the school will go towards free schools in the villages of various countries for the education of the poorer classes. At the moment we have schools recognised by their governments running in Melbourne, Australia, and at Danai(?) near Geneva in Switzerland and at Dharamshala in Delhi, India. There are proposals for schools at Isle of Wright, United Kingdom and Perth, Australia. Profits from these schools are already being used to help buy plots for other schools all around the world.

Apart from land at Vaitarna we already have bought land for free schools in a number of Indian villages. Students who have excellent talents, special talents but who cannot pay will attend these schools free. Moreover, the school will be staffed by teachers who will be selected from highly qualified and talented, compassionate, visionaries. They would be very self-disciplined and compassionately sensitive people so that the students can absorb from them higher values, practices and precepts.

The students will be away from areas of modern experimentation, where they can mature into the right systems, into self-respect and respect for others. Thus they will develop a balanced personality and become the leaders of the new age, who will guide the destiny of humanity into a state of grace. One of the objects is to undertake a study of all the religions to show that the essences of all religions are the same. There is oneness of thought amongst all the philosophers of ancient times who talked about self-realisation. And to establish integration of all the methods of achieving. The aim will be to put the attention of all the students towards the spiritual life of sharing, of tolerance, peaceful co-existence and the mutual solving of problems.

A deeper insight would be gained through a meditative approach. All religions would be respected, all ideologies would be studied with detachment, reaching a point of limit.”

Jai Shri Mataji.

Sahaja Yogis: Jai Shri Mataji.

Shri Mataji: I mean, I am really surprised at Myself. (Laughter). You will be surprised I never studied the English language as such, never.

Sahaja Yogi: But not surprised Mother. (Laughter). You only created it. (Laughter).

Sahaja Yogi: Shri Mataji, we speak of the size of the land. And while we speak of that and the emphasis on the work of the artisans and the practical aspects of [inaudible], one wonders whether a portion of the land couldn't become a village in its own right? That is a village which has living in it, practical and practising artisans from all of the ethnic areas that we want to.

Shri Mataji: That could be a problem for us. See, the trouble is that, that land is owned by us. All right? [Inaudible]. Now, this kind of thing should be away from children. I want to keep them away from all kinds of influences. Now if you have any kind of influence on them. Say, if you think our ethnic groups, builders are away from influences, that is not so. They have some very funny influences. [Inaudible]. It shows, certainly.

Like we have now two girls marriage from India. Surprisingly they have become very funny. The reason is, they were brought up with complete discipline, this, that. And suddenly they were exposed. Now they are misbehaving. So it is a risky game. I would say that we will now be establishing villages and this and that, one by one. Taking up a village as it is, we are working on that. But basically, we have to have a place which will generate money also.

We have no way of generating money because Sahaja Yoga does not take money. So the best thing would be that first, we have this school. As a result of the profit of the school, we can start developing certain particular schools, in the area. Through the schools then we can [inaudible], by which they become citizens. It is a little gradual process. And they start developing those ideas and ideologies. And work it out in that way.

First of all, in India, people are just the opposite of Western people. They will never leave their houses whatever it is. It might be a dilapidated house, [inaudible] nobody will come out and settle outside. Nobody would. Even if you tell villagers to come, they will go back to their village. Even if they come, they will just come for making money and go back. They are very attached to their homes, places, [inaudible].

So it is not going to work out. To work it out what we have to do – these boys when we have trained, educated them, then they will have to go around villages. After they have done their – we might get their Senior Cambridge, or they might get a thing like matriculation. My idea is to give them a one year – sort of a probation mode before they enter into college life. Go and work in some village. So they go and stay in particular villages and they get a certificate from there.

Or we will, we can also in our curriculum develop a thing like that. That these boys say from the seventh class, when they are a little grown-up – or the eight class, we can give them a curriculum. That every Saturday or so, they can go to a village, study. But that is much better than bringing a village. That is my own idea is, that they should go.

You see, the missionaries in India did that. When they were creating children, they used to send them to villages and preach them. Like I was in a medical college first of all. [Inaudible] and they said, you have to go. Because I was getting a scholarship you see. I was getting a scholarship because I was a scholar. But still, those who were getting scholarship had to go and preach Christianity. So I said nothing doing, you take back your scholarship; I do not care.

And where this particular incident took place, you see; the girls, poor things, were forced to go and preach the villages. And they were all stoned, came back bruised, all that. And their parents raised a big hue and cry about- why don't you let missionary boys do it, why do you send these young girls? So it all happened.

But what I am saying is, this is how it worked out. So we can work it out in the neighbouring villages; we can tell them. Then when we have these other schools also. But let us concentrate on making a quality product of students here. So I would like to keep them out. What you can do, if you want – my own opinion was to get people from foreign countries who would like to learn Indian craft. Because we have lost you see, in the West, people have lost their deftness. They cannot do any work like that. So those people who want to learn can come and learn here – even music, arts. I mean we have so many like this, students who can make, make things out of glass. So many students we have like that. So whatever we have lost we can gain back here. So we can have a half school like that where you can learn. I was thinking about twenty-one arts and crafts which are very useful and very helpful.

But if you people agree, we can have half of the land donated for this school. We can call it a school, you see, because.

Sahaja Yogi: And it will be income generated.

Shri Mataji: Of course. Income generated.

Sahaja Yogi: Simple words, Mother.

Shri Mataji: Now, how to allocate that income is a different thing. How to use is a different point. How to use these two groups is a different point. But just now, we should not have any village thing brought there, is not the point. You see, you cannot control it. Supposing one of them wants to break, you cannot say no. He will say it is my freedom. On the contrary, if you bring people from outside, you can think where we can adjust them. We can work it out.

I have plans on that line, okay? But that will mature when we are [inaudible/big enough] to go round. Because we will need teachers who have to be paid. Who have to be paid They cannot be all free, you. They have to be paid, we have to pay for food and [inaudible/life status]. So it has to be a place which will be income-oriented. And that also will be quality one, where we have people to build of that kind.

Sahaja Yogi: Shri Mataji? In this way, it can be very possible that in the same town there are people who like to follow some courses and to generate money. At the same time, give some teaching. So that at the same time.

Shri Mataji: So that, they can compensate. Now, as your point is, with that, the third thing that we will cover. Now we have, we have accepted that we have something like that. So the third point is with that. Is to have another school, not there, little far away, for Indians. Where they can learn things like say, lathe work, plumbing – we are hopelessly bad, electrical things – we are hopelessly bad. We are very bad at [inaudible] things.

Also certain know-hows we have to get from you people. Like we do not know how to make gums.

Sahaja Yogi: Make?

Shri Mataji: Gums.

Sahaja Yogis: Gum.

Shri Mataji: Glue. You see, we have so much gum in this country, but we do not know how to convert it into [inaudible]. We do not know; I mean so many things we do not know. Like I will tell you, you can help us a lot by teaching us these things, know-how from there. You see now, for example, molasses. They have been telling us, that give us something, know-how on how to convert these molasses into something sensible.

Sahaja Yogi: Bagasse?

Shri Mataji: Bagasse. Bagasse also. So all these things can be developed, you see, in that area. We can find out how many things we can do for the villagers. So we can have a training centre there. So that these people can go and work out in the villages. Already, already. Now, this school business is over, then I will tell you what already I have done.

So, if you agree, half of the land can be used for their education. We can also teach them Sanskrit. Teach them languages, teach them music. We have now one school only. And that is now on the border of Pakistan. That is Shanti Niketan. Indian dances, Indian music, there are so many things which are still [inaudible]. Even painting, even [inaudible], so many things are there. We can think of weaving. Weaving is so common, and we can do it. Anything by which we can get fruits of labour. Now you may say that we have so many artists in this country, we have so many things in this country.

But what I discussed we people is that nobody gets anything out of it because it is so [inaudible] to channelize. That the whole money goes to bribery and corruption. So if you have some sort of a channel for getting all their things with us and we can set up a shop for them. Then we can give them back as much as their trouble. But this channelizing through this corrupt mechanism which we have in this country. You have to have another channel by which you directly help them.

Sahaja Yogi: Even Khadi (Khadi Udyog, a government-owned organisation in India for promoting khadi products) is not without their problems.

Shri Mataji: I mean, a horrid thing that Khadi is. Horrid. Very corrupt. [Inaudible]. I was on the Khadi board. I just gave it up. Cannot work it out. Such a sick country as far as corruption is concerned. So we can help the government, we can help everyone with that. And we can work it out.

It is a funny country, you see. For example, we have [inaudible] money, so the government gives the money. They will never do; keep the money in the bank. It will never be done. How can you develop a country like that? Now the World Bank will give you money; the World Bank will give you money for something. The money goes back to Switzerland. Comes from Switzerland and goes back to Switzerland. From this side, it comes and goes back the other way. How will you develop this country?

So you have to make a channel later, of honest, good people who will do this job without eating the money. Here people do not eat food, they eat money. You ask anyone, "What is happening – Why Vaitarna land we have not got?" – "They want so much money". For what? They have to eat the money. In Marathi, they say "paise khane" means "eating the money". (Laughing) That is why their Nabhis are so bad.

[Laughter].

So this is, we have to do all these things later on. If you to help corruption of this country to go. You see, otherwise, it is such a holy land, such a good place. Because of corruption, it is ruined. That is the only thing you have to do if you really want to help this country and its saintliness, it just to deal with this corruption point. And that is quite simple, not difficult. If you can find people who are honest, who will work it out properly, you can manage it. But that is at a later stage.

Just now, for the time being, to get this land, we spent three years. Because I would not give any bribe. Three years already we spent.

Sahaja Yogi: It is a slow process.

Shri Mataji: It is a slow process because, bribery and corruption. If I agreed to give bribes, you see, get some place without bribery. So, I said [inaudible].

Sahaja Yogi: Century. Centuries, Mother. Centuries. For bribery.

Shri Mataji: Because, holy place as you say, has to be holy. Now that is one thing – we have one school and we have a school for arts and crafts. For this school how would we have to move? Should we get these two hundred children immediately? And start it in a big way? Or should we start with small children – a little fewer? It is not difficult to get two hundred, or even two thousand.

Sahaja Yogi: What I have experienced in Melbourne, we started with a group of children from a young age to older age at the start.

Shri Mataji: That should be the best. I think that should be the best. So the whole school should be started. Let us start with [inaudible] children. So that we need your services Ray, or somebody's services like that to guide us. What is needed for a school to be built? For a school with two thousand children. Who will stay there, live there, [inaudible]? We will, of course, get some experienced teachers from here and start.

And we will have to get the estimate for how much money we will have to spend on that. And how we can recover. But to begin with, what we have to do; different countries we have to advertise. Saying such and such school has been established. Giving the photograph or we will send you brochures. So that when people apply we can give them brochures. And they send their applications on the application form. And sort them out. And see which children are deserving.

The whole thing has to be worked out. And which I am going to work out, seriously, sitting down – how we are going to provide them, what things are needed, everything needs to be [inaudible/chased], in a proper school way. And what will be the different things we have to [inaudible/think].

Now for, if you go like the Gandhiji's basic education systems – in that the children are taught cooking, looking after cattle, [inaudible] as well, apart from their education. So, in it, what they used to do is, say like – cows were kept in the school area. And they were milked in the school area. And that milk was provided for the children. Drink the milk, and make the curd, make everything out of that. So we have to buy cows, and the cows will stay here. We have to milk them and for that, we can utilise [inaudible] for that.

Now, normally people recommend cow's milk in India because it is very helpful, it is good. So, we have cows here. Now we must have Indian cows here, I think. So, we give them say, vibrated water to drink, they can give a lot of milk. So that is how we will have cows and [inaudible] and all. Now, should we do some ploughing also? Because of such big land.

Sahaja Yogis (together): To grow? Yes, Mother. Raise the children...Gum, sugarcane.

Shri Mataji: Some crops. Sugarcane we need not because that occupies.

Sahaja Yogi: Vegetables? Flowers?

Shri Mataji: Vegetables, flower.

Sahaja Yogi: Fruit supply for the school? A lot of that can be grown.

Another Sahaja Yogi: Rice?

Shri Mataji: Rice we can grow.

Sahaja Yogi: And a little bit of food we can grow for sale outside.

Another Sahaja Yogi: So that we could be completely autonomous.

Another Sahaja Yogi: Jam could be sold.

Shri Mataji: It is a big problem, shopping. We would be autonomous. As long as, see, children would be paying for that all right. And we would be producing. And we would be consuming ourself. So we save money. Instead of getting vegetable from outside, we have our own vegetable.

Sahaja Yogi: Complete the circle.

Shri Mataji: It will be all there. And the money that they pay for their food will be supplied from us. To have shop and – would be rather – but later on, you see, my own idea is a little [inaudible], more progressive than [inaudible]. My own idea is that when this school is successful, this another place that we have, for foreigners to come and learn arts and crafts can be [inaudible] and we can start a university. So these students can go to that and pass from there.

Sahaja Yogi: From deftness of the hand to deftness of the world.

Shri Mataji: So that when they go out, they do not have to go to some another university.

Sahaja Yogi: Because of its copy (?).

Shri Mataji (laughing): All Indians cheat.

Sahaja Yogi: From childhood days to the top of the university, is a headache. So we need everything, Shri Mataji.

Shri Mataji: Because land is handed off. So for university, we can have university and what do you call it – professional education – or?

Sahaja Yogi: [Inaudible/which?].

Shri Mataji: Vocational or, the crafts one.

Sahaja Yogi: Vocational.

Shri Mataji: Vocational school as well as professional course we should have. We can develop it like that and that is how we can work it out. And it can fit in the curriculum of the universities.

Now, as long as we do not take any help at all from the government, we are not going to be bothered by the government. [Inaudible]. So best is not to go to the government for anything. Again three years we will have to wait to get a sanction – to buy a cow.

[Laughter].

Sahaja Yogi: So, the money, which is now collected, is it all with us?

Shri Mataji: We have already collected, now you have brought some money, this time whatever money was given, all that is piled up. With the Life Eternal Trust here, which I can withdraw. Thus when we need your money also, we will withdraw. For that, I have to establish a proper, what you call, committee. Which has to deal with the Reserve Bank. When you bring your foreign exchange, you see we have to report it properly, and everything. I mean I do not want to do anything legal and nonsensical, with this little

time on our hands. So that is what it will get it and work it out.

So now the school part is the most important for [inaudible/all of us]. Now for Indian projects we have, I have found out a very good solution. There are many missionaries who have left lots of properties [inaudible]. And their properties are just wasted and lying. We have to buy.

Sahaja Yogi: Like, on the river?

Shri Mataji: Everywhere. In Rahuri.

Sahaja Yogi: Nipuna.

Shri Mataji: There is a school here available for us, free. We can run it if we like, [inaudible]. There is one in Basole (?), which I can ask someone, I think we can work it out. So we can run a school like this here, for the villagers. So these big [inaudible/spaces] which are left around by the missionaries, we are also charitable. So we can save it. But they do not know what to do with it. They will just sell to another person to build a house here. So we can buy it. Left by some Englishman. And that, we try to buy as many as possible, such lands here.

In case, I mean if you like it, you can use it and sell it off if you want to. But just now, I think the best way is to invest money in the lands. So what my question is – in Pune for example, there are lands available like that. Should we buy something there? In the city?

Sahaja Yogis: Very good.

Shri Mataji: And one, I would like to buy in a far-off place, near the river, called Vitthalwadi. You have been to that mandir – Vitthal Mandir? Last?

Sahaja Yogi: Where the manifestation of the [inaudible/phala] outside of Pune? Yes.

Shri Mataji: Beautiful.

Sahaja Yogi: That is a lovely place.

Shri Mataji: That there, you remember that?

Sahaja Yogi: Few people went, three years ago. Vitthalwadi.

Another Sahaja Yogi: Yes.

Another Sahaja Yogi: There is a temple there. We all [inaudible/lined] in the temple.

Shri Mataji: Yes, that's it. That's it.

Sahaja Yogi: We sang songs to you.

Shri Mataji: Yes. And the river is flowing along.

Sahaja Yogi: An old man was doing his pilgrimage too. Vitthala temple in Pandharpur. And he came from the North, he slept by the river, this manifestation.

Shri Mataji: So, you have seen.

Sahaja Yogi: It has black soil.

Shri Mataji: It has got black soil which has got, what you call.. tita..tita.

Sahaja Yogi: Sedimentary rather than volcanic.

Shri Mataji: Titanium.

Sahaja Yogi: Titanium.

Another Sahaja Yogi: I cannot imagine a place more beautiful than the place we have been, Shri Mataji.

Shri Mataji: It is more beautiful. I think what the difference is because it has got lots of trees.

Sahaja Yogis: Wow.

Shri Mataji: You can sit there under a tree and the water will come to you.

Sahaja Yogi: Let us buy it, Mother, now. (Laughter).

Sahaja Yogi: Shri Mataji, it is pure refinement, what you say, raffinose, exquisite – I do not know the name.

Shri Mataji: Really, Ganapatipule was such a great thing. And this one was one acre free, the gentleman has given Me. He is so anxious to give Me. He said, "I was waiting for you Mother, to come here sometime and give this and that". Begging of Me, "At least have a look at that". I said, "I am coming, I am coming". He thought I will not accept it. "Accepted it?". I said, "Yes, Yes, I will accept it". (Laughter). Such generous people there, I tell you.

Sahaja Yogi: So great.

Sahaja Yogi: The only problem is that lotus-eater bhuts might like it too.

Shri Mataji: No there they cannot. So what? See, it is quite a hot place. If you do not protect yourself, Ganapatipule could be very dangerous. Very hot, straightforward sun. You have to be careful. You see, they were all surprised, the way you were sitting in the sun. And they came and told Me, informed Me, please tell them not to sit in the sun. I said, let them burn themselves. Otherwise, they will not listen, I have told them a hundred times.

And I have told them so many times, do not sit in the sun. This is not your sun, this is our sun, it is a horrid one. Very sharp sun. Early in the morning is all right. Or in the evening. But daytime. At two o'clock also, they were sitting in the sun. I was quite worried and the way they suffered is horrible.

Sahaja Yogi: Only it's an absolutely, I think Shri Mataji, tremendous miracle, how these people healed. I mean, it was a blessing. Out of this, they could see your powers.

Shri Mataji: Afterwards, I just put my hand and they started feeling better.

Sahaja Yogi: Blisters started disappearing under the cotton wool by that.

Shri Mataji: Now, it is all right. It will develop, under your skin it has to develop, then it should be cleaned up.

Sahaja Yogi: No, I remember you with the cotton wool with repairing [inaudible].

Shri Mataji: That one was repairing that, yes. Just in the cotton wool, it was repairing.

Sahaja Yogi: But just like a shaving cream under a razor, it was disappearing.

Shri Mataji: Yes, yes it was happening. Actually, it was happening. Yes. It is the chilling effect. That is simple. Absolutely, you all can do it yourself. You all have lots of powers yourself. You must first of use discretion. That must be developed. Sitting in the sun itself was a very, very stupid idea. What is the need? You have so much sun all over. You do not need any sun. We never sit in the sun. You will not find Indians sitting there in the sun like that.

Sahaja Yogi: We have got too much sun in (name of place unclear/Cyas?) too. We have got too much sun in (name of place unclear/Cyas?).

Shri Mataji: Already. Because of the drought.

Sahaja Yogi: They would not listen also. I already told one of them not to stay in the sun because of the [inaudible], use at least [inaudible/sunscreen?].

Shri Mataji: So, it is all right. Let them learn a lesson. Now you should have taken out some pictures, enlarged them. Do not go in the sun.

[Laughter].

Sahaja Yogi: Some of this.

Shri Mataji: No, but for the next group which will come, I am really worried about that at Ganapatipule. I want to have another session next year, only in Ganapatipule, not in Bordi. Because it suits all the Maharashtrians to come down, everybody it suits. Because it has a direct connection by plane also, those who want to come from Bombay. So there is no problem with that. But the only problem that exists in there is the sun. Bordi's sun is not so hard.

Sahaja Yogi: Mother, when you are speaking of Ganapatipule, may I request humbly that we decide on the dates of next year's tour?

Shri Mataji: So, write it down. That is in another category.

Now from the school, we go now to the industrial school or whatever you call it, vocational school. And we have also done the idea of a university. So finished at that point. And somebody has to give Me a full idea – what is needed, what is to be done for the school, what you expect the school to have, all these things must come out.

Sahaja Yogi: Age the people should be sent at?

Shri Mataji: All, all ages. Now we have it at full blast. Two thousand.

Sahaja Yogi: All ages. All right.

Shri Mataji: So, first of all, you have to advertise and say that after two years we will be starting. Because it will take at least two

years.

Sahaja Yogi: So, in two years' time this school would become a reality?

Shri Mataji: Reality.

Sahaja Yogi: Because it is exactly the time that our children would be able to.

Shri Mataji: Come down.

Sahaja Yogi: To get their first education.

Shri Mataji: You should start it from the age of eight years? Or seven years?

Sahaja Yogi: Seven is auspicious.

Shri Mataji: Actually, you know, here the school starts from six.

Sahaja Yogi: Six?

Shri Mataji: Six years onwards. And then we have to think as to, summertime, it is quite big here. Summertime starts May, June, July, August. Four months we cannot have [inaudible]. And the children can go back home. Or if the parents want to come down here, they can go to some hill stations.

Sahaja Yogi: Heaven and study.

Another Sahaja Yogi: We are already in heaven.

Shri Mataji: Kashmir we have already been (?).

Sahaja Yogi: Welcome to the hill station.

Shri Mataji: Some hill station. So that you can spend some time with the children here. And they need not go back all the way back there if they do not want to do. I mean we can have it either way.

Sahaja Yogi: Or at Sangam?

Sahaja Yogi: Ultimately. Ultimately at Sangam, we would establish our own.

Shri Mataji: Sangam would be a different thing. That is a different thing altogether. We have to separate it. And I will tell you what Sangam's idea is. So, we come to that point.

So, the school is practically nearly covered. All right? Now for the school, you have to find out how you will advertise, and how you will contribute to the construction. You all give your ideas – what you want to have, what the children are required, what the smaller children want. I mean whatever your ideas, I will listen to that and we will work it out. So that you give your contribution.

(To someone in Marathi): What you do need?

All the time he was waiting.

Sahaja Yogi: Shri Mataji, one thing is extremely important what the mission says that come twelfth, the children should be brought up in English.

Sahaja Yogi: French studies.

Shri Mataji: That will be done. In the curriculum. Here in the curriculum, you have to have English. One language has to be English, one language has to be Marathi. These three languages you have to learn, anyway from childhood. Only if they join at the age of fourteen or so, then they can learn only two languages. But if they join from childhood, they have to learn these three languages. And in India, they will pick it up. Children pick up very fast.

Sahaja Yogis: Yes, they do.

Shri Mataji: They pick up very fast.

[Cross-conversations about the languages between the leaders].

Sahaja Yogi: Datar (?) speaks better Hindi than English now.

Shri Mataji: Like this Ignatius (?), he is very smart. So, we left his house and he was talking about somebody. [Inaudible]. He said, "Mataji, you know, he is a gardhava". In Sanskrit, a donkey is called as gardhava. He said, he is a gardhava. And he told Me he goes to a school where Sanskrit is taught. (Laughing). I was so surprised at the boy, calling someone gardhava. And the fellow sitting was Indian. He did not understand what gardhava meant.

[Laughter].

Sahaja Yogi: [Inaudible]. He did not understand.

Shri Mataji: That is why he said in the Sanskrit language. He did not know which language to use. To say in Hindi or English or Marathi, he would know. So he said he is a gardhava. He used the Sanskrit language because he knew I would understand. Very clever.

All right, this is about the school we have worked out.

Now, the other projects we have – lands and things, where we can have schools and we can have all these things, again we take [inaudible]. Now, this agricultural thing – this is another aspect of everybody's life, agriculture. Which, we have already got five acres of land with us and I am trying to get us, also about seventy-five acres.

Sahaja Yogi: The whole bend of the river.

Shri Mataji: But as soon as we got the land, the canal [inaudible/passing by].

Sahaja Yogi: Strange.

Shri Mataji: So, we will have a continuous flow of water, no problem. And there are about fifty acres of land, which is on the riverside, where we can grow fruits like watermelon, [inaudible].

Sahaja Yogi: Literally on the bed of the river.

Shri Mataji: Yes, that is what. That will be My [inaudible]. So, we will have quite a big farm there.

Sahaja Yogi: I am so glad that the water is there for irrigation. That is your miracle, Mother. Because this one engineer was telling Amadeus (?); he said that I am going to do everything possible to get the canal to pass by your land.

Shri Mataji: Actually, he diverted.

Sahaja Yogi: He diverted, he diverted.

Shri Mataji: And not only, but he also brought it in a big way because there is a bridge on top.

Sahaja Yogi: We will see this at Sangam when we go on the tour.

Another Sahaja Yogi: We go there.

Shri Mataji: Yes, yes. This is in this tour, I have made [inaudible/meet] Sangam. Where there is the Nira river is the and the sand is very good there. It is My name – Nira river. And the sand is very good. I mean, you can call it clay. And you can use that also for bath and all that.

And if you want, you can go to Bhima which is there. But the only problem in Bhima is that some portions are extremely deep, and I am rather worried. You have to be careful.

Sahaja Yogi: We will just carefully cross it, Mother.

Shri Mataji: It is quite close, yes. Whichever you decide. Now, this could be a huge thing. Fifty plus seventy-five could be a huge thing, area. So many acres of land. And to begin with, on this land, I am thinking of putting some sugarcane with vibrated water. Which will give us more money also. And then we can have an investment on the rest of the thing.

So, for two years, we do not have to bother much. Because getting land is a problem. It might take up one year more. By the time that is there, this can be sold out and we can do something else. For that, I have already asked him to find out how much it will cost to put out an [inaudible] on this sugar. So that is it.

But then we will have – now, because the Nira land, now this one is given to us by the government, we are not using it for any other purpose, but just for agriculture. But the side land which I will be using will be used for the [inaudible]. And also, we can use that for our experimental purposes. For all these things we can use that.

Actually, we can concentrate on agriculture in that way. So, we can experiment. Because in no country we can experiment. Here you can experiment – on anything, vibrated water or anything that you want to do. And you can even record it, establish it. The whole thing can be published, and we can work it out. And our government will help it out.

Sahaja Yogi: Really?

Shri Mataji: They are very helpful people. Very helpful. See they, also I would say – the S.T. (State Transport) group charges quite a lot of money. But to us, they did not charge so much. They give us a concession in a way. I mean their rates are there, we have to pay because petrol is so expensive. Diesel is so expensive. So they have to take that much money. Whatever they take it, I mean, they have been helpful.

Now, M.T.D.C (Maharashtra Tourism Development Corporation), we are not allowed to stay more than two people in one cottage. But there were sometimes four, five, six. They can help, not that. They understand. See, always everybody has a fear of God and saintliness.

Sahaja Yogi: Thank heavens. (Laughter).

Shri Mataji: At least there is someplace, some country like that.

Sahaja Yogi: As you say, we experienced, Mataji, we were talking about these horrible kids from Cologne(?).

[Break in recording. Another discussion after a gap].

Shri Mataji: Agro industries. Related to agriculture to the villages.

Sahaja Yogi: We will have a sort of agricultural products.

Shri Mataji: In a way, but we have more of a [inaudible] like that like solar energy should be developed in that way.

[Inaudible for twenty seconds/Multiple side conversations].

Shri Mataji: See this is the river Nira. It is about here. This is where the Bhima and [inaudible] meet.

[Conversations continue and then discussion picks up again with Shri Mataji].

Shri Mataji: Land is here. This is our [inaudible]. Can you believe he is about fifty-four years of age? He looks so young. He looks so young. He will be very happy.

Sahaja Yogi: He asked me again and again, again and again, when are you going to look at the proposal.

Shri Mataji: So if you inform him, he will be so very happy. He will give you a nice fish meal. And from there you go to Bombay. Very interesting place.

Sahaja Yogi: It is very beautiful coconut farmland.

Shri Mataji: This portion, this whole portion is Konkan. See. It is called as Konkan. Because there is a range called Sahyadri. It is close like this, Sahyadri. This is a big mountain of Sahyadri, ranges. And this side is Konkan. Where you have got Ganpatipule, where you have got Murud, you have got Ratnagiri, you have got these. And you go down below, you have got Goa. This thing is Goa.

Sahaja Yogi: All right.

Shri Mataji: So, we never went up to that. There is no need.

Sahaja Yogi: So, they could take lunch at Alibaug.

Shri Mataji: Murud is a wonderful place. Janjira, Murud beach. This is the one we were going to buy. It is a wonderful place you can see on your way back.

Sahaja Yogi: Oh.

Shri Mataji: Wonderful place if you can see it.

Sahaja Yogi: When we are on the journey from Mumbai, they could stop for lunch if we really make fast time. If we can start at six o'clock in the morning.

Shri Mataji: That is all right. If you can stop, have lunch and sleep there. It is very nice to sleep. And then next evening you can leave there. See in any case you have time. You tell him, he will do it.

Sahaja Yogi: Oh yes, I will speak to him in the puja.

Shri Mataji: So this is how you are going to give a real, real bandhan. You come like this from Poona, now you are going to go like that, and come back like that and go back to Bombay like that. Real bandhan.

Sahaja Yogis: (Laughing) Interesting.

Shri Mataji: Only from here to [inaudible], you should [inaudible/head back].

Sahaja Yogi: If we go..

Shri Mataji: After the puja, if you go. It is that Mister [inaudible] will have made all arrangements for you.

Sahaja Yogi: At [inaudible/name of place].

Shri Mataji: At [inaudible/name of place]. So Maharashtra's map is now on the map of the Universe, you can see that clearly.

Sahaja Yogi: Shri Mataji, each leader just has one or two small points to raise.

Shri Mataji: So now, this is one you see. Now, what do we do in Ganpatipule, is the point. I want to know only that much. Because I am buying lands after land like mad. So what should we do?

Sahaja Yogi: What project?

Shri Mataji: What project?

Sahaja Yogi: Shri Mataji, how close is this land to the coast?

Shri Mataji: Land to the?

Sahaja Yogi: How close is this land to the coast?

Others: On the coast. It is on the seaside itself. On the sea.

Shri Mataji: On the sea. Seashore. And there is a national highway going by, very close. Just close to the national highway, on the other side, there is a hill. He said you better have it on the hill, to begin with, because there is sweet water. But we can have it on the seashore also.

Sahaja Yogi: Shri Mataji, an ashram for all the Sahaja Yogis of the world. Together with being [inaudible] for all the Sahaja Yogis of the world.

Shri Mataji: For what? What?

Sahaja Yogi: It should be more of a kind of collective accommodation. So it can accommodate large groups at seminars.

Shri Mataji: That should happen. But apart from the seminar, what should be the activity that should be there?

Sahaja Yogi: What about the fishing project?

Shri Mataji: Fishing, coconuts.

Sahaja Yogi: And also the fruits of the sea at the wider level. They are investigating more about the use of these underground, undersea agriculture practice.

Shri Mataji: See there is a jetty also there. There is a jetty also. For your ships to come in, small little. We can have fishing boats or something.

Sahaja Yogi: Mother, marine biology is a whole big area right now.

Shri Mataji: Marine biology.

Sahaja Yogi: So the fruits of the sea are not just fish anymore, there are minerals and all that.

Shri Mataji: Oh, there are lots of minerals over there.

Sahaja Yogi: The seaweed has its own qualities.

Shri Mataji: Yes, the seaweed. So that is one we can have.

[Long pause].

So there is one more thing I would like to have. We were thinking of having doctors and medical things on the Sahaja Yoga lines. So, which part of Maharashtra is best?

Sahaja Yogi: How about Poona?

Shri Mataji: Near Poona? Poona? Poona would be the best. Where I will also be there.

Sahaja Yogi: And there are a lot of hospitals also in Pune.

Shri Mataji: Yes, hospitals. We can take to [inaudible/name of hospital] there. Where I have cured at least twenty-five, who are the patrons. [Laughter].

Sahaja Yogi: So they can help build a new hospital.

Shri Mataji: Is this thing near Pune? Or should we do it near Dehu Road where Tukarama was?

Sahaja Yogi: I think Talegaon.

Shri Mataji: Malwadi?

Sahaja Yogi: Malwadi, Talegaon.

Shri Mataji: Next to the Indrayani.

Sahaja Yogi: And we have the advantages of Poona just there.

Shri Mataji: Because the vibrations are there and everything.

Sahaja Yogi: And people have to come. It's just not like a regular hospital. They have to make an effort to come.

Shri Mataji: Effort to come. So we will have a natural hospital with Sahaja Yoga.

Sahaja Yogi: That is such an environment there and the people are so, beautiful.

Shri Mataji: Really? Next to the river. I will have to go and see. They are willing to give us land there.

Sahaja Yogi: I think, that when we were working on that little boy there. And it just seemed like such a natural environment there.

Shri Mataji: Now this Vashi, we have bought land there. One acre. And they are willing to give us one more acre. I do not know. In this land of one acre, I had a plan to make printing, processing, typesetting and all our literature to be done in that thing. What do you say?

Sahaja Yogi: I am living in Vashi.

Shri Mataji: Vashi? There is one Sudaokar(?). But this Arodi(?) fellow, he is willing to join us. So he can do all our work there.

(To someone in Marathi): What? We have taken it.

So if you agree, that is a place we have to develop. Or we have to find out if we have to buy some sort of a printing machine or something. Or we will have to import it. Some sort of a proper printing machine. And Paul's is very good. It can print into any language, he is saying.

Sahaja Yogi: It is not the machine. It is the programming. Highly sophisticated programming. Not the machine itself.

Shri Mataji: So that is what someone has to work it out. Some committee has to be formed. So only, the best way now is to form committees for all the different activities we want to have. And work it out on those committees.

Last, but not the least, is the marriage system. In the marriage system, it is done systematically no doubt these days, but it is not a written down method. Not explaining, counselling it. So we can say the Sahaja Yoga living rituals, mantras what is that – so somebody has to take it seriously and do this job of writing the different things that we do. What is this we are doing, what does this mean. Taking left to the right, right to the left, this that, all these things. The rituals part and marriages.

What do we do in the marriages, you see. Many people do not know what we are doing. They just get married. That should not be, they should know what it is. Let us have one centre where all this, all this thing must be done. And I think that best is Bombay. Bombay people should do that.

Now, another is to develop a centre of Sahaja architecture. And I feel the best place for that would be Delhi, what do you say?

Sahaja Yogi: Yes Mother that is the most developed. The most developed architecturally and it has.

Shri Mataji: You see, it has the most integration of all the architectural sides. Otherwise, I would say Baroda is another place, very beautiful. It is a very hot place and all that. It has good architectural college and all that. But best is, someplace we have to have for architecture, and I think Delhi is the best.

But all the architects there are influenced by the Western-style. Like, I went to a clerk's house. Imagine, they are not practical. I went to a clerk's house, a flat. And he has windows so little as that. So I could not understand in India to have such little, little windows. I mean, it does not help at all. So he said it is meant for air-conditioned houses.

Now in India, even a minister cannot have an air-conditioned house, it is so expensive. How can a clerk be going to have an air-conditioner? So that is it, they are.

Sahaja Yogi: Impractical.

Shri Mataji: Screws are tight. [Laughter].

Sahaja Yogi: Style-conscious.

Shri Mataji: They have their architecture, not of creativity, but they do not understand the surrounding. What surroundings there are, what sort of things are needed, what sort of needs a person for whom it is built. It is just done in a very conditioned manner.

Sahaja Yogi: Style.

Shri Mataji: So, one has to study Sahaja architecture from the angle of the kind of people living in it. For that, we must find out the history of agriculture and everything. Why do they make houses like that? I mean you will be surprised that the people in India, who live in the villages are very unhappy with these kinds of houses. The tin on top, the tiles, the house with the modern state they do not like. They like the hut. They are much more comfortable with the hut. Which is being built with the cow dung, it is very unique.

They are not very happy in a modern house. Very unhappy. They cannot bear it. It is very uncomfortable. Such a hot place, the hut system is the best. I mean we have to make proper huts. I mean how to make good huts for them and how to create huts.

Now like, a project they started in Madras, to make a hotel in huts. And to make for modern people, visitors and what you call, VIP tourists and all. And one hut cost more than any big bungalow. When he told Me, I was so surprised, the price of the hut. I said, who is going to pay for it? He said it is VIPs like to stay, it is just for their fondness to stay. I tell you; it is mad.

So this is what one has to study. Sort of we can say that we can study the styles which have grown.

We have to also study the fruits/foods(?) that are grown up in a particular way. What advantages – I mean the food part. The foods which are used for, I mean their food styles. What do they make, how many types – I mean India is a place of such variety.

Every day you find something new. Today she has made something, I said what is this. She said, made out of pulses. Something made out of rice. Something made out of this, that. So many varieties, because every woman creates something new. And cooking is done in the household. So we have so many varieties. You see. So for the cooking style, the food styles we have to have one place.

So what is the place? Is it Hyderabad? Where can we have like this?

Sahaja Yogi: What about the place where your birthplace is? Seven acres are there on the bend of the river where you used to play as a child? Which we can buy.

Shri Mataji: Warren that is good, but you see for this kind of a product, you have to be in some central place. You can be in Nagpur.

Sahaja Yogi: Or Nagpur.

Shri Mataji: Nagpur we have got this Jennifer's man(?) here. Nagpur we can develop. But in that place, which is My birthplace, such a dilapidated place.

Sahaja Yogi: There are a beautiful seven acres in the bend of the river, near to Mother's house.

Shri Mataji: That belonged to My mom.

Sahaja Yogi: And She played there as a little child. And it is only one lakh rupees. Ten thousand dollars to buy the land. And Baba Mama says it is still available. And I think we should buy it as a project. For some purpose. Mother would decide for what. But it is so cheap, so beautiful, that what.

Shri Mataji: That I will buy this time, Warren. I will buy both places, My birthplace and that. This time I will definitely buy.

Sahaja Yogis: Beautiful. Wonderful.

Shri Mataji: Yes this year it will be done. Before it is disappeared. This two places we should be done, write it down. Because we have to [inaudible/register] what I have to do.

Sahaja Yogi: Somebody should transcribe this tape.

Shri Mataji: But for food, I think Nagpur is the best. Central, you see.

Sahaja Yogi: Yes, because it is Nabhi.

Shri Mataji: Can you imagine, we call this Nagpur to get its oranges. Means "santra". "Santra" comes from the centre. Is centre. Marathi is "kendra". You see, because "c" can be pronounced as "ka" as cat or "sa". So, we call it santra.

(To someone who is serving in Marathi): Please it is enough now. The stomach is full. Just give a little, very little. [Inaudible].

Now for health, which one, have we chosen now?

Sahaja Yogis: Health, the medical centre we have chosen Pune. Or Talegaon whichever you choose.

Shri Mataji: Talegaon. Or Malwade. Because we have to develop natural things. Natural things.

Sahaja Yogis: It should be a little away from Pune. A little away.

Shri Mataji: More natural. Little away. That is a much better place. You see, Myself I know so many natural things Myself. Apart from that, we can find out so many. Like this oil. This oil can remove, maybe, if worked out properly, can remove bald head.

Sahaja Yogi: Can remove what?

Another Sahaja Yogi: Bald head. Baldness. Overcoming hair loss.

Sahaja Yogi: Ah.

[Someone is asking about the oil].

Shri Mataji: No, no, no, it is not coconut. This is "mathya". "Mathyacha tail" (oil for the head). This is something called a very cooling thing. See the temperature seems to be very low. Maybe, coconut with chameli. [Inaudible]. Anyway. Someone can study that.

[End of recording].

1986-0113, Health Advice, the Sun, western habits, the brain and medical matters

View [online](#).

13 January 1986

Talk to Sahaja Yogis

Near Musalwadi Lake, Musalwadi (India)

Talk Language: English | Transcript (English) – VERIFIED

The Sun, the brain, medical questions. Rahuri (India). 13 January 1986.

[Upon arrival:

Shri Mataji: "Today is very breezy and nice and cool".

Warren: "It's Your breeze, Mother".

Shri Mataji (laughing): "I think it's before that"]

Shri Mataji: Please be seated. I'll have some water. Marriages are over now?

Warren: They are going on next door, Mother.

Shri Mataji: (Laughing) I thought that I should come here after the marriages are over.

It's better to put it on my back this one, so I'll be happy.

I'll have some water, please. That's all, thank you.

Lecturing all the time? I thought I've come to meet you all, not to give you a lecture.

So now we will be going for our further movement and I may have to return back to Bombay. I do not know how comfortable you were here (applause), but you wanted to be away from the maddening crowd (laughter) and I thought this would be the nice place to be here, though Dhumal was all the time insisting that they should stay in some Mangalkaryalay or something.

But I told him, "You don't understand them, they don't enjoy much of all this cement, concrete." (Applause) They would always like to be in the company of nature as long as they get some protection from the sun and the rain. And they want to enjoy that kind of a collective living, and they'll be very happy.

But still I don't think he was very much convinced about it, very hesitant. Then again he came to Bombay, I again told him, "Now believe me, you have to have it somewhere. You just have a pondal for them, they'll be very happy, you just don't worry about other things. They want to be with the nature because they don't get a chance like that. They cannot take bath in a lake anywhere, it's a great chance for them to take a bath." They said the water is not so clean and maybe that it is full of clay.

I said, "Clay is good for them, they'll like it, there's ..." (Laughter and applause)

And I see your skin, it's so much better, I see your skin. You see, all this you have suffered the sunburnt, whatever you overdid in Ganapatipule, is now being cleared out by this clay, because the clay is the one that soothes you. Even if you can put some clay on your stomach, it will take out all the heat from your stomach, very good for liver this clay is.

So, I told them that, "You don't understand that this natural - naturopathy that they can have here, they cannot have it." But he very, very reluctantly agreed thinking that I'm really trying to be hard on you. (Shri Mataji laughs, laughter)

So, this is a mild sun here, and it's nice, and the atmosphere is very clear and clean, plus you have got such a beautiful temple of Ekadasha Rudra here which is such a nice place we have found out. So for a saint, you see, for a saintly person, what does he need? Because he's so satisfied with everything. Whatever he gets he's satisfied. But he will be more satisfied, he would be much more enjoying when he's with the nature. I know that. And, they are not still very happy, the Rahuri people, that they think that this is no way of putting up guests like this and all that, still. I just had to tell him that, "You see their faces, how they look, they look so very happy, so very relaxed, now what do you want? What do you want more?"

But now we must understand that one habit that we have always, we have developed it because we have been going out. Our attention has been going out.

You see the one habit that we have in the West, which I have noticed also, very common, is to be a daredevil for everything, and to go to the extreme. You see there's no...

(Shri Mataji asks a yogi) How do you say to the - bridle? Bridle you say, the one that is used for the horse? [Yogis: "Bridle"] Bridle.

The bridle is not there. There's no bridle, in our behaviour. We go to extremes in everything. Whatever we do, we go to extremes. There's no bridle in our hands and this is what, one has to get to the bridle.

It is not that, it's like a kite which is just moving here and there. It's not that. It's a complete thrust, complete movement with all willpower, with all effort, to go to something that is dangerous. I personally think it's a self-destructive character which is built within us as a result of our movement too much outward. Because whatever moves in one direction has to recoil back, it has a reaction.

Like the science has developed atomic bomb. Ultimately you do develop a destructive temperament. And that is why I think in the West people have no idea how to control the speed backwards. It's more the speed outward to dangerous places they like it.

Nature is good. In the nature it's nice to be there. But it does not mean that you should ask the nature to hit you and kill you.

Now in Ganapatipule I was so sad to see those boys who burnt themselves.

It was really very, very saddening to me and when I treated them, of course they got well but you won't believe the whole of my stomach here (Shri Mataji puts Her hand on Her stomach), the whole skin of my stomach was burnt, charred and burnt and is now peeling out, just like they had the problem. I never went to the sea, I never stayed there. So, this was the heat they were carrying.

Now people get, say, what you call, skin troubles, skin cancers. Still they want to do it.

Like the other lady who was so sick from Switzerland is so sick, you see, I was really very worried because she was very dangerously placed and she is the one who had this problem, and she said, "I have an addiction with the sun." How can you be addicted to the sun? Is just a mental idea. And believe me, it's just a mental idea that if you go in the sun your skin will be all right. It's just a mental idea.

Have you seen anyone like that?

I mean, what is the proof that if you go in the sun your skin will improve, what is the proof? We Indians never, never go in the sun. Never. We never go in a windy place, never in a windy place. We never go, say for example this skiing. According to us skiing is a

stupid job. We would never do it.

Any Indian who does that is a stupid fellow according to us.

Women will never do horse riding because it affects the uterus.

The women don't swim after some time because it affects the uterus and if it affects the uterus, it affects the whole system because uterus represents your Kundalini.

All wrong ideas you have got. That's why I see that in the West everybody is sick.

They have this trouble or that trouble, or this or that. Certain principles are to be borne in our mind because we are saints and we are precious things. We are not like other Westerners, that we can waste our life like this for some sort of a stupid venture that we think of.

Can you imagine, all Indians have much better skin than you have. All right? Don't they? Do they ever go in the sun? Never. Have you seen any Indian sitting outside here taking sunbath? I mean, the proof of the pudding is that despite all that your skins are so bad.

Now how can your skin be good with the sun, let us see. Let us, say, let us take absolutely a chemical reaction. Now, what happens that when the thing falls upon our skin or upon our head? This head has got a brain and the brain is made of fat. All right? Now if you put the fat in the sun, what will happen? It will melt. And that's how people have melted brains. The brains are not normal, they behave in a way which I just don't understand why they behave like this. So, first of all, if your brain goes out, how can your skin be all right?

Because the brain controls the skin. It controls everything. If your brain goes off... I've not met one person who looks beautiful because he has been in the sun. On the contrary, you stay at home. Preserve your skin by staying at home.

The second point is that a Sahaja Yogi should not behave like other Westerners do that at every holiday, they are out.

They never sit in the house. Gruhastha, the one who stays in the house. We are all Gruhasthas, householders, we are married people.

As soon as you get a holiday you are out.

Now you might give an explanation, "Because you see our houses are like this and, we think that our houses are just suffocating us."

Have you seen the houses of the poor people here? Have you seen the houses of the labour in Bombay? Nobody goes out for a holiday.

All my life I don't think I've been ever out for a holiday with my husband. Only once we tried for two days and we were back from Scotland all the way. (Laughter)

We just go for a wedding or a festival or something like that. If there's some collective happening. Or else you can go for a picnic, all of you together. But you must sit down in the house and talk to each other nicely, there should be some rapport.

There's no rapport between the children and the parents, there's no rapport between the husband and the wife, no rapport between the in-laws, other people, no rapport at all. So you become people who are absolutely secluded, shooting off this way, that way, that way. Sit down and talk. Now, you see our children, now we talk that our children should be disciplined. The best

way to discipline your child is to make the child sit down for a while and talk to the child properly. Tell the child what he's supposed to do.

You'll find an Indian child goes to somebody's house, he just keeps quiet.

But let an English child come. He will break this, he'll break that, "Give me chocolates, give me this, I want this."

You take an Indian child, maybe a poor child to a market, he'll never ask for anything, demand for anything. Never. Even if you give, he'll say, "No, I won't have." He has that self-respect. But if you take a child, any other child, he'll say, "Please buy me this, please buy me that, please buy me that", without any self-respect, without any discipline.

Now where does the discipline come in? Now what we do, supposing a child is there, we are going out, we tell the child, "Now we are going out, and you have to be a self-respecting child because..."

Supposing now you are talking you can say, "You are a realised soul, you are a Sahaja Yogi and you can't behave like a stupid fellow asking for this and that, and sit down quietly." You make them sit down.

To begin with, you have to do lot of massaging on their body. Lots of massaging, everyday massage, massage, massage the body so the nerves are all right.

Then, when you take them out or do anything, beforehand, tell them properly, build up their personality of self-respect, of discipline.

But you yourself should be disciplined. Now you are sitting in the sun, say, for the whole day and you tell your son, "Get inside the house", how will he?

A Sahaja Yogi should never go in the sun.

Take it from me. Never, never go in the sun. Because this brain requires complete quietitude and no sun activity is needed. You should not even, when you sleep, there should not be even a ray of sun. Even I, when I sleep I want complete darkness. Even a slightest ray of light is coming, which people know very well, I cannot sleep, because I must act.

So the reaction to this light is so much in me, maybe that I'm very sensitive to all the elements but what about you? You must avoid the sun's light as much as you can when you sleep, and also should not sit in the sun for such a long time.

Of course sitting in the sun helps you because it gives you Vitamin D, by which, Vitamin D if you take it you build up your bones better but now I think your bones are quite built, there's no need to build your bones anymore.

But now by God's grace you are getting soluble calcium's which you can eat and you can also have Vitamin D and A if you want to. What is the need of scorching this head?

Now, if you sit in the sun, then either you will have a bald head, or you will have a jungle in the head. One of the two things depending on the personality as you are. Because your brain cannot bear it, your skin cannot bear it. After all we are not jungle people are we? But you ask any jungle person also, he never sits in the sun. It's only somebody has cooked it in your head that you must sit in the sun.

If you go and see Eskimos who live in the ice houses, they never bathe in the sun. Have you ever seen them sunbathing? Have you ever seen them? Any picture, anywhere?

Then why this special type of stupidity is there among other people - because you have lost that sense to know that you are

maneuvered.

You see, how to befool you. Now you must create some weaknesses for people. If you don't create a weakness, how will they prosper with their machineries? "So now, let's befool them."

If you go to the seashore and you tan your body, you'll look very beautiful? First of all, you'll never, you look horrid, horrid you look.

And secondly they will say that your health will be all right. So everybody is going to the seashore, ending up with a skin cancer.

Because your body revolts against it that's why you get skin cancer. You get liver troubles, already you are liverish. You are already thinking too much, why do you want to have sun? You have already too much sun within yourself. So what is the reasoning for it? I just don't understand.

You must know that today we have the work of the Sahasrara and the Sahasrara is the brain.

We have to work on the brain and if you people do not know how to use your brain properly, I don't know what am I going to do.

Moreover today, talking to some Indians, I discovered some horrifying things which I must tell you, which is horrifying as well as I laughed at it. They were telling me that if you take an English hen and an Indian hen, there's a tremendous big difference between the two. The hen that is Indian, if she sees another hen being attacked, she'll make such a noise that all the hen will join together and will start making noises, so that if there's an attack, the master will come and try to remove the attack.

But if it's an English hen, she will just watch another being eaten up, you see, and then she's eaten up also, she says, "All right, eat me, doesn't matter, I'll take second birth and come back." See, they've no brains at all.

You see they have no brains, like say an English bullock, they have English bullocks also. I mean, 'English' means 'Western'. They don't mean anything else. But he's Australian, maybe anything, is English to us because we had known only English, so we say 'English'. But that's what they say 'English', but it doesn't mean anything, it means any Westerner, or any Australian, or white-skinned person.

A bullock he said - he said, "Our bullocks if you tell them, 'Go straight,' they know; if you tell them, 'Go left,' they know; if you tell them, 'Walk this way,' they know; they know everything. But if you have any of these bullocks, they don't do anything. You tell them, 'Go further', you teach them anything, nothing, they will never learn anything. You tell them, they'll go the way they want to go."

So very surprising! I said, "Really?"

"Yes" they said, "It is so, they are for no good, they can just do what they want to do. They cannot understand what you are talking, they have no understanding about it."

Imagine, about the bulls! And then think of it, in India, you see we have everything walking on the street, we have got the bullocks and we have got the cows, we've got sometimes the hen, everything goes on the road. They know which side the thing is coming, which side they have to move, there's a car coming. He said, "Put one English cow, they'll be all finished on the road." (Laughter) I got such a fright, you know, when I heard it. I said, "They do not do sunbathing. (Laughter) How do they get it?"

Then I was thinking that the kind of the food you give them, there must be some horrible hormones, they must be spoiling their brains.

But we are very destructive, I must tell you. Drugs, now we started taking to drugs, in the name of God.

I mean Indians, you make them take drugs, they'll say, "Tell another, I know what it is." And then our brains go off with the drugs. Brains are not normal. Why we behave like this? I can only explain that they have taken drugs. I've seen people who have taken drugs I just don't understand, why... There's no logic into their behaviour.

Just no logic. They just, like the brains of a bullock, they behave the same way. You just can't explain why they behave. They have taken drugs.

Now what is drug taking? Is again self-destructive. Because you want to destroy yourself, that's why you've taken drugs. Otherwise how many Indians you have known who take drugs? I've never even seen them.

And another thing, Dhumal told me, I mean, he says his reading is, he says that if a child is educated in a vernacular school – I was also educated in a vernacular school because my father was very particular, "Nothing doing, no English schools" – and those who are educated in the English schools, there's such a difference. He says he has his children educated in the English school and he has his children educated in a vernacular school. The youngest one is in the vernacular school. He says he knows about everything. He'll know how many cows are in the house, he will look after parrots, he knows how the parrot works out, how the things are, he's the youngest. He knows about everything but other children they just will stand. If you tell them, they'll give an explanation and then they'll say, "So what? So what?"

But if you tell him something, immediately he will know what is to be done, he'll just get it done the way he wants to do it, in the sense that it must be done.

But here the other way round. If you tell a child from an English school, he will do the way he wants to do and if you tell him, "Why did you do this way?" he'll say, "What's wrong?" or at the most he'll say, "I'm sorry." Finished. I mean like Sahaja Yogis will pull their ears, finished.

Even if he hits you, he'll say, "Pull my ears Mother, I've hit You." It's like that. It's very funny thing, I said, 'what's wrong' with the language? Why this English language makes people like that? I can't understand. Why? I just didn't understand.

"What's wrong?" Now this is not in any Indian language. You see, if you say, they'll say, "What? We didn't understand, what are you saying, 'What's wrong?'."

I mean just, the whole, I think the language itself has the disciplining in-built, it's a what you call 'mardav' [gentleness], it builds up the personality.

Like if somebody tries to show off, you see, immediately we'll say, "You are overwise", Ati Shahane. And the saying is, "Ati Shahane tyanche baila rikame", "Those who try to show that they are very intelligent, their bullocks have no work", means they are lazy lumps. The whole language system is such. They are so practical I tell you, they are so practical. And that is why we came to India first of all, we had some Sahaja Yogis with us when we came here, about twenty-five Sahaja Yogis from England came. And we all stayed here, and all these people looked after them, and they fed them, and of course I mean, they paid no money, nothing, they lived here. Nobody even wrote a letter of thanks! So they all got worried and they wrote a letter to me saying that, "Mother, what has happened? Are they all right or are they sick? They have not written any letter to us."

So I called them, I said, "Did you write any letters to them?". "No".

I said, "Why?" "We know, we know we did wrong, we know." "So you know, then why did you not do it?" "No, but we know." (Laughter)

Now what is an argument is?

Now you have come out of that. What I'm giving you [is] the background. You have come out of it, now you are Sahaja Yogis, you are saints, so you have to be very different. You can't be like them. You have to understand.

Like some people have a habit of saying, "Ah, Mother, I'm so badly off." You ask them, "How are you?" They'll say (Shri Mataji sways Her hand indicating so-so) like this, it's very common. So I look at their hands, "What's it? I don't understand. What does that mean?" (Shri Mataji sways Her hand indicating so-so)

Here people will feel ashamed to say. Even if you are sick, even if you are dying. If somebody will ask, "How are you?", they will say, "I'm all right. I'm all right." Nobody will do like this (Shri Mataji sways Her hand indicating 'so-so'). Means what? You ask them, "What's your name?" "Did you ask my name?"

Of course I did, but why do you ask me again?

Any question you ask, they will repeat it, always. I used to wonder why do they repeat? And they didn't get it in their heads, or what? Now the thing is, that is what is the background of this brain and don't spoil it more by this sun.

You have to do work of this Sahasrara, Sahasrara which is the lotus, lotus of the Divine which has got beautiful petals now enlightened by your Kundalini. They are the living petals, do not try to play with it.

That's why I say, don't read funny books, don't see funny things, don't talk to funny people, don't waste your energy in worrying, in futuristic attitude, keep to yourself. Let this (Shri Mataji puts Her hand on Her head) grow because the roots are in the brain.

The tree of awareness grows downward but the roots are in the brain. And you have to go to the roots now, because you have done that movement [downward], now you come back [up], and for that you have to know to look after your brain.

The other day I also said that I don't know why you people don't put any oil whatsoever. Why not put oil in the head, poor head needs the oil always, at least on a Saturday, put so much oil, rub it nicely and have a bath.

But people just don't put any oil in their head. I mean, you must oil, gear up your brain, don't you think so? If you don't put oil in any machine, it will crack. For this brain which is your special machine, after Sahaja Yoga is really a very special one, you must try to put lot of oil in it.

Put some oil in the ears, put some oil in the nose.

Now the modern theory of the doctors is, "Don't put any oil or anything into the ears and the noses of the children." Rajesh's brother had a child and they went to, of course to a latest Doctor from America. And the child was crying, weeping, feeling so horrible and his Brahmarandra, what you call the fontanel bone area, was not filled at all, it was all open. I said, "What's the matter with you people?"

They said the doctor has said, "Don't touch the oil." I said, "What?"

They said, "He'll have allergy".

I said, "Nothing of the kind, you bring the oil." I got one full katori ['katori means 'bowl' in Hindi] of oil, rubbed it on his head, pushed back that thing and I put it in nose, in ears.

The child slept like a log of wood.

Imagine, how much the child must have suffered! These stupid ideas come from where?

I don't know, they don't have any oil these days, so what is their idea? Is to do some business must be behind it, I don't know what is business. I don't know what they are going to run by not giving any oil to the children.

They must be having some business with that also. Otherwise it is absolutely a stupid idea. I just don't understand that the child has an allergy. But how presumptuous to think like that!

Now, why the child has an allergy?

Now let me ask a question, "Why a child will have an allergy?"

The doctors have to answer. Or, of course you are all doctors, so you should say. Can I have the answer?

Yogi: Mother, it could be an imbalance of heat and cold in the body.

Shri Mataji: But why? Say on the chakras.

You say on the chakras what will be catching. If somebody has allergies, what does it catch?

Yogi: Left Nabhi.

Shri Mataji: Correct. Left Nabhi. Left Nabhi will catch. Now, that means the mother. Because the child is not yet married, so it's the mother.

That means mother must be having a left Nabhi herself, and that's why the child must be catching with that allergy. So, instead of punishing the child, why not cure the left Nabhi of the mother and left Nabhi of the child?

Now what will you do if there's a left Nabhi of the child? What we can do to help the child to get rid of it?

Ah. It's very simple! Anything that is left can be taken out on the little flame. Put your right hand on the left Nabhi of the child and put your left hand to the flame and finished.

Now, in diagnosis you are easy, but now for medicines - now remember there's certain principles of medicines. Very certain principles are there. If it is left side, you have [to] take it to the fire or to the sun or to the flames, all right?

If it is the left side [could Shri Mataji have meant "right"?] you have [to] take it to the water in general. Anybody who's suffering from right side, put him in the water, finished. Done. Not in the sun of course. Any disease, you bring it to this point. It's very simple.

Now let me have some questions about certain diseases.

Warren: They have been asking me for the last three weeks.

Shri Mataji: Huh?

Warren: They have been asking me for the last three weeks, so they must have the questions.

Shri Mataji: All right, let's have it, I will see if I can answer. Yes.

Warren: Psoriasis, Mother?

Shri Mataji: Huh?

Warren: Psoriasis.

Shri Mataji: Same thing. Psoriasis is nothing else but left side problem. Is a lethargic liver. And gives you allergies.

For psoriasis, left hand towards the photograph and right hand on the Mother Earth. Putting hot water bottle on the stomach. Or even giving bandhan to your liver with the light is all right.

You must see, because psoriasis, now people might think psoriasis means active liver or inactive liver, you see it comes to that point. But we have only two types: active or inactive.

Now whether psoriasis is inactive or active you will know from one point, that when the liver is inactive, you get the allergies, and when it is active you get other problems, like - what you call that in English, I don't know - nausea and also you get biliousness. You don't eat much, you thin down, all these problems are there.

Now, what else?

Yogi: Eczema? What about eczema?

Shri Mataji: For eczema same thing.

Eczema is the same thing, is just like allergy, eczema same thing. But for eczema because it's outward you can use certain things like neem ka patta and all that I've told you, so many things can be used on top.

Warren: Fungus, Shri Mataji? Fungus?

Shri Mataji: Fungus, outside or inside?

Warren: On the skin.

Shri Mataji: Is one of the worst things is fungus. Same thing, but it's the worst thing, I should say it's the left side again [is] the attack, is left side fungus, is all dead. And you have to use the left side [hand] towards the photograph and right hand on the places wherever you have the fungus. You may take it out that way. But don't eat cheese, and the fungousy cheese you are not supposed to eat at all.

All the Sahaja Yogis should not eat any fungousy cheese, that blue one, with a crust one. All fungus must be avoided, and also mushrooms if possible.

Warren (repeats a question from a yogi): Why does cow's milk make allergies and eczema worse?

Shri Mataji: What is...?

Warren: Why does cow's milk make allergies and eczema worse?

Shri Mataji: Cow's milk. Yes.

Warren: Because it's left side.

Shri Mataji: Left side. Cow's milk always gives you the left side because she's the mother, and you should not have her milk, because it's left sided. Whether it is cow's milk or buffalo's milk, all will give you allergies but if you have animals which are smaller than you, like if you can drink like Mahatma Gandhi the goat's milk, then you might not have the problem.

Warren: You'd better tell them Mother, because we always drink milk when we've got these things. It's the other way round, we go completely wrong: when we have got diarrhea we drink milk. You know, it's a silly business.

Shri Mataji: Diarrhea you drink milk?

[Video seems to interrupt] The amount of salads you eat, sometimes I feel this fodder will make us like buffalos or what? I just can't touch them I tell you. But I have to eat just to show that I appreciate.

Warren (repeats a question): Bronchial Asthma.

Shri Mataji: Bronchial asthma is caused by the combination of the right heart and the left heart.

If the parents have been quarrelling too much, if they are divorced, if you never had the security of the parents' love, then you get bronchial asthma. But if it is another one, just superficial one, then it could be from the father's death or from the fatherhood suffering. But if father and motherhood both have made you insecure, or if both of them have died, then you get bronchial asthma. Is a combination.

Yogini: Hypoglycemia, Mother.

Shri Mataji: Eh?

Yogini: Hypoglycemia.

Warren: Hypoglycemia.

Shri Mataji: What's that?

Warren: Low blood sugar. Hypo-glycemia.

Shri Mataji: I know. Low blood level. That comes from over-activity. You should not think so much. Agnya. Too much of Agnya. Agnya chakra. Too much of Agnya.

Surrender yourself to Christ, absolutely surrender yourself to Christ, it will work out.

Yogini: Spondylitis.

Shri Mataji: What's it?

Warren: Spondylitis.

Shri Mataji: Spondylitis is left Vishuddhi. And right Vishuddhi could be also. But mostly left Vishuddhi spondylitis. Combination also could be.

Yogi: Multiple sclerosis.

Warren (repeats): Multiple sclerosis.

Shri Mataji: Multiple Sclerosis is, comes from Mooladhara. Mooladhara and Nabhi. Left Nabhi and Mooladhara. It's more left sided.

Give the treatment of the left side.

Saying the name of Ganesha and of Gauri. It will work out.

Yogi: Varicose veins, Mother.

Shri Mataji: Huh?

Yogi: Varicose veins.

Warren (repeats): Varicose veins.

Shri Mataji: It comes from the people who stand too much all the time and they work very hard. As soon as it starts, it's better to cure them, you have to lie down everyday. Those who stand every day for more than, say, three-four hours should lie down on bed and do cycling. (Shri Mataji makes cycling movements with Her hands) Every day, that will help.

Reduce the weight, maybe due to weight also. Some people have weight.

But those who stand, I've seen those who stand for a long time without the heels, if you use the heels you might be better off.

With the heels the pressure is not so much then, it is distributed more to the lower of those five chakras down below, that might help.

But best is to do exercise. After you have stood for a long time, just lie down in the bed and do cycling, and also massaging, slowly massaging it downward.

Also it can work out with the ice treatment. You can put some ice before massaging. You can put the ice on them and use very cold oil and rub it, it will work out.

Yogi: Flu. Flu.

Shri Mataji: That's one thing is difficult (Shri Mataji laughs). Flu. Now for flu, first of all this is again left-sided. But we have got a very good medicine in India, I don't know if you have that, there is what you call is the basil (in Hindi, it is called 'tulsi'). Basil leaves, you take lots of basil leaves, make a concoction, it's called, concoction?

Warren: Infusion.

Shri Mataji: Huh?

Warren: Infusion.

Shri Mataji: No.

Warren: You boil it up in a pot... (indistinct words).

Shri Mataji: Boil it up in a pot, make it absolutely, the essence take it out, quite thick, put tea in it or water, I mean, just like the way you want to make it like a tea, and put milk or whichever way you want, but less milk, and sugar because the taste may not be so good.

And then you drink it. Before that you have to prepare some – what you call for dhuni?

You all know ajwain ka dhuni.

Warren: Smoke.

Shri Mataji: You see, you know that. So, you take ajwain ka dhuni after that, that's all. You do it three days, you'll be all right, cleared out.

Arneau: Shri Mataji, psychosomatic diseases and nervous breakdown, there are a lot of these diseases coming up...

Shri Mataji: What?

Arneau: Nervous breakdown and psychosomatic diseases, are they coming from the left side or from the right side?

Shri Mataji: What's he...?

Warren: Well, he's giving two categories.

He's saying psychosomatic diseases, which is all of them. And he is saying in particular... what did Arneau say? Nervous breakdown. Psychosomatic diseases are all of them.

Shri Mataji: You see, it's a very funny word psychosomatic, means it's also psycho and also somatic. So I don't know which one it is, if you say psycho somatic or somatic psycho.

Yogi: You mean psychological diseases?

Shri Mataji: Nehi, nehi [No, no]. Psychosomatic is nervousness, you see. Nervousness can be caused by bad habits. How? Like if you are an air hostess you form a bad habit.

As soon as you see the airport, it goes... (Shri Mataji moves Her hand around Her stomach indicating nervousness.) Now, those who travel too much. As soon as they have to travel, they go off their heads.

Overdoing anything, you see, you get nervous with it. It's a matter of habit, you form that habit, so it happens. So, I will not say it is due to some 'badha' or anything, but your nerves are too much used in a particular way.

Then they just give in, they cannot work it out anymore. So then you must change that habit.

Supposing you are travelling too much by plane, then travel by a ship, or travel by a train, or by a bullock cart. Or don't travel, something like that. Anything that you overdo too much, that forms a kind of a strain on your nerves. So, try to reduce that strain on your nerves.

Warren: You recommended heels, what height?

Shri Mataji: No, no, I didn't say for all of you. I said for varicose veins. Or specially for people who develop problems on the heels. There's no height, you just try whatever you can, say, about one inch will do, from one inch onward, anything. Not too much, one inch or lower. But you see, if you develop some sort of a bone on your heels or something like that, for that the heels are always better. Little heels are better.

Yogi: Baldness.

Shri Mataji: Baldness. It's not a disease. But it comes out of many habits. One of them is wearing the hat.

If you wear the hat too tight, then the circulation of the brain is spoiled, and that's why you might get one. Then also with the left Nabhi you might develop a back bald head here. If you have a left Nabhi then there is no circulation, it works out that way.

We say that if somebody has a bald head, he will get some money, he's a moneyed man, in India. (Shri Mataji is laughing) I don't know why we believe in such a thing, but we believe that if you have a bald head means he's a moneyed man, you see, the one who does not have a bald head is not a moneyed man, who doesn't have a belly is not a dignified man, according to Indian standards. But bald head is caused by not using oil. Or, by not using proper oil. Oil should be used properly and the skull must be, actually the skull must be rubbed, not the skin, so that if you rub it, the skin must move on the skull, and then you won't have this problem.

Another is that if you use funny type of oils with lots of fragrance and essences in it, then you might get white, grey hair. And also ghee should never be used for rubbing in the head. But you can use it for the body, is good ghee, or even the butter is good. If you are overactive then, otherwise not. But ghee should never be used, or butter should never be used for the hair.

Now you have two types of bald heads, as I told you. Some who start from here and some who start from there. (Shri Mataji points to the front of Her head and then to the back) It's a very interesting subject. (Shri Mataji and Yogis laugh.) And, those who have both, could be. Now I would say the one which starts from here (Shri Mataji points to the front of the head) are the people who are the ones [who] have got an Ekadasha problem also, possibly.

With the Ekadasha problem it starts. Or who are not very collective or something, it will start receding back.

All right. Those who start from here (Shri Mataji points to the back of the head) are the people who may not be good husbands, maybe something wrong with their wives, maybe bad wives, the husband-wife relationship is upsetting, then also this starts at the back.

Or maybe there's some incompatibility between the two, or too much attachment to the wife or too much attachment to the husband, also you start developing like that.

All these things are left Nabhi. So the left Nabhi relationship you know is the Gruha Lakshmi Relationship. Where you adore your wife so much that she's no more a Gruha Lakshmi, also is a wrong thing. These things start with that.

And also could be, also could be with your hectic life. If you are very hectic in your life, you're running up and down, doing too much work, also it may start. You don't listen to your wife about it and you think you have to do this work, then also it might start here (Shri Mataji puts Her hand to the back of Her head). There are so many reasons for the left Nabhi to start. But the one that starts here (Shri Mataji points to Her forehead area), starts with the right Nabhi or we can say with the Ekadasha more on this side.

So I don't know in your case, Johan, what should I blame. I would say is a complete neglect, complete neglect of your hair, no

oiling at all, that's what it is.

I mean, if you do not give water to the plant it will die, and then if you say why is it caused, I mean if you don't give [it] water, it's the one that it eats, drinks and lives on. So oil is the one on which the hair reside.

Yogi: Mother, I saw that very often in the West we get pain in the knees when we sit on the floor. And I would know if there is anything to avoid it.

Shri Mataji: What's it?

Warren (repeats): In the West we get pain in the knees when we sit on the ground. Is there any way of avoiding it?

Shri Mataji: You see, it is due to the Nabhi you have, right or the left, and no practice of sitting down. Now what you have to do that you have to learn a certain, what you call, an exercise.

I've told people what is the exercise needed for it. Then you'll get used to it, you'll start sitting on the ground all right, without feeling the pain on the knees. It will help you in the long run very much. There are certain exercises to be done. But at least your children you make them sit on the ground from now, so that there's no problem for them.

Yogi: Shri Mataji, I noticed that most ladies, more and more ladies, of a certain age, have also a baldness.

Shri Mataji: Here? [Yogi: "Yes"] In the West?

Yogi: In the West, yes. When I came to Paris, I noticed a lot of ladies after sixty years old began to lose hair.

Shri Mataji: But sixty years one should have that, otherwise you don't look all right. You see, in sixty years you should look like a sixty-year-old, you see, otherwise it's very embarrassing. For me, I must say, I must also get some bald head and some wrinkles and this and that (laughter). Because, you see, once we were traveling and we had some lady with us, she's six years younger to me, and Modi was all the time trying to help her, "Poor old lady, poor old lady".

I said, "What's this nonsense, she's six years younger to me and you are just trying to help her all the time. What about me?" (Shri Mataji and Yogis laugh) Nobody's bothered, they make me sit for hours together, they do this, do that. Supposing if I looked old, you would have said, "No, no, Mother must be tired."

Now the ladies develop that because they might be dominating women – possibly, or maybe they are neglecting their hair.

Warren: Or drunkenness, Mother.

Shri Mataji: Eh?

Warren: Or drunkenness.

Shri Mataji: Drunkenness, also could be they might have taken drugs or maybe – in the West anything is possible under the sun, you see – or maybe they have had some problems with their mothers, or something like that basically must be there. But I think mostly it is due to neglect, complete neglect of the hair.

You see these hair styles. Now you go to any person who is doing this hair styling, within three years' time we are bald, then they will give you a wig, that's their business.

So going to these hairdressers and all that you develop it. What is the need to go to the hairdresser, I don't understand. There's

no need, waste your time, waste your money. You look very nice without it.

Yogi: Is there a chance to get lost hair back?

(Laughter)

Shri Mataji: Eh?

Warren: I will translate, Mother.

Shri Mataji: What he...?

Warren: Is there a chance to get lost hair back?

Shri Mataji: Ah, you might. Try. (Laughter)

If not by Sahaja Yoga, they say there is a method. They put something here there (Shri Mataji points to the top of Her head) and they plant it and all those things they do. If you do it then I'll see to it that they grow well (laughter and applause).

Yogi: Why are diseases through generations limited to seven generations?

Warren: Why are diseases through generations limited to seven generations?

Yogi: Or any problem, Mother, any problem, that comes through the generations.

Shri Mataji: The problems are like this. There's only one centre which covers all the seven centres which is the Mooladhara. Because it is the Omkara. It is the Chaitanya.

If Mooladhara is insulted, say, I said [that] if there's an incest relationship and the family grows, then it is seven generations.

But, if it is between a very holy relationship like [a] mother and a son or something like that, then it is fourteen generations.

It's complete insult of Shri Ganesh. And so many of these can come from there, most of it comes because Shri Ganesha gives you the real strength. Those who have insulted Shri Ganesha are always delicate people physically. So you have to re-establish your Shri Ganesh.

[A yogi asks a question]

Shri Mataji: Uh?

Yogi:... How to keep the body cool in summer?

Warren: How to keep the body cool in summer?

Shri Mataji: To keep the body cool in summer first of all you have to do is to take some ice and rub it on your liver, keep the liver cool, don't think too much. Don't take hot things, like in the summer time so many people eat those watermelons and things like that. They should be cooled down properly, like even mangos in India must be cooled down and then taken.

All such fruits should be cooled down and then eaten. Some people eat the mangos just from the tree, that's very wrong. You have to cool it down for twenty-four hours and then eat it.

This we knew all of us, but in modern times I don't know if people don't know.

All these things add up. Then reduce on meats and fish specially. You should not eat fish in the summertime at all. First of all it is spoiled, something wrong with it, or else it has phosphorous which ignites you.

So, avoid all these things, eat things which are cool.

Now specially for India it's very easy because we have got something called 'gool khand' which is made out of rose petals which is a very good thing for cooling the liver, then cardamom, then the candy sugar, sugar itself.

All these things will cool down your liver and you'll feel very cool. It's the change in your diet is very important during the summertime.

Yogi: Hemorrhoids...

Warren: What?

Yogi: Hemorrhoids.

Warren: Oh. Hemorrhoids, is it a Mooladhara problem? Hemorrhoids?

Shri Mataji: Right side. Right side Mooladhara. Right side. For that you have to keep yourself cool, again get the cooling effects, all the cooling things to be done and also a very good thing is to eat the black dried grapes. What do you call them?

Yogi: Raisins.

Shri Mataji: Raisins. Black raisins, soak them in the night with some orange juice and eat them. I mean, soak them in the morning, eat them in the night before sleeping. That will cool down, that's very, very cooling. (Hindi)

I've forgotten the name. (Marathi) For allergy the best is 'geru', you take all of you, you should take 'geru' those who suffer from allergy.

And we get little stone pieces, round ones, rub it on that and take it with some water about seven times and then eat it, it's good for allergies.

But everybody should not, [only] those who have allergies, 'gheru' is not good for people who have overactive liver. Now if you have finished, huh... Kya? ["What?" in Hindi.]

Warren: India has the biggest problem of leprosy, especially Bihar and U.P. What is the reason?

Shri Mataji: It's a kind of a, you know, it's an infectious disease and now they have found out some sort of a thing for that. Leprosy, is not only in India, it was everywhere. But you know the (Hindi), the ones, what you call them, the parasites which create this leprosy, drink kerosene oil, petrol, they prosper in petrol, do you know that?

Warren: What is the treatment in Sahaj for that?

Shri Mataji: For leprosy. You see, for any infection as such, it's all left-sided. One can work it out. But as far as possible keep out of it. Infectious diseases you better not treat.

You see, it's very dangerous. I will never advise you because you shouldn't waste your energy on lepers now, leave them to me. Which is the easiest way to cure yourself.

Warren: Surrender to Mother.

Yogi: What about people who are born with epilepsy, Shri Mataji?

Shri Mataji: Oh, the epilepsy is curable, hundred percent curable. It's a left-sided problem. Epilepsy, whether born or anything, can be cured, can be cured.

Huh?

Yogi: What's the cause of excessive tooth decay?

Shri Mataji: Excessive?

Yogi: I was told sugar is very dangerous.

Shri Mataji: Tooth decay? [Yogi: "Yes, excessive tooth decay"] You see for tooth decay the thing is you must use your fingers to rub on your teeth, you see, that's the thing, and also on your gums. So, what you have – because you have got vibrations, your right Vishuddhi's quite all right, it is due to right Vishuddhi – so what you have to do is – deficiency in Right Vishuddhi gives you – rub it nicely with olive oil and little salt, very good finely thinned out salt, and it will stop it. Everyday, Everyday. Brushing is not sufficient.

Yogi: Stop, stop, please.

Shri Mataji: One more. One more here. What's it? Sit down, sit down.

Warren: What is the reason for having your intestines all on the left side?

Shri Mataji: All on the left side? Nothing on the right. Good idea (laughter). Left side.

There's no reason as such, you see, after all think that God creates so many human beings. Even, I mean, you tell about two hundred people to do some work, one goes this way, another goes that way, you don't know what happens, they go so helter-skelter. Now in that sometimes it's a freak, it happens, there are freaks, it makes no difference.

All right. What do you want? What'd she say?

Yogini: Ulcerative colitis.

Warren: Ulcerative colitis.

Shri Mataji: Ulcerative colitis comes by people who have amebiasis, maybe, one of them could be. Is it there? Hmm.

Warren: Is there amebiasis?

Shri Mataji: Yeah, yes, yes. Is due to that.

Or could be due to very hot food if you eat, or if you drink too much and all these things you see can be affecting, but mostly it is due to amebiasis I've seen it, and hot food. You shouldn't eat hot food, like some people like very hot food and they get this trouble.

Warren: Anyone who have a question that's a little more visionary and a little less medical? (A lady says something)

Shri Mataji: What's it?

Warren (repeats) What about Halley's Comet appearing later this year?

Shri Mataji: I've seen it.

This Mr. Halley had seen it and he said, "This will happen, that will happen" and they say, "So it's a good sign." Let's see.

You see, whatever may be the stars, whatever may be the things, unless and until human beings become sensitive, nothing can happen. We have to be sensitive people to receive the blessings of these things.

Otherwise Halley may come, any may come but we go on forever to be.

If we become sensitive, then only it will happen. First of all, when there is ego, what's? It's – nothing is going to work out. Ego has to go down and you have to feel everything, the vibrations and everything of the atmosphere, of all the stars, then it will work out. Otherwise, it has no effect.

Yogi: What is the proper attitude when we take darshan from You? I've never known how to approach You.

Warren: What is the proper attitude when we take darshan of You, Shri Mataji? He's never known the proper attitude.

Shri Mataji: Oh, it's rather embarrassing (laughter). All right, I'll close my eyes and my face and I'll tell you. (Laughter.) (Marathi) Now. Your question is nice.

Now, supposing Christ appears before you and you know He is Christ, what will happen?

That should be the attitude at least, minimum, though Christ had to manage only one chakra (She touches Agnya), I – He'd have to manage seven. If that attitude develops, even thinking of me is sufficient, you have to just think of me, your diseases will be cured.

That depth has to be reached. This is just one chakra (touches Agnya), seven times, raised to [the] power seven. That's what it is. You have seen the miracles, you have seen the photographs, you have seen thousands getting Realisation, none of them did it.

But also I'm Mahamaya. But in your heart you should know Whom you are facing.

But mostly people get into the web of Mahamaya very much.

That awe is so fulfilling, so penetrating, so deep that one lives with that idea only all the time. You don't need anything with that.

So it's a very great fortune. If I were you, I would have called myself 'the most fortunate person'. But it's the other way round, I don't know what to say then, though I must say I'm very fortunate because compared to all of them I have so many of you here who are Sahaja Yogis, so I'm very fortunate, and I'm very happy about it, very happy. But still, to grow in that, you have to know what it is. Indians have sense, it goes easily into their heads, they are very sensitive. In the same way I hope you all develop it in

that way, in that fashion. Then life would be very enjoyable.

All right. Now coming back to something practical. I have to ask you - have you made all the purchases that are needed for your pujas in your various countries?

Warren: Not yet, Mother. They are going to do some of it in Bombay. On the day that it's available when the buses go back in each case.

Shri Mataji: Because all those who are going, Europeans – please raise your hands – by the earlier.

Warren: The first bus.

Shri Mataji: First bus.

Warren: On the 17th, the Egypt Air flight, the Egypt Air flight will leave on the 17th morning.

Shri Mataji: Now there's one good solution also, I was saying that if you start very early in the morning next day, you may reach there for this work, but the shops close very fast.

Another one could be you make a list of things that you want and send it over to Nima or someone, and they'll keep it ready for you, so you need not go to the shop to get it. For example, if you want to buy a mukhoot, you want to buy this and that, better give her a list and they will keep it ready for you.

As soon as you'll go, you'll get them. Is a better idea. Don't leave it to chances because when you travel, you see, you don't know, the car may not take you at the right time, the shops may be closed, being Sunday it's going to be difficult again. Best is to make a list.

[Warren: "It's Saturday"] Even Saturday is very difficult there, when it's so crowded and all that.

So make a list of things that you want definitely, and those - otherwise you can try later on some that you want to buy personally, but actually these things are so common and so understandable, you write it down whatever you want for your puja. Have you got any list, of say what one needs for the puja?

Warren: Robert (?), you must be... (inaudible). Robert(?)?

Yogi 2: Yes?

Warren: You were involved in this, with your people, going to do purchases in Bombay.

Yogi: Yes, we for Austria we've got the list that we want to buy.

Shri Mataji: No, altogether what you want to buy. Then make a list now, sit down, make a list. Now when you have made the list, I'll send somebody to Bombay who will purchase all these things, keep ready for you, put the price for you, you pay them and you take them.

I don't think you will have much chance to go to any shop and I would advise don't go to any shop on a Saturday. On the contrary, you just go to the airport, rest there and take your things.

Warren: They reach on Friday night, they have all day Saturday and they go in the small hours of Sunday morning.

Shri Mataji: Why do you want them to go on Friday night? [Warren: "I don't know"] Friday. Better let them go on Saturday morning.

Warren: They chose that, Mother.

Shri Mataji: I see. And what about you people?

Warren: We're going the next day. We'll leave on Saturday and the flights are not until Tuesday or Wednesday, like that.

Shri Mataji: All right.

Warren: But if You suggest, Mother, that they go on Saturday, they'll do it.

Shri Mataji: No, is better go earlier because in any case. You know why I was saying that, maybe you see cars and this and that supposing it fails or something, better to be there one day earlier. Try if you can get something, because Saturday's such a crowded thing there, I don't know.

Warren: We'll still make this common list of puja...

Shri Mataji: In any case you should. Whatever you have is all right, if you don't have you better make it here. I mean, you spend so much time making the mookhut, what's the need? You can get it here ready-made, very good ones, any amount, any type you want. If you want to do it, you can do it but normally there's no need.

Warren: They don't know what 'mookhut' is, Mother.

Shri Mataji: Eh?

Warren: You better tell them what mookhut is.

Shri Mataji: Mookhut is the crown. Yes. All right, by all means you can see. (Aside) It's done or not.

Yogi: [Requesting Shri Mataji to vibrate kumkum for Australia]. We bought some kumkum, could You vibrate it for us? It's for the Australian collective.

Shri Mataji: Warren, you'd better come. [An Indian yogi translates into Hindi the request to vibrate kumkum for Australia] Ha, Ha, please bring it.

[Individual conversation aside between Shri Mataji and Warren.

Warren: "Mother, I think I'll just put the speaker aside".

Shri Mataji: "What's it? ... It's done already..." Rest of conversation is inaudible. Then Shri Mataji gives bandhans]

And now, believe the vibrations.

[Shri Mataji vibrates the kumkum. Then She is given a little bottle of oil]

Yogi: This is sandalwood oil. Mixed with the one... (indistinct). (1.21.50)

Shri Mataji: What's that?

Yogi: Sandalwood (...) oil.

Shri Mataji: For what? [Shri Mataji blows on the oil bottle] Should be closed all the time. It's good for cooling down, for rubbing on the sore. All right?

Yogi: And this one is for mixing with hair oil, almond oil. (1.22.26)

[Shri Mataji blows on the oil bottle]

Shri Mataji: Use coconut oil for the hair. Coconut oil. This you can use to mix it, but more use coconut oil.

Mix it up in the coconut oil first. Coconut oil is much better. For the hair, coconut oil is the best.

Yogi: Thank You very much.

Shri Mataji: Take out the air first. [Inaudible due to problem in microphone] If before going, whatever silver you have got, you put it in your suitcase. Find it also customs you just ... [voice breaks a bit] Please tell them frankly that these are [Shri Mataji requests to increase the volume of the microphone: "The volume you increase"] ... these are your wedding presents. Would be better if you wrap it with some ...

(Shri Mataji tells a yogi specifically:) It's not meant for you in any case, meant for married people.

In case you are carrying the silver with you, then put it in your suitcases with a wrapper, with the wishing of somebody like that, "For your marriage." You should say, "We got married." Or, somebody has to say, "We re-married. It's a present." And they won't say anything to you. But in any case, they won't see anything, I hope so.

Next time when you come don't bring any nonsensical thing like the one you brought last time. First was my television set the way it was ruined. It's all absurd ideas, I never do like that. You need not try to avoid paying customs. We have to pay where we have to pay. So, whatever you are bringing, each person should not bring more than five hundred rupees worth, means about say, about twenty-five pounds.

Secondly, that whenever you bring such things like tapes, you should divide them into different people and then bring it. Don't bring them together.

Thirdly, whatever you bring you don't send it back without asking me. There's no logic in it. All the way you bring something here and why do you send it back?

Again, this is the same brain, I think, which I cannot explain. I mean, nobody can explain this. Yen, who took them back?

(Yogi's answer is inaudible.)

Shri Mataji: Who is he? [Yogi: "From Bristol"] From Bristol? [Yogi: "Yes"] You know we have paid for that.

Yogi: All the Indian originals are still here, Mother.

Shri Mataji: Eh?

Yogi: All the Indian originals are still here. I only sent the English original ones.

Shri Mataji: But why? English originals, why did you send it? You see, you are made in-charge of that, have you? Who has made you in-charge? [Yogi: "Warren"] Warren made you in-charge, did he?

Then, did you ask Warren? You don't know you have sent also in that, I had saved some tapes which were the bhajan tapes. I saved them that time when I was giving. I said, "Keep them for the villagers."

I'm saying, did you appoint him as the in-charge of the tapes?

Warren: He is doing tapes in London, Mother, yes.

Shri Mataji: All right. What, he didn't do these tapes. The tapes that he has sent back, he never did it. That's done by Paul.

We have purchased them, gave it to Paul for doing it. Now, I saved these ones when I was giving the presents to people. I said, "Save these, because I have to take them for distribution for the villagers". And these tapes were sent back. He never asked me.

Warren: I didn't know anything...

Shri Mataji: See, this is the trouble. When you are in-charge, it doesn't mean you can do things like that. These are not your tapes that you sent them. We paid for it, we got it done through Paul. It has nothing to do with you. You never did these tapes. Nothing. No, you did not. I know.

Paul did it. It was given to Paul, we paid for it, we asked Paul to do it.

He did it. These tapes are not done by you. If you have done it, I don't know, but as far as I know, they are done by Paul. And I kept them back, I didn't give them.

And yesterday, I was really crestfallen because I had told them that I'll give it to the bhajan-mandals. And it was not there. And they asked me, "Where are the tapes You had promised us, Mother?"

Yogi: These were different tapes. The only tapes I sent back to England were here (unclear).

Shri Mataji: I think you do not know because I had kept about forty tapes or thirty tapes which were of Indian bhajans, separately with that.

But what was the hurry? If you have to send something, you can always send it later.

Yogi: I didn't send any bhajan tapes back.

Shri Mataji: How do you know? You just sent the lot. How do you know? You didn't see everything. Definitely they are gone, but why do anything without asking? First of all, always do things with asking. You shouldn't behave arbitrarily, first point.

Second point is that these things can be done later. What is the hurry? Even Warren asks me if he has to do something. Is a very common thing I know with the Western mind.

I've known that. I'll tell you people used to live in my house, they would just walk off keeping the door open, just walk off. Where's he gone? God knows! He's walked off. Very common. He just walked off. But where did he go? I mean, even if we have to go the bathroom, we'll tell somebody, "I'm going to the bathroom." That's our habit.

Now it's all right, whatever it is, but I had saved these. Now, I cannot locate it because it's not there. There was no need to send them back at all. What was the hurry? To whom are you committed? If not to me, at least to Warren.

Why they arranged these things?

I think something goes out there.

You better look after yourself. You have to do sadhana. You all must do sadhana.

There's one more thing: is that by saying, "I'm a Sahaja Yogi", by believing, "I'm a Sahaja Yogi", you are not going to be helped. You have to do your meditation sincerely. You see, I know it's not hypocrisy. But also it is not all-out sincere effort. That's something in between, in the limbo, I would say. That's not the way. We think we are Sahaja Yogis. All right, then do it. You have to every day; all these Indian Sahaja Yogis meditate every day. Every day. They are much more in a way evolved. They have a much better background. We have to fight all that. Every day, they cannot live without it.

All right? Now, try to meditate, try to take out because you have problems there (She points at Her head, Her brain). That's how you go off. Now, just don't do anything arbitrarily, ask ten people. I also ask you.

I don't do anything arbitrarily. Yesterday, when all the leaders were there, I asked them what is to be done, isn't it, Warren? I asked everyone.

I can do everything myself, I don't do that way. It's a collective thing, you cannot do anything like that. All right, that's one thing now. Thank you very much. Next time, don't do anything. It's not only him, I'm telling all of you. Don't do anything arbitrarily. All right?

May God bless you!

Now, second is Felicity, come here. Felicity, you sit down. I have to tell you one thing. In Sahaja Yoga, you have come here to achieve an ascent. You know you had lots of problems. You have not come here to achieve any positions, know that. If you want to achieve positions, why don't you go to politics and spare us?

You become ministers, prime ministers, do what you like. Why do you want to start another centre?

Yogini: Danny asked that.

Shri Mataji: Eh?

Yogini: Danny asked that.

Shri Mataji: Who is Danny? Is he your leader? Who is your leader? Then, why did you listen to Danny? Danny will do that now. He's gone back, he'll tell you, he'll try to break your organisations. Are you going to listen to him? He will do like this. You should have told him in all sense that you better talk to Lori.

Now don't listen to Danny. He's already gone off his head. Actually, he made a horrible thing which you can't imagine. I mean, if I tell you, you'll be shocked. He made a deed. He made the deed for the so-called registration of the...

Warren: Vishwa Nirmala Dharma.

Shri Mataji: Vishwa Nirmala Dharma.

And... That one or the other one also? For - no, Life Eternal Trust.

Warren: We called it Vishwa Nirmala Dharma.

(1.42.21)

Shri Mataji: Eh?

Warren: Life Eternal Trust... (Indistinct).

Shri Mataji: You can say Life Eternal Trust. And what he did was that when I die, he becomes the head. He becomes the head of the whole of the world, Mr. Danny. That his great wife has achieved it. And, when he [Shri Mataji points to one of the Yogis sitting there] found it out, he told me, "Mother, what are You doing?"

I trusted him, he's such a good man.

I don't know how he got into this trap of getting some sort of a power. Can you do that? You cannot.

(Aside) Started it? (Shri Mataji smiles and shows thumbs up and gives bandhan. Yogis chant "Shri Mata Nirmala Devi ki! Jai!".)

(Conversations in Marathi)

You have to support Lori out and out. I must get good report about you from her.

You know you had terrible problems, you know that. I must get very good report from her. And you must respect your leaders. Don't treat them as equals. None of you are going to treat your leaders as equals, you have to respect them and you have to listen to them. If something goes wrong with them, I will remove them. Don't start arbitrary behaviour. This goes to this limit what Danny has done. Do you want to become like that? So don't start any arbitrary behaviour.

And if you want to make me unhappy, I have nothing to say. But I've tried to make you happy by so many ways and so many methods. But if you want to make me unhappy all the time, what can I do? I have to be unhappy.

You don't want to make me unhappy, isn't it, Felicity? All right, now go ahead and don't do all these things. It hurts me. I mean, I just don't understand. You have been with me for so many days and this thing, I've loved you so much, I just can't understand. Why do you want to hurt me? All right, get up now.

Now for something nice, we should say. It's done, is done, finished. You see, sometimes the ocean of forgiveness gets so filled up that some of it, like what you call, the tushar in Marathi we say, I don't know in English what is the word is. Some drops come out from that on the shore.

Try to love each other, try to be helpful to each other, try to enjoy others – that's what you are here for.

Keep to your age, keep to your levels, keep to your growth and also, you must understand that respect if you give, you get the respect also.

This is not the way one should behave in Sahaja Yoga. I'm trying to build up a new world. You are doing God's work.

Just find out have you got sufficiently enough understanding what work you are taking. Arbitrary behaviour is absolutely

cancerous for Sahaja Yoga. Anybody does that, you point it out to others, "This is arbitrary."

This has been done very much before also. You know how the money was collected arbitrarily by Patrick. Terrible things happened and everybody supported him, even Steve and everyone, and people sent him money without asking me. This is very sad.

You are all Sahaja Yogis of such a level and you must come up to that level and see that you are the people who are going to change the whole world. You are the foundation of that. No arbitrary behaviour should be there but an understanding, because you have to receive so much. Unless and until you are respectful, you cannot receive anything. Whatever you have to do, please ask your leaders. Don't do anything arbitrarily.

The leader may be younger than you, may be older than you, maybe now he is appointed, you are an old Sahaja Yogi. Doesn't matter, I know whom to appoint, I've appointed that person there.

All right? I hope you will give me joy and happiness as I have always tried to give you.

May God bless you all.

Now, the ladies have arrived and they want to give bangles to the ladies. They have brought the bangles for you. The reason is tomorrow is a great day, what we call the Sankrant.

Is a day when the Sun changes its meridian.

It moves from the South to the North, towards the Cancer, to the Cancer. It moves towards the Cancer, you see. And, that's how tomorrow is a very great day for us, fourteenth. That day we say that that's the day lots of things happen.

So, San-Krant: 'Krant' means 'revolution' and 'San' means 'holy'. So is a day of holy revolution.

Luckily we are here, we'll be having a nice puja, we'll have an international puja also, everything will be done tomorrow very nicely.

Now, one thing we have to do today that these ladies have come to give bangles to you, to all the ladies. They have got all sizes. They showed me, "What sizes I should take?" I told them some of them should be maximum. (Laughter, Shri Mataji laughs)

And, they have brought it. So as many as of you can have, please have it. All right? (Applause.) (Marathi) We don't offer them to men because it is insulting. When the men don't go for a fight or they behave cowardly, then women offer their bangles to men that, "You better wear them, sit at home and I'll go on the war."

It's a saying, "Bangdiaya bharne" (wear bangles), means to men if you say that, that means, "Now you are a coward." Means that, in all languages.

It's a sanctuary here, so many birds! Have you seen those birds before or only they have arrived today? Just go and have a look. We have everything by the kilos, you see? (Shri Mataji laughs) (Marathi)

[Individual conversations, distribution of key rings bought by Bridget and distribution of bangles]

1986-0114, Makar Sankranti Puja: a little advice about the growth within yourself

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14 January 1986

A Little Advice About The Growth Within Yourself

Makar Sankranti Puja

Rahuri (India)

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

Sankranti Puja (English and Marathi). Rahuri, Maharashtra, India, 14 January 1986.

English Transcript - First video

Please be sited.

Today is a sad day for you people, we'll be now parting. I may not be able to meet you in Bombay. Maybe for a year this may not happen for some of you, and I would like to give you a little advice about the growth within yourself.

It is believed by people that God is helping us and we are in His kingdom. So whatever happens He looks after us. It is true But as you are the instrument of the God you have to also look after yourself.

For today's delay I would like to apologize but the delay comes because from Poona Mr. Kulkarni was to come and see us do this puja. Now I told him- he's come now- that his wife is a negative lady, and he doesn't understand his own importance, I would say. As a leader you must understand your importance. And another person who came, he asked, "Why don't you come with me?" He said, "I have to come with my wife." And that's how this delay has taken place because he's not here. He said he'll come for puja so the main thing was first to arrive here in time without a negative force pulling him.

So we conclude that it is important that first of all we should know that in any way we should not try to have any negative forces attacking us or involving us or attaching to us. She may be your wife, may be your husband, may be your son, may be your daughter, may be anyone. You must see that that person is negative through vibrations and don't have anything to do with such a person. Don't have, never listen to such a person, never agree to what that person says and do as you please, because in vibrations you will know that the person is negative.

Of course that doesn't give you a hand to sort of a destroy another person or to completely finish Sahaja Yoga in that person. But on the contrary with love and proper advice you have to tell that person that, "You are being negative, you are a negative person. We are getting negative vibrations from you." Now that person may persist on the negativity, maybe because he does not know how to get out of it or maybe she does not know how to get rid of it or may be laziness. Maybe that her arrogance, because such people can be very arrogant and adamant and high-handed, could be very arbitrary also and could be so intelligent that they would cheat themselves with their own intelligence. They will not accept your advice, whatever it is. Try to tell them as far as possible, you have to go to a great extent, because you are not here for them, you are here for yourself and for God.

So you have no business to waste your energy with somebody who is a positively negative person. [Laughter] And in that the approach should be such that you try to help that person as far as possible.

Supposing she has some bad habits, she's taking drugs, all right, try to take out that part, the drug and all that, try to do whatever is possible. Give a bandhan, beat her with shoes but your attention should not be completely towards one person who's negative. Normally in an ashram, I've seen, mostly one negative person appears and the whole ashram gets upset. It's a very common thing because one nasty person can spoil the whole show. Like today I had to spend some money with another nasty person just for nothing at all, and because she's negative I had to fight it out Myself, I did not know how others are going to fight it out. But you have to tell frankly on the face that, "If you want to go to hell you can go, if you want to go to God then you should change yourself, you have to transform yourself, you have to be all right."

Everyone can get cured. Lazy lumps are the only difficult things, lazy people, because they have excuses. They are the most

difficult things, lazy people are the most difficult people I have seen. If the person is not a lazy person, it's very easy to make him do things. For a lazy person everything is difficult because he's indulging into laziness.

But one must remember one principle of Sahaja Yoga which is very important. I think one should write it down in your heart. This is a very important essence of Sahaja Yoga, of how to grow, that you should know how to raise your Kundalini. You should know how to meditate and to find out about your problems, your defects and then remove them and raise your Kundalini. If you cannot raise your Kundalini you cannot improve in Sahaja Yoga.

Now the Kundalini falls off with many things, as you know, if you have defects. Even supposing you have a weakness for your wife, you worry about her, you think about her or your husband, who is a negative person, the Kundalini will be sucked down. It will be sucked down with all these negative attentions, any kind of a negative attention you have, it will be sucked down.

Shri Mataji speaks aside

Let him seat this side. Data, you seat here, you're disturbing them. All right? Come along, be a nice boy. Ah. Seat on this one, yes, on top of, good boy, very nice boy.

And such negative people always push forward, they'll sit in front of Me, they'll be just there to trouble Me. They'll never understand that we should be at the back, they are very great show-offs. They will sit just in front of My eyes, I see them, just I put My eyes straightforward and the person is straightforward before My eyes. Is a sign that they are all the time trying to displease the Goddess, all the time. Of course your Mother is such a funny Goddess that She never gets displeased. But there so many others who get displeased. I wish I had known that, I really don't know, I think I'm nothing but forgiveness and I just don't recognize it. But it's a common point. A person who is a very positive person doesn't come forward much, keeps out, doesn't force Me to do things. Otherwise, they'll force Me, "Do this, do this, sit down like this, I'll have this." Unless and until I tell you, you should not. Like I know some people, it's a headache to be with them where they'll ask, "Should I give you tea, should I bring this for you?" Why? I'll tell you if I need it. "Will you take this, will you take that, would you have this, would you like a white tea or a black tea or a yellow tea?" [Shri Mataji Laughs] I've no time to think about all these nonsensical things!

And that's what distracts My attention from them and they don't get – it's a vicious circle -they don't get My blessings.

Linda, you are the one, now go on that side, you know that very well and you are the one who'll sit in front. Now I can tell you how many who are sitting in front of Me, most of them would be negative people, except for Alexandra, I can see that. Another is Martine. Is she there? Martine catches very well, yes, second one must be Martine, yes, come along. Martine catches very much. And you people don't want to see that you catch, you people don't want to see that you catch and then what happens that it affects the other person. The leaders are affected.

I can't see, who is next? Now who is next, let's see. Behind her, she has eye trouble, she has a problem, she should not sit in front, she should be on the side. It's alright, I mean I need not worry that far but still, let her sit on the side.

This is, I'm just pointed it out to you, that you can make out a negative person who has problems. First of all, complaining type: Anybody who is complaining of nature is negative, anybody who complains is negative. I never complain, do I? Did I ever complain. I've been to all your programs anywhere, did I ever complain that the bed is not all right? Suddenly the other day I discovered the bed on I sleep is really hard like a rock, really. I just suddenly discovered because I sat on it. But I didn't complain to anyone. I said, "It's all right." Because I'm quite comfortable Myself with it. So this is it that shows a person who's not comfortable within himself is still negative and such a person should try to keep out of Sahaja Yoga. That's the best way the person is going to be helped.

For negative people, also, you must remember you must try to keep out of Sahaja Yoga. Don't try to show off, because such a person always wants to come forward. Why? Because he'll be blessed, because he'll be saved. It's a kind of a, like a beggar coming to a rich man, but it's not so!

In Sahaja Yoga, it's the other way round, everything is just the other way round, you can put everything the other way round, then you'll understand. In Sahaja Yoga, those who keep out of My sight are better blessed. Those who do not ask Me questions, whether I should have this or that are better blessed. Those who do not claim anything from Me are better blessed. Those who do not challenge Me are better blessed.

Miracles happen. Like in My passport, this has happened before also, I did not know in Australia, but Mr. Shrivastava told Me that My passport has expired, I must get the validity again sanctioned.

When I came here, Warren told Me at least three times, then I asked Warren, "Should I go to Delhi to get it done because if I go to Hong Kong how will I do it, without a passport?" And then I said, "Let's see." I opened the passport – it's already sanctioned till eighty-eight. So, you see, for that one has to understand that we must know our priorities; we must know what is important. For Me it was important I have to go to Hong Kong, I couldn't find any time when I could go there, at a time when it would not be very hot. And just it worked out for Me, I don't have to go to Delhi first and I'm now ready to go.

It has happened so many times and even if something goes wrong with My passport or anything because of negative forces, I use it for an advantage. So even if somebody is a negative person, use it for a positive thing. Now, example: I was going to America and I had sent My passport for visa and My husband who is so meticulous had taken it. And they gave the visa for the year ahead. When I went to the airport they said, "What? This is the visa for the one year ahead." One year ahead, they had given. So they said, "You can go next year, not this year, the visa is for next year." So I telephoned to My husband, it was a Sunday, he just got out of bed, he ran up and down, poor fellow, he said, "How is it I didn't see?" I said, "You didn't see. What has happened is that you didn't see. The fellow who did it was quite speedy I think, so he gave Me one year ahead, so now better find out." I mean, this is what happens to the speedy people. They'll give you visa for one year ahead. That's another extreme positivity. Now, then as a result of his running up and down, they all got shattered, you know the Americans especially felt, "Oh God, what a mistake it was." So they gave Me visa for five years.

[Laughter and applause]

So instead of feeling unhappy about the negativity and making miserable faces and making yourself miserable and Me miserable with that, best is to laugh it out and use that negativity for your positivity. In the beginning only it happened that once we were going to Nasik, and while going to Nasik our car failed and everybody said, "Mother, your car never fails, how it has failed?" I said, "Let it be, it's all right, it's very nice here, I can look around, I can see around and all that." They couldn't understand why I was so relaxed about it. So the car failed and it took about one hour. Now the people who were Sahaja Yogis before never used to cure anybody, never used to look at anyone, never used to raise anybody's Kundalini, all very frightened. But as I was not there, they felt very challenged because there's such a big crowd there, they didn't know what to do. So they said, "All right, we'll raise your Kundalini." That's how they started doing it and it's helping now, because now, that you are doing it. Otherwise they would not touch it !

So every disadvantage, every negativity is to be used for positivity. As I've told you before also an example of a little cell going inside the Mother Earth, sees a big boulder there, goes round it, ties round it again and again and again and uses it for further holding of the tree, for the support of the tree. That is what is wisdom.

That is what is wisdom and this wisdom comes through meditation, meditative method.

So you must everyday meditate and raise your Kundalini, otherwise you cannot grow by saying, "Mother, I love you, I love you," writing Me ten pages letters, which is impossible to read, doing all kinds of things like that and asking Me questions morning till evening. Nothing, nothing is going to help you to understand Me or to understand yourself or to understand Sahaja Yoga or to grow in Sahaja Yoga.

You may talk, discuss, do what you like, to understand Sahaja Yoga is to best is to keep very happy. Happy faces, happiness within yourself, joy within yourself, try to see the essence of joy in everything, don't try to criticize, make yourself miserable. But to raise your Kundalini every morning religiously, every morning, every night raise your Kundalini. The Kundalini is like the nourishment, the nourishment, the water of life for the growth of your inner being.

If you do not meditate, if you do not know how to raise your Kundalini, you better try to learn it. Negative people always avoid that because then they feel burnings, they feel this. Face it up for a while, doesn't matter, face it up, clear out yourself and see that you raise your own Kundalini. Don't blame your husband, don't blame your wife, don't blame your children, don't blame your atmosphere, nothing of the kind. You can go in the jungles everyday, you can go anywhere you want to, if you want to do it, you

can do it. But people must understand that now we are saints, and saints have to do that.

You'll be surprised if you start meditating, most of your problems will disappear because all physical problems will be looked after by God. All material problems will be looked after. All other problems, family problems will be looked after. But the main problem is how to make you do it.

It's like once you eat your food your tongue can taste it, it gets the saliva, it goes down, it's all looked after, it goes down properly, down below it is all... the juices are secreted, they know that the food is coming, it is digested in different parts, as it is, it is all built-in. But you must put it in the mouth, and this is what is the mechanism of Sahaja Yoga is that you must meditate and raise your Kundalini. In so many ways, in so many styles, in so many angles I have said this again and again and again and again. But that's what we do not do. And know your purpose, you must know your purpose.

Like as I said that the leaders do not know their importance at all. They behave sometimes in a manner which I can't understand. They become so silly about their wives, their husbands that I cannot understand. That's not important at all. If they're leaders, they have responsibility.

Secondly, the leaders must tell off people who are to be told off, it's very important. If you cannot tell off people, it's no use. And that's how the leadership is not going to be respected, if you do not tell off people who are negative. One negative problem comes in, immediately they'll report it, I immediately know this is his wife or husband must be doing nonsense there. Immediately it is reported, "This is happening, that is happening," is a sign of negativity. Immediately you can solve the problem, give bandhans.

The simplest way is to sit before My photograph and just say, "Mother, please this is the problem," finished. There's no need to take a telephone and telephone to Me at about two o'clock in the night. Just do that, but the trouble is you cannot because your system is not yet reached that point. It's such a vicious circle. Your system must reach that point where the connection is absolutely there, you don't care for leadership, anything, but you care for your inner growth. If your inner growth is in that position it will happen automatically. This is what it is, very difficult for people to understand that we have to be sensibly placed towards ourselves.

Now about the leaders I would say this about others also, that we have to be very, very sensibly placed about ourselves. Are we sensible towards ourselves? Some old people behave like children, some children behave like old people in the sense that start telling off, answering back, misbehaving. We must know our age, our group, everything and behave in a manner that is dignified. In a small age also if a child talks like a child, he can be very, very positive. I must tell you that I've had some very, very funny reports about some people which was so shocking that how did they arbitrarily behaved. And it's only thing that is behind is the sense of leadership. I wanted to be leaders, this wanted to be leaders, that wanted to be leaders.

There's nothing like leadership in Sahaja Yoga, you don't know your Mother is too capable. She doesn't need any leaders, you don't know Her, better know Her. She's too capable, very clever and cunning woman. She's all-powerful and She knows everything about you, She knows how to handle situations. She's not going to allow Sahaja Yoga to disappear because of somebody's stupidity. Know that! Sitting down here I know about everything about everyone. I may look very simple, it's not so. That's why I have to tell you that you don't consider yourself to be endowed with some sort of a special power as a leader. Only that you have the power through your Mother which you have to assert. So, "Whatever I'm doing is the Mother Who is doing it." And when you do that you'll be amazed that whatever you want will be sensible, whatever you'll ask for it will be sensible – sensible means which is related to Sahaja Yoga. And whatever you do will be sensible. All your dignity, everything will pile up together, but foremost thing and the most important: at any cost you must meditate.

This is what I have to now tell to our Indians also but for you it is very important because now you are returning back to "the real place." Like yesterday somebody said to Me, some westerner said, "Mother they are talking about why you left Vaikuntha and came to this India, is all right, but we would say why did you leave this India and came to us." Then the answer was there that the God has become mad about the saints. Because of the saints and their company. But the saints have to be saints otherwise they become troublesome to Me. If I go to lunatic asylum nothing will happen to Me. If I go to, say, to a cemetery, nothing will happen to Me. But if a saint catches even a slightest thing, that troubles Me, tortures Me, not outwardly maybe, but inside. Because I've given you place in My heart, in My being, you circulate in My being. That is how I know about you. So if you really grow better, if you improve better it will be a thing of joy for you and the greatest joy for Me as well, that's all I want that you should be, nothing else, nothing else.

Now one more assurance I want to give you that we are going to start certain projects in India. Now the time has come, we have acquired some land definitely now and we are going to work out some projects as soon as I settle down in India, we will start showing the manifestation of that. And maybe this kind of tour I may not be able to do after a few years. But then you yourself will be able to conduct these tours in your own country, go round because this is a training period where you will learn how to do this kind of thing. Of course in your country it's rather difficult to get such people but how to contact... I started with one person. So I'm just a lady, housewife and if I could do it, why not you? [Laughter and applause]

So now go with a pleasant mind, enjoy yourself. It's very difficult for a mother to bear all this because when I leave India I feel terrible about the Indians, when I leave you I feel terrible about you. It's something horrible that I want that somehow or other we all should have one huge country of our own where we all settle down happily together.

So on behalf of you I would like to thank all the Indians who have done so much for us, given us all the comfort, according to them it was discomfort but according to you it was comfort. Now you are going on this tour, I would request you not to discuss other mundane nonsensical things on the way but discuss Sahaja Yoga. Understand, there are people who are just new, tell them about Sahaj Yog, let them know what is Sahaja Yoga is, also explain to them what is Sahaja Yoga.

You'll be travelling now quite a lot and also you'll be going to places where we are going to have our projects done. You can have a look at it, will be a good idea and also you think about what kind of projects we can have in this country which will help them to achieve better results in Sahaja Yoga. All these we have to discuss and this group is much more serious-type, I think, and it's going to work out something seriously. About the future plans that we would like to have here and abroad and whatever are the dates and things you would like to do. In the month of May, June, July I would be in the West and May I would like to keep for America, if possible, at least the second half of May. The rest of it you can adjust it the way you want to have and also arrange your programs among yourselves whichever way you say is all right. This time it was desired that I should go to Greece, I don't mind, I would like to go there and do the needful. [Applause]

I hope all the leaders have got the chains I have given to Warren.

Sahaja Yogi: It's done Mother.

Shri Mataji: All right, it's done now. I worry about all little, little things like that. ?" [Shri Mataji Laughs]

[End of English part at 33:11]

[English translation from Marathi]

Now you're all here together. And you mixed with them. They served so much. Saints served. All of us are very grateful to you. You worked very hard. we just doesn't understand how much to thank for that. But for you, these people have Bring some photos and other stuff.

We will give it to everyone after worship. Secondly, The songs that were sung or dance was done in the program yesterday. That makes these people are very happy. Mataji, thank them in the Marathi language on our behalf. They have said that. Especially the university people have done such a beautiful program with such hard work. They really appreciated that. The other thing is that people and the men of the university should think of contributing a little to my work. You know that we went to different places. we went to Ashtangaon, we went to Ganori village.

We went to Sangamner and many people came to Shrirampur too. In this place, you people should divide each other. Dhumal work very hard. He worked so hard to maintain Sahajyoga. This single man took everything on himself and Spend money for the Sahaja yoga. Wisely did it all. Also, everyone should take on his responsibilities. Because it is the work of the Lord. Who had the opportunity to get the power of the Lord and the work of the Lord So without any greed for domination or power or money. We must do this work in the greed of the Lord.

And make all arrangements within you. Which village will we go to? Who will go to which village? make all the arrangements. took a share of each work. Now, Mr. Kumbhojkar is here, I tell him, he should look here. and pay attention to everyone. Everyone should be given different places, locations. And before that, we went to Aardgaon, went to Musalwadi, And we have gone to so many places. Where is Renuka Devi situated?

"Manori". We went there. We have been to many places like this. The main work is already done. But still, there is no consistency, integrity in this work. That you guys can do it . One day a week, take time out to set up your center. Whatever you want to run. Wherever you are convinced. You can take it and go there.

Ladies should go there and sing a few songs there. Call people. Because of the hymns(bhajan) lots of people will come. If women go and say hymns (bhajan), many people will be attracted. There is a program of hymns (bhajan). You come Even if you go once a week, it will be like doing a lot of work. Different tasks should be divided among yourselves. There are two parts to Sahaja yoga. first, you should raise your kundalini from Inside. Kundalini should be picked up.

Meditation should be done for this. But what to do with a lamp? If you put a lamp and put it in the distance, what is the benefit? Christ has clearly said that no one lights a lamp and puts it down in Lighthouse. So they put it on top. they do not keep it down. And it is a lamp that light up by the Lord has given to you. You should give light to others. And only when you enlighten others, you will find true happiness. And that is a circle of joy.

Now if I had explained to you in the example as nature, you would remember. There is a circle in Nature. Suppose you now sow a seed. Now that your farm is ready. Then the leaves of the tree falls. Why it Because it contains nitrogen. That nitrogen must go back into the cosmos. Well, why did the leaves of the tree fall back again? Because in winter the sunlight is less. that's why they fall.

And after the leaves fall, the sun also warms the earth well. Next to these are the lands that are decomposed by nitrogen of fallen leaves. They regain fertility. They get Fertile. so you Can cultivate well in him. Same in Sahajayoga, you have stored energy in yourself. And increased your power. Now there is power in you. that power makes you better person. Your habits are gone.

You have become your own captain. After that, if we give it to others then what we have given, we get back. As the clouds rise from the sea and go up to the sky, why they work so hard? So they give water to the whole world. And then they are transported back to the sea by the river. It is so. Whatever you give to others, you will get it back just as good. And the joy of it, to see it. that view, is your personality. Your personality is seen in what you do.

What have you done? How do you see it? It's like a mirror of yours. It is the mirror of your life. That shows what you did outside. But the key is wisdom. I am somewhat polite. I can do something irritating. I can say anything. Or I have an Eloquent speech on something special.

Or I have a lot of wisdom. Or I'm having something too much. I'm an artist. There is nothing will happen if you have thought like this. I'm just a Sahaja yogi. I doing work for the lord. I have no time to do other things. I just doing work for the lord. This is the work of the Lord that I'm doing. That is the most important Work.

Beyond that, nothing matters. If you decide to stay in this Thought. And with that understanding, you try to make a picture of yourself! It must be good. There will be no flaws. Keep looking at yourself. What do we see in the mirror? That our body is clean or not. just like that always look yourself. to see everything is fine.

Have we done any mistakes? Have we done some selfishness? Have we done something wrong? I 'm just telling them with hypocrisy, with a double standard you cannot manage Sahaja Yoga. You cannot cheat yourself, you cannot cheat others. Cheating is not allowed. If you do cheating, you will cheat your Kundalini. Kundalini knows everything. Then must-have some courage. Must work a little harder. And it should be noted that no one has such a privilege. Do the Lord's work, gain the power of the Lord, and live happily in the kingdom of the Lord. Never found all three things like that.

People ask three things to the Lord. Samipya , that is, to be close to you. Saalokya, that is, you see. and Sanidhya you should be with me. Since we arrived you found all these three. Happen automatically. But we have given you the fourth thing. We have

given you a very important fourth thing. That is Tadatmya. We have put you in our hearts.

Some Sahaja yogis are so good, that even if their thoughts come up, I feel like I am swimming in the ocean of happiness. And there are some Sahaja yogis. that I Don't want to think about them. So all four of these things you got in Sahaja yoga. Which not everyone has got. Someone got Saalokya, Someone got Samipya, Someone got Sanidhya. But very few people have tadatmya. and those who have tadatmya, not got the first three things. Just got tadatmya. They never saw the Lord. They Never came close to the lord.

or Lord never with them. Only they had getting everything in Tadatmya. But now after you've got it all, You have to improve a lot. But the thing with them, they had been searching for the Lord for thousands of years. There is Sukrit and also Your virtue must be there. Without it, it would not be. But in this birth, we should be virtuous. It is true that we are troubled by the karma that we did in our previous lives. If we had behaved well in the previous lives, we would not have suffered so much. But now if I do more foolishness in this birth, then what is going to happen in the next life even after giving so much power by Aadishakti, I do not see the picture of what is going to happen in the next life.

I don't see the picture. Because it is so fragile. What will happen? Because it never happened. The Lord never gave that much. No one has ever gotten that much. Even if you behave like this way, I don't understand the picture of what will happen. I can't remember this. how to look? Because it never happened. And so it is very much needed.

You have to see clearly and lean in Sahaja yoga. Especially the ego veil. These people are more educated, more wealthy, dutiful than you are. They understand, but you don't, because intellect There is no intensity. No accuracy. Must have pure intelligence. Wisdom must be pure. Why does intelligence go upside down? because she is not clean. Want of pure wisdom. Once you get down to pure wisdom you will notice, why do I do this?

Why do I not think so? Why am I not okay? It will feel like that and then you will immediately have that power. And you better yourself. There are many rules of Sahaja yoga. They are very simple. Nothing difficult. You don't have to do anything special. You must obey them. But most importantly, what we call passion, the persistence behind anything.

But in a word of perseverance, it seems like a little trouble. But the word Lagna is so beautiful that it has begun. So we need to keep clean. You should meditate daily. When we meditated today, what did we give to others? The Lord gave this fruit of happiness, what did we give to another? That should be considered. Great monks and saints, no one was rich. Only their avatar is big, but nothing else. Monks and saints did not have a big money.

But everyone has made a lot of donations and they haven't asked for anything from God. Also you should. A little hard work for body, a little trouble, something happened. What's the matter? We are doing God's work. People have suffered a lot for God's work? and you know all, you understand everything. but still, if you do not do this, I do not understand what is going to happen with you. I can't even imagine what will happen. I mean it looks like it's going to be terrible.

So please keep this in mind, Meditation-retention is something to do daily, get the kids to do it, and make self-improvement and stay in the path. In Sahaja yoga, we do not consider caste, religion as any distinction. Therefore, no religion, caste or religion is allowed. If you give in, that's the wrong thing. Not at all. Okay now. If you want your daughter to get married in your caste do it but if marriage not happened in your cast you can do it in another cast. Your caste is not external but your thoughts on it should be broadened. We have fallen in love with the world. We have come into the world religion.

If our thoughts are not so powerful, then no human being can do Sahaja yoga. How many years ago Agarkar, Tilak had proposed this idea before us. But today this is going to happen in Sahaja yoga. We can fix all the social things in our country, political things as well as our financial things. If your thoughts become overwhelming. So we are really great. Look at the kids, Discipline children. Should look at the discipline of the child. How not to behave, how to act. Yet they did not come.

I have told you a hundred times that you should not wait for your wife. And you are the leader and the leader must understand the

importance of himself. Everyone should take lessons. Come on. We are tired of waiting for you. And Bakare why didn't you come early? Leaders should never make importance of the wife or their husband, not at all. Otherwise you'll ruin us completely. Or we might have to take out a rule that nobody who has a wife or a husband is going to be a leader. One of the two things. Or children. It's terrible, it is sometimes. See now... What is your significance? There will be You have waited for your wife. Both of you should come early. Shivlekar told you to come soon.

So why don't you come? the wife can come later. I do not mean to torture or harass your wife. But wherever needed, you have to come. do work at work hours. The wife should understand, But these wives are very wrong. they argue with the husband in everything. The wife from here is wrong. This is due to the severity. You may be surprised, I never call my husband in the office.

I Never used his car. I never tell his secretary to do any job. This is the record so far. You ask him. Once we just went to Australia and I wanted to go to Germany, Who is the ambassador there? That's what I asked. And said, 'Do you know him?' I called him for this. So he climbed the steps and came up. Didn't even take the escalator.

For five minutes they were saying, 'Are you all right? What happened to you? Did the accident happen? I said, ' just listen. I'm fine' Because I don't call him. They know I will not call even if I die. that's why he thought there must be some reason. As ever, no matter what. When they go out they ask me What do I bring for you? I Said, 'Nothing.

just Come straight home.' I don't want anything. Always help with their work. and anytime you ask him I never complain about a single penny. That's how marriage life runs. Always kept on crying. this is mine and all. Why not this woman come alone? Who is going to kidnap the them? Women force a lot.

Now it has started in Maharashtra. I can see. There is nothing lacking in coercion. They are scared of everything else. But they will do whatever they want. Very scared from above. You scare yourself. The rest of the world is scared of you. Never Dominate your husband. this is not allowed in Sahaja yoga.

The woman has her own place, the man has his own place. Rama left Sita, Sita left Rama, but in his own way. She left him. But she left him in her own way. Not left him in the forest, but left him in the world You don't know your method yet. What is the Method of power, it must be learned. It is not at all tempting to force a husband to just show up. That's what I tell girls these days. That means there will be no speech again. Tell your daughters, too, don't dominate your husband.

Should be respected. There is a very special way to make fun of your husband. But she does not want to honor her husband. So that's pretty bad. From a husband, you get power in your home. Power comes. There is prime minister and there is a deputy minister. if deputy minister try to talk in front of prime minister. that's not good look. It happened once.

Tells you now because it's time. Once I was in London. That time Mr. Bajpai is Foreign Minister. I don't know who is Mr. Bajpai. They (prime minister) invited us to dinner, so we went. Mr.Morarji Bhai was your prime minister. He said that don't give alcohol to anybody These people are addicted to alcohol and must be given alcohol. I don't know he is the Foreign Minister. I said, "Well, you should give them alcohol, etc. Well, but do they do anything?

If they come to our country, do they sit on the plate and eat dinner?" Why did we act like slavery? I don't know he is a foreign minister. saheb stopped me. There is your prime minister. Who are you to talk like that? If your Prime Minister says so, you should stand with them. Why are you stick your nose in this ? Even if you are the Foreign Minister. this same goes to the wife.

Adornment comes from there. don't behave Inauspiciously. There are many experiences. I'm very surprised. And there will be ghosts like this. Women who behave this way will be demonized. Ghosts will not go away if the husband is not honored. Well, now we came here for worship, let's sit down.

End of video 1

Second video

Same as video 1 then cut in the audio at 33: 12

33:15

I 'm just telling them with hypocrisy, with a double standard you cannot manage Sahaja Yoga. You cannot cheat yourself, you cannot cheat others. Cheating is not allowed. If you do cheating, you will cheat your Kundalini. Kundalini knows everything.

33:33

[Shri Mataji speaks in Marathi for 20 minutes]

Audio Talk number 3:

Sounds a very good thing for us to have a summer here, and we call it a thing of transformation. But as a tropic of Cancer, Cancer as you know is a sign of the Mother. So this is the day they celebrate suddenly coming out of the cold to the heat, they eat something called Til Gur [ladoo] that is the sesame and the jaggery mixed together. And they tell people, "Eat this sweet and speak sweetly." The reason is: when the heat comes up too much the mind can go off and one can become harsh. So they say now, "Eat this and speak sweetly." Now the hot thing, it's a hot thing to eat sesame and the jaggery but why it is given that is the end of it now. You have it and slowly come to normal. So it is given like that to show that now is the end of it, you take it and now you come to the end of it.

And in the same way we today we are finishing off this tour. We have had a tremendous, forceful, very fast, I should say absolutely telescopic programs. You have passed through all these programs in such a big way. Now, it has been too much, I know because the time was short, you see, we have to be that way in modern times. And maybe you must have escaped lots of experiences because of the speed.

So now when you go back you must again sit down and in your pensive mood try to see all the beautiful things that you have seen and forget all the ugly things and all the funny ideas. And enjoy whatever you have achieved as something enjoyable, as something knowledge. Go back on it, see for yourself clearly and keep it in your memories. I'll be very happy if some people sit down and write diaries. All these things are beautiful you must have met beautiful people, you must have seen beautiful landscapes. Anything, as in Ganapatipule you have had some good experiences, should be written that way. And that will give you a better idea as to what we have gone through in this short time.

And as it is today coming to an end, also our winter is over now – we never had it according to you [Laughter]

So we are now entering into a real summer which I don't want you to face. So you'll be going back. And today is a special day but this day being decided by the Sun is a fixed day, is fourteenth, fourteenth of this month. So this is called as a Sankranti day. So it doesn't change, all other things can change because they depend on the Moon but this is the only solar, you can say, only solar festival we have. In the Punjab they use lots of wood to create heat in the household, you see, as you have firewood. But something is left over, so they burn it at the end of it as we are doing today in the night, like last night as we did. The whole keeping awake we should have burned some fire as well outside. So they burn some fire and dance and sing around it to say now we have enjoyed the winter and we thank for that, now the summer is coming and we are looking forward to the summer. That is how it is, and today is a very nicely timed farewell day.

So may God bless you.

So one sentence you can learn now in Marathi that: "Til-gul ghya ani gud gud bola." It's rather difficult, the most difficult. Because

"Til-gl" you cannot say, it's only specially Maharastrian word. Even the Indians can't say this, other Indians apart from Maharastrians. You can make them out on this word "gl" if they can say "gl" well and good, otherwise they are not Indians. They cannot sort of cheat us on that. [Laugter]

"Til-gul ghya" So there are two "gl" I that "Til-gl" and "gl" And "gud gud bola." "Gud" means sweet and speak sweet , sweet.

The language, Marathi language to sound is not that sweet I think, because it's more of a martial race but it is very, very deep I must say it's very deep and could be sweet also if you can say "gl" otherwise it doesn't sound. So you can learn this if possible on your way. A very difficult sentence called as "Til-gul ghya ani gud gud bola." Is there anybody who speaks? Now in this one, nobody should speak loudly or shouting at anyone or anything, you have to say, "Speak sweet."

May God bless you on this special day of Sankrant.

"Sankrant," "krant" means revolution, "san" means the holy. The holy revolution.

May God bless you.

5:50

End of Audio Talk number 3

???? No audio for these parts

...their husbands, not at all. Otherwise you ruin us completely. We might have to take out a rule that nobody who has a wife or a husband is going to be a leader. One of the two things or children. It's terrible it is sometimes.

(Talk continues in Marathi)

Side B, 24min 30s onwards

... and to understand certain things, which ... this being the last puja, you have to do all the residual things like those who have not washed My feet had to wash My feet and everything has to be done this way so that we complete our tour and we complete our program in Maharastra. And now as it is you'll be amazed that I missed one puja-sari somewhere so that also I have to wear today. And also whatever is waste that is now to be taken charge of sort of thing.

But today is a special day; is the day when the sun changes from the tropic of Capricorn, comes from the tropic of Capricorn, to the tropic of Cancer. And for us it is a summer.

... and light is [INAUDIBLE]. That they have given us six acres of land only for eleven thousand rupees. Where we'll be starting the project of animal husbandry and all that. Then the second offering yesterday came in of five acres of land very near the lake where you were, just on the other side of the lake. Where we have to still think what projects we are going to have. Now lands after lands, you see. May God bless you.

Sahaja Yogi: Before we leave, Shri Mataji, this would be the last chance that all of us have to say farewell. Our devotion and our love has been there during the tour. We pray that we've grown a little here and that we are little wiser as a result of the vibrations of Mother India and all the loving attention You've given us and the patience You've had with our faults, and how we've often failed like little children. But each time we come to India, we learn a little more, we become a little more purer and we become closer to being that which You want Mother, just becoming the Atma. Jai Shri Mataji!

So farewell to you. I hope to see you very soon this year, and you have to forgive if there has been any mistakes or any trouble for

you anywhere. Moreover, be careful when you travel or when you swim. As a mother is always worried about your well-being and a mother will never know that my children are now grown enough to look after themselves. So I hope you will look after yourselves, keep yourselves in bandhans, keep yourselves in balance and in complete enjoyment.

May God bless you all. Thank you, thank you very much.

1986-0120, Attention Should be on God

View [online](#).

20 January 1986

Attention Should Be On God

Public Program

Mumbai (India)

Talk Language: English | Transcript (English) – Draft

I bow to all the seekers of truth.

As it is, today, a question has been put forward before Me that why our attention gets lost; in the modern times, why our attention is not towards God. And that, in modern times, why a human being has gone down in his quality of humanity. These questions point out to one single fact that our attention has been challenged by modern times. This attention has been challenged by all that we call modern today. I do not say that we have to be primitive people.

In this great country of ours, India, which was Bharatvarsh, we had such a great quality of humanity, such a great quality of administration, quality of kings, queens; all that was not a myth. It was a fact that we had Rama, Krishna - the benevolent king and a great diplomat of the divine force. But today we find all these things sound like mythical because at what level we are, we see that as the truth, as the reality - but it is not. All this is created by human beings. How this is created, and why it has happened, I would like to explain to you.

When our attention was created before, in a way that we were living with very few things in this country, everyone knew that you have to have your self-realization. Nobody bothered their heads about how much wealth you are going to acquire, how many things we are going to have, except for the kings who acquired wealth for the betterment of the society and also who acquired the power for the protection of the society. Then we became slaves of two cultures - One the Islamic, another the British culture, the English culture. And I think the real downfall came when this English culture came upon us. Because, though they were Muslims they believed in God. Whatever wrong they did, they did it in the name of God and they believed it. But the attention was not, still, in acquiring things. We say that Aurangzeb was a very bad king, no doubt. He killed so many Hindus because he believed that Islam is the only religion. That was his stupidity I should say. He was ignorant; he was so violent. But he himself was an extremely frugal person. He used to make his own caps, sell them in the market and live on that. And he would not touch any money of the public.

But then the English, when they started ruling in this country, this language English came upon us as not a blessing but a curse, I think. Because the whole literature is full with ideas which are contrary to the culture of God, contrary to the culture of Christ. They believed that Christ was born in England. Many Christians still believe that you become a sahab when you become Christians. This culture of the English which was forced on us, this language which was forced on us, gave us a absolutely a different direction which we should not have accepted. But as it is, we were three hundred years already in the slavery, people had to accept it blindfolded.

Shri Krishna has clearly said that the awareness grows downward while the roots are in the brain of a person; and the awareness, which is growing downwards, forms the tree. And this western culture is the one, which makes you grow downwards towards materialism; whether it is communism or it is socialism or democracy - that makes no difference. The whole thing is that you have to attend to the material side. So the first object of the western culture or the western science was, first to capture the matter, the five elements in such a way that it can be used for the comfort of human beings, for the physical comfort of human beings. But as the culture is just to move forward without any control over yourself, like a kite flying in the air without having any control of a finger on it, the whole thing drifted into various directions and various fields, where it got lost.

When we pay attention to something, if the attention is pure, it will purify the matter and will come back to us as a pure attention.

But when the attention is filled with these ideas that you have to use all the matter for your comfort, then it gets lost in the matter. It gets involved in the matter. It gets spoilt in the matter, and then what comes back to us is the thought, "How to possess it". To possess the matter, to use the matter, to sit on top of the matter was the first mistake. Matter is your slave, in any case. In any case it is your slave, and this you would have got it without paying so much attention to it. To think that science was discovered by scientists is egoistical. Its only your ego, says that. You cannot discover anything unless and until the God's grace is upon you. It's the God's grace that brings forth the exposition of His powers. Even a person like Einstein has said that. Even the person like Newton has said that. Einstein has clearly said that "I was fed up and I was tired; I couldn't find the theory of relativity; I was just resting in my garden playing with soap bubbles, and from somewhere unknown the theory of relativity dawned upon me".

But we Indians living, three hundred years in the slavish mentality, accepted it blindfolded without knowing how much knowledge and science we had. We had aeroplanes in our country. We had pilotless bombs in our country. We had all kinds of things in our country. But, why did we accept this without going into the roots to find out how did we have these things? We started doubting all that was the past in India, and we would not go into the past of it but we started moving downward with this western culture. And that's the downfall of our country. That has brought all this nonsense here. When money becomes everything, the money orientation, the economics of it. This was the country of philosophers, of the seers, of the saints, where now today economics is dominating without understanding that you cannot put this western economics in this country at all, we cannot work it out. This is a country of generosity.

People love to serve you, people love to do; even today they like to do something for you. Go to a village, even if they may not have anything with them, they'll bring some milk; make you sit there. "Please have some milk. You have come from foreign countries, please have it." But in the western countries: you may give them any amount of things, they won't even return one present to you. Shamelessly they'll take everything thinking that they are the ones who should have it. They have no subtleties. They have no subtleties to understand generosity, they cannot. They think we do it because we are slavish people. Even I was surprised when the some villagers told Me that even the animals coming from the west are stupid. I said, "how?" He said, "Now take a hen from India and take a leghorn or rooster [unclear] from western countries. If there is an attack on the little chicks, the mother will start shouting or doing something, screaming or doing something to call all her children under her wings - if it's an Indian hen. But if it's an English hen, she wouldn't mind. She would look at everything very peacefully, Stitha Pragnya, not bothered." Then he said, Most surprising thing is that our bullocks, if you tell them go this way, that way, they understand. But if you tell a western bullock, he walks straight into the car, into the trucks; he doesn't know where he is walking. He has no idea. You cannot leave them alone. And if you tell them walk this way, they will walk the other way round." So what is in this culture? What is in this whole upbringing that makes you so gross? The attention is on the matter and not on the Spirit. All the time the matter is trying to overpower the Spirit.

Supposing there is a tree that falls off, it dies, then you make a chair out of it. It's a dead from the dead. Now you sit on the chair and you become a slave of the chair. You cannot sit on the ground. Then you have to carry chairs with you. If you start moving in a car, you become so useless that you cannot walk with your legs. Tomorrow you start having calculators... you'll be surprised, I live in London - I am amazed at the people. Even if they have to do two plus two they want their tambaaku. They want to calculate it. For two plus two they cannot do it, they have no brains left because computers have come.

So as a result of this machinery, the machines that have created... We say the "machine age" - what an age it is - and the age of development. Without any control if the machines have gone up to this point, it is time that we understand - we should not go too much towards it, that we become slaves of this machine. The machine is like a devil. It requires, like a devil, all the time to eat something. Like, you... in England it's impossible to get fresh food. You have to go to the main market to get it. But in America, is even worse and in most of the countries they have everything packed, everything in a plastic bag, everything measured. You go to the shop, you get this, this, this, this... nothing fresh. There's no taste in the food. Now they are using chemicals. They put chemicals in the body of the animals, which they eat; put chemicals in the foods that they eat; put chemicals because the machine must have a quantity. To have the quantity they have to do all this. So what you are taking is all this chemicals. As a result of that, what you are developing is nothing else but your destruction.

So all this attention outside, into the matter, builds up your destructions gradually. The attention gets fragmented. For example, you are talking to someone... this is a very modern stuff, I have seen many. You are talking to someone and this person is looking somewhere else. "Where are you looking?" "Oh, I was looking at that picture or something. I think I should buy that." But I am talking to you here - doesn't go into the head. Nothing. He is looking at something, or at some woman, or at some man - which is joyless pursuit. We have nothing to do with it and there is no alertness, which picks up things at the right moment.

Then another thing a gentleman told Me, whose four children are in an English school and one child in an Indian school. He says these four children don't talk much. They think no end of themselves and they don't know. You ask them how many roads there are to your house? They wouldn't know. They just go like a blinkers of a horse around their heads. They walk like that. They don't know anything. They don't read newspapers; they have no ideas as to what things we have. The youngest child, who is brought up in an Indian way and in an Indian school, has got a little parrot, has got a little doggy, has... looks after all the cows. He gives all the news about all the animals in the house. He gives all the news about the relations. He knows who are the relations, who are suffering, what is the problem. What in the kitchen is needed? He is so alert, his attention is so alert because it is not fragmented. Now with any convenience, we want to put our children into English schools. I tell you, you'll have it. If they don't beat you when they grow up, you shouldn't be surprised. I've seen western children beat their parents. They answer them back. It was a day when the children of a good family would always address their parents as sir or mother as a madam.

But today, I have seen them answering them back saying all kinds of funny things and knowing all the filth of the world, all the filth of the world. They know so much of filth that you are shocked; you don't know that. And the whole attitude of all their medias, or ours also I should say, in a way, is to create that attitude, to put our children into that filth all the time, take them to that filth. Our people also - I see in the television, here also - they show all these horribly nude funny women in the advertisement. Because these advertisements, and the medias also, work out your attention onto the gross. They play on your weaknesses. That's how they make you weak, and when you become weak, weak, they become very powerful. When the media is so powerful, you can't do anything. There is no purity in their hearts to do benevolence, to do good to the people - as we call janahith. That's not in their mind at all. Somehow to make money. What's the harm in making money? It's surprising how people are compromising for the sake of money. Money doesn't give you joy. I have to tell you it cannot give you joy. Don't run after money. Have a integrated attitude towards money. Money is the blessing of the Lakshmi, and the Lakshmi is a very beautiful woman who has got a very motherly attitude. She is the Mother. A man who has money has to have motherly attitude. She has got two lotuses in Her hands; pink shows that She is love. She expresses Her love in two of Her hands which also means a lotus which is pink, is even entertaining a thorny bhavraa, we call it - the black big beetle, which has got thorns - on its soft petals and gives it a place of rest. How many of these rich people in this country, and specially abroad, would entertain such an idea of having a place for a ashrayaa, for a support for the persons who are like a bhavraa.

Then, the other hand, which is like this, has to be daan. You have to give, if you have money you must give. How many of them know where to give money? They'll give money to places where people will cheat them - like Rajneesh. They'll not give money to the poor. They'll not develop anything for the poor in a proper way. The other day, I was surprised, I went to Poona. We have there a very good thing system started of called as JanaShanti where people give food for two rupees, very good food for one, one meal, very very good food, excellent food they give and sufficient - for two rupees. And they said all the, President downward, people came here; we had to spend money on their reception. We gave them this that, garland, this that and everybody gave big big lectures. And nobody is willing to even give them a place on rent. No one wants them there because they think you will go into competition with others who are making profits and will not get votes.

So, the whole system is so funny that you end up at a point that they want to give money because they want to have votes. They want to win the election because they want to make money. I mean, I came to this country and everybody is saying, "What's the matter, why can't we get the plot?" Because the person wants to eat the money; here everybody eats the money, eating the money, paishe khaato. Te paishe khata, te paishe khata, te paishe khata. Say, don't they eat their food, or why are they eating money? This is the trouble of this country has come because money has become the most important thing for them. Nothing that they think that this body, this being, this is a collective being. This is the samoochik being. It cannot be happy with this kind of a harm we are doing to our society. All those who do things like this, their seven generations will be cursed by God. You must

understand: those who make money at the cost of the poor people, they will be cursed forever. And one should not join such people, even if you have to suffer. I know it's very hard time, people cannot afford to live with the earnings they have. But still, if you decide, you can live with the satisfaction that you have done right.

When My father was... and My mother, both were in jail so many times. We were eleven children. We were very rich people living in huts. And we didn't have food for days together sometimes. And we have... were used to very rich life. They sacrificed everything for the country's freedom. Where are such people now? You can't think of them. They are legendary people. Nobody wants to sacrifice anything whatsoever. And this is the movement; this is a new movement of Swatantra. Swatantra is not yet complete; you can see it clearly. It is not. Your freedom is not complete. If your freedom has to be complete, you must get your 'swatantra'; you must know the technique of your 'swa', of your Spirit. Unless and until you get this full freedom, you are not free people. You are slaves of money. You are slaves of powers. You are slaves of showing off. You are slaves of everything, to Me. All kinds of bad habits. I've never known so many drunkards that we find these days.

So we have become greater slaves of all the bad habits, all the bad doings. And there is nothing that a person in a big position can think of not doing. Why it has happened to us? Why have we all collapsed into such insipid useless people? What has happened to our countrymen? Is this: that they have not realized that the greatest thing is in the brain. Is the roots, and these roots are in this country, in this Maharastra. These roots are here. The Kundalini has to only enlighten these roots, and we never bothered about it. We never cared for it. We are all the time worried as to how to get more money. So the people who are highly paid or who are at a higher position with less pay, also maybe, they are making money by eating that. And the others are a sort of people who are going on strike for everything. For what? For money, again for money.

This Bombay is half finished because of strikes. What for strikes? I asked them. You are a drunkard? Yes. You drink? All right. And you smoke? Yes. You eat tambaaku? Yes. You eat paan. That means you have money. Otherwise how can you afford all these things? When you ask for more money in a strike, better find out what sort of a man he is. If he can drink, afford to drink, then you need not give him any money to drink more. Any mother who sees her son is drinking, will never give him any money because he will be drinking with that money. What else is he going to do? What good is he going to do with that? So what happens is that this attention, when it starts moving towards money, we become so blind that we do not see why, why are we asking for money. What is the need for money? I am not for these capitalists at all. I know how horrid they are. But what I'm saying that why break the machinery like this. Now whatever you may do, whatever you may tell them that finish this striking and enjoy yourself now, for the God sake. We have really poor people in the villages, not in Bombay. In Bombay we don't have poor people. They can go to cinema; they can do all kinds of things. How can they be poor? But they have time. They have more time. That's why they get... enter into such things. And they are going to finish this Mumbai of yours very soon if you allow these people to go on strike. It's stupidity, absolute stupidity and it come from the western people - it's not from Gandhiji. Gandhiji didn't tell you to fight for money. Did he? He asked you to fight for 'swatantra'. And today, if he was living, he would have talked about Sahaja Yoga, I am sure of that.

But the problem that exists with us is that we don't want to see that this machinery is now shaking. We have to have another system, a parallel system that will crush this stupid machinery, which is taking us downward and downward and downward. A girl must have ten types of sarees, ten types of clothes she must wear, like a Kashmiri girl; she must wear like a Punjabi girl; she must wear like an English girl. What is the need? I mean, we used to have... we are rich people, I should... very rich, we used to have only two sarees. And one for - thevni as they call it - one for some special occasions. And we lived well, we educated well where attention was learning and attention was towards God. But the attention, when it gets lost it fritters away. It gets lost. It gets fragmented. There's no continuity in it. It fritters away and a person becomes a superficial person, extremely superficial. He cannot go deep. How can he feel his spirit? The superficiality makes you, absolutely, a person who has sort of a crust and nothing inside, absolutely what we call the hollowness, kokhlapan, completely hollow. If you just break that man, you find out he is not a man of character. He is not a man to be dependant upon. He is not a man who talks good of others. He will try to pull you down. This is what happens to your attention and you become extremely, extremely low-level human being. You'll be surprised I went to four villages before coming here and the people who were there, were five times more than Bombay people. They came, they didn't have cars, nothing; they didn't have buses. They came walking. They came on bullock carts. And such a big crowd and all of them got realization because, thank God, they don't know English language.

And these nonsensical ideas that we have got from the western culture. We are not to compete with them. They have to compete with us. They have nothing to offer you. You have to stick onto your ideal. But instead of that, we have learnt all the bad things, and all the bad traditions like taking dowry, torturing our women and doing all these things, which do not at all look civil. In that we are not modern. In that we are not modern; in that we are very very primitive. But it was never so before. Nobody used to torture wives. We never knew there was a dowry system in India. Nobody knew it. It is absolutely something we cannot understand from where it came, and I discovered it came from the English only. Because they said we should be very, very balanced about our children. And we should not give only the money to the boy. They'll just quarrel but we should give it to the girl also. Because, you see, the whole inheritance will go to the boys, the land will go to the boys, you must give some money.

That was sensible but we have gone to the extremes now, and all these problems are coming before us, which we call as social problems. Then we have problems, which we call as emotional problems out of family problems. Now if you want to follow them then I would like to give you the picture how their family lives are. So that you'll understand that you just stop having all those ideas into your heads. The family picture is like this: That a husband and wife get married, so called. Within say a year or so, they are divorced. Then in one lifetime they'll have eight husbands and eight wives, at least. Then they all land up in the orphanage in old age. The children are in the orphanage. The father is in the orphanage and the mother is also in the orphanage. All the mothers, fathers, everybody ends up in orphanage. There is no love. There is no feeling in England itself, I was feeling, but it is only in London. Two children are killed by their parents. There's no compassion. There's no daya. There's no karuna in them. And that's what today happening to us also. Our children are going the same way. Our parents are going the same way. So, as My mother always used to say, "lakshya kuthe?" - where's your attention? Where is your attention? So you would say that no, my attention is nowhere. Nowhere means what? Should be on God. Where is your attention? Should be on God. Devaa kade lakshya thevaa. Keep attention towards God. Where is your attention? Even when they taught music they used to say, "first think of God." Anything they did, think of God. When you think of God, you don't think of other nonsensical things but sensible things. And that is how our... our attention frittered away because when the attention comes out it attacks the modern, because there's a challenge. As a result of that fight the attention breaks into fragments. There is no... Fragmentation is there. Your attention is not collected. You don't know where you are, where you are moving. You can't see anything; you don't understand. You ask them one question, they don't know. They've forgotten. What is your father's name? "No, I don't know what's my father's name". This is the situation, which they are facing. You have no idea as to what hell they are living into. And if you want to take yourself and your children to that hell, follow them. But it doesn't mean that you go to these bhajjis and give them money, or go to these horrible gurus. It doesn't mean that either. It never means that. You avoid that nonsense because your parents were stupid to go to these gurus. These have started only hundred years back. We have never known such people.

Before, these bhondoos we never knew. Hundred years back nobody talks except for Nanaka, who has said it that these bhondoos must be avoided. "Sadguru che lakshan he" and all these things have been written by Ramdaasa. But who reads Ramdas? Because he was a Brahmin, non-Brahmins won't read. Who will read Tukharaama? Because he was a non-Brahmin, Brahmins won't read it. If their caste is such a big thing, that by reading something it falls off, better give it up. All these caste systems and all these are now so much settled into our heads. So much settled; it was never so before. It's very surprising. And in the early times there was no caste system. There was a caste system according to your karmas, according to your doings, not according to where you are born. Otherwise, how could Valmiki be called a brahma rishi? And how could Vyasa, who was an illegitimate child of a fisherwoman, could be called as the greatest of greatest? All these false ideas have to fall out, and for that we have to start a new system. And a new system has to come forward through the people who have achieved their yoga.

Shri Krishna Himself has clearly said, "yogakshema vahamyaham" - when you get your yoga, you will get kshema. Always He has said about yogis. He has used the word yogis for that. These yogis have to come that, and as you have read in the Pasaydaan just now you have heard about it that the forests, forests of these great people who are kalpatarus, who are the givers of your desires, will be walking. These are the yogis. And the oceans of this talking nectar will be talking about God. These are the yogis. Others are all ordinary useless people, will be frittered away. Only the yogis will be respected in the kingdom of God. And we have to bring the kingdom of God on this earth. First in India, then everywhere. Here it is going to come.

Now people might say Marxism, this ism, that ism. Tukaraama has said *ava ghaachi samsaara sukha cha kari*. He said it. Same - Marx says the same. He says that the whole world should be so... such a happy place, such a happy place that there should be no state. How? Nobody asked him how. He talks of evolution. How? How the evolution is going to take place? Ask him. Ask all these communists. They are not becoming better people. Are they? Who is becoming better? Who is getting transformed by that isms? None of them. Somebody is a disciple of this gentleman. Somebody is a disciple of that gentleman. Somebody is following this kind of a political theory. Another following that kind of a theory. It's a theory. In Marathi as they say, "*bhola cha tsa baata bhola chi tsa kari*". Whatever theories you have, you have written down on your heads. Are you going to get transformation with that? There has to, something, happen within you. If you have to get to that point what Marx has said, what Tukaraama has said. This *parivartan*, this change, this transformation has to take place and that's only possible through the Kundalini awakening. There are people who have read about Kundalini. They come and ask Me, "Mother this Kundalini that You are talking about, people say that this Kundalini can give us madness, this that." Even they have said that six, sixth chapter of *Gyaneshwari* should not be read at all because it deals with Kundalini. Naturally - because they don't know anything about it. So it is better not to deal with it. But Kundalini is the *shuddha iccha*, is the real *iccha*, is the one that is going to give you that what you are born for, is going to give you. After that you do not want anything else.

It's not like the economics that you want today this, tomorrow that and it is never satiable in general. It gets completely... the thing that you want is the entire source of satisfaction. But the movement is upward; the Kundalini doesn't go downward towards the gravity, towards the matter. It comes up. It moves upward and pierces through this fontanelle bone area and you get your self-realization. This is what you should ask from any guru. All the rest of it is useless. How can you pay for it? Can you show rupee to that Kundalini? It's a living process of the living evolution, which has to take place. You have to achieve the epitome of your life by this. How are you going to do it? Are you going to do it by standing on your head? Any living process like a sprouting of a seed, how do you do it? You put the seed in the Mother Earth. And She has the power and She just sprouts it. In the same way it has to happen that it should sprout. In that same manner it should sprout spontaneously. *Sahaj*. *Saha* - with, *ja* - born. This is born with you. To get this yoga is your birthright. Get it, and for Indians it's a special blessing that they get it very fast. Just like their independence, without any effort. Without much struggle, I should say. Others have struggled much more than us. When you get that you also lose it very fast.

So, those people who understand Kundalini understand the essence of everything and they understand that all the religions are on one essence. They are the flowers of the same tree. Stupidly we are fighting here. Christ has said those who are not against us are with us. Who are those? Christians don't want to find out.

Now they are after Christ's life. Hindus don't want to know about it. There is no greatness of art. I would say now, there was a problem in Aurangabad and the people attacked. They should not have attacked. All right. But we have to understand what has happened in this one, where we have gone wrong. We should see our mistake. In a masjid, whatever it is, it's a God place. It's a God's place, and in a masjid if they are meditating, you should not make noise. If you are insulting that, you are insulting Vittala Himself. In the Vittala mandir you have a different type of aarti, all right, have it. In that aarti if somebody starts doing discotheque dance, how will you like it? In the same way if that is a place of *ibadat*, is a place where people are praying in a *dhyana*. Just now we are so quiet, we are sitting in the surrounding horrible noises, but everything is quiet. That's why we are enjoying. And if that is the way they want to meditate, must we go and disturb them for something that some boys are troubling and all that? Can't we respect it? To show our greatness, *khorporana*, must we do that? Is it very important that at that time we should take these *besura*, *betaala* bands in front of that? Why don't we see that we also must respect whatever is God, everywhere? This is the mistake we commit.

In the name of religion we insult God Himself. When they say "*Allah-O-Akbar*", they mean *Virat*, means Shri Krishna Himself. If you come to Sahaja yoga, you will know that they are all related to each other. That Mohammed Sahib was nothing (but) a *maha medha*. He was the Dattatreya Himself. This is the *medha*, and He is settled down there. I know He was given poison and He was tortured. And the same thing - when we do it by saying that Mohammed was wrong. He was not wrong. Who was wrong? Are the Muslims. Who was wrong? Is the Hindus. Who was wrong? Are the Christians. They are all against all these prophets, all these great incarnations and bringing bad name to them.

Let us start understanding. Let us start respecting. Let us be great. Let us be noble. Let us be higher people of affection, compassion and understanding. Let us be those people. Let us start. Let us start a nucleus like that. If you can do it, we can make all those who have gone down also pull back all of them upward. It was built in this country - this system. Whole thing was built in this country that we should ascend. Very beautifully done longtime back but was lost in the deluge of modern life. So people should take to all the traditional things, which are beautiful, all the traditional games that are beautiful, all the traditions that give respect. If you loose the sense of respect, you have lost the humanity, absolutely hundred percent. If you do not know how to respect, you are not an Indian at all. You are not an Indian. Don't call yourself an Indian. You must learn how to respect. Respect gives you greatness. It makes you humble - like Tukharama said, "Anurenu uni thodkaa, tukha aakashaye vada". When he becomes smaller than anurenu then he becomes aakashaye vadaa. In the vadaat tree the seed is so very small, if you see that, it's a extremely small and the biggest tree it creates. Once Shastriji said that even the small thing can do great job. And that's what we are seeing. That a small thing, only when you become humble, then the grace of God surrounds your humility, surrounds your personality. And you become really a personality that has authority of God. That is the greatness of God - in that humility it works, it just works.

After Realization, the attention becomes enlightened. By that attention, looking at people you can raise their Kundalini. Only looking at people you can cure them. All your powers are expressed in your attention and you don't get lost in the matter. Then you become the Baadshah. Baadshah is a person who doesn't mind anything; he doesn't need anything. As you know, I am born in a rich family and My in-laws are also rich. My husband is rich and all that, but I can live there, I can sleep there. I have lived in the jungles. I have lived along the rivers. I have no problem because - why do I want anything? Nothing can dominate Me. You can sleep on the stones. You can do what you like. But that's only possible when you become the yogi. When you become the yogi, you can do it.

These four hundred people, who have come from abroad, come from very rich families, very good families. And they have got all the comforts that you can think of, but they want to live under the sky, near the river. They just don't want to see the cement on top of their heads. They are so much, now, in the higher level that they don't want to see anything that is gross. They want this mud. They want this beautiful clay of this country. Kya deshachi maati bokha lagait. Tithe baslaat tumhi. You are sitting on top of that; and what are you doing? Your attention, where is it? Where is your attention? You must keep your attention to God; and once that is there, you'll become a yogi. And once you become the yogi, you will be in the realm of God, in the kingdom of heaven. When you'll be blessed with everything - you don't have to desire. It will just before, you will not know how to contain all that God has given you, the kshema that He gives you.

Apart from that, your attention itself will be such a powerful instrument that you can change the entire universe with that. Why I beg of you? - Because you are Indians. You are born in this country because of poorva sukruataas, because what you have done in last life. That's why you are born in this great country. But it's like those who have teeth don't have the chanas to eat, and those who don't have teeth have got the chanas. It's like that. The situation is very bad. You are the ones who can become the greatest yogis, but you do not. But the western people - who do not have any idea about holiness, about auspiciousness, nothing they are so ignorant - they shoot off much faster than you can. So I have to make a humble request to you that do not get enamored by this attention that goes to any matter. But matter itself is made by God.

So despite the fact human beings got involved into the material advancement, it is today helping us in Sahaja yoga in a very great way. For example, this mike is important, is also useful for carrying My vibrations. It carries vibrations. Camera shows all the light around Me and shows all the kinds of forms I have. So whatever you may try, the Divine will sparkle through that matter also and will establish the existence of Divinity. But if you cut out the Divinity out of the matter, you will be hit hard and you'll be submerged in the greater ocean of ignorance and filth. So keep Divinity at your heart and then deal with matter. And then you will understand what is the use of this matter, and what one has to do with it.

Tomorrow, in Hindi, I will be talking about the rest of it - about the truth because today I've talked about the Chit. Tomorrow I'll be talking about the truth. Sat-Chit-Anand. And third day I'll be talking about Anand to you in Marathi language. I hope you will sit

down and meditate on what I have said. I do not want to condemn any culture as such. But I want to protect you from what has happened to that culture and where it has gone, to bring you back to your own great culture, which came to us in thousands of years. Their culture is very, very, very new, it's very new and one day they will also have the same culture as we have. But why not we short circuit it and adjust ourselves to this great culture, which is so much God oriented, not money oriented, ego oriented but God oriented? Let us all attain that state of yogi. I hope today it will happen to all of you and that you'll all get your Realization.

May God bless you.

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Public Program

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Title: The Nature of Truth, Mumbai

Salutations to the truth seekers of Bombay city.

From time immemorial, numerous texts have been written in this country about the quest for truth. The reason for this is that in this land of India, there are many hidden blessings about which we are unaware.

The atmosphere here is so pleasant that when you leave home, you don't have to struggle like in London, where you have to layer up and spend 15 minutes getting ready before stepping out. There's no such hassle here. As soon as you step outside, there's a beautifully serene breeze blowing. Here, a person can live their life comfortably, whether in the forests, mountains, beyond waterfalls, along riverbanks; it's all very peaceful. Such conditions aren't as good in any other country. Either the country is too hot or too cold. Due to the extreme nature of the weather, people there have to constantly contend with nature, and in the process of this struggle, people become aggressive. You become invasive.

When I first went to London, I used to think that there is some divine wrath or curse here, that you cannot stand outside for even a minute. You cannot even breathe fresh air for a minute. As soon as you leave home, it's closed, sit in the car and rush, and wherever you go, rush back home from there. There is no provision there to ever enjoy the delightful taste of fresh air.

Perhaps for this reason, from a mother's perspective, I want to attribute the fault to nature itself, because ultimately, wherever it may be, humans are children of the divine. Due to this thinking, it is possible that humans may appear harsher towards each other there, and for this reason, they tend to look at the faults in its nature. Not only that, but how to conquer this aggressive nature through aggression, this tendency inherently reflects in their behavior and thoughts completely.

No one can bathe in the river there. The river is so cold, colder than the Ganges even. And if you happen to bathe there from anywhere, then afterwards you'll get diseases that will haunt you for life.

When Columbus set out to find America, by the boundless grace of the Divine, I believe Hanuman Ji showed his grace that he reached there and not come here. If he had come here, neither would we have remained nor there Sahaja Yoga.

They finished everyone there; they killed every single person one by one. And now when I went there, in Argentina, Peru, even more so in New York and other countries, I asked where the original people of this place are, the natives? They said they are only in the news now; everyone else has been wiped out. Just imagine our condition if Columbus had reached here.

This is the boundless grace of the Divine that He went there in search of land. But people came to India in search of truth, because if truth is to be found in this world, on this Earth, then it is hidden in the Indian subcontinent. But our perspective is outward.

As I explained to you yesterday, our power of action, when it is upward, can only reach even to the roots. Because Shri Krishna himself has said that our consciousness or our way of working, from which our consciousness evolves, descends downwards, and it is only by ascending that we can reach our roots. And I told you yesterday that those roots are in this country, in this Indian subcontinent. And we, instead, are blindly following those who are descending.

Here too I see, the media there is very corrupt. They can never understand God, and the concept of self-realization will just fly over their heads. They cannot grasp anything called self-realization. It's worthless to talk to them. You know the saying, "What's the use of pouring water on an inverted pot?" But today, the situation here is the same, where even our people who are newspaper editors or others, who want to say something, they say it in the foreign style. It's like dominating over everyone. Like, speaking ill of every single person. Write about the man who gives you money a thousand times, and don't write anything about the man who doesn't have money. Mostly, this is happening.

Initially, when we started Sahaja Yoga, people said to us, "If you will give us food at the Volga restaurant and show us the night dance, we will write two columns about you." We said, "Please don't even write a single line, please." And that's the newspaper we read at night. Such things are written in these newspapers, behind which lies a mindset, an ideology that is foreign. As for their foreign ideologies— I have nothing to do with them, but at least one should go and see what good has come from those foreign ideologies.

If a man has fallen into a pit, then one should go and see if he is in the pit or above it. Whatever commotion is above, we become impressed by it in that way. We are looking in that direction. And there you cannot find the truth. The truth is in this country, and in this country alone will you find the truth, but you will have to change your way of searching.

Truth is understood through your intellect, many people believe that, but intellect has limitations. It cannot know the truth. When a person somehow rushes his intellect, enhances his thoughts, which we call mental projection, and drives his mind in this way, he creates his own thing and presents it in front of the world as big profound evidence, like in psychology.

You may not have traveled as much as I have. I have been to Russia, China, and America, seen the ideology of every world, and been to Milan. There will be no country in the world that I haven't seen. And I have found one thing everywhere, that everywhere a person draws something out of his mind and presents it. And the biggest thing is understanding this and then following it, and then that becoming ghost devours him.

So the desire to know the truth can only be felt by the one who has become its prey, who has endured the agony of that descent, its crushing. Whose soul is somewhat muddled within. Only they can feel it. We cannot feel it because we always think what they think. There should be some narrow alley even on the path we tread, which we should embrace.

To know the truth, intellect alone is not enough, it is insufficient. Therefore, the first thing one should understand with their intellect is whether the great saints and sages who have appeared in our country since ancient times, the great incarnations who have come, were all their words false? Did they all speak wrongly? They all said everywhere that you should attain self-realization. So were they wrong?

Yes, we believe that many people are thieves, now there are so many thieves in our country that I can't understand who the thief is and who the policeman is. And by becoming thieves, those people eat everyone's money, as they have told that they loot every poor fellow, caused a lot of trouble. But there should be at least one honest person, someone speaking the truth, but where are his supporters? They must be supporters of the same thief, because that thief gives them money.

Whatever these saints happened to be here, so much was written about them in our newspapers that people were impressed. Afterward, they went out and roamed around like emperors, buying Rolls-Royces, bought this, did that; and the whole world was impressed by this thing, that wow sir, how they have made befooled these people.

But the truth is inherent within us. We need to know the truth on our sensory nerves, on our central nervous system. Just as we know whether something is cold or hot, we need to know the truth on our central nervous system, meaning we should feel it, we should be aware of it. Awareness doesn't mean we have to read books. How many books did Saint Tukaram read? Gyaneshwar Ji attained enlightenment at such a young age. Which university degrees did our saints take?

And how many saints have emerged from those who take degrees? They come with those degrees to see how to befool people. When someone with a degree becomes a saint, then understand that everyone's condition will deteriorate.

So, it should be understood that to know the truth, first we must delve into humility. So far, we have not known the truth. What we have known so far is what others have written, what others have read, what four people have told us that we know. He said this, she said that, he explained this, but we have not known anything on our Central nervous system. We have not known anything on our sensory system, we have not experienced it. With this humility, we come to know that the truth we know is quite incomplete. In science you know its truth because you know it is there, otherwise how would you know?

In carbon, there are four valences. You see this, that's why you say they are there. What's the big deal about it? You're just stating the obvious. But for those that are unknown, about which you are unaware of, if you want to focus on them, then with humility, you should know that there is much more to learn. And the word "to know" also comes from the root "gya", which means, it should be familiar in our sensory system. In Marathi, it is the word "जाण". Understand this, that while you are manipulating your intellect or pulling out threads from it to make the whole world dance, you too will dance in it. Your children will also dance, and the whole world will keep dancing, but for no benefit.

The truth must be known. You should first establish it within yourself with humility. No matter whatever you are, until you are self-realized, you are unknown to us. Until the soul is not enlightened within you, you will not have that inner vision through which you will not understand our color or Kabir's red color.

'My beloved's blush is redder than red, behold its brilliance, O red! When I went to see the red, I became red. I myself turned red.' Which red color were they talking about? 'Such vibrant colors were colored red.' Can that red be seen by anyone? And by tagging his language 'derogatory' and so on, we have degraded Kabir Das Ji to such an extent. And by squeezing out his profound elements in this way, we have ended him up as a poet of a 'Dalit' class. And I was very surprised to see that in London they built Ravi Das Ji's and Kabir Das Ji's, both temples there. Such a great personality emerged from that place, and we didn't even recognize it.

And as we sit and contemplate, we are deducing that the tailor, who became Namdev, was he the same Namdev who met Guru Nanak? Or are we deducing that he authored such a beautiful book called "Vivek Chudamani", full of profound philosophical truths. Such greatness—this is what seems great to the intellectuals, where their intellect goes whirling.

And how did they write such things in their 'Saundarya lahiri', like "You worship mother, and do nothing else"? So, these could be two individuals, not one. Our intelligent people have brought forth these ideas about how to search for the truth.

This is the pursuit of ego. It's not just a glimpse of ego but a complete invasion on our society where an egoistic person thinks something in his mind, and because he knows how to read and write or he is a big professor or teacher or can speak, can give a speech, he puts an imprint on people. Or, many such intellectuals advocate. We heard the day before yesterday that they will go and earn a lot of money among all the Marwari people. These intellectual advocates and they tell poor people, "Look, Bhai, poverty is fine, there's no harm. This is what you're receiving due to past life deeds. But what deeds are you performing in this life? And what will be your next birth? So, the biggest thing in the elements of intelligence, the most important thing, is one thing, that there should be awakening of spirituality within us."

When spirituality awakens, then only we understand the truth. Now, we people understand the meaning of religion as Hinduism, Christianity, this, that. But these are not religions. How can that be? When you explain Hinduism: it is said in Hinduism that there is the dwelling of the same soul in everyone, then how did you create casteism? When in your religion, people like Vyasa and Valmiki are called Brahmarishi, then how did you create casteism that religion is obtained from birth itself? When only the one who knows Brahman becomes a Brahmin, then how did you create casteism? Today, people are shouting in the name of casteism. The way to eliminate this cannot be through intellect. For this, one must attain the truth. Until you attain the truth, the

casteism within you cannot be eradicated.

Obtaining the truth requires standing for righteousness in religion. What does it mean to stand for righteousness in religion? It requires understanding. Let us give you two examples, one of Lord Krishna. People think that Lord Krishna taught non-violence. Yes, he did teach non-violence, but for the poor, for those who are distressed. But for the wicked, he did not teach non-violence; he taught violence.

When Karna's wheel got stuck in the chariot wheel and Arjuna had his Gandiva bow aimed at him, Karna said to him, "Look, you are also a warrior, and I am also a warrior, and you do not have the right to harm me when I am unarmed."

' Then Krishna pointed his finger forward and said, "Where was your bravery when Draupadi's honor was being violated?" 'Strike!'

Those who speak of non-violence with Krishna do not know the distinction of wonder.

It is said: : : |

: : ||

(Meaning) Though both the swan and the crane are white, when it comes to separating milk and water from their mixture, the difference between the swan and the crane becomes apparent.'

Until your discriminative intellect arises within you, you cannot understand what religion is. When Jesus Christ, who was the embodiment of eternal truth, the essence of the divine, was witnessing a prostitute being stoned, what could he mean by going to her? He went and stood there and said, "Among you who have not committed any sin, let him cast the first stone at me." "Me, me cast stones," and everyone dropped their stones. Because for those in whom the authority of truth resided, it is difficult to stand before them.

Try to understand, today in our country, there is no personality, no character, we are crying. Characterless, weak, vulnerable, in a way enslaved, chasing after money, whatever it takes, we are ready for it. The reason for this is that we have not yet understood what religion is. When you don't have money, it's okay, that's why there is a need to loot the money of the poor, and if you, like I said yesterday too, drink alcohol, consume tobacco, smoke cigarette after cigarette, and then come here and demand our money, what for? To drink more alcohol?

Coming into religion means to live in moderation, to reside in a balance, which should be called moderation. Just as a person tends to go to extremes in everything, coming back from that extreme and staying in between is what religion is.

Many religions have been mentioned. Those who have become true gurus within us have made them. There are two types of women's duty I have seen in my country. Either let men shoe beat you, or beat men. There is no middle way. Either Sita Ji is expelled, on a charge by washer man, from house, or a woman there earning insults for people. Husband's duty, wife's duty, mother's duty, father's duty. These are all duties of relationships. National duty, global duty. We are familiar with all of these, not unfamiliar, but we become dishonest. Saying something completely dishonest, that we know that duty but still don't do it. That's why I would say that these people from abroad, they don't know it, they are unaware of it, and that's why they do wrong deeds, okay, due to ignorance. Even though we are knowledgeable, even though we know about it, we cannot stand firm in religion. That's why our religious strength is very weak. And the man who stands in religion is the most powerful person.

Money cannot bring any real power within you. I have seen so many wealthy people who stand trembling. They worry about whether they gave money to this person or not, whether they will face income tax issues, what might happen, and so on. "My son ran away with the money, my wife disappeared, this happened, that happened." Power cannot come from authority. In fact, a person becomes so weak with authority because they become dependent on others. As long as others don't give them authority, they keep standing wobbly, saying, "Brother, give me your vote, I'll touch your feet, I'll carry your shoes."

A person cannot become capable through anything other than the soul. Only the soul can empower you.

But first, there should be the establishment of righteousness within you. And what will happen by building temples, mosques, and churches for the establishment of righteousness? If you listen to the condition of your temples, you will find that only God may save, and condition of the churches - ask me. And for the Mosques ask those who sit in there and give wrong advice, or those who shoot guns while sitting in temples. These people are not aware of religion; they are irreligious, committing great sins in the name of religion. Today, only we can say this; others lack the courage to say that this is not religion. Religion is the religion of humanity. It is not about going and collecting four people and seeing food and drink from missionaries and getting big Nobel prizes for you. This is not religion. Religion is where a person is balanced in his life, where there is complete equilibrium. Where he remains immersed in the religion of love. He performs all actions just naturally. If any such action happens within someone that is truly innovative, they will not feel proud of it. That's the kind of person we would say is religious today. But you might ask, Mother, where will such people come from? That's right, where will people of such religion come from?

As I said yesterday, Marx said that there should be people who become stateless, who do not remain in a state. There should be people who live with such love among themselves that there is no quarrel. The most divorces happen where Marxism is prevalent. So, what went wrong there? What they said was that we would create such a state, but they couldn't. The reason for this is that there is no religion there.

And establishing religion within us is very easy. When the Kundalini awakens, when Kundalini rises in our navel chakra, with its light, religion awakens within us automatically. Even a sinner becomes religious in religion. But for those who are inherently religious, the awakening of Kundalini is very, very easy.

Now, there are also many people who, in the name of religion, commit many wrongs. They are simple and innocent people. As they were also saying, we have seen many such people, both abroad and here, who got caught up in the whirlwind of gurus. Those who give money and touch their feet, thinking that our guru will go to heaven and take us along with him. But they are going to hell, and all those who go to hell are going with them. For them, by giving money, you are going to hell.

You should understand one thing that any guru who asks for money cannot be a true guru. You cannot buy God. You cannot awaken Kundalini by showing money. That is something a human can do, to tempt people with money. But Kundalini is a living power. It is pure desire. And no pure person can be won or bought with money. So, understand that if anyone tells you to give so much money for your Kundalini awakening or for your self-realization, then you should not believe in them. But then the question arises, why should this spiritual power be increased? And what is the benefit of having power in spirituality? This is entirely valid, a good point. If you are talking about spirituality, about balance, and should not go to extremes if you are talking about it, then why? When you see a plane, before it takes flight in the sky, it is observed whether it is balanced or not, whether all its parts are intact, and whether everything is fully connected or not. Similarly, through spirituality, the power comes in a person through which he can take flight.

His flight becomes very easy and reaches straight towards his goal when he stands in spirituality. I am not talking about external religions at all. There are internal religions within us.

Just as carbon has four valences, these are its religions. Carbon's religion is that it has four valences. And similarly, we have ten valences. We have ten religions. We should maintain those ten religions. And until we are not balanced in those ten religions, our flight cannot happen.

But today's Sahaja Yoga is different; earlier, it used to be that the chakras were cleansed, everything was instilled in religion; disciples were forcibly examined and told to do such things that first immerse yourself in religion and then come to Yaman, in Yaman; there used to be Ashtanga Yoga. But we have considered this to be a very difficult thing. In today's tumultuous life, it is very difficult for a human to sit down first sit to cleanse his chakras and sit and meditate for hours or wander in the forests; and I

don't feel the need for it. But there was one task, and that was to get them in meditation first, somehow; so that no matter it is just a sparkle in any way, and somehow fill their minds with the enlightenment of their soul. When you have to light a candle, what do you do? You clean it and then light it; then you see that it is still dirty, then you take it out again, clean it again, then when you see it in the light, it looks dirty again. But we thought that if we light the lamp first, then as soon as you see it, you will understand that the problem lies within our candle; and as soon as you become aware of it, you will clean it yourself. You will become your own guru, and then the need of the guru will end; and this is today's Sahaja Yoga. In the very subtle middle path, where our Sushumna Nadi is, there is a Brahmanadi inside it, like a paper wrapped in three and a half layers, like a middle thread, and the middle part of it is very subtle, from where the Kundalini rises like a tiny strand of hair and pierces the Brahma Randhra. After that, when the compassion of the Supreme Being begins to flow, then along with it, many such hair-like strands, like lightning, rise up like wires, the Kundalini ascends through the six chakras, piercing through to the top.

The man who lives in balance, who has always followed righteousness, who resides in righteousness, who lives with his dignity, the Kundalini of such a man - swiftly - pierces through the entire Brahma Randhra and ascends. We have some such people among us, but they live in villages, not in cities. In cities, the condition is as it was before, the ego in a beautiful form, and we, submerged, in that ego, find it with difficulty.

It was just a few days ago, we wander more in the villages, you know. It must have been four or five weeks, there's a village called Asta Gaon, which is a very, very small village. And in that village, people come on foot from far away, in the thousands, in the thousands. And I said, "Do it like this," and gave a little balance, "Tell me how many people are feeling realized?" Everyone raised their hands and everyone said that they are feeling transcended. And they just became happy, their faces changed completely. And you say, "Ma! You prefer rural people more, and you only see those who speak Marathi ('Ye kaae gaangale gaangale?') / that's what it sounds like), and you don't know those who are urban." I said, "Bhai! let someone, sound & healthy, come towards God. The people, who live in cities, as I told you yesterday, are heading to decline. Their consciousness always gravitates towards wrong things, where they shouldn't go, but they go there. The reason is that we have chosen the opposite path. It should be reversed, it should be brought upwards. We should move upwards. But how? The whole system needs to be changed, as I told you yesterday." Until this entire system changes, we cannot be alright, and it is our task to change it. When we become yogis, we will change our system ourselves. Humans have created this system, and yogis will create another system where we attain upward mobility. By attaining this upward mobility, you will realize the truth.

Now, what is truth? Truth can be said in a brief explanation that truth is that you are the soul. You are not the ego, mind, body, etc. You are the soul itself; this is the ultimate truth. And to know this, you have to be the soul. Until you become the soul, for you, everything that is useless is you. This house is yours, this is yours, and so long you say that all this is mine, till then you are not that. When you say that this is my car, meaning you are not the car. But when you become the soul, you say, "Mother, I am the soul, I am the soul," this is the truth. But as soon as the truth manifests within us, what changes occur in our minds? First of all, with the manifestation of this soul, those who are intellectuals, light dawns in their intellect, and those who are emotional, their hearts begin to sway with joy.

I'll tell you about this tomorrow, but today I'm talking about intellectuals. When intellectuals are enlightened, they see that as we sit here, we are feeling, in the vibrations of these fingers, what complaints this person has and what complaints we have. How are we experiencing this thing?

Once when we initially worked in England, you'll be surprised, for four years, we fixed the heads of seven people, they were troubled. I said it's better to work in Hindustan, but what to do, my husband has a job there, so I said let's try to do something about them, we struggled for seven years. We worked hard on those seven people for four years. But at that time, when that gentleman crossed over, he said, "You say it, but I can't believe that just by sitting here, you awaken to collective consciousness, and this collective consciousness manifests on your nerves, it influences them." So how? So I said, "Okay, ask a question." They started saying, "Well, my father's letter hasn't arrived for many days, and he hasn't called. I want to know how my father is doing." Okay, do this gesture and focus on your father. "Your father is down with very bad bronchitis" Suddenly, her finger started burning very badly. He said, "Ma, what does this mean?" I said, "Look son, all this is your father's chakra, and this, this is the purification chakra." So in English, I said, "He must be down with very bad bronchitis." And when I said that, he asked, "Is that

true?" I said, "Yes, you call." When he called, his mother answered the phone, and she said the exact same sentence, "Your father is down with very bad bronchitis." After that, he said, "Okay, what do we do now?" I said, "Alright, let me tell you how to fix this." And when he did it, an hour later her mother called and said, "I don't know what miracle happened, but your father suddenly got up and stood after half an hour." This is the miracle of consciousness, what we call Chit, this is the real Chit, in which the light of truth shines. You can do all these tasks while sitting here.

Until now, humans haven't performed any living actions; they are only doing dead actions, as I told you yesterday. Living actions can only happen through the light of the soul, while Kundalini rises with the support of the fingers of the hands.

Today you heard Doctor Warren; his words are profound. He has at least given self-realization to four or five thousand people in Australia. And he has opened centers in twelve cities there. There are seven centers in Sydney alone.

He has done so much work. And this man came here in a completely deteriorated condition, very ill. This soul has provided so much strength; this is indeed capability, this is what is said in Marathi, " " .

Even our Shivaji Maharaj was a self-realized soul. Look at how pure his life was. If you look at the lives of Tukaram, Gyaneshwar Ji, Namdev Ji, Gorakha Kumhar, or anyone else, you will say, "How were these souls so pure?"

Because they were self-realized. A self-realized individual remains pure, stays capable within them, and is in no way anxious; they always know that their protection is provided by the Divine.

You should enter the kingdom of God. In today's era, people think talking about these things is foolishness because those who are foolish perceive others in the same way. But the truth is that what has been said in our country for thousands of years to attain self-realization is absolutely correct, and that is what I am reiterating today. By falling into the trap of these people's words, you are committing another foolish act. First, by falling into their trap, you sold the country, and now, by falling into their trap again, you will also lose your most ancient and valuable possession.

Awakening the Kundalini is not something new. It is said that Markandeya Ji awakened the Kundalini 14,000 years ago. King Janak awakened Nachiketa's Kundalini. At that time, only two people's Kundalini would awaken because only two flowers would bloom on a single tree of Kundalini. But today, I say that the weather is like spring, thousands of flowers are ready, as written in the lecture of Nal-Damayanti, in which it is mentioned that only in Kal Yuga will such a time come when thousands of people, living in ordinary households, will attain self-realization. There is a scripture called the Nadi Granth, written by Sage Bhrgu thousands of years ago, in which it is clearly written about the kind of time that is coming when Kundalini awakening will happen naturally to people. But the discussion about Kundalini has been kept secret for thousands of years and nowhere else. In the sixth chapter of his Gyaneshwari, when Gyaneshwar ji wrote a commentary on the Gita, he couldn't resist himself from describing Kundalini. But later, everyone was told not to read that sixth chapter because their stomachs would be upset. Those who are earning money in the name of God, their stomachs will be upset, so they said not to read the sixth chapter. Reading the sixth chapter makes people understand that Gyaneshwar ji did not advocate at all to do 'Tindy', never said to chant 'Vitthal Vitthal' while chewing tobacco for one's health. He said to attain the Supreme through meditation.

The path of devotion is not just as it is said, "On the banks of Chitrakoot, amidst the crowd of saints, Tulsi Das applied tilak to the one adorned as Lord Raghuvir." Gave him tilak too, and moved on. Didn't recognize him. Didn't recognize Hanuman ji. What's the use? What is the condition of a person who has not attained self-realization, Tulsi Das ji has described this. Therefore, self-realization is very essential.

To attain self-realization, some people ask such strange questions like, "Why do you do it?" Brother, you go ahead, I would be very happy. Come, I'll give you ten garlands. Give me a break. If you can do it, then what's stopping you? Because I can do it, that's why they are upset. But if you can do it, then that's great. Please do it. This is not an easy task. Raising mountains like Kundalini is not an easy thing. But, what to say for this, people keep talking all sorts of things.

What benefit do we get from this? We already have everything, we have it all. But without sharing, there's no fun either. That's why I say we are big capitalists and also great communists too. Because without sharing, there is no joy, and everyone keeps wandering around in the forests, among the poor, among the rich, everyone keeps running around, so that they can attain their self-realization. A mother's desire is that when you have such great wealth within you, why shouldn't you attain it? Why shouldn't you attain that wealth? Why shouldn't we let that wealth flourish within us and use it? Let us awaken its power. This is the heritage of our country.

This is the heritage of our country. Understand that you have no other heritage, and this is the most valuable heritage. The day you attain it, the whole world will bow at your feet.

When these people came from abroad, they applied the soil of this land to their heads upon arrival. And when they went to Dehu, the place of Tukaram, and when they reached there, people told them, "Ma! they were rubbing their heads on the ground there." I asked, "Why?" They began to say, "Ma! the consciousness that is there, was sprouting from the earth." It's as if the consciousness within us is bursting forth from within. Only a self-realized person can see this because they have found the truth. There is no need for you to search too much; you can know on your fingertips what truth is and what falsehood is. One person is there, he is false, and he is true. One thing is there, it is good, is bad. Which action should be taken? Your complete discernment occurs when you attain that consciousness, and from that consciousness only you understand everything. But not just that, you become something beyond, somewhere you become knowledgeable. And that knowledge cannot be described.

As it is now, Nanak Sahib has said, "Says Nanak, without recognizing oneself, doubts cannot be dispelled." He said that until you recognize yourself, doubt cannot be dispelled. So those people engage in continuous recitation. Continuous recitation takes two and a half days. So they'll put their finger here, it ends here, now someone else will come and grab that finger, then they'll recite continuously for two days, then after that, they'll bow down and everyone will fall asleep, they'll drink alcohol. They're cramming. "Without recognizing oneself, doubts cannot be dispelled." What will one gain by cramming?

Kabir Das Ji has said something special, "The more one reads, the more foolish one becomes." When I was young, why is Kabir Das Ji saying such a thing? How could this be? But there's a big difference between reading and personality. When a person reads, if someone gives a lecture on the Bhagavad Gita, they think they've become Vyasa Muni. Ego stands in between, like a big enormous mountain. So when giving a speech, people boast big things, but inside, there's emptiness. If you spend two days with them, you'll realize, "Oh God! This hypocritical person talks so big, but he has no shame speaking like this?" Because there is no righteousness within him. There is no power of righteousness in him. The person who has the power of righteousness within him can never spend his life completely in such emptiness, speaking falsehood both inside and out.

It is important today for a person's personality that you understand your soul. After that, you will understand your religion, know your body, understand your nature, know your temperament, and even understand your chakras. At least I say, if you have gurus, then keep your health good. While money is being earned abundantly, your health is fragile.

Some are becoming paralyzed, some are suffering from other illnesses. And such people are very fond of intellectual discussions.

There was a guru in Pune, who is no longer there by God's grace. His disciples came, some were paralyzed, some had kidney trouble, some had their eyes turned upwards, some couldn't see at all, some became blind, some had this, and some had that. So I asked, "Bhai! what did your guru do?" Then those disciples, with a long face, started telling me, "Have you heard 'Tarunonpae Garunonpae Karunonpae'?" I said, "No, Bhai! I haven't heard. Where is it? Where is it written? In which scripture?" No, no! It's not in the scriptures, our guru ji has told us. Really? Where did your guru come up with this, going against all scriptures and telling things from his own side? A person who invents his own ladder and considers himself great isn't living with vitality. Because vitality is something that starts from the seed, and from the seed comes its complete vision, like a tree, and then the fruit grows on that tree. It's not like the fruit comes from the sky. That would be artificial. The foundation of all scriptures should be based on this.

Now it's essential that one scripture be written according to the customs of that time, and another scripture be written according to the customs of that time. But the person who summarizes them all is the true guru. The one who shows in them that this is wrong and that is wrong, that person is not a true guru.

Sai Nath, Sai Nath of Shirdi, when I visited their place, I felt great joy. They have written that criticizing any religion is a great sin. Religion is one thing. And those who follow that religion are sitting with their faces turned upside down. So don't curse religion on the behest of those who follow it. Religion is one thing.

And people use religion in such a way that they can live their lives with just this hypocrisy.

Like once there was a big smuggling case in our Mumbai, and when they brought foreign liquor, they wrapped in the books of the Gita around them, all fabricated, so who would question the Gita? Similarly, that's how religion is, put on 'Tilak' on the forehead, create a drama, take the name of religion and people will walk to your feet. There is no need to leave the world for religion, no need to leave the doorstep; if something is not caught, why leave it? Only when someone catches something, will they let it go.

Today it's okay, we have our husband, he has a family, there's a family of the father, there's a clan (territory?) of theirs, living in that house, that's how we're living. Tomorrow, if you say we should live in the jungle, we'll live in the jungle. We have our own Royal way. We don't want these things, we want comfort, and we want air conditioning. These are the signs of beggars. And someone who begs cannot be a guru. Can someone who depends on your alms be a guru? If someone says, "Come and stay at my house for free," will you stay? Those who don't even have this much self-respect, you people consider them gurus, keep giving them money, keep listening to their nonsense, then what can be said about you? Such people get beaten up, their Kundalini is completely destroyed. I have seen despair in such a bad way that sometimes someone's Kundalini-like something, someone has completely crushed it by beating them up. So many holes are visible in it, and poor mother keeps fluttering. How can I make him realize? How can I save him? So there should be a change, a change within you, and the change should be such that the world says this star is shining, it has sparkled. There is freshness on its face. He has become such a good person.

We've seen such instances where a person was a drunkard one night, such a drunkard that he was abusing me, and the next day, you couldn't recognize him. Because a person becomes capable, so powerful that he cannot engage in any kind of dirt, any kind of evil, any kind of slavery. We didn't need to tell saints or ascetics, "Bhai! don't drink alcohol." They didn't need any restrictions on alcohol; they were so pure themselves that wherever they went, people left it behind. But not only that, when you attain the truth, there is a light, in that light when you look at others, you understand what troubles that person is facing and how to help them.

The biggest thing is that the light of truth is love itself, and in love, there is forgiveness. Everyone always wants to forgive someone. And when a sympathetic person comes and says, "Mother, please forgive this person," I feel great pleasure. See how compassionately they say, "Please forgive them, they will be fine." In this way, the person we consider truthful, we think that the one who embodies truth is just like Durvasa. Most of the people who talk about truth are usually like that, you cannot stand in front of them as they are very rigid individuals. But the one who knows the truth of the Supreme Being, they are like an ocean of love, they are an ocean of compassion, with just one glance from them, your entire inspection is done, not only that, but all your doubts can be dispelled. This is true, you can try and see it for yourself. But for those who are full of ego, Sahaj Yoga is not for them. It's not for them. Sahaj Yoga is for those who want to come with humility, it is not for arrogant people. So please pay attention that for those who are full of ego, if they have come here to see some spectacle, it would be better for them to go somewhere else and see a better spectacle. Those who want to witness their own spectacle, who wants to see themselves, who do not want to delve into egoistic illusions, they keep sitting here. Through this, you will understand the truth, and understanding the truth never comes from intellect alone, but "seeing through the self"; is known only through the soul itself. It's a remarkable thing that when the soul awakens within us, then only through this soul can we know the omnipresent nature of this soul. Therefore, Buddha first said, "Do not just believe in God, first talk about self-realization." When people say they have no faith in God, this is true. When you talk about God, people start considering themselves as God. It's better to first attain the soul. First,

take the soul. Know the soul. And this is the greatest thing that as soon as we attain it, we enter into another kingdom, we become a new personality.

Now, many people also ask, how can poverty be eradicated from this? It can definitely be eradicated. Poverty is of the mind. Poverty is not about money. Poverty is of the mind. You will be surprised to know that when the vibrated water full of consciousness, if you give to your grains, then its crop can be ten times more. Right now, in our UNO (United Nations Organization), there is a disciple named Hameed, he is a Muslim from Iran, he has recently conducted an experiment, and it showed how big a tree can grow with vibrated water. He experimented with sunflower seeds. And in which you put a lot of fertilizer, it also remains smaller than that, and in which you do not put anything, it completely falls. This means that when you give a conscious full thing anywhere, it brings prosperity; prosperity comes. We go to the fields sometimes, ask whose field is this. A Sahaja yogi's. Now we'll recognize. Prosperity comes, and there is only one way to that prosperity, that you become the blessed divine soul. He has many hands, he has many blessings, there is no shortage of anything in his court, and his government is so efficient that just by saying something to him, it gets done. But first, you must establish a connection with him. Without a connection, if you trouble him, you will be caught. Therefore, it is better to establish your connection with him. The easiest thing; there is nothing to do in this. Natural. 'J' born "Sah" with you. It is your inherent right to attain such yoga. And if the Indians themselves do not attain it, then to whom shall I give my mind? This is for you, especially, and it is a great gift of yoga in this land of India, where Shri Ramachandra Ji walked barefoot in every particle of this earth. You may not see it in the sky, but I see all distant consciousness. As soon as our plane enters India, consciousness spreads everywhere. I wish you too find such eyes through which you can see this consciousness and describe it.

This truth has many forms. How much I can tell you about it in one lecture is so little. I have given many lectures on this, so much so that in England, I must have given at least two to three thousand lectures, both in English and in Hindi and in Marathi as well. Whatever language I learned, Marathi, Hindi, I learned in childhood, and I never learned Hindi, and I never learned English either, but in my opinion, as long as you speak from the heart, no language's special quality remains.

Just let the language reach the heart, that's all that is needed. And what I desire is that awakening of your soul in your heart.

May the Supreme Being bless you all.

1986-0125, Devi Puja

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Devi Puja

Madras (India)

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Devi Puja in Madras (Chennai) 25th January 1986

Please be seated.

Madras is known for perfect rituals about puja and that is how, in the growth of our awareness, even towards God and towards the rituals, we have moved from reality.

As they say the tree of awareness grows downward. So in the West it grew towards materialism, grew towards something that was filthy; went down and down. But as Shri Krishna has said the roots are in your head.

But in the Hindu religion it didn't go that bad. In other religions it did, but not in Hindu religion, that bad. But what happened in the Hindu religion [is] that it went to the left or to the right. So when it went to the right it went towards the elements, of worshipping of elements. That's how they started Vedas. Vedas are like srutis, and srutis are made to master the elements, to master the elements.

Now, how do you master the elements? You can ask the breeze to blow in. Now you need some breeze, all right have it. You can do the Sun miracles of every kind. You can get the rain if you want. All these things could have been done through the Vedas. But the first and foremost thing in the Vedas, is that it should be vida. 'Vida' is the word, 'vida' is the main word. Now vida means bodha.

'Bodha' means the experience of the central nervous system. It doesn't mean that I give you a big lecture or you read some books, you read Vedas by heart, no. It was meaning that you first become the vidas, vidvanaas. Vid means the bodha. That means the awareness must achieve it's fourth dimension and you should become a person with that fourth dimension, achieving the sensation of the All-Pervading Power on your central nervous system. This was what the Vedas were.

But when you have achieved it, and then you read the Vedas then you can have power on all the elements. So then now, if you read srutis and smritis, it has a meaning.

But to achieve that state first of all, is important. That's why in Sahaj Yoga we don't deal with Vedas just now. We have to achieve that state, when by reading those Vedas or by saying those mantras we can achieve that state in which automatically, spontaneously, you can have power on all the elements. But not with desires. It just works out spontaneously. It's a state, is a state of a personality.

So, this is how it started. Now, even in the Vedas they wanted to go to the essence of everything. It was not nirakara they talked of but the essence of every chakra. To say that they just talked of nirakara is the way you don't understand at all the Vedas. They didn't talk of the formless, they talked of the All-pervading Power, which is formless. They talked about that part which is the essence of chakras. But they didn't want to talk about the Deities, because when you talk about the Deities then people get stuck with it. Like, as I always say that, when you talk about the flowers people get stuck to it and they don't seek the nectar, they don't seek the honey. Now, the second part is, if you talk about the honey, also you just talk about the honey: it's talk and talk.

So you have to become a madhukar, you have to become the bee, to get to that honey, that's the main point. Unless and until you become the bee you cannot get to the honey whether you talk about honey or about flowers.

So Vedas also became another talk. And after that the horrible thing happened was the Arya Samaj — that's the worst of all. I mean if you meet any Arya Samaj you feel like jumping in the sea to get rid of him, it's horrible. He talks, talks, talks, talks through his hat: he doesn't know what he's talking, and what he is meaning. So this Arya Samaj business came out of the same Vedas, which is a one side, the Right Side. So we got stuck on to the Right Side: the awareness, the tree of awareness got stuck, the leaves caught, onto the Right Side.

Like in the West they have got it in the grounds, absolutely into the filth, the dirt of Mooladhara, beyond Mooladhara they go. But we too have lost ourselves on to the Right Side, and doing all supraconscious nonsense. At the time of Changdev, that was when Shri Gyaneshwara was there, he was a supraconscious person, and he tried to show some supraconscious miracles to Shri

Gyaneshwara. Gyaneshwara and his brothers and sisters were sitting on a wall, and suddenly the whole wall lifted up and took them from one place to another. And this fellow was surprised how on material things, how they are working out. Because they became first of all Realised souls of a very high level. Gyaneshwara was an incarnation. And then they had also their mastery over all the five elements. But that is first you go urdhvagami (– upwards), first you achieve your Realisation, you achieve your state of your Realisation, and then you come down in a way that you go to the right and you can go to the left. But first your doings must be built up. This was the thing.

That's how in our Hindu religion we got stuck upon the Right Side: say mantras, stutis and you are not Realised souls, you are not even vidas! Without Realisation it's like a charpat panjari, as they call it, it's just talking, talking, talking, talking. So that is no use.

The second thing was, we got stuck on the left, in the sense, where they talked of the Deities, we started worshipping the Deities. Good, worship the Deities! But you have no right to worship, you have no passage to them, you have no connection with them. How are you worshipping them? In the air somewhere they're worshipping, like going to Vitthala Mandir in Maharashtra, you see it was all right for Tukarama to worship because they were all Realised souls, but these stupid people nowadays, from the villages, they take some tobacco in the mouth and go on worshipping God, in the sense that they go on saying, "Vitthala, Vitthala, Vitthala!" all like mad going on, till they break their necks. And when they go there, also, the priests there actually break their heads, just like coconuts. And I have met many who have lost their heads completely. They said, "We got it through Vitthala." Imagine! Oh Vitthala gave them this! Imagine! This is the situation.

So we have to realise that we also, in our seeking, got stuck on to the left-hand side. But much worse in Madras I have seen horrid scenes: like I saw ladies going round the temple and somebody pouring water [over them]. I was so shocked at the cruelty of this kind of a thing. I sat down. I was wondering, who told them this nonsense? God knows!

Then the ritualism was taken over – which was not real rituals because you are not connected – by the brahmins, all over India. Now the [real] brahmins are the ones, who have known the Brahma. You are brahmins because you know the Brahma. But brahmins were not to be considered as brahmins because they are born in a brahmin family. It was not according to your birth but according to your karmas, it's a fact.

I'll give you an example: Like, once there was a problem, Shankaracharya, so-called, raised a parliament question, you see, that, "It is written in the Gita that you get your birth prenatal natal or post-natal stuff. In the post-natal condition whatever you are born that is your caste, and so, the brahmins are the only ones allowed in the temples and so as we are born brahmins we are the ones allowed in the temples." So that time a person came to ask me, how to answer this. I said, "Very simple! You ask them who wrote Gita? Vyasa. Who was Vyasa? Illegitimate child of a fisherwoman. Now, how can he say such a thing? Because he was a brahmin." It's true, only the brahmins must be allowed in the temple. But who are the brahmins is the basic problem!

If you are born as a brahmin, you are not a brahmin according to Hindu religion; should not be. You have to know the Brahma. What about Valmiki? He was another fisherman, who became a daku (dacoit). He was a dacoit and this dacoit was really a horrible man, but was corrected by Narada, as you know, the whole story. So, he is the Valmiki! Now, how does Valmiki become a brahmin? So, how is he the one who wrote Ramayana, who was a dacoit, and born of such a low caste. But they will not allow Raidas and Kabirdas to enter the temples, but these horrible, so-called brahmins are sitting there eating the money that is given to God.

So it is necessary for Indian Sahaj Sahaja Yogis to understand how we have failed. We must know our defects, why we have failed in our pursuit of God, why there are so many temples. You see, many people ask me, "Mother, You say, it's a yoga bhoomi, it is this, that: then, why are you so poor? Why such a problem in your country?" The reason is we are not yogis, "Yoga kshema vahamyaham." If you get the yoga, then He gives you kshema. First you get the yoga then the kshema. Without the yoga, there is no kshema. And without the yoga, you are not the brahmin. It's as simple as that.

Even to interpret Shri Krishna you have to be a Realised soul. You see, what He says, three things He has said, [about] bhakti yoga He says, "Patram pushpam phalam toyam," all these things, I [will] take from you, I receive them. But when it comes to

giving He says a word 'ananya' bhakti. 'Ananya' means when there is not the other — when this happens. He is a diplomat. He didn't want to tell you frankly on your face. 'Ananya' means when you are a yogi, when there is not the other.

Then He comes to second point — gyan. He said the first thing. Gyan means bodha — bodha marg — that is Sahaja Yoga.

Then about karma, Right Side, what does He say? "You do all your work and put it at my lotus feet." "Karmanye vadhikaraste phaleshu ma kadachan" — impossible situation! You see this is diplomacy! Put absurd conditions, which look sensible, but are absurd. So you go on rubbing with that. There are many who tell me, "Mother, we do, all our jobs and put at the lotus feet of God." I said, "Really? How do you know that?" Because unless and until you are a Realised soul you feel you are doing it but once you are a Realised soul you say, "It's going. It's coming. It's happening. It's not happening," Do you see the point?

Now, because of this what happens [is] that people get into a bhram, into an illusion, that, "We are doing all God's work and putting at His feet!" You are not! You are not a Realised soul. You have to become a third person. You have [not] to say, "I am giving it." No! "It's going. It's coming." 'I' goes away. "It doesn't work out." "It works out." You never say, "Mother, I can't work out Sahaj Yoga!" I have not heard anybody saying that. They say, "Mother, it doesn't work out!" "It works out." "It's working." We start just talking about it all the time, as soon as we become a Realised soul.

There was a lady, who came with me to America and she said, "Mother, please give Realisation to my son. He's come all the way from Honolulu," this, that. I said, "You give him." She said, "I can't." I said then, "How can I?" Then you give him a certificate [that] he's a Realised soul!" "How can I? It's false!" I said that's what it is. It has to happen. You cannot give a false certificate that you are a Realised soul. It has to happen. And that is what Sahaj Yoga is absolutely a shuddha vidya (pure knowledge); and a shuddha thing; that, in that, you have to get Realisation and establish yourself the thing.

So by going to the Left Side we got stuck up into the collective subconscious. This side the collective supraconscious, that side the collective subconscious. The people who are now in the West have discovered all about the matter and all that: has come out of this kind of a venture on the right hand side. Because God wanted them to know that know the matter, that's all: for their convenience, for their comfort, for giving them more time, so that they come to God! But Science moved in a linear way and has produced atom bombs and everything like rakshasas, and now they are waiting for the rakshasas to drop down upon themselves.

On the left-hand side now: this is India. Left hand side is India. We got stuck, we are stucky (sic) people. You see, they lost their roots, you can befool them like anything as far as religion is concerned. They have no roots at all also, because they have gone down so much, or their roots are lost. They have no roots; they are dangling. You can put them into Left or Right. You know, witchcraft is so much common in America. You can put them into witchcraft, you can put it into any craft you want to. You can manage them. Or they can go to the Right Side, they can go to the Left Side you can create Hitlers out of them, you can create anything that you want, because they have become just like bananas now — they have no roots.

So one side, we got stuck with this too much argumentation, too much of discussion, too much of what you call philosophy this that, the intellectuals, so-called, vidvanas, in the Hindu philosophy, are stupid people. Because they have not got their Realisation. And even to such an extent, now they are saying, that Adi Shankaracharya did not write, Adi Shankaracharya did not write the Saundarya Lahari. Intellectuals, you know! They are the great grandfathers of Adi Shankaracharya, so they are saying he did not write it. Because, "How can a Vivekachudamani, the one he wrote, after that whole thing such a treatise of all philosophy, how could he write that you must serve the Mother? How can that be?"

In puja you should sit correctly. Don't do this! Attention should be towards me.

All right.

So as a result of that, what happened [was] that we got lost into intellectual understanding of our philosophy and for that, as Kabir Das has put it "Padhi, padhi pundita moorakh bhai!" ("By reading, the learned have become stupid fools!") So they have

become stupid fools that side. Left side people got stuck into these rituals, so these brahmins became very powerful – so-called brahmins. So much so that in Nasik the brahmins sent me word saying that, “Because you have come from abroad you have to come for your prayashchita to us. Even Gandhiji had to do the prayashchita.” I said, “One day you will have to do prayashchita here!” Such arrogance! And such horrid things they are doing. And [at] Kashi Vishweshwara they have got Romans, Roman soldiers. Actually they came to Maharashtra on the Konkan side – maybe in Goa or some place, Panaji maybe – and from there they went. Adi Shankaracharya must have thought that, in the beginning they were nice people, He must have given Realisation to one or two person. So he appointed all of them, these Konkanasthas, they are Konkanastha (type of ‘brahmin’ in India) into all these places. And within two generations they came in their true colours as Romans. And they are just like cobras, you see, like cobras. And in Kashi Vishweshwara they started using women. They had one big slippery board and when women went there, they used to fall down with ornaments on them. Then they would take out all the ornaments, sell these women as prostitutes. That’s why in Banares you have the maximum number of prostitutes. These brahmins, the way they behaved, in certain places like Ranchordas’ temple, called the Nathdwara, that was called as Haveli. It was a very big case. And the main man there, the haveli man, the chief priest, was supposed to have used the brides on the first night. I know of so many great women, who have been used by him.

All this nonsense started growing in this country like that. So many things, I mean there’s no end to it. Even in Vindhya, Vindhiya Vasini, they did it.

Then out of these at the extreme end, started coming the tantrism. And the tantrikas discovered a thing that – if you can displease the Goddess in any place then that place becomes a vacuum. Because She’s so much there and once She goes away, the vacuum is created. Then use that vacuum for getting all the bhoots there – like Kamakhya Devi. There are twenty-eight places where the goddess’s body fell down, as you know, the Sati, Sati’s body. When She was carried from Daksha, the father, by Shiva it fell down on twenty-eight places. And when it fell down on twenty-eight places there formed a temple: came out of the mother Earth. One of them is Kamakhya Devi. That is, I think, in Assam or Bihar, some border there.

All these temples were used for doing negative things, because they did vyabhichara (- adultery), all that, in the presence of the goddess. As a result of [that] the Goddess got angry [and] She went away from there. Because supposing you put the filth here, I won’t sit here, will I? That’s how. And then they used that part for mesmerising and this and that, and that’s how the tantrism started. As a result of this tantrism. just after Adi Shankaracharya’s death, the tantrikas just came out just like snakes coming out of the grass. And they spread the tantrism right from Konark (Odisha), all through on that whole I should say the whole patta (property) they took, the whole line from there up to Surat, up to down below, like that. The whole of it, they covered. They could not cross into Maharashtra, thank God, because Maharashtra is, you have to come up and then go into the plateau so they didn’t come. But the whole thing they covered, above the River Narmada, above the River Tapi. And they covered all that area – Madhya Pradesh. All the Rajas, Maharajas, all of them were involved into it. And what they did was to play a trick with the Rajas, Maharajas, because they had Jain people as ministers, or mantris. And the mantris said that we want to build temples. So these Rajas, Maharajas, were all under these tantrikas. So the Raja, Maharajas said, “All right. If you can put these eroticas outside, I am willing to do it.” So they said, “But why do you want to put the eroticas?” They were very clever people these mantrikas. So they said, “No, you can put these things outside because that is life! We must show the life.” And they put a very big competition. They put a very big competition and in that competition they tried to defeat one organisation working here in competition with another. Then [they thought] there should be a defeat. And the one who is defeated was not given a chance to produce. So the artist also got involved into it. But still in the, I should say in the, Madhya Pradesh, and all these places, the artists were still dharmic because they made the all these erotic figures with lanky-panky (thin) bodies, and very funny looking bodies, like sick people. And the Gods and Goddesses are very thick. So, you don’t see them (the eroticas), normally you don’t see them, where are they hanging.

And the same architecture was brought in your country, in your side also, in Madras. And in Madras temples what they did was to put all these erotica outside. And they called this as ‘fertility cult’. And on your temples, if you see these small, small figures, they are all those. So how far this negativity has gone to spoil. Say like, if you go to the temple of Tirupati where sakshat it is there. Outside of the temple these brahmins have put up this on the door, if you see. Imagine to put eroticas there! Even in Jaggannath Puri, all over, they have put this, and we don’t understand [why]. And the Konark temple, the whole thing was so horrible because

the architect himself was a tantrika. There's no temple, nothing! What he has done is he's made all these horrible things and put them in the shape of a temple. There's no temple! And he said that, "On top of this I want to put one very big magnet so that all the ships will be attracted." So the king agreed to that! And he gave a lot of money and that is how the Konark temple was built.

Now the Nepal temple was built when the artist would not accept this. They said, "See now, this is made out of kaashtha () – means out of wood – and if the Vishnumaya falls upon it, means the lightning, then it will be all burnt so best thing is to keep Her attention out. Why not we make some erotics so that She doesn't come? Because She's a virgin." So, the poor artists agreed to it and they made those. But when we Indians go to a temple, we never see this. You must have escaped [noticing]. In your temples you must not have seen this. But if you see the foreigners then you will know, where they are, because they have zoom lenses you see. They'll climb over. I have seen in, in Nepal once when I went there, so I said, "Gregoire where are the erotics? I don't see anything. Where are the erotics?" So, they said, "Oh! You can't see the erotics?" I said, "No." He said, "See those Japanese!" The Japanese has had put up, big, big automatic ladders but ladders but ladders like escalators – huge big things. They brought all these from Japan and put it up and took the photographs. They were taking photographs. Then I saw all the machinery going on. I said, "What's that?" And zoom lenses, big, big lenses! Nonsense! I mean they brought all the machinery all the way! This is what happened.

Then we had other religions which tried to, sort of, neutralise it, like Jainism. That went into another nonsense. Jainism is another nonsense because at the time of Shri Krishna, Neminath is the one, who opposed Shri Krishna for one thing, because He said He believes in hinsa. Because in Gita when they said, "Krishna has taught ahinsa (non-violence)." I am surprised. He taught hinsa. You know Karna, when his foot was caught up in the wheel, so Arjuna raised his gandiva (bow) on him. So, Karna said, "See, you are a veera. I am a veera and how can you kill a nishastra veera? (an unarmed warrior) So then Krishna pointed His finger like this, and He said, "Where was your veerata, where was your bravery, when Draupadi's laaj (chastity) was taken?" He said, "You kill him, now!" Where did He teach ahinsa I don't know! It's stupidity to think that He preached ahinsa. He preached that whosoever is dushta, who is wrong, should be killed by God, and by the people who are following God. Like Arjuna, at the very beginning of it he went into Kaivalya. He said, "Oh, I don't want to kill anybody! There's my guru, there's my brother, these are my sisters," this, that.

So, Shri Krishna said, "What? They are already killed! In the name of dharma, you have to kill them!" And here these stupid Jains are looking after the mosquitoes and looking after the bugs! They put some bugs in a hut – that's good for the brahmins of course – and give some money to the brahmins, and the bugs have to take all the blood, eat the blood of the brahmins, and then they give the money to the brahmin.

But the worst is, now, in Bombay there's a problem because they take all their filth not in the bathroom or anything but they put it on some hill because the kitanoos must come out, the germs must come out. This is Shwetambaras only but the silliest are the Digambaras – they are the worst of all. I mean, once what happened that Shri Mahavira was meditating. While coming out his cloth got cut, caught up in one kunjia. And when his cloth caught up on the kunjia, what he did was to cut it out, because he thought how to get out of it. So he cut half of his cloth, and he had a half cloth on his body. But then Shri Krishna went just to take his pariksha (test) and He said, "Now, see, you are an avdhuta, why do you need a cloth upon yourself, I am a nude person you give me something?" So he gave Him that part. Just for a minute because he was a king's son. He didn't have to do anything and he went back. He hid himself and he went back and he wore his dress. Now, these people are horrible – like this Mahabali and all that – making all the details about it, it's horrid people. They are insulting him all the time! But if you see, like William Blake, he has made pictures of human beings, not showing any parts and all that but in a nude way. But when he makes the God or makes anybody [like] Mary or Christ, he covers them; same with Michelangelo.

But I don't understand these horrible Jains, they want to show Gods, as nude and fight for that. The worst is they are fighting, that's the good part of it. So much fighting that...I want to tell you my own experience but it was horrid. One day I'll tell you that [about the] first time when I saw them, they were terrible mess.

All right, so now it has reached such a stage that there is one Parshavnath's thing was found out somewhere, some old statue, so there was a fight going on in the, is the place where Indra was given Realisation. This place, his chhidra (pierced) was made

here that's why we call it chidendra see this chhidra was being here but actually he's Shuchendra, he was made Shuchi. This is at the time of Prahlada that this Indra, when the mother was pregnant, He wanted to help her. So, he brought her to Shandilya muni's place. Now this Shandilya muni, Shandilya is my family, my gotra my father's, Shalivahanas gotra, is Shandilya and he brought that one in Shandilya's ashram. Now the land we have got in Nira is that ashram just imagine sahaja that is the land we have got. And then now it has come out in the newspapers for somebody went and did the research after I purchased the land that this, there was, a meeting between the Nira River and the river some King came all the way here and built that.

So, imagine, the Shalivahanas knew the Nira is going to come in them, I'm called as Nira in my family, and on that Nira River, we have got this land. And this also with a very mysterious thing because you see, one man had given this land to the government see and this land I wanted, I liked it. He said, 'The government won't release it, how can You have this land?' I said I want to have this land only people didn't understand why I wanted that land, I insisted Then they said, the government won't release. But suddenly he got a letter one day saying that government think they've taken a surplus land this land is yours. So, he sold it to us and that's how we got it. Now Prahlada was born there. He lived there till five years of age and used to go and play there. Then Shandilya muni told Indra that you leave this lady here because out of her will come out Prahlada. He brings forth the promised Narsimha avatara. So, you just don't worry and you go South. and there he came and he got the Shuchindra here That's how he got Realisation. Now this Prahlada went there you know what happened then but here about Peshwai time they tried to build a temple of Narsimha and they spent lot of money to fill up the place and they did it but they could not do much about the temple it was half done. Then one fellow about three hundred years back decided to collect some money to build the temple and he built the temple.

In his dream came Prahlada and he told him that I have already made the statue of Narsimha on the river Nira, you go and find it on the bank you'll find. He went there and he saw the statue made out of ordinary sand for so many years it's there. He picked it up brought it and it's back there and it is still there full of vibrations, see the vibrations. We have seen it. And in that temple there is on top of the gopuram you see a little dhara (stream) of water coming all the time. We have so many still, so many miracles in this country but we should go deep into it to find out. instead of that like stupid fools we are just running after these so called brahmins. So, the depth and the greatness of what should you say, the Indian seers and the rishis and munis was lost like this by these so called mushroom people. Now it is for Sahaja Sahaja Yogis who have to find out all these things, put them on record and have to boldly tell them that we have had enough of you now let us take over all the temples. Only the brahmins can enter you are the only brahmins I see Where are the brahmins?

Like once in Puna they had a program arranged for in a place called Rajwade karyalaya. This Rajwade is a brahmin and Rajwade was told later on that, " No, no, no this Mataji is not a brahmin how can you have it here?" So, these, the boys never told me anything they said all right if you say so we won't have the program but we'll have to announce in the newspaper that because She's not a brahmin that's why you're not allowing Her. He said, "No, no that you can't do. He said, "Then what are you to say? What is the reason?" So, they got a fright. They said, "All right, let us have it." So, when I was having it, I don't know why, I said, "Those who think you are brahmins come here in front of me." Four five of them came, started shaking like this way. I said, "What's the matter?" They said, "No, we accept You're Shakti, stop it, stop it." I said, "But I'm Shakti nobody is shaking." "No, there are people sitting here, they are also shaking." I said, "Call them." I said, "Go and ask, who are they?" They are certified mad from Thane were sent by the district man. These brahmins got a fright of their life. I said, "That's what you are, you have to go to Thane now, that's the only place for you." And our Rajwade was sitting on top there, all sort of caught up by some sort of an arthritis. I said, "Rajwade, come down now." He 'I'm also a brahmin, he says from I said, "All right, you come down." Say, "I can't, I can't even walk." I said, "Get up and walk." He's the one who just got up and walked. came down, then he was so good. He started going on a cycle. That time he was sixty-five.

Every day, he used to go and do work in all the villages, this that I told him, "Stop it now, you shouldn't overdo it also, it's too much, he won't stop." And then he started catching from people this, that, he got sick, again I cured him again, I cured him, so many times it happened. But I think ultimately, he lost one foot, one foot he's lost, little bit. But that's what it is, so he never listened to me. What I'm trying to tell you is this this is how our great Hindu or we can say, Hindu word I don't want to use because it has nothing to do with us. This word was given to us by Alexander because he crossed the River Sindh he didn't, couldn't say Sindhu, you see, 'sa' he could not say, so he called it Hindu. Sindhu Hindu, see. And then he came down from there

and that's how we become Indians, you see. So, they don't know how to pronounce many words, you see, so that's how they couldn't call Bombay, Mumbai. So, they use to called it Bombay.

See, but Mumbai is a very big word it means primordial Mother. She's the Mother of Mumba and Mumba is the Mother Amba, is Mumba. And She's the Mother of, who is that? That's the Mahakali that's the Primordial Mother. They couldn't pronounce that word so they called it Bombay. That's how we've got Bombay and all those all words were ruined by them. All right! So, this is the situation is. Now today's first thing we have to know that we are facing a very great crowds of mudhas, who're stuck up, stuck up there, roots are dead and they 're stuck up like dead deep root somewhere.

So, to shake them is not easy, talk to them is not easy, to convince them is not at all easy because they think see they are all wise, Madrasies think they are the wisest. people as far as religion is concerned and I don't know where to look when they say that. See this is the trouble is. So, with that understanding if you face because also, I think, Venugopalan told me, "Mother, I'm sure it won't happen to the real Tamilians!" (Tamils) I said, "Why?" He said, "They're no good, they can never get it, because I'm a Tamilian, I know what it is." So, I said, "Cannot happen to Tamilians?" He said, "No, because Murthy is not a Tamilian, Jaykar is not a Tamilian. They cannot be Tamilians!" I said, "Let's see the Tamilians also." He just could not think that Tamilians can take to it He said they are so dead into it, they cannot. We have so many now Tamilians also in Delhi but how many come to us, very few. So, can you open the fan now? You start, who else will start. Can put that also. It's all right, it won't go. Not so much you can put it little less you see, little movement. You didn't feel the hot, till the electricity had not come. Do you notice that? Didn't feel the hot at all. As soon as the electricity has come you have started feeling hot. I told him, "You don't worry I'll throw cold at them they won't feel." None of you felt. As soon as the electricity has come, you're feeling hot. What have you got? What is this? Kammer patta (Waist Belt ornament, worn around the waist). No, that green coloured.

Sahaja Sahaja Yogi: That is.

Shri Mataji: Yes?

Sahaja Yogi: It's Tulsi.

Sahaja Yogi - Its a Tulsi (Herb basil) Sahaja Sahaja Yogi - Its a Tulsi (Herb)

Sahaja Yogi: Pachu (Precious Stones) Shri Mataji Anh?

Sahaja Yogi: Madras people come into the front.

Sahaja Yogi: Madras people to come.

Sahaja Yogi: Dawana (Fragrant Herb)

Sahaja Yogi: It's a Dawana,

Shri Mataji: It's a Dawana That is not Dawana Dawana and Tulasi (herbs) It is Dawana It is Dawana Where is Tulsi ? Tulsi is less.

Sahaja Yogi: Some is not Tulsi.

Shri Mataji: Huh, Smelling nice

Sahaja Yogi: Which flowers are these?

Shri Mataji: Its Ok. All right!

There's one thing we are missed on this, which I want to tell you about the Vedas now, as I told you, in one lecture you can't cover the whole thing but in short that how they went into the abstraction of the chakras. Some might, might say that they didn't talk about the chakras, you see, because this is what they are it, it's not in the Vedas, it should not be anywhere else. I mean supposing in the beginning that was the situation then today this is the situation. Like, when a electricity started nobody knew much about, it they could hardly put a little flickering light, now today we have this, we have that, we don't refuse this because it was not there so it should not be there You see evolving and it is in aware, our awareness, it is coming. But they will always say, it's not written in that book. Book and that not into that.

First time somebody wrote about Kundalini was actually I should say in a real sense of the word wrote properly was Adi Shankaracharya himself and then our, what you call, Gyaneshwara because that was the time and before that of course Markandeya wrote it, thousands of years back but who considered Markandeya as something, no one listened to him. So, if the Vedas become everything, they will say then what about your chakras, there's nothing in the Vedas. So, it could be in some other books. Now Bhrgusamhita has written, Bhrgu has written a book called Nadi Granth, in that he has described complete Sahaj Yoga. He said that Kundalini will rise and this will happen. So, the knowledge of the Kundalini we had since long but it was kept

as a secret and was not discussed by the Sushumna people and they are the ones who formed this Machindernath, Gorakhnath all these people. Most of this work was done in Maharashtra. Most of it was done in Maharashtra and that's how we have the Sushumna path in the central path of ascent or Realisation was kept as a secret and we can say that there were two, two or one or two flowers one or two flowers on the tree of life but now we have many flowers. That's how we can tell.

Then the essence how they discussed is that see, what they say "bhu". Bhu is the essence of Mooladhara- made from the Prithvi tattwa. Bhurva is the antriksh. "Bhurva" is the essence by which it was made the Bhurva. was made the antriksha, means all the elements and all that, is Brahmadeva's job. You call it Brahmadeva or "Bhurva " is the same, is the shakti of Brahmdeva is Bhurva. So "Bhu Bhurva Swaha".

The stomach is "Swaha", the shakti of the stomach is "Swaha". Swaha is what to take everything in, burn it, digest it, Swaha.

Then 'Manaha' is the essence of the heart chakra is manaha is mana, is the emotions is the mana, is the Parmesh God's emotions, is in the heart, it's Jagdamba there.

"Mana Jana" is Shri Krishna, is for the "Jana". Jana is when Shri Krishna came on this earth, when He thought of the people. He mixed with the people, He talked to them, He tried to spread and He's the Virata, so He is a collective, He's the collective being, so Jana.

"Tapah", Tapah is Shri Christ because He went into tapaswita. His life was a tapasya, He went into tapa.

And the last is "Satya", at the Sahasrara you know the truth. So, all these seven things essence of all the chakras they are describing over here, in the Vedas but these, they will argue, they'll say the mantra of Gayatri, this, that, what is that? Gayatri is the essence and that's the trouble with them is. By saying these mantras, they go to the right side they are not there on the essence. The whole thing gets spoilt. Specially in Kashmir, I must say, they suffer from this Gayatri mantra.

And the worst thing, that has happened to us now I don't know about other places but specially in Maharashtra we are two types of horrible brahmins and there are other very good types of brahmins also. But the bad ones I'm telling the ones who, who look after the temples and manage the temples and they think, "Oh! we know what is God is, there's nothing like or we have made this God, God is all this is just a stone, we know how to manage". it's all Swayambhu and all this nonsense. So, they, they are least afraid of God. They do all kinds of things, without being afraid of God because they think there is no God really, it's just a joke so one thing cancel. Second thing is that the people who are sort of educated out of them, they think it's dishonest to say, there is God because there is no God, better to say there is no God. Out of them have come out these Samajwadi's, you see, socialist like Kirloskar, Gorey all these people. They openly say there's no God openly. So that is how it is.

Now, we have to understand that we are real brahmins no doubt, assume your powers. know that you are real brahmins, you are the brahmins. None of these are brahmin because you know the Brahma, this is the Brahma tattwa, you know how to handle it, you know the vibration. Chaitanya is the Brahma. Of course you are different than them so they are not allowed to enter into any temple, as you are. One day will come when that will happen, you'll see that. we have to change the whole system upside down, otherwise things won't work out. The whole system has to be changed but still, because this a Yoga Bhoomi still, you can find the truth in this Mother Earth. Saints and saints have born. They have talked about all these things, so there is no chance of abusing anything much, cannot go to Mooladhara of that action that we understand. At least that wisdom we have, we won't go that side that's the worst of all.

For washing my feet, you do this, remove it from underneath Now call Madra's Yogis to wash the feet. Keep water here and recite Ganesha Stotra. Now do this, the one who in going to recite Mantras, will not do that thing, You come here, you understand everything. You recite the Mantra, you recite the Mantra and you can recite there. You bring the water. You are catching badly. You can get somebody else. Dani, you come here. All are from Madras or elsewhere?

Yes, you come here. You just move there. feeling of a very strong catch, feeling hot vibrations? You see! It's very hot. Pick up God bless you!

Now pour the water.

Now recite.

Now this is what it is washing my feet with the Ganesha stotram start this. Those who have not washed my feet raise their hands Sahaja Yogi: Those who have not washed Mother's feet, those who have not washed previously. Two persons. You are still moving with the ladle [Marathi] What you have All right! Like that on the right

Sahaja Yogi: Let us take three, three mantras and Atharva sheesha.

Sahaja Yogis: Om Twameva Sakshat, Shri Mahalaxmi, Mahasaraswati, Mahakali, trigunatmika, Kundalini Sakshat, Shri Adishakti Mataji -

Shri Mataji: Keep your eyes open.

Sahaja Yogis: Shri Nirmala Devi, namoh namaha.

Sahaja Yogis: Om Twameva Sakshat, Shri Kalki Sakshat Shri Adishakti Mataji, Shri Nirmala Devi namoh namaha.

Om Twameva Sakshat, Shri Kalki Sakshat, Shri Sahasrara Swamini, Moksh pradayini Mataji, Shri Nirmala Devi namoh namaha.

[Ganesha Atharva sheesha]: Om namastey Ganapatye Twameva pratyaksham tattwamasi Twameva kevalam kartasi Twameva kevalam dhartasi Twameva kevalam hartasi Twameva sarvam Khalvidam Brahmasi Twam sakshat Atmasi nityam Kritam vachmi satyam vachmi Awa Twamammam awa waktaran Awa shrotaram awa dataram awa dhataram avanuchanmawa shishyam awa pashchattat awa purastata awottarattat awa dharatatta awa dakshinatatta awa chordhwattata awa dharattata sarvato mam pahi pahi samantata Twam wangmayatswam chinmayah[Twam anandmayastwam Brahmamayaah Twam Sachidananda dwitiyosi Twam pratyaksham Brahmasi Twam Gyanmayo wigyanamayosi sarvam jagadidam twatto jayate sarvam jagdidam twattstishthati Sarvam jagdidam twayi layameshyati Sarvam jagdidam twayi pratyati Twam Bhumi rapo nalo nilo nabhah Twam chatwari vak padani Twam guna traya teetah. Twam vastra traya teetah Twam deha traya teetah Twam kala traya teetah Twam mooladhara sthitosi nityam Twam shakti trayat mikah Twam yogino dhyayanti nityam. Twam Brahma Twam Vishnus Twam Rudras Stam Indra Twam Agni. Twam Vayu Twam Suryas Twam Chandramas Twam Brahma bhur bhuvah swarom. Ganadim poorva much charya Varna dim Tada nan taram Anus varah para tarah Ardhendul lasitam Tare na ruddham Etat tava Manuswa rupam Gakarah poorva roopam Akaro madhyama roopam, anuswarash shantyarupam Bindu ruttaar roopam Nadhah sandha nam Sanhita sandhi Saisha Ganesh vidya Ganaka rishih Nich rad Gayatri chandah Gnapatir Devata Om gam Ganapataye namahaa. Ek dantaye vidmahe, vakra tundaya dheemahi Tanno dantih prachodayat Ek dantam chaturhastam Pashmam ankush dharinam Radam cha vardam hastai Vibhranam mushak dhvajam Raktam Lambodaram Shoopaa karnakam Rakta vasasam Rakta gandhanu liptangam rakta pushpahi supoojitam Bhaktanu kampinam Devam jagat karnanama chyutam Avir bhutam cha srishtayadau prakriteha purushat param Evam dhya yati yo nityam Sa yogi yoginam varha Namoh Vratapataye Namoh Ganapataye Namah Pramath pataye Namaste astu Lambodaraye Ekadantaye Vighna nashine Shiva sutaye Shri varad moortaye namoh namaha Om Twameva sakshat Shri Ganesha sakshat Shri Nirmala Devi namoh namaha.

Sahaja Yogi: Hari Om Like you recite, Yogis will recite behind you. Have long life

Everybody say

Sahaja Yogis: Om Twameva sakshat, Shri Nirmala Devi namoh namaha.

Om Twameva sakshat, Shri Nirmala Devi namoh namaha.

Om Twameva sakshat, Shri Nirmala Devi namoh namaha.

Shri Mataji: Again, you say it again. You repeat it. Who is speaking?

Sahaja Yogi: Shri Sukdam, Shri Sukdam I can, I know

Sheri Mataji: Shri Sukdam you say it, you say it now.

You sing it.

Sahaja Yogi: Mother has told you no, now you say it.

Now you start. Say whatever you don't put.

Sahaja Yogi: Go on repeating, how's that?

Sahaja Yogi: He is the only Marathi.

Sahaja Yogi: In our collective, whom to come to Madras is that, that's great. [Tamil] I am from Tanjavar.

Shri Mataji: Oh Tanjavar.

Sahaja Yogi: Mother, Hands like this while you are saying it.

Shri Mataji: No, no you should say it. Keep it on the, on your lap, now say it you're saying very well.

Sahaja Yogi: but I know by heart there may be some,

Shri Mataji: Yes, all right.

Sahaja Yogi: Om Twameva sakshat, Nirmala Devi namoh namaha. Om Om Twameva sakshat Shri Nirmala Devi namoh namaha.

Om Twameva sakshat Shri Mataji Shri Nirmala Devi namoh namaha.

Shri Mataji: Beautifully sung. Next time bring your Telugu book.

Sahaja Yogi: Yes, I am having,

Sahaja Yogi: I shall bring it. It's coming from your heart. just you opened out. Don't you think so, did you say so well before?

Sahaja Yogi: I have not heard, he is one of the first Sahaj Sahaja Yogis.

Sahaja Yogis: I have not heard him like this.

Shri Mataji: Tremendous! You fully opened out completely. The whole thing is, you see, like, you see, you get that it's tremendous! This is, but I know one thing the South Indians come up to Sahaj Yoga with last everybody else.

Sahaja Yogi: My father has been a Vedic Pandit.

Shri Mataji: Ah...That's what shows! But the thing speaking, you see, that, all that inheritance is coming now, just in my presence tremendous!

Sahaja Yogi: Actually he – [A Sahaja Yogi corrected his way of saying our Mother's mantras.]

Shri Mataji: Now who else there, come here. How are you? Are you all right?

Can you perform? Warren, you have got hundred and eight names, give.

He has got, he has got. Hello!

Sahaja Yogi: Is it in English or?

Sahaja Yogi: English, I have it.

Sahaja Yogi: Come it will be English working.

Shri Mataji: You have to tell the first name. You say the name and they will tell the English.

Sahaja Yogi: Yes, Namoh namaha

Shri Mataji: And the English meanings. You take the name which tells the English meaning is there, all right? And then you say the mantra. Surya or Surya.

Sahaja Yogi: You start from there, Shri Mata. I'll repeat the name, you tell the meaning, then I'll repeat the mantra.

Sahaja Yogi: Now, we are reciting, the hundred and eight names of our Holiness Mataji. First, I'll repeat the name, then, our friend will repeat the meaning, say what it means then all of us will repeat the mantra.

Sahaja Yogi: I can hold,

Shri Mataji: First, it will be verified. It's now to be verified, you can verify them in my character.

Sahaja Yogi: All the names of Mother,

Shri Mataji: One thousand names

Sahaja Yogi: Out of that, we have selected only hundred and eight, now, you can verify them in the characters.

Shri Mataji: There are three thousand names but which you can verify to begin with.

Sahaja Yogi: We'll say the three mantras first

Sahaja Yogis: Om Twameva sakshat, Shri Nirmala Devi namoh namaha.

Om Twameva sakshat, Shri Nirmala Devi namoh namaha.

Om Twameva sakshat, Shri Nirmala Devi namoh namaha.

Sahaja Yogi: Shri Mata. You read, yes.

Another Sahaja Yogi: Sacred Mother, She, not only gives every good thing that a loving Mother gives to her child, but also the highest knowledge, Bramha Vidya, the knowledge of Divine vibrations to her devotees.

Sahaja Yogi Now we'll say the mantra

Another Sahaja Yogi: Om Shri Mata

Sahaja Yogi: Om, we'll say Om sakshat Shri Mata namoh namaha like that.

Sahaja Yogis: Om sakshat Shri Mata namoh namaha.

Sahaja Yogi: Shri Maharagni

Sahaja Yogi: The great Empress.

Sahaja Yogis: Om Shri Maharagni namoh namaha.

Sahaja Yogis: Om Twameva sakshat Shri Maharagni namoh namaha.

Sahaja Yogi: The great Empress.

Sahaja Yogi: Shri Devakarya samudyata

Another Sahaja Yogi: Emerges for a Divine purpose, She appears in Her great splendour when all the Divine forces are helpless and unable to eradicate wickedness.

Sahaja Yogis: Om Twameva sakshat Shri Devakarya samuddiyata namoh namaha.

Sahaja Yogi: Then Shri Akula

Another Sahaja Yogi: One who is beyond kula, that is measurable dimensionary, dimensionality that is, who resides in the head in Sahasrara.

Sahaja Yogis: Om Twameva sakshat Shri Akula namoh namaha.

Sahaja Yogi: Shri Vishnugranthi vibhedini

Another Sahaja Yogi: Meaning She cuts the knot of maya that is illusion of Shri Vishnu then the devotees perceives the unreality of his individuality as body mind, present incarnation. He loses the consciousness of the limited I ness.

Sahaja Yogis: Om Twameva sakshat Shri Vishnugranthi vibhedini namoh namaha.

Sahaja Yogi: Shri Bhavani.

Another Sahaja Yogi: Meaning Queen of Bhava, that is, Shiva, Giver of life to the whole Universe.

Sahaja Yogi: Om Twameva sakshat Shri Bhavani namoh namaha.

Sahaja Yogi: Shri Bhaktipriya

Another Sahaja Yogi: Fond of devotees

Sahaja Yogis: Om Twameva sakshat Shri Bhaktipriya namoh namaha.

Sahaja Yogi: Shri Bhaktigamya.

Another Sahaja Yogi: Meaning, She is realised by devotion.

Sahaja Yogis: Om Twameva sakshat Shri Bhaktigamya namoh namaha.

Sahaja Yogi: Shri Samardayani.

Another Sahaja Yogi: No, Sharmdayini, giver of happiness that is, including Divine bliss.

Sahaja Yogis: Om Twameva sakshat Shri Sharmdayini namoh namaha.

Sahaja Yogi: Shri Niradhara.

Another Sahaja Yogi: Unsupported, She is the support of the universe. She is pure consciousness, unformulated, undifferentiated.

Sahaja Yogis: Om Twameva sakshat Shri Niradhara namoh namaha.

Sahaja Yogi: Niranjana.

1:25:29

Shri Mataji: Among those things, is the perversion of consciousness only being forth these problems, that we are not connected with each other. See, but the One which is not perverted is one in everyone, you see, that's the one which is the Collective Consciousness. The Goddess they are describing here, is the source of that.

Sahaja Yogi: Shri Niranjana.

Another Sahaja Yogi: Unattained by any limitations whatsoever.

Sahaja Yogis: Om Twameva sakshat Shri Niranjana namoh namaha.

Sahaja Yogi: Shri Nirlepa. Untouched by
Another Sahaja Yogi: Untouched by various karmas and dual dualism.
Sahaja Yogi: Om Twameva sakshat Shri Nirlepa namoh namaha.

Sahaja Yogi: Shri Nirmala.
Another Sahaja Yogi: Meaning Pure.
Sahaja Yogis: Om Twameva sakshat Shri Nirmala namoh namaha.

Sahaja Yogi: Shri Nishkalanka.
Another Sahaja Yogi: Faultless brilliance, Faultless brilliance.
Sahaja Yogis: Om Twameva sakshat Shri Nishkalanka namoh namaha.
Shri Mataji: Spotless, spotless.
Sahaja Yogi: Yes, spotless.

Sahaja Yogi: Shri Nitya
Another Sahaja Yogi: Nitya meaning Eternal.
Sahaja Yogis: Om Twameva sakshat Shri Nitya namoh namaha.

Sahaja Yogi: Shri Nirakara
Another Sahaja Yogi: She is formless.
Sahaja Yogis: Om Twameva sakshat Shri Nirakara namoh namaha.

Sahaja Yogi: Shri Nirakula
Another Sahaja Yogi: Meaning - unruffled
Sahaja Yogis: Om Twameva sakshat Shri Nirakula namoh namaha.

Sahaja Yogi: Shri Nirguna
Another Sahaja Yogi: Attribute-less beyond the three gunas and the three nadis, Ida, Pingala and Sushumna. She is consciousness devoid of the qualities and attributes of the mind.
Sahaja Yogis: Om Twameva sakshat Shri Nirguna namoh namaha.

Sahaja Yogi: Shri Nishkala.
Another Sahaja Yogi: Indivisible that is complete.
Sahaja Yogis: Om Twameva sakshat Shri Nishkala namoh namaha.

Sahaja Yogi: Shri Nishkama.
Another Sahaja Yogi: Nothing to desire having everything.
Sahaja Yogis: Om Twameva sakshat Shri Nishkama namoh namaha.

Sahaja Yogi: Nirupaplawwa.
Another Sahaja Yogi: Nirupaplawwa. Indestructible.
Sahaja Yogis: Om Twameva sakshat Shri Nirupaplawwa namoh namaha.

Sahaja Yogi: Shri Nityamukta.
Another Sahaja Yogi: Ever free and her devotees are ever free.
Sahaja Yogis: Om Twameva sakshat Shri Nityamukta namoh namaha.

Sahaja Yogi: Nirvikara
Another Sahaja Yogi: She is changeless but is the unchanging basis of all changes.

Sahaja Yogis: Om Twameva sakshat Shri Nirvikara namoh namaha.

Sahaja Yogi: Shri Nirashreya,

Another Sahaja Yogi: She has no basis as She is everything.

Sahaja Yogis: Om Twameva sakshat Shri Nirashreya namoh namaha.

Sahaja Yogi: Shri Nirantara.

Another Sahaja Yogi: Undifferentiated

Sahaja Yogis: Om Twameva sakshat Shri Nirantara namoh namaha.

Sahaja Yogi: Shri Nishkarana.

Another Sahaja Yogi: That is, Causeless, that is cause of all causes.

Sahaja Yogis: Om Twameva sakshat Shri Nishkarana namoh namaha.

Sahaja Yogi: Shri Nirupadhi.

Another Sahaja Yogi: That is alone, without Maya the basis of plurality.

Sahaja Yogis: Om Twameva sakshat Shri Nirupadhi namoh namaha.

Sahaja Yogi: Nireshwara.

Another Sahaja Yogi: Supreme.

Sahaja Yogis: Om Twameva sakshat Shri Nireeshwara namoh namaha.

Sahaja Yogi: Shri Niraga.

Another Sahaja Yogi: Unattached

Sahaja Yogis: Om Twameva sakshat Shri Niraga namoh namaha.

Sahaja Yogi: Nirmada,

Another Sahaja Yogi: Prideless.

Sahaja Yogis: Om Twameva sakshat Shri Nirmada namoh namaha.

Sahaja Yogi: Shri Nishchinta.

Another Sahaja Yogi: Without any anxiety.

Sahaja Yogis: Om Twameva sakshat Shri Nishchinta namoh namaha.

Sahaja Yogi: Shri Nirahankara

Another Sahaja Yogi: Meaning without ego.

Sahaja Yogis: Om Twameva sakshat Shri Nirahankara namoh namaha.

Sahaja Yogi: Shri Nirmoha.

Another Sahaja Yogi: Without any illusion, such as, mistaking unreal for the real.

Sahaja Yogis: Om Twameva sakshat Shri Nirmoha namoh namaha.

Sahaja Yogi: Shri Nirmama.

Another Sahaja Yogi: Without selfishness.

Sahaja Yogis: Om Twameva sakshat Shri Nirmama namoh namaha.

Sahaja Yogi: Shri Nirpapa

Another Sahaja Yogi: Papam is ignorance or avidya. She is devoid of that avidya.

Sahaja Yogis: Om Twameva sakshat Shri Nirpapa namoh namaha.

Sahaja Yogi: Nihsanshaya

Another Sahaja Yogi: That is having no doubts.

Sahaja Yogis: Om Twameva sakshat Shri Nihsanshaya namoh namaha.

Sahaja Yogi: Shri Nirbhava.

Another Sahaja Yogi: She is unborn.

Sahaja Yogis: Om Twameva sakshat Shri Nirbhava namoh namaha.

Sahaja Yogi: Shri Nirvikalpa.

Another Sahaja Yogi: Meaning, She has no mental activities.

Sahaja Yogis: Om Twameva sakshat Shri Nirvikalpa namoh namaha.

Sahaja Yogi: Shri Nirbadha.

Another Sahaja Yogi: Untroubled.

Sahaja Yogis: Om Twameva sakshat Shri Nirabadha namoh namaha.

Sahaja Yogi: Shri Nirnasha.

Another Sahaja Yogi: She is deathless.

Sahaja Yogis: Om Twameva sakshat Shri Nirnasha namoh namaha.

Sahaja Yogi: Nishkriya.

Another Sahaja Yogi: Nishkriya beyond all actions, not involved in any action.

Sahaja Yogis: Om Twameva sakshat Shri Nishkriya namoh namaha.

Sahaja Yogi: Shri Nishparigraha

Another Sahaja Yogi: Takes nothing since She needs nothing as She is the poorna kama or has everything. Devotees alone become Nishparigraha.

Sahaja Yogis: Om Twameva sakshat Shri Nishparigraha namoh namaha.

Sahaja Yogi: Shri Nistula

Another Sahaja Yogi: Unequaled.

Sahaja Yogis: Om Twameva sakshat Shri Nistula namoh namaha.

Sahaja Yogi: Shri Nilachikura

Another Sahaja Yogi: Dark hair, She is dark hair.

Sahaja Yogis: Om Twameva sakshat Shri Nilachikura namoh namaha.

Sahaja Yogi: Nirapaya,

Another Sahaja Yogi: That is beyond dangers. Apaya.

Shri Mataji: Apaya.

Sahaja Yogis: Om Twameva sakshat Shri Nirapaya namoh namaha.

Sahaja Yogi: Nirattaya.

Another Sahaja Yogi: Impossible to cross or transgress.

Sahaja Yogis: Om Twameva sakshat Shri Nirattaya namoh namaha.

Sahaja Yogi: Sukhaprada,

Another Sahaja Yogi: Sukhprada, that is, Confers happiness or bliss or moksha which is the bliss of liberation.

Sahaja Yogis: Om Twameva sakshat Shri Sukhprada namoh namaha.

Sahaja Yogi: Shri Sandrakaruna.

Another Sahaja Yogi: Intensely compassionate to her devotees.

Sahaja Yogis: Om Twameva sakshat Shri Sandrakaruna namoh namaha.

Sahaja Yogi: Shri Mahadevi.

Another Sahaja Yogi: She is the greatest of Goddesses, infinite.

Sahaja Yogis: Om Twameva sakshat Shri Mahadevi namoh namaha.

Sahaja Yogi: Shri Mahapujya,

Another Sahaja Yogi: Worshipped by the highest that is the Trimurtis, Brahma, Vishnu, Maheshwara.

Sahaja Yogis: Om Twameva sakshat Shri Mahapujya namoh namaha.

Sahaja Yogi: Mahapataknashni

Another Sahaja Yogi: Sahaja Yogi: Destroys the greatest of the sins

Sahaja Yogis: Om Twameva sakshat Shri Mahapataknashni namoh namaha.

Sahaja Yogi: Shri Mahashakti

Another Sahaja Yogi: She is the greatest power

Sahaja Yogis: Om Twameva sakshat Shri Mahashakti namoh namaha.

Sahaja Yogi: Shri Mahamaya

Another Sahaja Yogi: She is the Supreme creator of illusion and confusion even to the greatest of Gods.

Sahaja Yogis: Om Twameva sakshat Shri Mahamaya namoh namaha.

Sahaja Yogi: Shri Maharathi.

Another Sahaja Yogi: She is the greatest bliss that is, beyond all sense pleasures.

Sahaja Yogis: Om Twameva sakshat Shri Maharathi namoh namaha.

Sahaja Yogi: Vishwaroopa

[Conversation in Marathi, they will say English is like Marathi. Shri Mataji laught]

Another Sahaja Yogi: She is the universe, universe is Her form and also the individual Self, Vishwa, in the wakeful state which is Her form.

Sahaja Yogis: Om Twameva sakshat Shri Vishwaroopa namoh namaha.

Sahaja Yogi: Shri Padmasana

Another Sahaja Yogi: She is seated in the lotuses, that is, the chakras.

Sahaja Yogis: Om Twameva sakshat Shri Padmasana namoh namaha.

Sahaja Yogi: Shri Bhagawati

Another Sahaja Yogi: She is the matrix of the universe worshipped by all including Gods.

Sahaja Yogis: Om Twameva sakshat Shri Bhagwati namoh namaha.

Sahaja Yogi: Rakshakari

Another Sahaja Yogi: She is saviour.

Sahaja Yogis: Om Twameva sakshat Shri Rakshakari namoh namaha.

Sahaja Yogi: Shri Rakshasagni

Another Sahaja Yogi: She is slayer of evil forces who are rakshasas, that is, demons.

Sahaja Yogis: Om Twameva sakshat Shri Rakshasagni namoh namaha.

Sahaja Yogi: Shri Parmeshwari

Another Sahaja Yogi: She is the ultimate ruler.

Sahaja Yogis: Om Twameva sakshat hri Parmeshwari namoh namaha.

Sahaja Yogi: Shri Nityayauvana.

Another Sahaja Yogi: She is ever young untouched by time as it is Her creation.

Sahaja Yogis: Om Twameva sakshat Shri Nityayauvana namoh namaha.

Sahaja Yogi: Shri Punyalabhya

Another Sahaja Yogi: She is attained by the meritorious or righteous. She is worshipped as a result of good actions in previous births.

Sahaja Yogis: Om Twameva sakshat Shri Punyalabhya namoh namaha.

Sahaja Yogi: Shri Achintyarupa

Another Sahaja Yogi: Inaccessible to thought since mind, the instrument of thought, is Her creation.

Sahaja Yogis: Om Twameva sakshat Shri Achintyarupa namoh namaha.

Sahaja Yogi: Shri Parashakti.

Another Sahaja Yogi: She is the ultimate power the energy manifested in every particle as well as the Primordial vibration that is, Shiva.

Sahaja Yogis: Om Twameva sakshat Shri Parashakti namoh namaha.

Sahaja Yogi: Gurumurti.

Another Sahaja Yogi: She is of the form of guru. Every guru is the Goddess Herself.

Sahaja Yogis: Om Twameva sakshat Gurumurti namoh namaha.

Sahaja Yogi: Shri Adishakti.

Another Sahaja Yogi: She is primal power being the first cause.

Sahaja Yogis: Om Twameva sakshat Shri Adishakti namoh namaha.

Sahaja Yogi: Shri Yogada

Another Sahaja Yogi: One who gives yoga or union of the individual soul, jivatma, with Paramatma, the cosmic Spirit.

Sahaja Yogis: Om Twameva sakshat Shri Yogda namoh namaha.

Sahaja Yogi: Shri Ekakini

Another Sahaja Yogi: She is alone, the unitary basis of the plurality of the universe.

Sahaja Yogis: Om Twameva sakshat Shri Ekakini namoh namaha.

Sahaja Yogi: Shri Sukhar Agnya.

Another Sahaja Yogi: She can be worshipped comfortably by Antar Yoga, inner yoga, without putting the body to great strain.

Sahaja Yogis: Om Twameva sakshat Shri SukharAgnya namoh namaha.

Sahaja Yogi: Shobhana Sulabhagatihi

Another Sahaja Yogi: The easiest path of Self-realisation

Sahaja Yogis: Om Twameva sakshat Shri Shobhana Sulabhagatihi namoh namaha.

Sahaja Yogi: Shri Satchitananda Rupini

Another Sahaja Yogi: She is satya is absolute truth, chitta is the consciousness, ananda that is the bliss, these are the three

components of Ultimate. They are therefore Her forms.

Sahaja Yogis: Om Twameva sakshat Shri Satchitanandrupini namoh namaha.

Sahaja Yogi: Shri Lajja

Sahaja Yogi: She is bashful modesty. No. She resigns in all beings as modest chastity.

Sahaja Yogis: Om Twameva sakshat Shri Lajja namoh namaha.

Sahaja Yogi: Shri Shubhakari

Another Sahaja Yogi: She is the beneficent, the greatest good is the Realisation of the Ultimate and the grant and She grants that to the devotees.

Sahaja Yogis: Om Twameva sakshat Shri Shubhkari namoh namaha.

Sahaja Yogi: Shri Chandika,

Another Sahaja Yogi: She is angry with evil forces.

Sahaja Yogis: Om Twameva sakshat Shri Chandika namoh namaha.

Sahaja Yogi: Shri Trigunatmika

Another Sahaja Yogi: When She becomes the creation. She assumes the form of three gunas, mode, moods, Satvaguna, rajoguna, tamoguna, which correspond in the human body to the three channels of the autonomous nervous system.

Sahaja Yogis: Om Twameva sakshat Shri Trigunatmika namoh namaha.

Sahaja Yogi: Shri Mahati

Another Sahaja Yogi: She is the great immeasurable, Supreme object of attention and worship.

Sahaja Yogis: Om Twameva sakshat Shri Mahati namoh namaha.

Sahaja Yogi: Shri Pranarupini,

Another Sahaja Yogi: She is the form of the Divine breath of life.

Sahaja Yogis: Om Twameva sakshat Shri Pranarupini namoh namaha.

Sahaja Yogi: Shri Paramanu,

Another Sahaja Yogi: She is the Ultimate atom, too minute to be comprehended.

Sahaja Yogis: Om Twameva sakshat Shri Paramanu namoh namaha.

Sahaja Yogi: Shri Pasha Antri

Sahaja Yogi: She is One who destroys pasha or bonds and gives liberation or Moksha.

Sahaja Yogis: Om Twameva sakshat Shri Shri Pasha Antri namoh namaha.

Sahaja Yogi: Shri Viramata

Another Sahaja Yogi: She is Vira, means, devotees who are competent and who can lead the battle against the evil forces, She is their Mother. Shri Ganesha is also called Vira.

Sahaja Yogis: Om Twameva sakshat Shri Veermata namoh namaha.

Sahaja Yogi: Shri Gambhira

Another Sahaja Yogi: She is bottomless depth. In the Scriptures, the Great Mother is visualized as great and bottomless lake of consciousness, uncomprehend by space and time.

Sahaja Yogis: Om Twameva sakshat Shri Gambhira namoh namaha.

Sahaja Yogi: Shri Garvita,

Another Sahaja Yogi: She is proud as the Creatrix of the universe.

Sahaja Yogis: Om Twameva sakshat Shri Garvita namoh namaha.

Sahaja Yogi: Shri Shippra Prasadini.

Another Sahaja Yogi: Who showers Grace on her devotees very quickly

Sahaja Yogis: Om Twameva sakshat Shri Shippra Prasadini namoh namaha.

Sahaja Yogi: Shri Shuddha Shruti

Another Sahaja Yogi: She is ambrosial stream of or flow of Bliss resulting from meditation on the Great Goddess in the Sahasrara.

Sahaja Yogis: Om Twameva sakshat Shri Shuddha Shruti namoh namaha.

Sahaja Yogi: Shri Dharmadhara.

Another Sahaja Yogi: Dharmadhara. She is Dharma is the code of right conduct handed down by tradition in each age. She is the support of right conduct.

Sahaja Yogis: Om Twameva sakshat Shri Dharmadhara namoh namaha.

Sahaja Yogi: Shri Vishwagrasa.

Another Sahaja Yogi: Devours the universe at the time of Pralaya the Ultimate dissolution.

Sahaja Yogis: Om Twameva sakshat Shri Vishwagrasa namoh namaha.

Sahaja Yogi: Shri Swastha,

Another Sahaja Yogi: Shiva means self, sha-astha established She is established in Herself.

Shri Swabhav Madhura. She is natural sweetness that is Ananda. She resides in the heart of her devotees as bliss.

Sahaja Yogi: Om Twameva Sakshaat Shri Swabhav Madhura namo namaha.

Sahaja Yogi: Shri Dhir Samerchita.

Sahaja Yogi: Worshipped by the wise and the brave meaning She cannot be worshipped by the cowardly and the stupid.

Sahaja Yogis: Om Twameva Shakshat Shri Dhirsamerchita Namoh Namah

Sahaja Yogi: Shri Parmodara

Another Sahaja Yogi: Of Supreme generosity. Who readily response to prayers of her devotees.

Sahaja Yogis: Om Twameva Sakshat Shri Parmodara Namoh Namaha.

Sahaja Yogi: Shri Shashwati,

Another Sahaja Yogi: Ever present, continues.

Sahaja Yogis: Om Twameva Sakshat Shri Shashwati Namoh Namaha

Sahaja Yogi: Shri Lokatita,

Another Sahaja Yogi: Transends All created Universe, also it means She is seated above Sahasrara.

Sahaja Yogi: Om Twameva Sakshat Shri Lokatika Namoh Namah.

Sahaja Yogi: Shri Shamatmika.

Another Sahaja Yogi: Peace is Her essence, devotees with their minds at peace on Her abode.

Sahaja Yogi: Om Twameva Sakshat Shri Shamatmika Namoh Namaha.

Sahaja Yogi: Shri Leela Vinodini.

Another Sahaja Yogi: Whose support is Universe, that is interact creation is Her play.

Sahaja Yogis: Om Twameva Sakshat Shri Leela Vinodini Namoh Namaha.

Sahaja Yogi: Shri Sadashiva.

Sahaja Yogi: The secret house of Sadashiva.

Sahaja Yogis: Om Twamava Sakshat Shri Sadashiva Namah.

Sahaja Yogi: Shri Pushti.

Another Sahaja Yogi: She is the nourishment. It is She who nourishes the jiva (the Spirit) by divine vibrations.

Sahaja Yogis: Om Twameva Sakshat Shri Pushti Namah.

Sahaja Yogi: Shri Chandranibha,

Another Sahaja Yogi: She is luminous like the moon.

Sahaja Yogis: Om Twameva Sakshat Shri Chandranibha Namah.

Sahaja Yogi: Shri Raviprakhaya,

Another Sahaja Yogi: Florent like Sun.

Sahaja Yogis: Om Twameva Sakshat Shri Raviprakhaya Namah.

Sahaja Yogi: Shri Pavana Kriti.

Another Sahaja Yogi: She is secret form, the view rest Which is washes away all sins.

Sahaja Yogis: Om Twameva Sakshat Shri Pavana kriti Namah.

Sahaja Yogi: Shri Vishva Garbha.

Another Sahaja Yogi: The entire Universe is within Her as She is the Mother of the Universe. Sahaja Yogis: Om Twameva Sakshat Shri Vishva Garbha Namah.

Sahaja Yogi: Shri Chitta Shakti

Another Sahaja Yogi: She is the power of consciousness that distance ignorance and confusion.

Sahaja Yogis: Om Twameva Shakshat Shri Chitta Shakati Namah.

Sahaja Yogi: Shri Vishva Shakshini,

Another Sahaja Yogi: She is the silent witness action of the Universe.

Sahaja Yogis: Om Twameva Sakshat Shri Vishwa Sakshini Namah.

Sahaja Yogi: Shri Vimala,

Another Sahaja Yogi: She is clean pure and untouched.

Sahaja Yogis: Om Twameva Sakshat Shri Vimla Namah.

Sahaja Yogi: Shri Verda,

Another Sahaja Yogi: She is given the boons to the Trimurties.

Sahaja Yogis: Om Twameva Sakshat Shri Verda Namah.

Sahaja Yogi: Shri Vilasini.

Another Sahaja Yogi: She is the humour and the Universe is for Her pleasure. Or She bless the pleasure either opens or closes the way the self Realisations.

Sahaja Yogis: Om twamava Sakshat Shri Vilasini Namah.

Sahaja Yogi: Shri Vijaya.

Another Sahaja Yogi: The element of success in all actions

Sahaja Yogis: Om Twameva Shakshat Shri Vijaya Namah.

Sahaja Yogi: Vandarujan Vatsala,
Another Sahaja Yogi: She loves her devotees as her children.
Sahaja Yogis: Om Twameva Sakshat Shri Vandarugen Vatsala Namoh Namaha.

Sahaja Yogi: Sahaj Yog Dayani,
Another Sahaja Yogi: She grants spontaneous Self-realisation
Sahaja Yogis: Om Twameva Sakshat Shri Vandarugen Vatsala Namoh Namaha.

Sahaja Yogi: Now we repeat the original three Mantras.
Om Twameva Sakshat Shri Mahalaxmi, Mahasaraswati, Mahakali
Trigunatmika Kundalini Sakshat
Shri Adishakti Mataji Shri Nirmala Devi Namoh Namaha

Om Twameva Sakshat
Shri Kalki Sakshat
Shri Adishakti Shakti Mataji
Shri Nirmala Devi Namoh Namaha.

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

Sahaja Yogi: Now we will say the International Mantras
Om Twameva Sakshat Shri Nirmala Devi Namoh Namaha.

1986-0125, Interview

View [online](#).

25 January 1986

Interview

Madras (India)

Talk Language: English | Transcript (English) – Draft

TRANSCRIPT OF INTERVIEW MADRAS INDIA 25-01-1986

[Audio recording. Inaudible for the first minute].

Interview: ..Monthly magazine running to about fifty pages. February issue we have brought out running to fifty-six pages.

Shri Mataji: That is very good.

Interviewer: It is appearing in the Tamil language.

Shri Mataji: That is also necessary you know, you have people from.

Interviewer: And we have circulation about one lakh. We have one lakh.

Shri Mataji: Now you have to ask me questions because I do not know what to tell. We are from the same.

Interviewer: This is our advertising agent gave, who organised this speech. And one Mr Mani.

Interviewers and Sahaja Yogis: Mr Mani from "Ganapati". Famous Tamil weekly. Rajadivasthi.

Shri Mataji: Rajadi?

Interviewers: Rajadivasthi, patron. He has written about Ramayana, Mahabharata and all other religious matters in our weekly magazine. We have a circulation of about eighty thousand.

Sahaja Yogi: The name of the magazine, Mother is "Kalaki".

Shri Mataji: "Kalaki". Good, good, very good. Now, but this is published from where?

Interviewers and Sahaja Yogis: From Dindi. Madras, here itself. It is a Tamil weekly appearing from Madras.

Shri Mataji: That is also absolutely Tamil.

Someone: There is also a ladies-only magazine, "Mangaya Mala" devoted for ladies. And we have got another magazine for children, "Gokulam". So we have got three magazines we are bringing out.

Shri Mataji: You see, these are all the ways to bring, should be for "janahita" (public good). Everything should be for "janahita". See, the whole concept is for janahita. Whatever, whether it for women, for men, for anyone, it should be good for everyone.

And that is what we have to find out within ourselves, what is the best way to get to "janahita". We should not create issues. Now issues are mental. Like, some sort of parishad (organisation) we will form, then only the arguments will happen. Then the

arguments, conferences, this, that. And ultimately, it comes to nothing.

Now this country of ours is really a great country. It is a “yogabhoomi” (land of yoga). Yogabhoomi. I am not saying because it is said. It is really great. And it is full of Chaitanya. It is full of Chaitanya. Now, such a great country of ours, you see, we have missed the point. And that is why we cannot expose the greatness of our country.

As Shri Krishna has said, the roots are in the head. And the tree grows down. Of awareness. Now what has happened is, we did not go down to the roots. The roots of this awareness, this human awareness, is in this country. But by English education and Western education and all that, we just got stuck their way. And we started going “adhogati” (degeneration). Towards...

But they have gone very low. You have no idea to what extent they have gone. Absolutely ruined people. You have to pity them. That is their condition. But as I told them, today also in the lecture, we the people who call ourselves Indians or Hindus or Bharatiyas, how we have gone into two wrong directions. And got stuck.

When we go downward, then what happens? Like the tree grows, first, it is only one root. And then what happens, the tree grows – then many leaves and branches, it branches off. So when we go upwards, the integration of all the things should take place. We must integrate.

But on the contrary, when we go downward, we become some South India, some Madras, this and that. You see all “jhagdas” (quarrels) and all that.

So, to go upward, how to do it? At that time, Shri Krishna did say you have to go upward. You have to get “bodha” (awareness). And bodh, as you say the Vedas, the “vidha” (custom). This is the work. You get it not by discussion, arguments, talking about it, by reading, by “parayanas” (repetition). No. Through your ascent. “Udaan”. What do you call it in your language?

Someone: For?

Shri Mataji: Udaan – Ascent. You see, for that dharma was established. Unless and until you get your balance, you cannot be established. So, the dharma was established. And dharma was just to give you the balance so that you become “dharmatit” (beyond dharma).

So, in this country lie roots which will nourish the whole Universe. But if we do not prepare ourselves for that, and if we do not take to that thing that is “udhogati”, going, ascending upwards, we cannot help anyone, we cannot help ourselves.

This is the reason why our country has come to this state. Now, this is all “nihit” (contained), in our country, it is written down. You see, it has been going on. Like I will tell you, Suchindra, you must have heard of. Where he was given Realisation, Indra was, I mean, thousands and thousands of years ago, at the time of Prahlada, he was given Realisation. At the time of Janaka, Nachiketa, who was given realisation. Very few. Very few were given Realisation at that time.

But there was a very secret theme going on. But Adi Shankaracharya clearly talked about it. Then, in India we have people like Gyaneshwara who talked about it, Kabira, talked about it. Nanaka talked about it. All the saints practically have talked about this. That it is a happening that has to take place for our “chetana”, our awareness, by which you receive a state, or you become the state of turiya, the fourth dimension.

That fourth dimension to attain, something has to happen. It is all written down, I mean, I am not telling you something new. Also, I should say that Marx has said that the whole world should become beautiful. That in the whole world there should not be any state. Marx, they say, communist. But, how? Tukaram has said “Avaghachi sansar sukhacha karen” means he said, “The whole world must be made beautiful, must be made happy”. How?

Shri Krishna has said it also. That “asuri” (demon) shakti will cover the whole of the Universe if we are not careful. And you

should go to the gyana, that means the bodha, on your central nervous system you must feel the all-pervading power. If you say, "There is God, there is God", who will believe us? Tomorrow you will be surprised that our children will not go to the temple. They will not go to the masjid, they will not go to the church. They will say, "Why are you wasting our energy and your energy?". So we have to prove the existence of God.

The only way to do it is through Kundalini awakening. But only in Bharata, we have got that knowledge. So I would not call it even the Hindu religion, I would call it the universal religion. The religion that is universal, we have got the roots in this country, "vidhas". But we are so much impressed by the English education, so much outside, that we do not want to see.

Somebody has to do the job. So that is why I was born, and I knew I had to do it. But I had to know about human beings and what problems there are. Because there are six chakras above the Kundalini and one chakra below that. And I wanted to find out what problems they have, why can we not raise the Kundalini just like that? We should be able to do it.

But then I found out they have problems – permutations, combinations, this, that, you see. Either they are tamogunis or rajogunis or all combinations of tamoguna, rajoguna, everything put together. And all kind of things they have. So I had to study human beings.

And I must say, My father was a great man who told me all about human beings. How they become criminals, why they become like this. And he told me the reason, "This chakra spoils, this chakra spoils". And as a result of that, I tried to meet all these so-called gurus also. To see them, meet them and I found all these so-called gurus were a hoax. Absolutely hoax. Because for Kundalini awakening, you cannot pay money. That is the first principle, is you cannot pay money for God.

God does not understand the money you see, does not understand money. So, I had to find out a method. And then I found out a method by which I could give en masse realisation. Because if I give you realisation, they will say, "This man has also become mad with this woman". Already we troubled all our saints, tortured them, we have never listened to them, we never bothered about them. When they die, then you write Gita, you write Ramayana, you write poems and everything. But till they live, we torture them.

So, this has gone into the hands of the wrong people. As a result of that, the whole thing is such a beautiful thing that we have with us. Such a great science of God's laws we have with us. We are so rich in this way. I find that the whole thing is fragmented. Because of all these complications of the human mind. So, to establish that, one must get realisation. Atma sakshatkar. Atma bodha. There is no other way out.

Even Buddha. They call him "Aneeshwarawadi", that he does not believe in God. But Buddha and Mahavira both thought that if they talk of Ishwara, people start thinking they are Ishwara themselves. So best is not to introduce Ishwara at all. Let them, first step first. Take your self-realisation. Without that do not talk to us. You are not self-realised, first, take your self-realisation. You are not connected with God. Whom are you talking to? Where are you praying to?

Even in the temple, you go, especially in the West people go, they start criticising. Their churches are equally the same, their Popes are equally the same. This Pope is coming, I do not know what to say. Another sort of fellow coming up.

Now Adi Shankaracharya, he was an incarnation. He was an incarnation, no doubt about it. But in Kerala when I went there, there were some communists I think they published that She was sitting in a room which had a carpet from wall to wall. But I did not see what was wrong – it was not Mine. But they had taken one room in the hotel – I do not know, Kovalam hotel, where we met those newspaper people. So, how superficial. I mean, in my house, the whole house is like that. I live in a very luxurious house Myself. So, they just saw that carpet. I mean, where is your attention? What are you doing? And I asked them about Adi Shankaracharya, they said he was a hoax. I said, "Really?". Such [inaudible]. So I thought what to talk to these stupid people.

So, this is what we are coming to now. Intellectually if you start moving – recently I read, one of the letters came to me, saying that, they are now trying to propound, that Soundarya Lahiri was not written by Adi Shankaracharya. Because first, he wrote

Viveka Chudamani. So how can Viveka Chudamani man write this Soundarya Lahiri? It shows how gross we are.

We have to become "sukshma" (subtle). This is "sukshma gyan" (subtle knowledge). And for this sukshma gyan, we have to become sukshma. But the whole thing becomes so gross. You see, we make an issue out of everything. We fight for this, we fight for that. There is no need to fight.

You see, once you become a realised soul, you will be so powerful. They will be all frightened of you. Not only that, they will have awe and they will come to you for solutions. So the time has come for all of us to get self-realisation. But this superficial cannot understand this. They cannot understand that this can happen. They have lost faith in themselves. They think how can we, the people in these modern times get realisation. And then, they do not know what to do, so they start criticising. See this is how the media, I have been avoiding throughout.

Because media, stupid people, they see something, they write something stupid. I do not know what. Now if I am wearing a white sari, they will say why was she wearing a white sari. You see this kind of nonsensical people, so superficial, absolutely third rated. Though I was telling him, you do not get any newspaper people. I have had enough.

Worse is in the West, you see. Like in England, the BBC fellow came and told me, that how can You not take money? I said, "Why? How much can you give for this? This is self-realisation. How much did you give to Christ when He said you have to be born again. How much?". But they said, "But we Anglo-Saxons brains you see, cannot understand anything without money.". I said, "Then who has made the Anglo-Saxon brains? You have made it, or God has made it?". But you will be surprised, I went to Toronto. The newspaper people asked, "How many Rolls-Royces She has?". They said, "She does not take any money, why will She have Rolls Royce?". They said, "We are not interested". And they have gone worse and worse. To tell you the truth, it is so horrible over there. It is not for an Indian woman to tell how things there are. I mean, I shudder at the idea, the way we are going for our "pragati" (progress), we are going "adhogati" (degeneration) with them. And we should not go to that level.

Now, the main problem with the people who are sadhakas is this – they get stuck. Into their ritualism, this, that, everything. There is no "aadhar" (basis) for these rituals. Some rituals which are done by Brahmins, which means realised souls, is the real ritual because it reaches God. They have a connection with God. Those who have no connection with God, whatever rituals they are doing are useless. And the money is first. In every ritual, money. Which God does not understand, you see. So that is also out of question.

The second kind of ritual you see is to torture your life in the name of God. It is nonsensical. He is "Anand" (joy). God is the source of Anand. Your Atma is Anand. So, the idea you should torture yourself, I cannot understand. Why should you torture? I mean, if you want to trouble your mother, you will torture yourself. Or you will not eat food. Fasting is another. It is very bad. What is the need for fast in the name of God?

You will be surprised this fasting business in India has brought us this kind of poverty also. Because you see, on all the "janmas" (births) of all the great incarnations, we fast. Suppose a child is born to us, will that day be a fast that is a "sutaka" (inauspicious period)? Or, we will distribute sweets? So all these wrong ideas and wrong things have come, so deities are angry.

I will give you an example, a very concrete example. We have one very good Brahman called Rajwade. He is Agnihotri, they have done a thousand "homas" (puja) and all. So, he was a good Sahaja Yogi, he came to Me. He said, "Mother, I have got prostate gland trouble". I said, "Impossible. You are a Shri Ganesha "bhakta" (devotee), you are a Sahaja Yogi, you are connected to Shri Ganesha, so how can you get prostate trouble?". Because Shri Ganesha rules prostate gland. He said, "But I have got it". I said, "All right". So that was the day, you know my prasad is chana, I give chana. So he said, "Mother, today I am sorry, I cannot have this chana". I said, "Why?". "Today is Sankashti (Sankashta Chaturthi, day of Ganesha's birth dedicated to Shri Ganesha's worship every month in Hindu calendar). Sankashti day I fast". I said, "What? Today is the day such a great son was born on this Earth. Better eat it now". And he ate it. When he went back, the doctor said he had no prostate at all. Is a fact. Of course, he is now a great Sahaja Yogi. This Rajwade is a very great Sahaja Yogi. But what I am saying is, that see how God gets angry.

Now people, on the day of Guru, means Thursday, they fast. They will always have stomach trouble because the Guru resides here. They want you to enjoy life. They do not want you to aggress others. But to enjoy, that is the point. Then why do you fast yourself? You can fast for any other reason, you can fast for your health, but not for God. You should not fast. Supposing a mother is giving you, cooking very good food for you, giving you everything. She has that fondness; my child will come and eat. You say, "Oh, I am fasting". That is the way you make her cry. I mean, in India at least, you understand everyday life, we understand a mother's heart. To make a mother weep is to fast. And that is what people are doing.

There are so many things like this which are to be corrected. When should we fast, when we should not fast. For example, on Narakchaturdashi (the day before Diwali), we should fast. Because that is the day, the door of hell is opened, that is the day, fourteenth day. And all the bad spirits are put by the goddess inside the "naraka" (hell). That is the day we should fast and sleep till late. And in the morning and have our bath – just the opposite. And eat. See the logic, it should be logical also. You see the logic is, Narakchaturdashi was the day when he was killed, put in the naraka. Now why do you want to get up in the morning and eat your food; maybe the door is not yet closed. Maybe some of them are lingering here and let them all go away. There should be suchir muhurta, then we can eat.

So this the trouble with us. All these small, small things you see, that is how they have all made God very unhappy. They have made God very unhappy.

Like now, we have got here such great temples. I have seen there are. Like say, we have got Tirupati. Tirupati is a sakshat, it is a swayambhu thing. Now how do you know, it is swayambhu? What makes it swayambhu? I say so all right, but why do you accept it? Because somebody has told you. It is swayambhu because, when you are self-realised, then what happens is when you put your hands towards that, you start feeling the Chaitanya coming out. So Mother Earth has produced this great deity for us.

In the Bible, it is written that whatever is produced from the Earth or the sky, is not to be reproduced. It is not against "murti puja" (idol worship). But is against that you make the murti. But again now, what they do, they make a Tirupati, out of plastic, sell it in the market, make money. How can you him into plastic? It is an insult or not? To me, I cannot stand it. Shirdi You see, they will have photographs, Shirdi Sainath's photograph into the plastic. Plastic. Wearing plastic, going around. No respect for him. No respect for Tirupati. If you have respect, how can you do that? Then they are selling Tirupati everywhere. All this in South India, I cannot understand. It is beyond my mind.

If you want to build schools, build it. If you want to do social work, do it. But why get God into that? God does not do social work. How does He do social work? Like I do. I just see the thousands of people, they get their realisation, they get all right. No sickness finished, once and for all. They forget their drinking, they forget drugs, everything. Thousands. Just forget it. Because they get their Atma, and that is how they emancipate.

I do not have to go and do social work, give any money, start a school, this, that, what is the use? So in the name of God then, not only do we fast, we do social work. Just like a missionary. These stupid missionaries you see. They do not understand God's will. I do not blame them. Because you see, they could not contain a Christ into the Bible. He is such a great personality. In three and a half years, they could not understand him. It took me four years to give realisation to seven Englishmen, so you can imagine what happened to Christ also.

But when you become realised soul, you become dharmatit. Dharmatit does not mean you give up dharma, but dharma flows through you. Like, you do not have to tell any saint not to drink. He just does not drink, like automatically. He does not do anything wrong, automatically; because he comes dharmatit, he becomes dharma itself. So we do not have any problems, like, a fakir would be a dharmatit fellow. That is what we have to understand. This is philosophy. Anybody can be a dharmatit, anybody. There is nothing like "shudras" (lower caste), there cannot be nothing. These shudras and "chandalas" (wicked) and all these names have come, not according to the birth. This is the wrong concept, that we have. It is according to karma, whatever karma you have done. I mean, it is logical to see.

Like, we have got, say, for example, Vyasa. Who was Vyasa? You know that. The illegitimate child of a fisherwoman. All right? How does he become a Brahmin? Who was Valmiki? You see, this is deliberately done by God. Who was Valmiki? All this is done to show us that we should not do it according to the birth, but you have to achieve. To be Brahmin means you have to achieve you have to know the Brahma.

So it is not born Brahmin, but it is the twice-born – the “dwijha”. The one who is not twice-born is not actually a Brahmin. But then, we have a ritual – all right, just do this, do that and give “upavita” (sacred thread), you are a Brahmin, certified. You cannot give a certificate like that.

I was telling you about these vibrations. That there is one place called Musalwadi, where the Devi killed Rahu with a “musala” (mace-like weapon). So it is called as Musalwadi. This place is a very wonderful place. Because, about fifty years ago, an engineer wanted to build a dam there. When he went there to build the dam, the dam could not be built in a particular area. So he was quite surprised. The whole day they would build, and in the night, the whole thing would be exploded. He could not understand what was happening. So one fakir came and said, “Now this place is a very holy place. There is some swayambhu here. It is covered in clay and all, but that is not so. Inside that, inside that place resides a great deity. And you do not disturb this, because that is exploding it.”. So he opened that area. And they found some stones and things like that. He said, “The only thing you can do is to go around that place”.

Imagine a dam straight forward and goes around like that. So I said, “I will go and have a look”. Went and saw, it is a swayambhu. Such cool vibrations, it is a swayambhu. The complete Sahasrara. So these boys were there, they immediately donated twenty-one thousand, built a temple. And they also did “jeernodhara” (restoration) of the temples which were actually swayambhu or vibration – those which were giving vibrations. Wherever we saw such temples, we tried to do the jeernodhara.

All this is working out in a way that people are getting transformed, now they have got a new awareness and they can feel it. They have got absolute discretion. Absolute discretion. It is not maybe, may not be. Absolute. Because Atma is absolute. So, the knowledge they get on their fingertips when the Kundalini rises; in the six – one, two, three, four, five, six and seven centres. Same here, left and right. The knowledge they get is expressed on these chakras. And then you know what it is.

Now, what I have done is to decode it. Now, what is this chakra, what is this chakra, how you get, if you get burning, what is this chakra? Now you can verify it. When the Kundalini is rising, you can verify it. Suppose somebody is catching on this chakra. So that person has got the right Vishuddhi. There is a problem with the right Vishuddhi. Then you ask the question, “Are you suffering from bronchitis? Are you a speaker? Are you something? Have you used energy too much on the right Vishuddhi?”. If you have used it, then all right, let us have it. Then we should know how to correct it. If you know how to correct it, personally speaking, there is nothing great.

Because these centres that are there, are the “sukshmas” (subtle) of all the plexuses. All the plexuses. The plexuses that are outside are the gross. And these are the sukshma. Now a doctor will have a Ganesha in the house. In Maharashtra, or here, everywhere. Now, he will say namaskara to Ganesha. He does not know that this Shri Ganesh controls the prostrate. This connection comes only when you get your realisation. So the gross has to become subtle, to get to the roots. We have the knowledge of the roots, they have the knowledge of the tree. That is why they are destroying, they have no knowledge of the roots.

And what is the use of giving water to the leaves, to nourish the tree? That is what they are doing. That is why we have the roots with us, we have to achieve, through the Kundalini awakening. And the Kundalini rises.

Now they ask Me a question sometimes, very dominantly, “Why should You do it, I do it”. I said, “ You do it, I will be very happy. I will just retire. I will be very happy. Now I am so old, I am sixty-three years of age. I must rest, you better do it. This job is a very good idea. I go to villages, I travel by bullock cart, take all this trouble, better you do it. Why not you do it? So the thing is, if I am doing it, it is a mother’s job. You require a lot of patience. You require a lot of love. And, you have to work very hard. Because

human beings are lost in ego, and in conditioning.

In India, we are more lost in the conditioning, that in the ego. But the West, they have got mountains of ego. If you have to raise their Kundalini, oh baba, you have to think about it, how to raise the Kundalini of these stupid people. Because ego gives you stupidity. "Murkhas" (stupid) they are, murkhas. You know the word. We are "mudhas" (foolish, obstinate). They are murkhas. Absolute murkhas. And how to talk to them. They are so stupid. So no use talking, raise their Kundalini.

This is what is modern Sahaja Yoga. That first raise their Kundalini. Through the Brahmanadi, it is a very sukshma nadi. It is inside. Innermost. Just one breadth of hair of Kundalini, if it rises, then what happens – there is light. When there is light you can see the mistakes, the spots in you, everything. As you said, Kalaki, is nishkalanka, is Kalaki. All right? So you see the defects in yourself, you become your own Guru, correct it. I do not have to bother. I am just a mother, I make you your own Guru. So this is what it is, that first you give them realisation.

As in Marathi, they say, "Adhi kalas, mag payaa". First, the "gopuram" (dome), then the foundation. First, give them realisation. Once they get the realisation, then you do not have to bother. They themselves look after them. Of course, the light may be flickering, does not matter. Maybe a little problem does not matter. But it has started.

Then gradually, if they know how to steady it, establish themselves, then from thoughtless awareness, nirvichar samadhi, they become nirvikalpa samadhi – they achieve that. This is the state which is described in Hatha Yoga also. What I am talking about is done also in Hatha Yoga. But Hatha Yoga means standing on your head, indiscriminately or doing some sort of nonsense. Taking all the medicines together, getting sick; I get all sick patients from Hatha Yoga. "What have you been doing?". "I have heart trouble". "What have you been doing?". "I am doing "shirsasana" (standing on head pose). "Do you have any problem, for shirsasana?". "No, everybody said, do shirsasana, so I was doing".

I mean, in the realm of religion, everybody is an authority. There is nobody to control or to tell them that – "Baba, why are you giving all these asanas to a person who should be sleeping, having only "shavasana" (corpse pose)". So there is, should be new awakening within us – that it is a science. Let the Kundalini rise, then we will know on what chakra it is stopping, then what "vyayama" (exercise) we have to do, what mantra we have to do, what is the mantra that will be effective. And how to make the Kundalini rise properly, cleanse our chakras properly and get a "suchirbhut" (clean, pure) disposition so that you reach a state where you become established in the chaitanya. This is the point.

You see, but we also, we have got also another problem. That we have got gurus, staying in this corner, that corner – they are doing all tricks also, some sort of hoax they are doing. People are very much impressed by those tricks. And they come and ask, what is the number of the horse, something like that. Then we say that a lady gets a spirit in her and she starts agitating. Then we say a Devi has come in her. Now imagine, in Bombay, most of the maidservants get Devi in them. Now Devi has no other way but to go in these mad women who just do the cleaning of the utensils of other people. Just think of it. How ignorant. What we say, we have "dharmandar", "dharmandita" (fanaticism). They have no dharma. So they do not even have eyes. When we have eyes, and we are blind, we are just the same as them. They have sick eyes, they cannot see, and we have closed our eyes. We are dharmandita.

And in that, one has to understand that it is very easy to raise the Kundalini, not difficult. Like Mother Earth, it is a living process. As you have become a human being from amoeba, now you have to become a higher being. It is spontaneous, Sahaja. Sahaja – born with you. The right to get realisation is born with you – Sahaja Yoga is that. Is born with you. But you must know it is a living process. You cannot pay for a living process. Supposing there is a seed and you want to plant it. You do not have to stand on your head or pay money to that. The Mother Earth has the power, she can do it. In the same way, it happens.

But higher than that is, once you get realisation and get established, you can give realisation to others. So, so many things put together – you can say it is like a seed sprouting, a light enlightening, do not know how many things. All things put together like that. If you put the analogies like that – I do not know how many analogies you would have to go to say one thing; self-realisation. So many [inaudible/ways].

So this knowledge is in this country, but where are we lost?

[Pause/Break in recording].

When I announced about all these false gurus, every one of them had to [inaudible]. Who is a Mahishasura, who is a Ravana, who is this – everybody's names I took and said this is this, this..they did not, I mean, nobody sued Me. Nobody. It was on tapes and everything. And I told their names. So people came to my husband and said, "Oh God, She will be killed, and this will happen and that will happen". So I said, "Yet there is somebody to be born who can kill Me. [Inaudible], to kill Me" But this is what it is. You see, we take to falsehood. When you are an intellectual, you always take to falsehood. You do not like the Truth, because you think you know the Truth. You avoid the Truth. All right.

If you are not an intellectual, then you are a blind dharmanda. Then also you say, "No, I am very happy". I have been to Guruvayur (a famous temple), I have been to our all temples in the South, they are [inaudible]. But when I see the working of these temples, I get a shock. I said, "What is this?". I see nobody knows what is Tirupati. Where is Tirupati standing there, giving the vibrations, emitting vibrations? And what are we doing? And his "tilaka"(Kumkum) is sold, much to my surprise. And Shri Krishna has said, "Yogakshema Vahamyam" – first take Yoga, then I will give you kshema. Not this kind of nonsense we are doing in the name of God. Take first the Yoga. Yoga is the union. And you get the kshema. His friend Sudama had to go and see Him, then he got his kshema.

In the same way, we have to be one with God. That is real darshan. That is real darshan of God. Now, a saint would ask God for three things. He would ask for, he would say, let me have your "salukhya" (proximity), "sanidhya" (companionship); he would ask for three things. But in Sahaja Yoga, you get "tadatmya" (identity/Self). You get tadatmya. What else you want? This is what is the boon of Sahaja Yoga. I never knew it would work that wonders. I thought at the most, I would end up with twenty-one disciples. I did not know in my lifetime, we would have so many people. As My disciples in the sense, My children realised souls. We talk the same language – whether you come from England, whether you come from Australia, whether you come from anyplace, you come from India, you come from East, we talk the same language, vibrations. We talk the same language as chakras.

This is [inaudible] to the disciples of Christ. In the Bible, or according to them, there is nothing like a female deity, nothing like a Shakti. That is the best part of it, you see. So they say there is the Father, there is the Son. And the third thing is not the Mother, is the Holy Ghost. Holy Ghost is a what, is a pigeon. Dove. Imagine, a dove. I mean, how can you have a Father and a Son, not the Mother. You may have Mother and the Son, but you have to have a Mother in any case. And that is how they denied women completely. For them, Shakti does not exist for them. So, the Holy Ghost is .. and this Adi Shakti is reflected within us as Kundalini. And the heart reflects God Almighty, Sadashiva. Who does not incarnate? Who is the witness of the play of the Adi Shakti?

Now when the Kundalini rises, through these chakras, though the Sadashiva is reflected in our heart, the Atma, as Parmatma He exists on top of our head. So it touches the feet of Paramatma, and that is how our Atma throws its light into our attention. I will explain. Say, this our attention, spread in the void, Bhavasagara, right here. So, the Kundalini comes and comes up like this. And pierces through. And inside is our "chitta" (attention). Chitta. In the chitta, the light starts spreading. And that is how your attention becomes enlightened. When it becomes enlightened, the satya which is absolute becomes evident. Like sitting down here, if you think of someone, you can feel his vibrations and you can find his problems.

"Charachar". This shakti is in the charachar, you can find in the "anu-renu" (atoms). And this shakti moves instant, accurate, perfect, efficient information. And if you know how to manoeuvre it and manipulate it, you can solve anything. Now, it is all predicted in a book called 'Nadi Granth' written by Bhrigu. Bhrigu wrote 'Bhrigu Samhita' and as you know, Nadi Granth. In that, he has described, he has predicted, that this will happen when paramchaitanya you will feel; that time will be the time when people will emancipate. Not only that, the Kundalini will rise in such a Sahaja way, that there will be no need to have the arogyalayas,

means the, what you call the hospitals and all that.

[Inaudible question].

Shri Mataji: It is written that. Now, what is the age of Bhrigu? Thousands of years. But, about a hundred years back, there was a great poet called William Blake, who has written down. About, completely about Sahaja Yoga – how it is going to work out.

Now, according to Sahaja Yoga, every country has a place, like a chakra. So the Kundalini is in this “pathara” (plateau) of Maharashtra, the whole of, I mean Maharashtra, and these all sides, what you call Eastern, Western ghats and this side, Vindhyas. Vindhyachala, Sahyadri and this, all this, is the Kundalini. Three and a half coils. These are four deities that we have got now, in Maharashtra. Ashtavinayaka, [break in audio].

The twenty-seven, the twenty-eight body parts of the Mother Earth, which fell down in different parts are all there. They exist. To give us vibrations, Mother Earth has done that. She gives us vibrations. To keep her children good, she cleanses us, helps us, looks after us.

We are so blessed by God. This is a special country, where nothing but Ganesha rules – so powerful. This is such a holy land. But we have spoilt it. Because we did not find out the roots. That was our job – was the job was to not go after these Western people but to find out our roots. So like that, now where is the heart of the Universe – it is in England. The heart is in England. Shiva sits there. But Sadashiva is on the Kailasha. If the Shiva reflection is the heart of the Virata; this Prithvi (Earth) if you call Virata, in that, the heart is in London. That is why it circulates – such a little thing, but the news circulates so fast from England. Anything happens in England circulates. Now the whole of Europe is the liver.

But we are all going against what God has given us. Like, in India is the Kundalini, we have no seeking. England, is the heart, is frozen and lethargic. France is the liver, they just drink and spoil it. So it is a great responsibility on us Indians, who have the roots. We have the whole “sampatti” (treasure) with us. So we must establish ourselves in our Atma. And then we can say we can nourish the whole Universe. But the trouble is, I have to bring Western people here to influence the Indians. And the Indians, you see, sometimes they are very much impressed, sometimes they are angry. But the main thing is, I was surprised to hear there was no immigration for foreigners in India. So now these people want to settle down here; they cannot settle down. Now I just do not understand – that a person who is a Bharatiya is one who has got self-realisation. Our aim in life is self-realisation. Nothing else.

You see, as soon as you are born, they write it on the Kundalini – whether you are going to get self-realisation or not. Whether you get the right guru or not. That is our – when do we get moksha, isn't it. That is our aim in life. We Indians are taught from childhood. Moksha is our name. Well now if you think somebody wants to be a minister, that is all nonsensical. But moksha is our aim. Even “chitta-nirodha” (cessation or stilling of attention). Chitta-nirodha. Meaning, not letting your chitta go wherever it likes. The chitta-nirodha part comes because we have to ascend. So we should not fritter away our chitta. We do not fritter away, we get stuck into things. So when the question of your ascent comes, you are stuck. Just cannot go on. So this is what we have to point our sadhana. We should logically – not rationally, rationality can be very dangerous – but logically understand that we have the roots of the whole Universe in this country. And we have to become sukshmas. To become that we have to not get stuck into things. Like fasting, like all the other kinds of things we do.

Like in Maharashtra, you see, the people put a little bit of tobacco in the mouth. And they take these two things in the hand called “chiplyas”, I do not know what you call them – for the bhajan stuff, small ones. With that, they go on “Vithala, Vithala, Vithala, Vithala”, you see, one month. Starving. Just with the “tambaku” (tobacco) in the mouth for one month, starving. Going there. And there the Brahmins called “badaves” – badave means the one who beats you. The badaves are in charge of these people. They take the heads of these people like coconut and just beat it. I saw it Myself one day and was so furious. What is happening? Shri Krishna must have run away from there. The way these people are behaving. And you will be amazed; in eight days the government has taken over.

Now, I will give you a simple example of understanding. This way. That how, big problems come in, like in Aurangabad. I was agreeable with them, for the agitation – for these Jordanian boys misbehaving with our women, and troubling them, was correct. That point was correct. So you take a procession. Now, a masjid is a place where people meditate. We also meditate. We do not want people to disturb us. So we must respect the masjid, as we should have a great heart. Respect the masjid. That time, if you stop a little bit of music, what does it matter? You respect it. So to see discreetly, why we are creating – this is provoking them for nothing at all. Why should we not go with the same respect as we have for our temples – they are meditating. Like, if we are meditating and there is a procession going behind and we tell them we are meditating; they will stop it. In the same way, if there is masjid we must because Muhammad Saheb talked of, he talked more of meditation – of the Nirakara.

He came to Nirakara and he said we should meditate. The whole of this Namaz is Kundalini awakening. And there is, in their books if you read Koran; my father translated Koran. So he has dedicated so much of it for the resurrection part. And he says when you will be resurrected, your hands will speak. He talks of “ruh” (Spirit) and “roohani” (spiritual) and this and that. But “samayachara” (prevailing in that time) that time was such, at that time, that we can say, at the time of Sikhs of Sikhs, in the same way, samayachara was such that these horrid Arabs you can say, were different tribes who were fighting among themselves. They actually tried to give him poison also. So, so they tried to kill. They killed his son-in-law, they killed his grandchildren. You know what sort of people they were. So, they had to fight to preserve themselves. Like Shivaji also had to fight. There was nothing wrong in that. But today, there is no need to fight.

You see, when there is a flood, we use a boat to cross. But when you reach the shores, you do not take the boat on your head, do you? That is what we are doing. We are still carrying on with that nonsense. Whatever has happened is finished now; “gata is gata” (past is past). In the present time, what is the samayachara? To get realisation to [inaudible]. That is the time. Blossom time. Everybody must get their realisation. They must get the fruits.

Then all these problems; you will be surprised, in Algeria, they started – it is a communist country. Communism started. And there were five hundred people who became communists because they were against the fundamentalists. Here also, those who are stuck up are fundamentalists. Now the fundamentalists are trying to destroy the faith in God. They said, if these are the ones who believe in God, then better not have such a God. One boy from there came us, very educated, very well educated; they are very intelligent people. He is an aeronautical engineer. He came to London. And somehow he came to see Me. And he got his realisation. He went back and told them, “No, no there is God. No doubt. We have not found it. These fundamentalists are wrong. These communists are wrong. There is God”. Then he gave realisation to five hundred people. In Algeria; they are Muslims. And they came to see Me by plane, to get their realisation.

We had a Nigerian who is a barrister, whose brother is an ambassador in Moscow. We need not give all this because he might get in trouble because that is a country of [inaudible]. But he is a barrister, he came to India. They know what is Ganesha is. The Jews never believed in Christ, but they believe in Christ. Because who is Christ – do we know, who is Christ? Because when these stupid missionaries came, they came with a gun in their hand and the Bible in the other hand. So we thought about what sort of religious people they are. And those who were poor people just succumbed to them because they gave them money. All right, they put one loaf in a well and they said, “Now you have eaten the [inaudible], now you all are Christians”. Like they became, the whole villages became, with these horrible missionaries. These missionaries did not give us the right idea about Christ. Christ was not born in England. We, you see Christians here think he was born in England, you see. That is what they believe in. Indians are also – so they think whatever the Bharatiyas are doing, we should do the other way round. Even the Muslims think the same way.

Now, the real idea of Christ was not told to us. Have you read the Devi Mahatmyam? There you must have read about Mahavishnu, who was the son of Shri Krishna. He is the same as Christ. You see, the description is the same. He is the son of Shri Krishna. Radha gave Him birth. You see, “Harihara” (Hari-Vishnu, Hara - Shiva). He is Harihara. He is Ganesha, is the son of Hara. Hari [inaudible] here. Then He became Aiyappa here. And He became Christ. He is Harihara. The one – son of Harihara, Aiyappa. He is the one because He is Mahavishnu. And one-sixteenth of the part you give to Shri Krishna goes to Him. And He said, “You will be the adhara (support)”. Nobody knows about Mahavishnu. And absolutely, at the time of their resurrection, when

in the Christian religion – they observe this Easter, they have eggs. They do not know why. In that Mahavishnu came as an egg. And half of it was crying for the father and half of it incarnated. That is, the Ganesh tattva incarnated through Hari tattva. Aiyappa, He is the same.

Now how do we prove it? Because at the Agnya chakra, the baudha, as we call Him, the baudh, the mild one, the tapasvi. He is the tapasvi. His name has to be taken if the Kundalini has to rise above the Agnya. And also if you see, Christ is always standing like this. He prays to God, His father, Shri Krishna. Now, these two fingers in Sahaja Yoga relate one, to the Nabhi chakra, that is, Shri Vishnu and another one to Shri Krishna; that is His father. Now see his name – Krishna, the name was given by Radhaji. That was his mother, Mahalaxmi. She is Mahalaxmi. She gives Him the name as Christ. Is Christ for Krishna. And the Jesus name comes because you see – I have read the Bible in Marathi, which is translated directly from Hebrew. Comes from the word Yashoda – Yesu. We call it Yesu or Jesu. That is how the name Jesus came in. She wanted to give the name Yesu after Yashodaji. That is how Jesus was [inaudible].

But is tapasya, is “tapa” (penance). Now see how it relates to Veda. Today I told you, that lecture they must hear. It is very interesting how it is integration. You see if it is a saint, he will integrate everything. If he is not a saint, he will create, “Oh we are different, they are different”. That is not a sign of a saint. Saint means to bring “samagrata” (collectivity). And the people who are not saints will create analysis – you are different, he is different. All the saints have tried to bring them together. See Nanaka. In India, whatever saints you read, they want to bring all people together. They want them together. They want to say against all kind of wrong things done in society. Everything that is wrong in ritualism, everything; that is a sign of a saint.

Now, we are talking about Christ, that how it is related to tapa. Now if you know about Vedas – the right-side movement as you call it. When you read, when you listen to you my lecture, it will be very good for you. Then what happens is that they have discussed the essences of the chakras. The essence is tattva. They are on the tattvas. Because they wanted to talk about Nirakara. Because if you talk about sakara, we get lost in the flowers. So they said, let us talk of the honey. That became talk, this became talk. You have to become being. That is the point they missed.

So, the essence in that is that bhoomi is the essence of Mooladhara chakra. The essence of Mooladhara chakra is bhoomi. First chakra. Essence of the second chakra is bhuru. Antariksha (space). Is Brahmadeva, second chakra. The essence of the third chakra, Nabhi chakra is swaha. Is the Vishnu. The essence of the fourth chakra, the fourth one is of the Jagdamba. Is mana, is the mother. She is the one who looks after our mana, our emotions. She gives us life. Then Shri Krishna here, jana. He is the Virata. He is the Virat. He is Jana. And then comes the tapa. And at this point is Sahasrara, satya. Tapa is Jesus and Satya here. Satya is the Truth. That is to be discovered at this level because of udhogati. Satya cannot be discovered in adhogati but in the udhogati. So, how it integrates everything.

But the problem is when we have issues, we want to disintegrate. Fragmentation of the chitta. You are from Kerala, you are from Madras. I am from here. I am from this village. Then I am from this road and I am from this house. We are part and parcel of the whole. Virat.

What is Virata, do you know? It is Akbar. The mantra for Virata, when you reach Vishuddhi chakra here, is Shri Krishna’s place. When you cannot cross it you have to put these fingers of Shri Krishna, with which He put His chakras, Sudarshana. You have to put in your finger, you have to put your hands up and say, “Allah O Akbar”. Meaning the Virata. He also talked of Shri Krishna. But not of Sadashiva. So, in the whole Virata “vighraha” (division), Shri Krishna resides in the brain, in the heart resides Sadashiva, in the Kailasha and in the liver resides [inaudible/the Mother]. Christ has said also that those who are not against us are with us. But nobody tried to find out. Those who are not against us are with us. Everybody has to understand that unless and until you become a realised soul, one cannot [inaudible/proceed/progress]. Like supposing, a person there is a blind man, how can you talk to him about colours?

In the same way, this is the most important that whatever religion you belong, whatever race, caste, community or anything; first get your realisation. Where you know your Spirit – which is absolute, which is all-pervading. And which is the collective Being? He makes – the Spirit will make you understand you are part and parcel of the whole. Because who is the other? I can feel you on my

fingertips. Who is the other? You are inside Me. Who is there?

So what missionary work are you doing? See, when they do social work, they develop such a terrible ego, isn't it? Because we are doing social work. Or just a social worker that is all. What are we achieving – nothing. God's work is such, just sitting down here you can do it. What is the need? You do not even have to bother about raising your hand. It just works out – that is God. It is so all-pervading. The whole machinery, the system is all built-in. Absolutely built-in. You just jump in there. The whole system you are having has to be changed, has to be transformed into the system of God. You have to enter into the Kingdom of God. And you have to use that system. Otherwise, your problems cannot be solved.

But first, you must know that you are Bharatiyas and that your roots are in this country. Which is the most important? Tantrikas have spoilt us. Even our temples they have spoilt, do you know? Outside the temple if you have seen it here, [inaudible], I have seen it in Tirupati also, I have seen it also in Jagannath Puri and all of these places; outside of the temple that they make – they call it a "fertility", they call it. All of these are erotic things. But we do not see. We just see God. Our eyes do not go there. But if you bring a foreigner, he will put a zoom lens and go and see. They do it. You listen to this lecture of mine. It is very interesting, about the same thing, but in a different, direct way because I am talking to Sahaja Yogis. You better listen to it. But first of all, I would request you to get your realisation. That is the best way. And then you write it, is the best way. Isn't it?

So are there any more questions? For knowledge? If there are, I would suggest you get your realisation. And if there are more questions, you want to know more or anything – there is no end to knowledge. I must have given thousands of lectures. I do not know how my throat does not give in. Every day I am giving lectures after lectures. And every time I say something – these boys say, "Mother, every time you say something". Better is to listen to some of My tapes, which you may have; I will send it and you use your media for spreading the Truth. As journalists, you have to be witness, "sakshi". And "sakshiswaroop pada" (witness state) you get when you establish your Vishuddhi. So for that, it is important you get your realisation. And then we talk about it.

So the "salilam, salilam" (cool breeze) has to come out of your Brahmarandra. All right? [Inaudible, probably Mother has given Realisation and then audio resumes].

Shri Mataji: Such nice people I never met. It is a historical moment. You should have written down their names in golden words, I tell you. First time I met some people who understand God.

Someone: From the press.

Shri Mataji: Ah?

Someone: From the press.

Shri Mataji: From the press. Of course. We had one horrible one from the "Illustrated Weekly". "I do not believe in any God". I said, "Then why do you come here?". I mean they think no end of themselves; media is the one which is taking to adhogati more than anyone else. Can you think of media, such enlightened media in the West? Can you think - take their photographs and show them?

Someone/Press person: I mean, this is such a privilege to be here. You, but what respect and knowledge that these gentlemen apply themselves.

Shri Mataji: Such ignorant people live there, I tell you. To exist with such ignorant people, I tell you, is a real "vanvasa" (exile) for Me. Now my husband was re-elected, re-elected, re-elected unanimously – three times. Now fourth time again. Now, I said Rama had only fourteen years in vanvasa, I will have sixteen years in foreign. It is too much.

But look at them. How they are going to exist there. They are now realised, souls. Horrible.

We have had a very good session of seven days. At Ganapatipule. It is one of the Ashtavinayakas. And the Vinayaka, only the part from here to here, you can see in the form of Vighraha. The head is the whole mountain. And if you are a Realised soul, you can see the light coming out of the mountain. And the seashore is very beautiful. And we went and stayed there. Now the MTDC (Maharashtra Tourism Development Corporation) troubled us a lot, no doubt, does not matter. But now we are going to get some land out there and we are going to build our proper ashrams. But I heard that the tourism department wants to exploit it for these horrible tourists coming from abroad and lying there. You see the Ganesha will really drown them in the sea, I tell you. He should. Such "apavitra" (impure) people should not be brought there. And there is already "gutka" (tobacco) and "sharab" (liquor) that are bought there. Already. Everything should be exploited. Tomorrow they will even exploit Shri Ganesha. This is what our government is doing.

Press person: Name.Ganesh?

Shri Mataji: What, which name? Ganapatipule.

Press: Ganapatipule.

Shri Mataji: You should make another issue. Not with Me, they will come to bite me. That fellow is from Nagpur. The one who is trying to exploit that. He will be in my life. I will tell him, no doubt, but he will be at my face, "Why did you tell them?". But this is what it is. That is one of the places, is Ashtavinayaka. You have no business to exploit it like this. And they have already got this MTDC, these big things there. Where there is outside, they have given license to a person to sell wine. Now, this Ganapatipule – this Ganapati is a great type of Ganapati. Mahaganapati, He is a Mahaganapati. And this Ganapati always wants a goat to be sacrificed. See this "ahimsa" (non-violence) business is another terrible stuff. He wants a goat. So the Brahmins objected – we will not give you the goat. Within three years' time, all the children got sick and some children died. They gave up. They are now giving "bokadas", goat as you call it. They are giving one goat.

Now, this point of ahimsa should also be explained, very clearly. They say that in Gita, Shri Krishna has preached ahimsa. It is not so. I do not know from where they got this idea. Maybe one sentence could be there, but actually what Shri Krishna had preached – at the time when Arjuna went into "kaivalya" (compassion). And he felt he should not kill his gurus and his relations, Shri Krishna told him you have to kill. Then how can it be ahimsa? When Karana's foot was stuck, you know that – in the wheel, he asked Arjuna, "See now, I am a "Veera" (brave warrior) and you are a Veera, how can you put your arrow through me. When I am "nishastra"(unarmed)?" Shri Krishna said, "Then what happened to you, your veerata when Draupadi's chastity was challenged? Kill him". His main thing is to kill all these rakshasas. And all those who are adharmis. Those who were mediocre. Karna was mediocre. Some there were compromisers with the evil. All of them He said you should kill.

Mother would say, try to save as much as possible. And He said to kill all of them. So how do you talk of ahimsa? Now this Jainism type of ahimsa, where they try to save the bugs and put it on to a Brahmin, you know that. They take the – you do not have any Jainese here?

[Inaudible reply].

See, what they do– they have Shwetambaras and they have Digambaras. And they fight. That is all. That is their religion nowadays. Now these people, what they do, they take some bugs and put a Brahmin in a hut. And put these bugs in the hut. And the bugs have to take the blood of the Brahmins. And when the bugs are fulfilled, then they give the money to the Brahmin. This is ahimsa. And they do not kill. But the worst is, we went to America with a Jain guru, actually, she opened my eyes to their stupidity. So every day – there is only one bathroom in that house, she used to take one hour; while I used to take only five minutes. I said, what is she doing there? She said, "Have you seen that stick?". Her husband was the first Sahaja Yogi. He was a very enlightened man. He said, "You see, she is a Jain. So she moves the stick there, stirs it up so that all the insects and worms and all that should crawl out. And then she [inaudible/rushes/washes] it". Horrible. And that is what they do. In Bombay, these people, some ashramas they have got. They make some ladies, young girls, make them into sadhavis. Then they make some

young men into what you call them, gurus, sadhus. They walk nude on the streets, very nicely, walk nude on the streets, these sadhus. And these sadhvis are there. And the sadhvis are made from the age of twelve or something like that. Like nuns. And they talk all their "ushtas" (leftovers), put on one hill there. Because all the worms must kill.

Now, this also to make God nude like Mahavira, I just do not understand these stupid people. Because what happened was that Mahavira was meditating. And when he was coming in this meditative mood, you see half of his "vastra" (dress) was caught up by the bush. Half he was carrying, when Shri Krishna went to take his test. He said, "You are such a yogi, why do you want a cloth. I am nude, I need a cloth". So his cloth, but it was only for a second or so. He hid himself properly and he went into his "mahal" (palace). Because he was a "raja" (king). So the king wore his dress. Now they have carved this in such details, these dirty people, I tell you. And now there is a big fight – they have found these "Parshawanathas" (one of the founders of Jainism), I told you the story. Fact, you know. And now the people are fighting who should worship them. The Supreme court gave a decision; half-day Shwetambaras, half-day Digambaras. So half day he is Hari, he is dressed up with all his ornaments. The half-day he becomes Shiva, without any ornaments. (Laughs).

If we do such stupidity, who is going to believe. Because of our stupidity, we have lost our grounds completely. Then these Hare Ramas. Who are they? Another stupid people. Why should we have them near us? See, I went to Ahmednagar. These people were with Me. So the newspaper people said, "Mother, I hope they are not Hare Ramas". I said, "Why?". So, they said, in olden days – Marathi language is very humorous. You see, we used to give sugar to the ants because of dharma, you see, "daan" (charity). We used to give sugar to the ants. Nowadays we have sugar factories, so we do not have to give sugar - a lot of sugar available. So the rich people of Pune, some Punjabis I think; they have got these people from England and all the places to give them sugar as we would give to the ants. They could not find the ants now to give the sugar, so they are giving sugar to these people. But when the sugar is finished, they are out now in all the villages – and they are begging. They are begging, they are real beggars.

And in that, if you go and see in London – in Oxford Street, you see, they shave their heads, put an artificial kind of – what do you call it, "shendi" (top knot). "Shikha", that shikha. Artificial. You get it in the supermarket. And they stuck it here. And wear a dhoti or a saree in a very lousy manner. And they jump there – all their dhotis fall down, their saris fall down, they have a "pakhvaj" (a type of musical drum) in the hand, in a very unsystematic manner. He is very shy – but it is true. They have "no tala, no sura" (no rhythm or sound), nothing. They are just stupidly singing you know. I just said, "Stupid people". And you ask them anything they will say, "Hare Rama, Hare Krishna, Hare Rama". And they are getting now cancer of the throat.

So, this is another insult to our culture that we send them. And then other gurus who have gone there as you know – they have made six thousand crores. Another has made six thousand, ah, cars, he has got six thousand diamonds. What is this? Then another one taking out "vibhutis" (ash), this, that – this comes from "smashana" (funeral ground). All this nonsense is going on, how can people have faith in it? Nothing genuine. Such falsehood. This is what we should – dharmandata; we are suffering from dharmandata. But the best part is nobody has talked about self-realisation. Even Ramakrishna Parmahansa has not talked about self-realisation. I am really surprised by this man. Why didn't he say that you must get your realisation?

Even Vivekananda, see, like big lectures, big lectures. Everybody who reads Vivekananda is like a madman I think. Arya Samaj? Really? They talk so big, nothing inside them. Kundalini is frozen talking about big, big things. I said how do I read [inaudible]. That is why Kabira has said, "Padhi, padhi pandit murakh bhai". All the panditas have become murkhas by the day. This is what happens. If they talk on Gita, they think they are Vyasa themselves. None of them, I tell you, none of them, talk of self-realisation. The main thing. When I talk about it, they criticise Me, they are angry with Me. Why not Chinmayanand talk also about self-realisation? He also charges five hundred rupees for his "padya puja" (worshipping the feet). I know all that. He is just doing social work. That is all he is doing. He is a missionary. They make him Christian, that is the best way.

I tell you, you people should really take to Truth and say this is what we have to achieve. It is not a business. It is not money-making. At least bring the image of Bharatiya sanskriti higher. Above the level of its damnation. Otherwise, how will you save this Universe? Such responsibility for you. Indians are responsible, not only, they will be held responsible. Opening schools, hospitals, this, that is not our job. Yogakshema Vahamyam – take yoga and you will get the kshema in your hands. All right? Isn't

it true? Ask him. They come with problems – money problems, this. After realisation Mother, everything got solved. You see, you have got your Atma, you are one with God who is the giver of everything. Why should you worry about anything else and you can get it so easily? Establish yourself as realised souls. This diversion must be finished. Intellectual diversion or you can call it, this ritualistic diversion; all this must be finished. Take to reality – Satya. Take to reality. All we are diverting our attention, energy into [End of recording].

1986-0126, Get to your Atma bodha

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Get To Your Atma Bodha

Public Program

Madras (India)

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1986-0126 Public Program, Madras, India

[Introduction by Yogi]

Friends, aspirants, seekers and fellows Sahaja Yogis, it is my great privilege today, coming to this meeting, and present our divine Mother to you. Shri Mataji is not new to Madras, as you all know. But at our persistent request, Mother has been kind enough to visit Madras last year, a couple of times; and the year before, in the month of October, Mother was [UNCLEAR] Madras to public meetings. But these public meetings were held in the southern part of the city, and there was a claim from the seekers, the seekers friends of mine, and those [UNCLEAR] in Sahaja yoga, that I am giving the opportunity only to the people of the South to hear our Mother and not those in the North or in the other parts of Madras. So, this time, I requested your kind president, Mrs. Kulbari, to give me the opportunity of using this hall. So in spite of the earlier bookings, and grateful to you, for having agreed to spare this hall. But I assure you, that now that our divine Mother has agreed to [UNCLEAR] as well for this hall and the further bookings, will be immense and the prosperity which we're expecting to [UNCLEAR] out of this hall, to clear even our standing, if I may say so, need not be worried about at all. [UNCLEAR]

Now, coming that [UNCLEAR] program, many people have asked me, because the past two, three years, when we have been trying to introduce Sahaja yoga intensely, in the city, that they are not able to understand fully the input of Sahaja yoga, of Kundalini yoga. We have with us today, Dr. Warren Reeves, who has been in Sahaja yoga for quite some time and who has been wandering all over the world along with Mother. If I tell you a little of Mother's programs and how She is keeping pace with the World Right Organization and the demands of Sahaja Yogis all over the world to have Her in their centers, I assure you that no human being can't keep pace with the number of programs She covers, She manages, She covers and the Realization sessions She organizes, it is something human beings [UNCLEAR].

So, Dr. Reeves is here and I had requested him to give you a brief talk on the intricacies of Sahaja yoga. Don't worry, it is not an intricate subject, it is a very simply subject; people imagine that Sahaja yoga is an intricate thing before they know what it is all about. So, people like us, who have started Sahaja yoga, who had come into contact with Shri Mataji, and had got Her Grace, we know; we have been agnostics, [UNCLEAR] and desperate on not knowing where to go exactly. Now, after coming to Sahaja yoga, we know our directions, we are able to experience our Spirit, we are aware of what we are; we are able to experience the vibrated awareness. We understand why we are here for; we are able to, at least see, and weigh where we are, where we have been from and why and the welfare of it.

And I'm sure these things are very simple, in Sahaja yoga; it is not at all complicated and Dr. Reeves will talk and put it in a lecture, and before you hear Shri Mataji, I know that all of you are anxious, we are waiting Shri Mataji, but I think you should hear Dr. Reeves also, before Mother, because...before you hear Dr. Reeves, I'd like to tell you who Dr. Reeves have been. He was a high commissioner for Australia and in the Middle East. He was a doctor, practicing osteopathy, and he was rewarded for [UNCLEAR] Humanity,

Shri Mataji: Three times PHD.

Indian yogi: Three times PHD. And now, he is devoting all his time to the spreading of Sahaja yoga. And why Mother wants to

propagate Sahaja Yoga? Why all Sahaja Yogis want to propagate Sahaja Yoga and get all of the [UNCLEAR] into the boundless wealth of Sahaja yoga? This thing you'll understand once you are in it, and why you should be in it. I hope that Dr. Reeves will follow me; afterwards, of course, you will have the divine speech of our divine Mother. And the practice, [UNCLEAR] Mother puts people into Realization. You are all sitting here and you are interested, and I think that please try to stick onto the seats till the end of the program, and I assure you will not regret it. Thank you very much.

Dr. Reeves: Shri Mataji Nirmala Devi (doing Namaskar). To all my friends here in Madras, and all the new seekers who are coming on this most auspicious occasion to get your Self-realization, I want to say two very simple things: one is, it's my great privilege to be in the presence of Shri Mataji Nirmala Devi and to accompany Her on many of our travels and doing this great work of Sahaja Yoga in opening up the possibility of the collective evolution that it's taking place on this Earth, and to be in any small small way, as a seeker, who is fond of Truth, identified with this great Being is my greatest privilege and I humbly bow before that privilege. The second thing is that, whatever may be my pasts in terms of performance, achievement, academic, results, whatever it may be, it cannot hold the single candle to the Truth which I have found. The truth of the Spirit; the Truth that we have been seeking for ages; the Truth that is manifested when our central nervous system itself becomes enlightened by the light of the Spirit. This is what we, as seekers, have been seeking for so many past lives, and at the feet of our divine Mother, we achieve it. Just imagine the Grace of God, how much It must be overflowing at this time! We have all been reading for lifetime after lifetime how to achieve it, what we have to do; we have been meditating, we have been learning so many things; we have been trying by our efforts, by our karmas; we have been doing our bhakti; just seeking that oneness with God. And how fortunate we are, that we've been born at this time, to achieve our Self-realization.

Whatever great PHDs, or whatever great commissions I might have had, these are nothing compared with the achievement of Self-realization, the fulfilling achievement of Selfrealization. Because in the light of that, you become a complete person, you become a person who is totally integrated; become! You achieve something; not talked about it, not read about it, not sing songs about it, but you achieve that state which is divine. Now in Sahaja Yoga, when we get our Self-realization, we have taken the first major step, we have entered into the Kingdom of God. And as we enter into the Kingdom of God, we then begin that final process of our ascent, fully to be one with the Divine.

Shri Mataji has taken Her birth as Adi Shakti Sakshat, the Holy Spirit in the Christian tradition. She has therefore come as the One who is not only the Redeemer, but gives us our Self-realization, but as the One who consoles us, who gives us the Knowledge, the secret Knowledge, which has been withheld, I must tell you, for thousands of years. Knowledge, the Vijnana [UNCLEAR] workings about subtle body; Knowledge of how the Kundalini works out, Knowledge of our central nervous system becomes enlightened and we get our Atma Sakshatkar. As if that is not enough to get your Realization and to be consoled, that She comforts because She is the Redeemer, the Consoler and the Comforter. As Lord Jesus Christ predicted, and who is the Comforter, the One who heals our illness, our physical illness and our mental illness, and our spiritual illness. The illnesses that are within us, and make us less than other people.

So the first thing that happens after Self-Realization is that we get comforted; all our pain, all our suffering, all the hurts that we might have suffered through going this way and that way in our seeking, get healed. And you begin to enjoy Life, you begin to laugh a lot, you begin to become like a little child, and that comforting of the Mother starts to manifest.

And this is what I would say to the people of Madras, because you people are so of quality, because your people are so steeped in tradition, because you have so much good conditioning, and because you are very very dharmic people, don't miss the point: knowledge, in terms of book knowledge, knowledge in terms of the shastras, knowledge in terms of going to discuss after discuss is not the point. The point is the achievement, the achievement of Self-realization. I have stayed in this city and I admire and respect so many of you, I've met many of you. And yet I find some, certain tendency here for us to intellectualize a little, to go back to the scriptures of 1 000, 2 000, 3 000 years ago, but we are here now, and God is, in His overflowing Grace, through the blessings of the Divine Mother, giving us our Self-realization now. It was promised, and we have to achieve it. So, what we have to do is to be a little bit humble and quite practical about the whole thing. Whatever we have not achieved up to this point, we have to say that: we have not achieved, and now we have to get it. If I, with my background, can feel that Love, can feel that Peace, [UNCLEAR] about the Peace being helpful, that Peace we can begin to feel within ourselves, that Love we can begin to

feel within ourselves, that collectivity we can begin to feel, not just as brothers and sisters, but being truly threaded on the same sutra that is the sutra of our Divine Mother, which is in fact the beautiful thread which is the Kundalini Herself. All these things we can achieve as an achievement. I invite you to study carefully the words that She has to say, but more particularly I invite you to experience at the end of the session the Self-realization, the experience of the Love of God which She has to give you. To all the people who are so kindly come tonight, it gives me great pleasure to introduce our Divine Mother, Shri Mataji Nirmala Devi.

[Speech by Shri Mataji]

Shri Mataji: I bow to all the seekers of Truth.

Now, as Dr. Warren has told you, which is very true that the Truth has to be known through your central nervous system; that means what is said in the Vedas, the word Veda. The word Veda means what you know on your central nervous system; Veda does not mean what you know through your brains or mental scheme, it does not mean that. Because this mind is a limited place, or you can say a limited organ. And you have to know the unlimited for which you have to be triggered into that space where you can feel on your hands the allpervading power of Chaitanya. This is the same thing as Buddha, the word...you see Sanskrit language is so precise, is so correct, so accurate, that you have to get your Buddha, Buddh moksha [UNCLEAR]. It is not just a mental concept, or a mental idea, or a mental belief. It cannot be also just an emotional way. It is that you have to become a saint.

Now, the idea of a saint we have is absolutely again mental. According to us, the saint should be running away from family, running away from cities, running away from everything, as if he was frightened of everything. If he is a saint, why should he worry as to what sort of family he has, or what sort of house he has bought, or what sort of surroundings he has; a saint is like a lotus, he emerges out of the mud - pankajahat, as they call it – and the fragrance of that lotus spreads in that dirty mud and covers every area, making it absolutely fragrant, that is the saint. So, the first idea about the saint is that he should leave his family, leave this, run away, like a run away person, all the time on the run. That must be the criminal who is running away. What is the saint afraid of? Of nothing! That's what we know in our country, we have had saint, and saints, and saints and all these saints have been family people. We know of Raja Janaka, who was called as Vaidehi, and his daughter, Shri Sita, was called as Vaidehi. Vaidehi means though he lives in this world as a king, though he had to move about like a king, still he was a vaidehi and you know the story of Nachiketa, I need not to tell you that, thanks God! In England, I had to give lectures and lectures, explaining who Nachiketa was and who Raja Janaka was. But you know the story. So, these superficial things of wearing a karshaya, or something, if you think that is the way a saint is to be recognized, is a wrong idea. Of course, you can wear karshaya, there is no harm, but by that you may not become a saint; it is an outward thing.

So what has to happen to become a saint, that you should become aware of the Chaitanya around you. There is an all-pervading power of God, it is said so. Now, the scientists will say "how are we to believe that there is all-pervading power of God?" Actually, whatever is dead, that's what the scientists are trying to find out. Can they produce any living flower? From the living, they may create another living. They only live with the dead. The One who is creating thousands and thousands of these flowers, who is He? At the right time, He uses the Svetambara pragya to create at different rituals(?) [UNCLEAR] all these flowers, the Nature, and everything works so spontaneously, with such regulation. Then, when you start this believing in God, with ego of yours, you cannot come back to a point where to see that there has to be a power to do all these things.

So, now in Madras, or anywhere in India, we are on the watch of people getting into the trap, because they have seen the elders going to the temple, doing all kinds of things, and achieving nothing. They go to a temple, still they tell lies, they get angry, they have all the defects that are possible under the sun. Sometimes, they are even worse than others, worse than the people who go to the temple. So, people start finding out what's the matter. How can these people be called as something dharmic, when they are so horrid? The younger generation today is really driven to another madness which I call as the westerning madness. The reason is they have no roots at all, so they are driven into a new madness where the children feel that it's good sensation to be in that kind of a mad mood. In the West, on the contrary, people are discovering that all this madness is a fool's gold.

We have lost something, we have to get it back and we have to achieve it. So, I would like to quote to you here Shri Krishna's

sayings when He says that the roots are in the brain, and the Tree of Awareness grows downward. So those people who grow with that downward movement go to Adhogati; that's what has happening in the Western world; you cannot imagine sitting in Madras, or even in Bombay, what sort of horrible state they have reached, they are in hell, there is hell there. They may have money, but money in Hell, in filth; they are completely lost people. To add to that, we have sent all fake gurus there, to make money, alright. They might also make money. So this kind of movement downward leads you to Adhogati. And this Adhogati, we think it is a progress; supposing somebody is falling from top down below, if he is a stupid fool he can think that "I am progressing because I'm moving", but he is going to Hell, and that what is to be seen when you go abroad and see for yourself.

So, what is the thing is that we have to go to Urdhwagati, to find the roots, and these roots are in this country. The roots of the true Knowledge are in this country. They are with us. Adi Shankaracharya has written so many treatises about Aatmo Buddha. But who is trying to find the Aatmobuddh? First of all, we have to question ourselves: why do we follow human dharma? Why should we have Dharma? Dharma we should have because we must have balance. I do not mean any kind of a [UNCLEAR], like a Hindu religion, or a Muslim religion, no! Dharma means a balance, a santoorlaad (?) [UNCLEAR]. We must have the balance within ourselves, moderation within ourselves. Why? Because we have to ascent. Any aeroplane, say for example, that doesn't have a balance, cannot ascent. In the same way, any human being who doesn't have a balance cannot ascent.

The Kundalini also, which people know about, because Markandeya has talked about it, though it was a good [UNCLEAR] for lots of things, as you have got Suchindra, Suchindra because Indra got His realization. But He did not give up His position as Indra, only thing in Antar Yoga, He got Realization. So this Realization has to work out within ourselves, not without, because it is a living process; this also we don't understand that we have become human beings out of amoeba stage through a living process. Now the living process is the simplest of all, cannot be difficult; say for example, if you want to sprout a seed, you don't go to university to read about it, you just plant it in the Mother Earth, and it sprouts, it is built-in; because the whole thing is built-in within yourself, you have to just start it. It is like a car which is presented to you, absolutely first class, you have to just enlighten it. What is so difficult, you need not to know all the parts of the car, or you need not to know all the theory about it. In the same way, supposing you have to put on the light, you just say "press the button", and the light is on. You need not to know all that headache, you need not, it's all done! It's so simplest done. But then if you want to repair that light, then you might need it, and it's much easier once you have got the light within yourself to see.

So, today Sahaja Yoga is that Kundalini rises, and gives you Realization. Simplest done. Now, when It rises and pierces through the fontanel bone area, the first thing happens to you, that you become thoughtlessly aware, means Nivichara Samadhi. You can feel the cool breeze of the Holy Ghost as Adi Shankaracharya describes: "saliilam, saliilam". When the cool breeze is coming out of your own head, nobody has to certify you. You have the experiences, for that you cannot do anything, it just works out, automatically, you are all ready for that. What do you have to do? Nothing!

Then afterwards, you start feeling the cool breeze in your hands, and then afterwards you feel the vibrations around you. That's how you get the buddha on your central nervous system. Now, medical science have appreciated only one point, that these are all sympathetic endings, all these five, six and seven chakras, and that they get enlightened; finished! When they get enlightened, on these chakras you can feel what's wrong with others, and what's wrong with you. If somebody like Me can decode it and tell you if this chakra is catching means what, if this chakra is catching means what, and how to cure it and how to improve it, you are a Sahaja yogi.

We go reading books after books, going to the dictionary, going to this and that, even you don't have to walk one pace for that. You get it where you are sitting down. The reason is today the time has come. It's a blossom time. In those days, when people used to give Realization, like Raja Janaka, only one or two flowers were on the tree. Today, so many seekers are born, because of Kali Yuga. It's promised that in Kali Yuga, people will become "bhrant", confused; and in that confusion, they will receive their Realization. So, the time has come, you are born at the right fortunate time, you have to get your Realization.

As a result of that, once you get Realization, what happens? These centers that we have got within us, - six centers through which the Kundalini pierces through and the one center which is below that -, are responsible, on the gross physical sense, for all your working. So, they work on the gross self and you get your diseases cured. Today only there was a lady with us, she has got

cancer and all her glands were swollen from here to here (Shri Mataji shows the right side of Her neck). And she was so shy of that, that she was covering her head and sitting like this. So she sat down next to Me, I asked her "just put your left hand towards me and right hand towards the Mother Earth; the Mother Earth will take the problem." Just that. After, say 15 minutes or so, I asked her "how are you feeling?" She said: "I don't know how I am feeling". I said: "alright, remove all her covering". All the glands have vanished into thin air. Then you might say: "Mother, how it has happened?" We can explain to you, we can tell you, how it has happened, you cannot [UNCLEAR]. But first and foremost thing is to get to your Atma Sakshatkara (Self-Realization), to your Atmo Buddha, that's the first thing. That's why Buddha didn't talk about God, they say He was a nirishwara, but not that, because He thought if you talk of God, then people just think "oh, to going to God is the best way, so let's just start doing all other things but Atma Sakshat". So, He said you must get your Self-Realization. You must get your Atmo Buddha. Without that, you are not complete.

So, in the evolutionary process, now you are becoming human beings, you are to be triggered into that area, which we call as the Kingdom of God. Now the scientists are halved today: few of them who said there is no God, but most of the [UNCLEAR] was like Einstein, or Newton and all that...Einstein himself has said that "the theory of Relativity dawned upon me, suddenly from somewhere unknown". So, one has to understand that science, or anything that they may deny something because they do not know, they are not honest. If they do not know anything, they have to say "we do not know, but we have to find it." But the ancient rishis and munis and seers, - tishtas -, have been telling us that you have to get your Atmo Buddha, better get your Atmo Buddhas, do you mean to say that all of them were liars? They were telling us all lies?

Nowadays, also there are some books I'm told which say that Kundalini gives you trouble, can be very troublesome, this that; this all a recent non sense when German fellow has written such a big book, - these Germans have no brains at all, you see. They don't even believe in the Mother, they have all fatherland, and what they have done, what is there to learn from these Germans? He has written such a big book, where he said that Kundalini is in the stomach; from where he got this knowledge, [UNCLEAR]? And he said that when the Kundalini is awakened, you get this kind of thing and that kind of a thing. Nothing happens like that, nothing of the kind; it is a whole misconception done by people who do not have the right to do the Kundalini awakening, those who do not have that [UNCLEAR, sounds like Pariit prota], that [UNCLEAR]. Kundalini Sakshat is your mother, She is your individual mother, when you were born by your physical mother, She took upon the pains upon Herself, She never gave you any trouble. In the same way, when you are getting realized, maybe I might get little trouble, not you. And so just to escape with the Truth, one might find out some sort of an excuse from all these books that have come out.

Only in these hundred years otherwise, Gyaneshwara has written about Kundalini, clearly, but in the Maharashtra, the people told that "no, you are not supposed to read the sixth chapter because it is with Kundalini, better keep it shut", because they don't know anything about it. And even if I went to the Gyaneshwara Mandir, and we said we have to meditate, they said "no meditation"; I said "why?"; they said "no, you can do dindi, you see in Maharashtra they think is that you go on playing like this "Vitthala, Vitthala, Vitthala!", like, that's mad. That's all. I said "what about this Gyaneshwara whose statue you have put here? Did He do dindi?" - "No, you see, he was great; we have to just do dindi." I said "He meditated. Today, you have put him in a statue. How can I talk to you? I cannot talk to you.

Such blindness we have in religion, - dharmandhata -, that those who are coming in the next generation are going to see through their intelligence and are going to deny God, are going to deny everything that is so great in our country. We do so much adharma by the western ways have lost the real essence of this great knowledge in this country that through Kundalini you can get your Realization. But we have some intellectuals now who are stupidly analyzing even Adi Shankaracharya, by saying that Soundarya Lahiri was not a written by Him, because He wrote Vivekachudamani. He once have written Vivekachudamani must be fed up with their intellectuals and must have said tell them the Truth, better worship the Mother.

But intellectuals do not want to accept because they want to have mental feeds, you see, like acrobatic performances. And they don't want to accept it, why go above [UNCLEAR]? Krishna has said "Yogakshema Vahamyaham": when you take your yoga, you get kshema. He never said with "Kshema yoga" you could have set it. So, you first take your Yoga, and then Kshema will come. Without that, you are singing to God without connection with Him, He won't listen to you, there is no telephone connection; like in India, whom do you talk to and you spoil your telephone much more. In the same way, this connection must be established,

which is spontaneous, it is a living process for which you cannot pay, which is the simplest Sahaja. Sahaja means "born with you", Saha0ja, "ja" means "born". "Born with you" is the right to become a yogi, and yogi doesn't mean that he wears just a few rudrakshas and move about in the whole world, nude. It doesn't mean that. Yogi means a person who has become one with God, who has become one with the Divine power and whose hands are emitting the Divine power. And that is what is the lakśa, is the end of your search of Truth. The Truth that is expressed through your nervous system, that has to happen, unless and until that happens, our talk about God, religion, is absurd. Christ has said you have to be born again, alright. So, what? Somebody will come and put a little water on your head and will say "alright, now you have become officially". We accept it, it is all artificial, it is not real, take it from Me, it is not real at all. In the same way, we say "you are a dvijaha", means you are born again. So, they will give you a yajnopavita with big ceremony, have big food and all that, and they will say "now, you have become a brahmane". You cannot. A brahmane is to be born realized or is to be made realized...who should know the Brahman, His Brahman-Shakti which is pervading. So under wrong conditions, we are working. Under wrong conceptions, we are living. Let us reach to God first of all, all of us, whether you are Christian, Hindu, Muslim, nothing matters. You all have got Kundalini intact within you, especially in India. This knowledge is in this country and you have to find it out; it is your responsibility now, to get your spirituality to understand the Spirit which resides in your heart; and to propagate Realization into others, which is a thing which actualizes, it is not a lecture, it is a becoming. You have to become, this is the point, and which is the easiest thing; a child also can get his Realization and can work it out.

But by saying it is difficult, you are just escaping the whole thing, this palayanam one, running away. Why do you escape your hitha, this is the benevolence that you are going to get. Physically, you feel alright; mentally, you feel alright; emotionally, you feel alright; materially you get Kshema; and you feel the peace and all the great talks of having peace within yourself, peace marches, peace this thing, is fulfilled. Even Marx when he said that the whole world should be such that there should be no state. Why didn't he say he was going to do it? His state is much more powerful than other people. He could not do it; if you go to Russia, you will be surprised: it is just the other way round. You cannot get rid of the state; they are under the complete bondage of the state there. Then the so-called democracy, when you see it, you call it demonocracy; because they are abandoned people. In the name of Christ, they call themselves Christians; when Christ has said one should not have adultery eyes, and they have the dirtiest eyes that you could think of.

In the Hindu religion, it is said that everybody has this Atma. How can we have casts system? We cannot have a casts system. And this casts system has come to us to bring mistakes. Today only, when they were singing, that with the [UNCLEAR] name, the name taken the other way round, like "mara, mara, mara" as Valmiki was told by Narada. He got his Realization. That means Valmiki, they described Him as a person who was a dacoit, he was such a patakin, a sinner, and He got His Realization. He was not a brahmin. He has written Ramayana which is read today. What about Vyasa? Vyasa, as you know very well, was a son of a fisherwoman and an illegitimate son. All these things deliberately God has done to show us that your birth doesn't determine your cast; it's the jaati. Jaati is the aptitude that you have. We say "Yaa Devi Sarva Bhuteshu Jaati Rupena Samsthitha". This is an innate thing. It's an innate thing. You cannot get it out of birth. A father, mother, could be good, but the children could be very rakshasi; it can happen. Also in the fifteenth and sixteenth chapters of Gita, it is said that asuri vidya will take over, too much of asuri vidya like trantricas, like people are going to some agurus, pay money for it, people are practicing all kinds of black magic; all these things are already written that this must take over. And you cannot get out of it unless and until you are protected by your ascent, by your Realization. So, this is the age which either you will go to the highest or you will go to the lowest. You have to decide now where you want to go.

After Realization, Knowledge becomes your own, your Self gets all the knowledge. For example, the Saints who were described before were the people who had knowledge, who had not been to universities or anything, like Tukarama or Namadeva from Maharashtra. If you read their books they are ordinary people; Namadeva was just a tailor. But now the intellectuals, in Maharashtra also, who think knowing God themselves, as we call them shishtas, they think that Namadeva, the one who went to Pendjab, who was very much respected by Nanaka, was not the same tailor. For them, he was just a tailor [UNCLEAR]. But seeing how Namadeva talked to Gora Khumbar, who was just a potter, so he goes to see the potter saint. So, the poetry he has written is so beautiful: "Nirgunacha bheti, aalo sagunashi". In English language, you know, is a difficult one to translate, but it means: I have come to meet the Formless (Nirguna) but here it is in Saguna as Gora Kumbhar. But to all the rest of the people, he is just a kumbhar, good for nothing. And when these saints were tortured, we were [UNCLEAR], we didn't bother; we could not do anything

because we did not know what saint [UNCLEAR]. But today, we better get our Realization and know the truth about all these swayambhus, about all the things that are in this country which are so precious, and so evident, so clear-cut, that you will be able to justify all that is said, not only by Indian saints, by Westerner saints, by Chinese saints, by other saints who have lived all over the world. You can explain them very well, because you will know the Truth is one, with the essence is the one. Maybe to do some ayachat it acted differently. Mohammed Sahib was Maha-medha. He was Dattatreya Himself! But in those days, in a horrible place like that, He had to do all these things and these Arabs who have no much sense about spirituality, he had to work it out that way.

What about us? We have heard so much of spirituality. Where are we lost? What are we doing? What are we asking? First, you ask for Realization, and the rest will follow. Everything will follow. So, as a Mother, I will tell you each and everything in an open manner. I am not going to hide anything or play tricks with you as Shri Krishna did. I tell you straightforward everything which cannot be misinterpreted. First of all, you must have your Aatmobuddha, that is very good. May God bless you and give you Sumati to get your Realization. May God bless you.

If you have any question, you can ask it.

I will request you to ask me questions now. Last time when I came, as usual, I think there was somebody, some Christian gentleman who came here and I was wearing some gold bangles I have not bought from his money, it's my husband's money. And he published about a [UNCLEAR] wearing gold bangles. So, I am not a sannyasi by any chance. I am a married woman, and my husband is highly placed, and I come from a rich family, and whatever is suitable for my family I have to do it; I mean in any case if I am Devi, I have to wear ornaments. So, he just saw such a superficial thing, maybe he doesn't know a Devi, he doesn't know a Devi, so I excuse him, but this kind of stupid superficial observation misleads people. Our media suffers from that superficiality. So, we are deep people, Indians are deep people, we are not like Westerners who just see how many cups there were, how many things were there; they see the depth and we should see the depth of a person. May I have a question, if you have. But when I go, then you should not start saying something. One by one. Now, the gentleman behind. Alright, you sit down for one minute. Let him ask a question.

[Inaudible question asked by the gentleman]

Shri Mataji: A very good question. I've understood it. It's a very good question. You are a doctor? No...(laugh) I wish you were a doctor. Now, I tell you how [UNCLEAR]. You see, if you go to the basics, basics of the chakras, - they are the basics -, from there comes all the energy, - alright? -, for all our autonomous nervous system. Now, if you have the knowledge of the chakras, say supposing, I develop a pain here (Shri Mataji shows the tip of the right forefinger) and I say that you are suffering from your throat trouble. You say "yes, I am suffering Mother". The reason is this finger if it starts burning, it is the vishuddhi; it is Shri Krishna's finger. It's here (Shri Mataji points the hollow of the throat with Her forefinger). That means there is some problem here. There are seven chakras at this side (right hand) and seven chakras at this side (left hand). If it is on the left hand side, then it is an emotional problem; if it is on the right hand side, it is a physical or mental problem. Now, somebody suffering from ego; a doctor cannot find out, but we can. If somebody is suffering from ego, then this finger (right ring finger) starts burning; this one. Now, there are many children I saw today who are suffering from over-activity. Over-activity is a problem of ego, imbalance of the ego, which doctors cannot correct; we can correct it, because we can give them the balance. So the diagnosis is on your own fingertips. Mohammed Sahib said: "at the time of Resurrection, your hands will speak."

This gentleman now; what does he say?

A yogi (repeating): Is pranayama necessary to awaken Kundalini?

Shri Mataji: No, not at all, nothing. No effort, effortless. No kriya needed; in akriya. On the contrary, if you have done pranayama, you might get into imbalances. Today, we had somebody who had gone in pranayama, and he had a problem on the hamsa chakra. Pranayama is only one side, right side; it's prana. Left side is manas shakti. So, there can be imbalance, very much imbalance, due to pranayama. Not at all necessary, nothing is to be done. As long as you are a human being, Kundalini can be

raised.

[Inaudible question asked by another person]

Shri Mataji: That, I am going to do it. That's a good question about sadhaka. [UNCLEAR] happy to know that; I do that myself; why do you do it? You see you have to just sprout the seed. If I am like the Mother Earth, I can sprout it. And then, you can do it also. It just grows, you don't have to do anything; it just grows under your eyes. I'll make you up. May God bless you. Very good question.

[Inaudible question asked by another person]

Shri Mataji: Could you stand up as I can't hear you, sir?

[The person repeat the question...still unclear]

Shri Mataji: When the Kundalini pierces through your fontanel bone area, sometimes you might get heat if you have too much heat in the body, you see, like a chimney opens out your brahmarandra, then you might feel a little heat coming out; and then you start feeling the cool breeze in your hand.

[Inaudible question]

Shri Mataji: I beg you pardon?

A yogi: He asks if there is any electric current in the body.

Shri Mataji: No, no, no, no. That's wrong, that's not circuitry. That should never happen. That's not circuitry. Never! If you feel that, it's a short-circuit. It's serious. Maybe, sometimes people are possessed, then they get also funny feelings, but mostly it doesn't happen; if it is electrical, it's horrible. It means your sympathetic nervous system is excited. That means Shri Ganesha is angry with you. Very serious; you should never feel electric currents.

It's very soothing, very relaxing. It's cooling, it's beautiful. In Madras, you will enjoy more because it's so hot here.

[Inaudible question]

Shri Mataji: What is he saying?

I can't hear you, sir, I'm sorry.

[Inaudible question]

Shri Mataji: It is little detrimental, it doesn't matter, but it can be corrected. Everything can be corrected.

[Inaudible question]

Shri Mataji: What is he saying?

A yogi: You said that pranayama is harmful...

Shri Mataji: Not harmful, but it gives you an imbalance. You see, because... I tell you, please sit down, I will just explain to you and you will understand why I say so. See that Patanjali spoke it fully that there is a hathayoga. You see, it is samagra, it is integrated; some people have to do pranayama; some people have to do bhaktiyog; it depends on the personality. Alright? Everybody should

not do pranayama. It is like taking all the medicines to them. Even the style of pranayama depends on the prakriti of the person. It's to be done under a guru who is a Sadguru, who knows everything about Kundalini. But in Sahaja Yoga, the one which is Sahaja, what we do, somehow, despite the fact you have done pranayama, you have done bhakti yoga, all kinds of extreme things you have done, whatever big mistakes you have been committed, we forget about it. First, we just raise your Kundalini, alright? In that light, you can see the problem, yourself; you become your own guru. And then if I tell you how to correct it, you correct it yourself. It is a simple thing; alright? This is how we do it. Because, now the time is very short. So, it is better I give you Realization first and then you just see for yourself and I tell you how to correct it and you can correct it. If there is any imbalance, it will be corrected. If there is not, it will be alright. But we do, we use some exercises, later on, when we find some chakras are blocked. But there is a science about it; even for mantras, there is a science. It is not just anybody gives any mantra just like that; or you can take all the pranayama, this, that, everything, like one medicine box, all [UNCLEAR]. It is indiscriminate. So, discriminately if you have any such problem, then we tell you what it is. Alright?

[Inaudible question]

Shri Mataji: you see, actually, this is what detaches you, really; that when you become the Spirit, the light of the Spirit comes into you. People who have been alcoholics, who have been taking drugs in the West, who came to me in a condition which we call as coma condition gave it up next day. Why? Because they become samartha, they become powerful; samartha means equal to your heart. So, this happens to you automatically, because emotionally you become so strong.

But the moral side that we have is that we call the dharmas which are within us, the 10 Commandments we can see, all these get enlightened. And you just don't do it; like see now if there is a saint, he doesn't steal, he doesn't drink. You don't have to tell him, he doesn't drink, he just doesn't do it because he becomes dharma. He becomes dharmateet, he doesn't have to follow any code or anything: automatically he becomes.

Can you imagine in this country where, wherever you go, they say eat money, everybody eats money. In this country of ours, Sahaja Yogis never, never do that. But above all, you become compassionate, you become Love and you distribute, and you give and you become generous. Everybody is working in Sahaja Yoga without any payment. I, of course, don't take any money, but no one takes money. Everybody is working it out because they think it is for the benevolence, the kalyana of everyone. So there is no money involved, nothing of the kind, just giving. Now, you might say about the missionary people, the way the missionaries work out, which is an artificial thing I personally think because when you try to help people, you develop ego, you think I have helped such and such person. But when you are a Realized Soul, you don't develop ego because it just flows and you ask a person Mother how... you ask a person "How is he? Is he alright?", it's working out. It is working out; he doesn't say "I'm working out, I drop out". You just say "it is working out, it's coming up, it's going down". You become a third person; like a sakshi you become; you become, again I say you become that personality, that personality which is absolutely moral, absolutely courageous, absolutely dharmic, absolutely dynamic.

Someone in the audience: Does Sahaja yoga bring harmony in thinking, speech and action?

A yogi, repeating: Does Sahaja yoga bring harmony in thinking, speech and action?

Shri Mataji: Absolutely, absolutely. I mean in one lecture I cannot tell you how much it integrates you completely, completely integrates you, absolutely integrates you. Your speaking is the same as your work; you don't tell lies. No, no, because you are not afraid, you are integrated. Whatever you want to do, you do it with your body, with your mind, with your heart, with your brain. There is no quarrelling, there is no struggle.

Inaudible question

Shri Mataji: Mano udaya, Rudra udaya, every udaya comes up; sarvo udaya (laughing).

Inaudible question

Shri Mataji: Alright, alright. He said "is there Mano udaya?"; I said there is Mano udaya, sarvo udaya. Alright, now...

Inaudible question

A yogi (repeating the question): Could you please explain who the observer of the light is? Is the light different from the observer?

Shri Mataji: Now, please be seated. Many people see the light. You don't have to see the light; you become the light. Then, the light is the observer. You become the light means...what is the situation of the light? Light is...(Shri Mataji answers a question from the audience) He is asking me, I will tell you the question; the little confusing question is "whether are you the observer or the light"?". Whatever it is...Now, I tell you what it is really. The light itself - and just please be seated -, the light, you don't see it, you become the light. So you have the power of the light, you become the light.

Someone in the audience: [Inaudible]

Shri Mataji: Of course, of course, of course; that's what it is.

Same person in the audience: [Inaudible]

Shri Mataji to a yogi: What is he talking about?

Same person in the audience: But I'm seeing the light?

Shri Mataji: If you see it, then you are not the light. If you are seeing the light, you are outside the light.

Same person in the audience: How to explain that I'm seeing the light?

Shri Mataji: How to explain? By the effects of it. Please sit down, I tell you what. How does the light believe that it is the light? Because of its influence, because of its behavior, because of its functioning. See, if you can feel yourself, you know your chakras, what's wrong with you, you know yourself. If you know about others, you know about them. You are the light.

You cannot give an analogy for this because all the lights are dead; only the human light, when you become the light, you see in yourself and you see outside and you know everything in that light. But you don't see the light, you become the light. Supposing you put bulbs in your eyes, say for example; it cannot be analyzed, you cannot put it into an analogy, but it is what happens that you become the Light. You become the Knowledge. You become! This is something, at this level, that it is to be experienced; you cannot argue it out. You see: "Na Yoge, Na Sankhyena" it said that already. You have to experience it. Once you experience it, then you will know what it is. It is to be experienced. There is no argument about it. It is a state which you are not achieved. When you achieve it, then you will know. It's not a mental state.

A yogi reads a written question to Shri Mataji: Does a Sahaja Yogi stop other pujas like going to Tirupati and other pujas daily?

Shri Mataji: For the Sahaja Yogis, if they are Sahaja Yogis, I'll talk to them separately about it. You don't have to stop going to any place. You can go everywhere you want. In Tirupati, if you go now, you will find that the Tirupati deity is giving you vibrations, is giving you cool breeze. The deity is giving you cool breeze. It's a swayambhu. I say "swayambhu", or say a saint might have said that it's a swayambhu, and we all believe that it is a swayambhu; but now you will know it is a swayambhu. So, now you will know what swayambhu is, now you have discretion because you are the light. You will know who is not true, who is wrong, who is divine, who is not.

So, it is not a mental process, alright. So, it has to be achieved as an experience of your central nervous system, and your central nervous system will tell you.

In our evolutionary process, human beings have achieved a lot compared to animals. For example, if you make an animal pass through a dirty lane, it can go through; for a dog or a horse, it doesn't matter. But a human being cannot walk through because he has developed the nose which knows; he's got the light of the nose which tells him this is a dirty filth field, you can't go. Eyes see the dirt in field: he can't go. In the same way, when you become a Realized soul, you won't go that path, no question. You're not being tempted. You don't go into the wrong. Because when you develop that light within you which makes you understand that this is wrong, you just don't do it, you don't like it. You become the Light. It is not any mental thing; like there was a gentleman who was a doctor in England; he used to drink a lot; drink, drink, drink... Then when he came to me, he gave up his drinking, overnight. But once he went to Germany, he said let's see what happens if I drink something; because he liked a kind of wine. As soon as he took it, he started vomiting, vomiting; the stomach gave it. The stomach became Dharma. Just he couldn't bear it and he said "Mother, I was so sick with it; then, I said Mother please forgive me" and that's I will stop it.

You become the Light. You become the Dharma. I don't have to tell you. That's the best way; otherwise if you tell somebody not to do anything, he will come and beat you, these days, isn't it? People are so aggressive. It's better that they see for themselves. This is Mother's trick I should say. [Shri Mataji speaks Hindi]

[Inaudible question]

Shri Mataji: Oh, that's very good! All that I will do. That's like a real Sadhaka. This is the second time somebody has said so. It is very good, excellent; this is the best question. That I'll work out, don't you worry. But on one promise, again, that once you get your Realization, you are going to settle down with it. It's like the sprouting of a seed, you see, a little aGkura comes out. And that little sapling has to be looked after. You have to respect your Realization, you have to respect It. What I find that, as Mister [UNCLEAR] told Me, that to My one lecture, the first lecture that I gave, how many thousands came in Madras, out of them only 40 settled down; this is a very sad affair in Madras, I don't understand. I don't know what excuse they found to escape it. But they did. You have to establish it; unless and until you establish it, how can it work out? First, you will touch Nirvichara Samadhi, because when the Kundalini crosses over the Agnya chakra, it becomes Nirvichara, no doubt. And after that, you have to establish it in Nirvikalpa. For that about one month practice you can work it out, you can become an expert of Kundalini awakening and everything.

That's why I'm here to give you all that it's there. This is the promise, that you will settle down with it. It's very Sahaj to raise the Kundalini; very, very Sahaj for Indians specially. But it's very difficult to glue down to Indians that you have to respect It. Even then, they want Me to work for their establishment. They don't know to work it out themselves, which is wrong. You must learn how to fly. Like we call the bird also as a dvijaa, the one born again, but when the bird comes out of the egg, it has to learn how to fly.

[Inaudible question]

A yogi (repeating): [UNCLEAR]

Shri Mataji: Now, you do the first step. You are very futuristic. You can't walk to my stage. I want to give you everything that I have. A Mother doesn't want anything herself, she wants to give everything that she has to her children. But how far you will take depends on you. Alright? May God bless you.

Now, let us have our Realization. A simple thing is our Realization.

Yogi: Please everyone take off your shoes now.

Shri Mataji: Please, put your shoes back, on the back side, not in front.

A yogi: Please, stretch both your hands towards Shri Mataji as if you're asking for something...

(Shri Mataji speaks in Hindi)

Shri Mataji: Now, I have to also, side by side, teach you how to raise your own Kundalini. So, I will tell you what chakras have to be awakened in what way; which is very simple, there is nothing wrong with it, nothing special about it, nothing complicated.

So, in the heart, resides the Spirit; as simple as that. The left hand is the Iccha Shakti; right hand is the Kriya Shakti. In the Left, we have to work out the whole thing on our Iccha Shakti. The left hand should be all the time towards me. With the right hand...you have to put your hand on different chakras like on the heart; for the Guru tatwa, on the upper part of the abdomen; for the Shudha Vidya in the lower part of the abdomen. Then, you go back: you put it on the upper part of the abdomen, then on your heart, then on the Vishuddhi, on the left hand side like this; this is very important, most of you have this problem. You just hold it now; you all have this problem, and turn your head this side. From front, from front, put it from front all of you. This problem, this side; you see it comes out of the feeling that I am not good for Kundalini raising, I have got this new [UNCLEAR], I am so wrong, this and that, you know all those things. All these ideas of inferiority complex, it comes from there. Just hold it tight here. Then, you have to put your hand on your forehead, on the back here (back agnya); then, you have to stretch your hand and put this palm on top of your head, like this (turning it clockwise), and press it seven times.

Now, you have to close your eyes; don't open your eyes, because the chitta is full inside, like Kundalini; like this is the chitta (Shri Mataji shows Her white sari) spread on the Void, and the Kundalini pushes it up and then pierces through. So, what you have to do is to keep your attention inside; close your eyes, but don't fight with your attention. Please take down your hands, take down your hands, please.

Now, do not put any strain to yourself and take out your glasses will be alright because it helps your eyes stay closed. Because you have to keep eyes shut. Now, please close your eyes. Put your left hand towards Me, and the right hand on your heart, on the left-hand side. We are working on the left-hand side chakras. In the heart resides your Spirit.

(Addressing yogis): In Telugu also must you say something...or Tamil? Somebody should translate it in Tamil. So, those who are Tamils here can understand it.

Put the right hand on your heart, and left hand towards Me. You sit down here. Please put your right hand on your heart and left hand towards Me. Alright. Now, you have to ask Me a question, because you are a computer and this is a fundamental question and the computer answers it. Now, you ask Me a question please: "Mother, am I the Spirit?" This is to be asked three times, please. Three times; three times.

Now, this question is followed by another question because if you are your Spirit, if you are the Spirit, then you are also your own master, your own guru. So, please, put this right hand on the upper part of your stomach, on the left-hand side. Keep the left hand towards Me; and the right hand, you put it on the upper part of your stomach, on the left-hand side. Right hand; left hand towards Me. Now, here, is the guru principle within you, which is made by all the Sadgurus, by their tatwa. So, here you have to ask a question which is followed by the first because you are the Spirit. "Mother, am I my own master? Am I my own guru?" Ask this question three times. Now, you please ask this question three times with full confidence.

Now, take this right hand down unto the lower part of your stomach, on the left-hand side; and keep the left hand towards Me. Now here, is the center of Shudha Vidya, the Knowledge that is divine, the technique that is pure. Now, here is the six-petal Swadishtana, so you have to say six times, but you have to know that I cannot cross your freedom. So, you have to ask for it by saying "Mother, please give me Shudha Vidya". Please say it six times...Shudha Vidya...because we have asuri vidya, all kinds of vidyas; we have to have Shudha Vidya. Say this six times, please.

Now, please put your left hand towards Me and raise your right hand on the upper part of your stomach on the left-hand side, which is the Guru tatwa. Here, you have to say "Mother, I am my own master"; with full confidence, otherwise this chakra won't open for the Kundalini to pass. You have to assume. Don't see others, see yourself. Close your eyes.

(Someone is shouting). See, that such a man should be thrown out. He must be possessed. What's the matter? He must be a possessed man.

A yogi: Mother, he has been shaking through your whole lecture.

Shri Mataji: Hello, he has been shaking during my lecture; please, please get up and go, you have some trouble Mister. Please get up. We will work you out tomorrow morning, you come and see Me. You come and see Me tomorrow morning; you have been shaking through out, because there is some sort of possession. Alright; please, get up and don't disturb others. You come and see Me tomorrow, alright? I'll work it out. Poor fellow, it must have been possessed. It's alright, don't you worry. I'll definitely work it out. Don't you worry about him, don't watch him. Now, you watch Me, let him go away. Let us continue, alright. Let us have it, let it be. I told you that if somebody is a possessed person, his possession comes out. It's a negative force, it is nothing wrong. Please keep yourself [UNCLEAR].

A yogi: Mother, please, just to tell You that no translation is necessary, they're doing everything correctly.

Shri Mataji: Alright, alright. That's kind of you. Yes, but you cannot open the eyes, so I was thinking that maybe...alright, we'll not translate it, if you can follow it, then it's alright. That's should be much better, direct. And don't get upset about this gentleman, as I told you when people are possessed, they become like this, they start shouting and things...but it has nothing to do, I mean they don't feel hurt but their spirit in them starts shouting; it's alright, we had only one person here, it doesn't matter. Don't you worry about that. Don't think about it, because you are not like that, why to worry about somebody? Alright.

So now, we put our right hand on the upper part of the stomach and press it hard. This is the guru principle. Now, here we say, at this guru principle...we close our eyes, and say "Mother, I am my own master"; 10 times. Please, say it 10 times.

Now, you raise your right hand on the heart again, on the left-hand side. Put your left hand towards Me; put both your feet on the ground, in parallel. Do not put your head down or up, keep it straight. Here, you have to say, with full confidence: "Mother, I am the Spirit"; 12 times. "I am the Atma"; 12 times. With full confidence in yourself.

Now, we have to know that God is the Ocean of Love and Blessings, but above all He is the Ocean of Forgiveness. So, you cannot commit any mistake that He cannot forgive. You have to forgive yourself by saying "Mother, I am not guilty". But put your hand, as I showed you, in the corner of your neck. Press it hard; right hand, right hand. And left hand towards Me, and now say "Mother, I am not guilty"; say it 16 times, because it is Krishna's chakra, so you have to say 16 times "Mother, I am not guilty". 16 times.

Now, raise your right hand on top of your forehead, across, and press it on both the sides. When we get headache, how we press it on both the sides. Now here, on this chakra, Agnya chakra here, you have to say "Mother, I forgive everyone"; this, you have to say it from your heart. How many times is not the point, but how...from your heart. Because, you sometimes believe that it is difficult to say such a thing. I have to tell you, whether you forgive or you don't forgive, you don't do anything; but by saying this, at least you don't play into the hands of others. So, just say "Mother, I forgive everyone". Just say it from your heart. "Mother, I forgive everyone".

Now, take your hand on the back side of your head and hold it tight, and throw your head backwards. Keep the left hand towards Me. Here, don't feel guilty, but just say "Oh God, if I made any mistake, please forgive Me". But don't feel guilty; you have not to feel guilty. Say it from your heart, don't feel guilty at all; please don't feel guilty. Let God decide, you don't decide about yourself.

Now, raise your right hand by stretching it on top of your fontanel bone area, on the taalu part, just in the center; and put the left hand towards Me and press it hard, which you have to move seven times. Here also, I cannot cross your freedom. So, you have to say "Mother, please give me my Self-realization". I cannot force you. Put it on your head, on top of your head, on the taalu. Stretch your hand and put it on your taalu. Press it hard and move it seven times by saying so: "Mother, please give me my Realization".

(Shri Mataji is blowing into the micro.)

Now, take down your right hand slowly; both the hands. Now, please open your eyes. Please open your eyes. Take down your hands. Now, watch Me without thinking. Now, you can put your right hand towards Me, and left hand on top of your head about four inches or so, bending your head a little bit. Just see that there is a cool breeze coming out of your head; just bend it down. Bend your head a little bit, and see if there is a cool breeze coming out of your taalu. Let it be four inches up; just put it four inches above.

Now, change your hand; put your left hand towards Me and see with the right hand. Just see, just [UNCLEAR]. Now, change it over again. Put your left hand and see if you are getting the cool breeze on top of your head.

Raise both the hands and ask a question, putting your head back: "Mother, is this the cool breeze, the chaitanya? Is this the Brahman Shakti? Is this the all-pervading Power of God? Ask three times.

Now, bring down your hands, please; bring down your hands, please. Now see, are you feeling the cool breeze in the hands? Are you feeling the cool breeze out of your head? Those who are feeling the cool breeze in the head or in the hands, raise both of your hands.

So many of them!

Most of you have felt it. 90 % people have felt the cool breeze; and there is no thought in your mind, if you watch it.

Tomorrow again, I'll explain to you...no, the day after tomorrow, I will explain to you what the Kundalini is, what the chakras are. And it is very simple, you didn't have to do anything whatsoever. As you have done today, if you want, you can do it in the house. Don't argue it out, you cannot argue it out. It is beyond your mind. Those who have not got Realization, we'll get it later on, or if you are interested, you can go on the sides and these boys can give you Realization. They'll work it out, and you'll get your Realization and then go home.

You just don't have to think about it. That's the main thing. It is beyond thinking; it is beyond your mind. So, keep to [UNCLEAR], go back home, and take rest. I hope to see you the day after tomorrow. Those who have got Realization, we will give them my photograph the day after tomorrow, and they will be told how to meditate; and you have got a good center here, which you must come every Sunday. Just now it is not just in the middle of the city, but we hope to start something like that. So, tomorrow, we are having a music program, for which you are all cordially invited.

Those who have not felt it, you can go on the other side, and the people can give you Realization; those who have not felt it. It is better to get it now...On the other side.

Shri Mataji addresses someone in the audience: Have you not felt it? Have you felt the cool breeze?

Those who have not felt it, then go on this side, and talk to these boys, and they will give you the Realization. Please, take it, and then go home. Don't go without Realization.

A yogi: All the ladies please come on the left side, and the gents on the right side.

Indian yogi: Any information you require about the meditation meetings, the address is "Madras Center of Sahaja Yoga", and the venue of the meditation meetings you will please contact at counter at the entrance and you will take the addresses and all particulars. I've just requested Mrs. Kulbari to make permission for a room for weekly meetings in this complex; and she has accepted to consider whatever help that is possible. So that meditation meetings could be held for the benefit of those residing in Kilpauk area. Thank you very much Mrs. Kulbari.

Those who'd like to, who wants to take pronounce of Mother, you may queue up and just take the pronounce and go back to their seats. Please queue up, please; I request you to queue up, one by one.

1986-0127, Grand Vena Recital Chitti Babu

View [online](#).

27 January 1986

Evening Program

Madras (India)

Talk Language: English | Transcript (English) - Reviewed Grand Vena Recital Chitti Babu, 27-01-1986

Actually, the music is divine and you feel you are in paradise, the way it was rendered.

The Adivadaya is played before you. I have no words to describe My joy. I'm only sorry that people have no sense of understanding this great music that is in our country. If they listen to this music, they'll have no diseases, no heart attacks, nothing. This is absolutely divine and people should take to it in such a way that it's a blessing of God that we have such great artists in our country existing. My heart binds to see such great artists not being properly recognized, appreciated and worshipped. I'm sure one day they will come and they will go all over the world and play this beautiful praise of Saraswati. You must know that the only way we can keep healthy is through our music, our talas, our dancing. This is the blessing of our ancient gurus and we should not try to go to these Adogati people of the West and spoil ourselves. On the contrary, they will appreciate it thousand times more than we can appreciate.

May God bless them all and bless you all that you are appreciating. It's tremendous. I have no words to express. The greatest joy I have felt today with this beautiful music rendering.

May God bless you all.

1986-0128, The roots are in India

View [online](#).

28 January 1986

The Roots Are In India

Public Program

Madras (India)

Talk Language: English | Transcript (English) – Draft

1986-01-28 Public Program, Madras India

I bow to all the seekers of truth. In this Kaliyuga it is so very difficult to find people who are seeking the truth. As I told you the other day as described by Shri Krishna, awareness is moving towards adhogati (descent) as he has said that the tree of awareness has got its roots in the brain but when we do not have the vurdhvagati (ascent) we move towards adhogati. Without knowing we are moving towards adhogati and the whole world doesn't understand why this confusion is there. We can say in the west the growth that is taken place is like the tree growing downwards. And as I said the other day the roots are in this country. While we Indians have taken the western education to such a limit that we have forgotten the great past of our country. Because of that I do not understand who is going to save this world. The main problem today is that nobody even thinks that he must, or she must have urdhvagati that the whole personality has changed system of going upward. The whole movement of the whole society is going downward. And you can see it expressed in so many ways. In the same context one can say that this Kaliyuga have brought forth a kind of a seeking in every true intelligent man. If you are purely intelligent not egoistical then you find that there must be some remedy to this kind of complete destruction of human beings by human beings themselves. So, when this tree has grown so big, roots also have to grow to sustain to nourish that. The problem today is how to reach the three kinds of people of whom we can not predict to what extent they can look at themselves. The first kind of people we can say are the kind of people who are extremely emotional embedded into their past. Like we are. we are doing certain rituals for the last 100 years maybe we are doing them without understanding what is the meaning of these rituals. We are following a particular type of a method without understanding how it relates to our ascent. Day in and day after, ages after ages, generations after generations we are doing the same same thing without realizing that all this must have an end. These people we can call as the people who are bhakti yogi also. Those who wants to have bhakti yog. They wanted to have bhakti for God. The another type we face are the people who are right sided started with Vedas. When the Vedas were written it was as I told you the other day is the Vidha, Vidha means to know on your central nervous system. But the way we have taken to Vedas is just pathanam (chanting) pathanam pathanam. Its just on the lip. It's a lip service. Which doesn't give us any ascent. So, what's the use of reading these Vedas? says Vedas itself. Not me. The third type of people are those who are neither here nor there. They have denied God, they have denied anything that is higher, to them money is everything and they say what's wrong or the people who say that what we do is the right. There is nothing like God. The people who used to worship God himself now feel that there is no God. The reason is they think they have created God. And they have been worshipping God themselves. So, how could there be God. And some of them think, that we should be honest to tell people that there is no God. I met a priest in London, and he told me to be frank with you, "Mother, there is not God", I said very kind of you to be that frank. Now did you find it out? Yes, I have been a priest, I know it all befooling, in this there is nothing like God. Its all befooling. People are stupid, it's a business, we are doing a business and my brother who says better openly admit that there is no God and get-out. So those who are supposed to be in charge of our churches, temples, masjids (mosques), Mandirs are the people who themselves are not sure that there is God, Or else that they think that this is a good issue to take out and fight as fanatics. Fanaticism is against God. Is against God. So, the whole setup of people who are trying to know the truth are in such a big confusion about. Now is the time a blossom time, the last judgement. This is the time when you get your realization. Never so many people got realization as they are getting today. Buddha said - you must get your self-realization, Mahaveera said - you must get your self-realization, Lao-Tse said - you must get your self-realization, the Abraham said it, Moses said it, Christ has said it, Mohammad has said it, of course in India everybody has said it. Shri Adi Shankaracharya who was exponent, w should say is the savior of the Hindu religion said the same thing that there should be Atmabodh. Otherwise, we are talking to blind people and that's why they tortured this sage. Now you have got built in within yourself all these powers. As shown here which Dr. Warren has described to you, all the system exists within you

absolutely, efficiently, accurately made to workout the other system by which you get urdhvagati(ascent). It's not a cock and bull story. All those people in the ancient time talked about the Atmabodha, they were not telling lies. But in the modern times as I told you people have talked all nonsense about Kundalini which is not true. You give your realization to others as people say, but actually you do not give any realization to anyone. By the nature of a personality itself you get realization. As I told you it's a living process and as you can sprout a seed by putting in the Mother Earth, you get automatically, spontaneously, sahaj this sprouting and the ankura comes out. In the same way, your Kundalini rises spontaneously. But I must admit because of these five types of people that are around, it happens that I have seen Kundalini, poor thing just like a terrible wounded snake goes on putting her head this side that side, this side that side poor thing with its all power tries to rise and again drops down. Some people have harmed Her so much that sometimes I feel that how are we to fix this personality into the higher realm of life. Though they believe that they have to have Atma-Sakshatkara, but sometimes it doesn't work out. But if you have patience, it can be worked out. Because She is your mother for so many, gatanu gat(ages), so many years. And today she is just waiting for a chance that she could give you your second birth. This Kundalini is a three and half coils, settled in this triangular bone as he has told you. Now people might say, that why three and half. It has Mathematics, it's a mathematics on which it is based. Which I have described in some of my lectures. Why it is three and half? It has a reason for that why it is three and half? But in the Kundalini sastra we say that three and half coils represents the Maha Kali, Maha Lakshmi, Maha Saraswathi and the Adi Sakti Durga Mata. Now it is too much for any intellectuals to believe in such a thing. Because he thinks no end of himself. He has no knowledge. He is anjan, he is agnyani, he doesn't know anything. But he thinks no end of himself, he thinks he is a very clever man. He thinks he knows everything. I personally think that first of all, you must be humble to know about the University of God. If you have to enter into any university you have to be very humble. First of all, this knowledge is the knowledge of the roots. And you have to be a subtler being to be there. You can not go there with your gross attention and your criticism and your nonsensical talks. If you want to have your benevolence and your hita, is best way is to be humble about it to see that you receive your realization. There are many people I have seen, very egoistically they will come and say, "Mother we haven't got any realization. See we don't feel any cool breeze, nothing of that kind as if they should be given a special degree for that. Maybe they are suffering from cancer. Maybe they are suffering from some emotional problems, maybe they are possessed, maybe some problem with them. So, those who unclear(forced) about it also should know that to get realization is a thing of ages. In these modern times to talk about God or Kundalini, people think its absolutely out of place. Because everybody thinks that they are very clever. The cleverness that they have what have they done out of your signs is to create these horrible bombs and now you want to talk about peace. There is not peace within yourself. How can you have peace? We talk let us integrate. The whole world is our own. How can make the whole world as your own when you do not cross the limit of your selfishness. How do you cross the limit of your selfishness? By not lecturing, by now scolding, by not love, all these bannerings, all these marches not by that. But you have to become that which is itself the collective consciousness. Now this itself is the Atma - the absolute within you. So, to get to the knowledge of Absolute one must be first of all humble about it. For example, you see one gentle man comes and talks to you. Oh, he is a very nice man, he is a very good person. Next moment you see, oh God this man is horrid. You criticize somebody and you find that person is saint. How will you know that the truth about anyone is absolutely this or that? The only way is to go to the state when you are absolute and not relative. All our knowledge is relative knowledge. May be good, may not be good. None of the knowledge that we have got is absolute. Because the absolute is in the spirit, and the spirit has to come into our attention. Into our central nervous system. Then only you can feel the truth. But I have seen newspaper people coming, writing something absurd, writing something stupid, foolish. They don't want to see the point. Do they want the benevolence of the people or not is the point. What they want is all the time sensationalization, give some sort of a unclear(tension,sensation) all the time to make money. With that money, are you benevolent? Are you being benefited by that? This kind of money can never give you joy and happiness. Only the spirit, the Atma - Atmanyeva atmana tustah:, only the Atma itself will give you that joy and satisfaction which we are seeking today in the name of peace, in the name of collective consciousness, in the name of all the big big words we talk about. The whole personality of a human being is not what it should be. Its just the human awareness with which you are enlightened. Supposing there is a superhuman being that is within us which has to come and play, suppose. If it's a hypothesis like a scientist has, you must have an open mind that I have not known this so far and if somebody saying so and so and so, let us work it out. If the hypothesis works out, then it's a law according to all the scientific methods and this is a process of convincing you about sahaja yoga. But still we have a very great convincing factor in this great country of yoga is that all our ancient sears and saints have written about Atmabodha. And all their writings have in drain into our blood that we must get our atmabodha. But we can not conceive God according to our own conception. He is what He is. We cannot organize Him. He is organized by Himself, and He can organize us, and we cannot organize Him. This is all the play of our stupid ego, that we think we can organize God and

talk about Him, and we can do whatever we like. Now, to prove the existence of God is also very important. Because people will say "Mother, you are talking about God, what is God?". But the first thing has to be done is to take this state of self-realization. Otherwise, you cannot prove it. What is the reason? What is the reason you cannot prove the existence of God? Because God Almighty, His power is unlimited. And our brain is limited. So, something has to trigger it so it breaks into away that it goes into the space where it relates itself to the all pervading power which is unlimited. So, in the three dimension that we are, we can not feel that all pervading power around us. The Kundalini has to rise and give you realization. This is the only way it has to happen. Now, it is sahaja means born with you. You can not pay for it. It's a simple thing, you cannot pay for it. I mean the other day one lady was quite shocked to hear that I don't take money. I said, "how much will you pay me?" we can't understand how we became so money oriented; I think all in our head the money rupees has gone into our head set. We can't think of something that is free. Whatever is vital has to be free. For example, you are breathing. If you are breathing, if you have to do by paying money, I don't know how many will exist or by reading some books or by going to the library or going to somebody, if you have to do your breathing that way, is going to be difficult. In the same way your ascent whatever has happened has been free it has going to be absolutely free because it is invaluable. You can not pay for it. We don't pay to the Mother Earth, do we? For sprouting our seeds, for doing all the ruts(means seasons) and all the wonderful things do we pay? In the same way we must realize in all humility that money cannot purchase God. In all humility. This will break many gurus that are on this Earth making money. Thank God they are all getting exposed one by one. But in the beginning you need not talk about them. If you tell somebody that such and such guru is no good, people would really come out which unclear() me. Now they are suffering, they have got problems, they think that "Yes, what Mother said is true". But now they are suffering. So, the whole thing is that when there are seekers of truth also, how they get mislead. The greatest misleading thing is that the spurious gurus all around. The foremost thing that should happen to you if you have a guru, your health must improve. You must feel better in health. I find here, he gets heart attack, another one is unclear(Epilepsy/Epilepsy), another one has got that, I have got such and such guru. I have got a back pain will you cure me Mother? I have got such and such sadguru. How can it be? Because as you have seen, when the Kundalini rises the first thing she gives you is the good health. And the sadguru is that who just gives you realization other gurus who talk this read that, do that, say this mantra, this, that. This is of no use. It doesn't help. The don't know what is to be done. So, the sadguru is a person who has to be self-realized as well as he should know the Kundalini sastra. That is the pure sastra. Is the purity of it you must see. It is so pure, no body can touch it, no body can govern it, no body can takeover it. It is something so innate within your personality. That the personality itself emits it. Its innately built, you don't do anything about it. Like people praise me this and that, I don't know what to say when they praise me. Because I am like this. What so great? I have been like this, I am like this, I will be like this. I haven't achieved anything. You are the one to be praised because you have achieved something. I would say Dr. Warren. He was a very different man when he came to India, and he gave me a very hard time also. But when he got realization, being a very intelligent, and a pure intelligent person. He could see through that this is the solution for all our ills. Now the evolution time has come. And that the whole world has to change. The whole world has to change. And that's how he took it. Doesn't matter whether you are educated or uneducated. Not necessarily it should be Dr. Warren. You can be anyone, like the other day I was going by bullock cot in a village. Because villagers are much better than city dwellers. They are very good, thousands of people getting without trouble, they become so beautiful, they lead a very nice life, and they enjoy themselves. And when I was going on a bullock cot, the man who was driving the bullock cot I talked to him, and I was amazed. I felt that he was Kabeera the way he was talking. I said where did you get this knowledge? "Mother, it's the spirit that gives you the knowledge. Isn't it? I was amazed at his ascent. All the great saints of this country has proved that its not this avidya that you have got like Surdas has said after writing Sur Sagar, such a big book – "Surdas ki sabhee avidya door karo nandlal". This is avidya. So, you cannot judge sahaj yog through your avidya. And you have to have suddha vidya through the suddha icha that is the Kundalini its rises within you and your suddha vidya system starts working. As I told you its an absolute system and it's the system by which you achieve complete satisfaction in life. Because it is suddha icha. And suddha icha completely satisfies you. With that satisfaction you really become dynamic. Many people ask me "Mother after coming to sahaja yoga are we to give up anything?". I said, "What are unclear(you/we) to give up? What is that to give up?". You don't have to give up anything, you don't have to make a fuss about it, you don't have to make a drama out of it, nothing of that kind. It's a genuine thing that should happen to you is for your benevolence, is for your good. As a result of that you get good health. First of all, you get good health minimum. You know that we have cured many people in Madras and we have cured everywhere else. Today also I have cured a little girl who was suffering from polio. It takes hardly five-ten minutes to do all these jobs. Another fellow had a heart (heart problem), he was also cured. But main thing is that first of all you have to seek your spirit. Otherwise, what is a sensible personality? And he doesn't want to help someone who is not wanting to meet God. When we are trying to raise our Kundalini, then what we are

doing is to go towards God and on our way to get purified (Sucheerbhat). And that happens absolutely spontaneously. Now the linear movement of mental projection doesn't give you. It requires upon you, it doesn't give you also the linear movement of the emotions. If you have emotions, you go on saying alright, I love Rama, I love this, I love that. So, the main thing that has to happen to you is that the Kundalini must rise and you must get your realization in simple words. All the rest of it is no use talking to you and tell you. He has told you so much about Kundalini. He has told you what are the Chakras. How get purified and all that. Actually, to tell all these things will again your brain will start working on that. How is this? That is this and all that. Actually, to achieve it is the main thing. Supposing I tell you, this is how I cook my food, I make this food, and this is this and all that and don't give you to eat what's the use? So, first thing is you must get your self-realization. This talk we have to give just to make you think that it's the most important thing for any human being it is to get your realization. But people are today not in that mood. Till they have reached their complete destruction, they do not think that we have reached the complete destruction. It is a shocking condition into which we are living today. And we have to realize that unless and until we go beyond this personality and achieve that spirit, we cannot be in anyway helped any other method. Try any unclear (agology/algology). For example people say that communism is all the problem. Nothing. I have been to Russia myself, I have been to China. I know the condition of the people, they are no better than us, in no way. May be in one way they are better, other way they are horrid. I have been to America, I have lived in England, I have been to France, I know all the countries practically I have been to all the countries. And I can tell you all these ideas of democracy and capitalism and communism is all is just a outside theory. It doesn't work out. But I would say I am the greatest capitalist because I am the powers. And I am the greatest communist because I am a share. I can't help it. I am a unclear (share). This automatic, spontaneous, compassion, and the love and the sharing capacity is only possible when you have the sampatti (wealth) which is Divine, but this aasuri sampatti (demonical wealth) cannot be shared. And this aasuri sampatti is taking over and I would like to warn all of you here that one should understand that the destruction is very close. Either we take to destruction of ours or we take to God. Then there is no question of bad health, there is no question of imbalances there is no question of financial problems either also. Will be surprised your financial problem are solved. This is all the Mother's chocolate She is putting for you to understand it is important to take self-realization. Self-realization is a very difficult thing. I agreed. Only one or two people could get realization. Agreed. But supposing if somebody is doing in thousands then there must be something about that person. Then why should you doubt such a person? This is what I do not understand that when somebody is doing this to thousands of people, that must be something about this person that it is happening. So, how can we say that it is very difficult? Supposing I say there is a diamond lying here, and you will get it free. Will you wait and see? You will come and take it. In the same way if I say you have to take your self-realization it is very easy thing, it can happen to you to take with humble attitude this self-realization. This is the most important thing, no discussion, no argument, no amount of lecturing, nothing is going to help you. Is just this your self-realization. May God bless you. Because Warren has explained everything, I am very happy you have listened to him so attentively, and he has told you all about Kundalini, we have got so many books also which you should read later on. First you have your realization. The Mother would say, "Please have your food first". Simple thing as that. You all have very good mothers. And you know what the mother's attitude is. So first have your self-realization, and then will talk about it. May God bless you all.

We asked some people to ask some questions. The other day I had asked some people write the question if you have any, but so far, I haven't received any questions whatsoever. But if you think you have some questions, you are welcome to ask. Because its better to ask me directly now that you go and say something nonsensical later on to be unclear. Yes please, please come here. Its alright. You tell. Is it a personal question or a general question? If it is a personal question, then you can write it down. But it is.,

Non-yogi: It is a simple question – Mother said realization first. We would like to know how to achieve it.

Shri Mataji: Alright that's a good one. That's a good one. Beautiful question it is.

Question from audience: To achieve realization should each one have some secret mantra or secret guru?

Shri Mataji: No no no, no mantra nothing guru, you just sit down that's all. Nothing, no no need at all. No mantras. Nothing needed.

Question from the audience: How to find out if the guru is real?

Shri Mataji: That after realization you will find out. The guru whether is real or not you will find out after realization.

Question from the audience: We have been initiated into Kundalini yoga by a guru. That guru is no more. Can we switch on to another guru?

Shri Mataji: I don't know what sort of initiation you have got to my child; you better sit down and get the real war. Alright? Somebody has initiated Kundalini yoga, there cannot be initiation, it can be only self-realization.

Alright, the first sign is that do you feel the cool breeze in your hands if you are a realized soul. Secondly, did your guru tell you about the ascent of your being into different stages of Nirvihar samadhi and Nirvikalpa. Have you achieved that? The simplest test is that are you transformed? Is your life transformed? Do you feel samardh? Do you feel powerful within yourself of love? Are you confident? Are you feeling the Chaitanya in your hand all over? Do you feel the Chaitanya coming out of your head? Out of your fontanelle brahmarandhra? Do you feel that? Now, Dr. Warren talked to you, you know he is an Australian. He had ever heard perhaps the word Kundalini, may be Kundalini or may have heard, I don't know about that part, because he was a seeker, he might have read it. But the things that he has told you today and all that thing he knows is only through his ascent. When he got his ascent, you can make out that he is a realized soul the way he talks to you with authority. And he is not from Tamilndu to know this thing, he is not from India, he is a person from a country where there is no idea of ascent. It's a narak, it's a naraka, all the western countries are nothing but naraka. They have no idea. They have just adhogati. They never even talk of self-realization. So, how can a man from there can do this? This is what should happen to you if you have got a proper guru who has given you realization. But if the guru has not given you realization, its alright will find it out and will give you. Actually, Mother's idea is different - is to make you as your own guru. Our sahaja yog today is like this – that you first get your realization, the light comes into you, you judge yourself, and you become your own guru. So, Mother has no headache. What is Mother's love? She wants everything She has to give to Her children. What does it matters? Whatever powers unclear() , you see what is matter? To a mother even if she has the whole property of the world, what does it matter if her children cannot enjoy it? And all that you can enjoy, all that you can have. That's what it is as simple as that. So, you don't have to worry just now about what is needed, what is not needed nothing of that kind. Forget the past, forget the past it is finished. Don't think of the future because it doesn't exist, the present is important. Just now you have to take your realization, you are going to get it. It is a very important day and a moment which is very crucial. Because this is how you are going to get transformed.

Alright? Now, should we have the session for self-realization? I would request everybody to be seated. Everyone who is here has to do what I tell you, there is nothing much to be done, because in this way I will tell you only one thing simple, is how raise your own Kundalini, and how to cleanse your chakras in a very very simple manner. And you yourself will raise your Kundalini; I am not going to do anything. So that later on also you can raise. Its very simple. But you must sit with a very simple heart.

First of all, you all must forgive yourself. Because many people think "Mother, I am so guilty, I am so bad". Let me judge. Why do you say that? Why do you consider yourself to be bad? There is nothing wrong with you, you are a temple of God, only the light has not come, that's my job. And once it comes, you will enlighten other people.

Alright. So, a simple thing that you have to do now is to take out your shoes, put them on the back side and touch the ground in a parallel way. Left side is the icha sakti (desire). So please put your left hand towards me. And right hand is the kriya sakti (action). So, what ever chakras we have to touch will do it with the right hand. Now we have to just now work out is only on the left side of the chakras. So, you need not close your eyes just now you see for yourself. First I will say on the heart then in the upper part of the stomach. Then in the lower part of the stomach. Then we will go back again in the upper part in the stomach then in the heart again, then here this portion. Here which is a left Visuddhi as we call it. Then Agnya in front here like this we have to put our head across like this and then this hand goes back, push back your head and hold your head like this, then stretch your hand. And put this hand on top of your head. Here on the Talubhag and press it hard and rub it seven times. Which I will tell you one by one which is very easy to follow.

Now please close your eyes. Take out your spectacles also because eyesight improves a lot in this. You have to keep your eyes shut so you need not have your spectacles at all. You have to keep your eyes shut. But it has an effect on your eyes. It improves your eyes and eyesight. Now, you put your left hand all the time towards me like this, both the feet on the Mother Earth. Sit little straight, not very straight. Not put any strain to your neck or to your body, just in a straight manner in a sahaja way. And now close your eyes. You are not to open your eyes. Please put your feet apart from each other. Apart. There should be some distance between the two feet. Separately.

Now put your left hand towards me. And right hand you put it on your heart. Please don't open your eyes till I tell you. Everybody must do it. Please everyone should do it to help each other please do it. which will help you; it will help others. Now in the heart resides the Atma. The spirit. So, you please ask me a question three times: "Mother Am I the Spirit? Am I the Spirit" In the heart, you ask in the heart. Not loudly. Now, this question means that if you are the spirit, you are also your guru, your master. So, you put your right hand in the upper part of your stomach on the left hand side. On the left-hand side in the upper part of your abdomen or the stomach you put it and press hard. Which is the principle of guru, the master which is built by the sadgurus. Here you put your right hand and ask another question to me three times in your heart: "Mother, am I my own master?" ask a question. Sincerely ask this question. Now take your right hand down on the lower part of the stomach on the left-hand side and press it hard with your fingers. Take down right hand on the left-hand side of our stomach in the lower area and press it hard. Now here, you ask a question or I would say, here you have to say something which I can not force you to say. Because this is the center of suddha vidya. So, you have to say: "Mother please give me the suddha vidya – the pure knowledge of the Divine" this is what you have to say to yourself. I can not force on you to say this. In all your freedom you have to say that. So now here you ask for it and please say: "Mother, may I have the true knowledge, the pure knowledge, the suddha vidya" what every you want to ask, you should ask like that six times. With this saying six times with heart, with your heart in it. The Kundalini starts rises. It starts spuing upwards into the higher chakras. So, you raise your right hand keeping left hand towards me in the upper part of your stomach and press it hard. At this point, you have to say, with full confidence to make the kundalini rise in this area to say: "Mother I am master, Mother I am my own guru". Say it with full confidence. Don't feel diffident about it. Kundalini won't rise in a person who is diffident. There should be no diffident just say that. This has to be said ten times because there are ten guru principles. Please everybody do it. Please do it. it's very simple to say in your heart.

Now, raise this right hand on to your heart with the left hand towards me. Here again with full confidence you have to say twelve times: "Mother, I am the Spirit. Mother, I am the Spirit." With full confidence that is the greatest truth that you are the Spirit.

Is somebody shaking? You should open your eyes. Please open your eyes if you are shaking. Now, raise your right hand on the corner between the neck and the shoulder from the front side. Hold it tight from the front side, not the back side. On the left-hand side corner. Hold it tight. Very tight. Now this chakra is caught when one feels guilty about things. And is very badly caught up with all of you for nothing at all. So here you have to say sixteen times. this is Sri Krishna's center: "Mother, I am not guilty at all". Sixteen times please say. You should be Prasanna chitta. You are entering into the kingdom of God, and why should you be so unhappy, why should you curse yourself. So please say it: "Mother, I am not guilty at all". Moreover, God your Father is ocean of love. He is ocean of grace. He is ocean of compassion. But above all He is the ocean of forgiveness. And you can not do anything that He cannot forgive. He is so powerful. So, you please depend on His power of forgiveness. Please say it sixteen times from your heart. Say it from your heart. Say it from your heart believing in yourself. "Mother, I am not guilty at all". Like Ganesha, you must say. Like Ganesha, how he is free with his Father and His Mother. Like a child, he doesn't bother about small small things, he is enjoying the bliss of his father and mother.

Now, raise your right on top of your forehead across. Please raise your right hand on top of your forehead across and put your left hand towards me. Now, press on both the sides as we press when we have headache. Now here you have to say: "Mother, I forgive everyone". Many would say that it is difficult to say such a thing. But weather you forgive or don't forgive you don't do anything. It's a myth. But when you don't forgive, you play into the hands of wrong people. So please say with your full heart in it, how many times is not the point, with full heart in it please say: "Mother, I forgive everyone". Better.

Now put your right hand on the back of your head and push your head backwards a little on the hand. Here again from your heart you have to say: "O Lord, if I have done any mistakes, please forgive me". But remember don't feel guilty about it. Don't feel guilty.

Now raise your hand and stretch it. Put the stretched palm on the Brahmarandhra/the talu bhaga/the fontanelle bone area, press it hard and move the scalp seven times. At this point I can not again force you, cannot say that you say these things, I have to respect your freedom. So, you have to ask for your self-realization. I cannot force it on you. So please say: "Mother, please may I have my self-realization?" with humility. Say it seven times. Move it and say it seven times.

Now please bring down your hand. Keep it carefully on your lap. Open your eyes. Please open your eyes and watch me without thinking. You can do it. Very easy. Without thinking. You can wear your glasses if you want to. Watch me without thinking. Watch me without thinking. Put both the hands like this. Now put the right hand towards me. Not the left, right. And left hand on top of your head about four inches and see if there is a cool breeze coming. This is the saeelam saeelam. See about four five six (inches) some people get here (a little higher than six inches) also. So just see move it and see for yourself. Some people get it very higher. Put both the feet little apart from each other. Now changeover. Now see with your left hand towards me and right hand (on top of your head) see if there is cool breeze coming, left hand towards me with the right hand. Now with the right hand towards me and the left hand. Wo corner me dekho photo le raha hai. Le nahi sakta aise (Please check on the corner, somebody taking photos, can not take the photos like that).

Now you raise your both the hands like this, push back your head, and ask a question: "Mother, is this the cool breeze of the Holy Ghost? Is this the cool breeze of the Adi Sakti? Is this the all-pervading power of God? Just raise it put back your head. Is this the Brahma Sakti? Is this the Chaitanya that we are feeling? Now bring down your hands please. Now see for yourself if there is a cool breeze in your hands? In your head?

Now those who have felt the cool breeze from their fontanelle bone area or from their hands or fingertips please raise your both the hands all those who have felt it. Most of you have felt. Now, please put down your hands. Now ask a question: "Mother, is this the self-realization?"

Now there are some people who might not have felt it. You can ask the question about your Kula Swamini: "Mother, are you our Kula Swamini?" Take the name of your Kula Swamini and ask the question. I am not afraid, because you have to recognize. "Mother, are you our Kula Swamini?" The person whom you worship anyone ask the question. Any deity. Three times ask this question.

Now those who have not felt the cool breeze either on the head or in the hands please raise your hands. Not felt? Alright. I would request all those people who have not felt to sit down so that these people can go and see. We have many realized souls in this place. They can help you out and find out what's wrong with you. You might be having a wrong guru or may be some problem. May be some of you are feeling on one hand. There must something. So you put your right hand towards me and left hand like this to have a balance. Right hand towards me and left hand like this. This is what is the kriya sakti which creates the doshas of ahankaradi we have to put it on the Ether or the sky. Right hand towards me and left hand like this. Now with left hand towards me and the right hand towards the Mother Earth. It takes away your jada tatva. Now again see if you are feeling the cool breeze in your head. Again this side (vice versa). You have to feel here, little above which could be four inches five inches may be some people it much higher. Now those who have felt the cool breeze please raise both of your hands. Now even after balancing. No no altogether. Quite a lot. Now those who have not felt should come on the sides and these people can see you and you take your realization today is very important because I will now come after one year. Best is to take your realization. Those who haven't got your realization, please take your realization. All of you sit down and these boys will give you realization. We have many people, and the ladies can sit on this side or that side. We have many ladies also. Please be seated. Now these people have got the vibrations in their hands, and they know how to manipulate and give you realization. Better take your realization. Sit down please very nice of you. Please come along. Please sit on the Mother Earth it will have to be work it out. Why don't you take some of you and go and give realization?

They could come one by one also to me. One by one let them come to me. Those who have received the vibrations can come one by one here to say pranama then the others can come. First of all the ones who received the realization. You Put off and just give them the realization. Aaavo, utha (come, getup). May God bless you. Now you must increase alright? and improve a lot. Alright? Feeling very relaxed. What? Open it. Can I see? Are you better now?

Man from the audience: no

Shri Mataji: What did you take? I would suggest why don't you come to our center? Alright? Just tell him what is to be done. Let him sit here. Unclear()

You are alright now? Perfectly alright? May God bless you. Perfectly alright now.

Some more people for sahaja yoga. Give them the realization. Unclear(), who have to go? Very happy to see you. Give-up all that unclear()

Unclear discussions while the audience taking the pranaam from Shri Mataji.

1986-0129, Talk to Sahaja Yogis and Evening Program, Vocal by Gopal Krishan

View [online](#).

29 January 1986

Evening Program

Madras (India)

Talk Language: English | Transcript (English) – Draft

Mr. Murthi, also call Kaushi and her husband and this gentleman. All right. Call also kaushi and her husband will be more of south Indians should be here, this kamala. You also come along here. You also come along.

Sit down (to a sahaja yogi) put your left hand towards me and right hand on the mother earth. It will be good. Him his right hand towards me and left hand like this. .yours.. yours right hand towards me left hand up, right towards me left up. You are all right.

Those who have right side problems should put right hand towards me and put left up like that. Those who have left side problems should put left hand towards me and right hand on the mother earth. That's all. Simple as that. It works out. And if both hands are all right you should keep both the hands towards me. That's how it will work out. So the right hand towards me for those who have right side problems.

So we have to understand now unless and until the sahaja yogis in Madras become established we cannot achieve much results. That is one thing. This is the foundation. The foundation has to be very strong. Otherwise we cannot save other people because if we are ourselves not rooted down we will ourselves get uprooted. So we should ourselves be in such a position that we become absolutely beyond catching, any problems of that kind. Also in our thought we should be clear cut. Otherwise we cannot get hold of others.

Now as you know for definite that there is, has been two types of people in God's seeking also. Those who are the people who say go on asking questions many questions because they have been to other temples this that ,why not this why not why not. For example this gentleman maybe like that. Are you asking questions, too many questions (asking a sahaja yogi) yeah because you ask questions because you are very right sided. But questions cannot answer. You have to grow into Sahaja yoga. So tell your mind to keep quiet. You see mind is also like a donkey. You must know how to control it. If you go behind the mind then it will kick you. If you go in front of it then it gives you its ear, you can hold it and do whatever you like. It uses your mind. So you don't try to play with words. Try to grow, very important. Otherwise you cannot achieve anything, neither here nor there. So if you find water in one place, in one well then you must dig it in that place. You go on digging everywhere how will you have a well. So too many questions is not all right.

And there are some people also who come to sahaja yoga, maybe I don't know about you what you do these days, but still the Kundalini is not sthira (stable). The reason is even now after this if you are going to some other places you will be catching. And you will be catching very badly because if you bend now before me you will see your Kundalini is not sthira (stable). Now you have to make your Kundalini first of all sthira (stable). Then you have to become in such a way that you become nirvichara (thoughtless). That's important. Because only in nirvichara (thoughtless awareness) your Kundalini grows. That is one point you must understand. Now to become nirvichara (thoughtless) you see there is a mantra 'Twameva Sakshat Shri Nirvichar'. But if you allow these vicharas (thoughts) to come all the time. If you start oh this thought is coming. I must meet that person. I must go there. I must. Then you say no not this. Nethi nethi vachane nigamo (UNCLEAR). Leave it, not that not this not this.

So Kundalini will stop your thought no doubt about it. But first of all you must see that both types of thoughts, one is a thought like questioning. Another is the thought of attractions for other things. Like somebody is going now, to say Tirupati (place in south India). Tirupati is all right. Nothing wrong with Tirupati (UNCLEAR). When you go to Tirupati what happens to you. When you go to Tirupati there are all these horrible so called brahmins around. They will put a tika (vermillion) on you. The atmosphere is not nice. The people are not really actually they are just trying to be funny. So when you go to Tiupati it is best is that first of all

you establish yourself. And then go. Then you will see the vibrations you will be one with that. But without that you..(talking to sahaja yogi)It's still shaking huh just see...now put your hands...sit down..

So allow yourself to be without thought. Now when you start doing that you see the thought comes then you should say 'I forgive'. That's the mantra for Agnya. If you say I forgive I forgive it will go away. But people who feel tempted still to go to other places do something else about it in the name of religion, must understand that they have to first of all cleanse themselves of that temptation. Because this body is always fighting the Spirit. All right. Fighting the Spirit. So this body is used to certain thing. It is used to certain ways. Now if I tell you an example there is a hatha yogi. I told him sit in a sahaj position sahaj asana. But he will not. He will take a, all that round about thing and sit down. He may stand on his head and do the dhyana (meditation). Even if you tell him, now you don't have to do this, suddenly you will find him jumping on his head.(..laughing..). I say what's the matter.

Now there was one fellow who used to do like this in Delhi, I was quite worried about him. I said let me see his vibrations. Actually he was possessed by a hatha yogi. He was possessed by a hatha yogi because he ran away during war. You see what happened that he was captured and then some or the other he escaped. While coming he went to some arya samaj burning house or someplace where whatever it is. There some hatha yogi caught hold of him. So he (..laughing..) came. He had those hatha yogis on him. So he used to do all kinds of things. His wife said I'm so much worried Mother he is all the time. He said I have never been to hatha yogi, I have never done hatha yoga Mother. I'm telling you I just do it automatically. Then he started vomiting blood there was such a problem, his name is Mr.Rao. He was vomiting blood, doing all kinds of things. Took about one year for us to get rid of that hatha yogi. He said what am I to do, should I put myself in some frame I'm certainly going to die.

So a body gets used to a thing and then when it becomes a jada (UNCLEAR) it goes to the left side more and some badha (negativity) from jada shakti (UNCLEAR) can capture you. Once it captures you again you get it. Like saying some mantra. For example people have, say there is a mantra somebody saying that mantra is there. All right now you don't have to say that, stop. They cannot. Because this habit is nothing but a slavery of the matter. Matter gives you the habits. And once you get the habit from the matter then it is not easy to get out till you raise your Kundalini. It's a vicious circle. Because you cannot get rid of your habits your Kundalini cannot raise. So as far as possible you should try to keep your attention in the centre and say I'm not going to do anything. Give up. I mean when you tell them not to fast they will fast. No Mother one day I must fast you see. You fast all right but not in the name of God. Every day they do the same thing. First of all you neutralize yourself. You are not forgetting God, you are not insulting anybody nothing. The guru especially.

Look at this man yesterday what happened to him, how terrible he was and (..laughing..) today he is normal. But main thing one should understand that if you have to grow we have to be without any thought. And whatever we were doing before coming to Sahaja yoga gives us a thought. Like if they are christians they will talk about Christ all the time. Baba just now forget Christ. I'm sitting before you. Now where is Christ. Now I'm sitting. Where is Rama. Where is Krishna. Like Venugopalan said you see I don't know anyone I only know my Mother. She has given me Realization. Now if you want to talk about others I will believe it because Mother says that's true. But otherwise I don't know them. Now I know only my Mother. She has given me Realization. But this is the trouble to stand in the present. Always we did that. When Rama was here, we used to talk about somebody else Parashurama. Then when Krishna came we used to talk about Rama. Now when I have come you are talking about Krishna. Where is he.

But sahaja yogis must understand now to neutralize all these things you give up everything. The first and foremost thing you have to do is to establish your meditation in a nirakar (formless) manner within yourself. For that all these akaras (UNCLEAR) in your head should be given up. I'm a sakaar (living form) living body before you. I'm not a dead body. All right. My Photograph is also of a living body. None of these Incarnations had a chance of getting photographed. Even their photographs even their murtis (statues) everything what they are doing, they are making a business out of it. They will make out of plastic. They will make out of something like a lead or something dirty, filthy stuff, sell it for two rupees three rupees.

Now this kaashi ka ganda (UNCLEAR) is very common. Horrible that one is. All these brahmins in Kaashi Vishweshwara (temple in India) are Romans. Do you know most of the brahmins who are in our temples are Romans. They came from Rome when they were defeated, all these soldiers and came and settled down in Maharashtra, in Goa, that part Konkan. They became (UNCLEAR)

and then they were because they were healthy people and all that, they came and they thought that hindu religion was good so they said all right we become brahmins. They started practicing I mean hindu religion rituals and all that. Because they were very meticulous they did it well. You must have noticed that sometimes foreign sahajayogis are better than the Indian sahajayogis. They are meticulous and they put everything properly. They understand (UNCLEAR). So Shankeracharya, Adi Shankeracharya thought these are very sensible people. They do everything nicely. So he put them in different pithas (UNCLEAR), also he put them in Kaashi Vishweshara. These people are there. Some of them he did appoint but some of them reached there because these relations this that they all were there. Now first generation might have been all right, second generation third generation they came down to their Roman styles. So most of these brahmins they all look alike. Whether you go to Kolhapur, you go to Kaashi Vishweshara, you go to Pashupatinath in Nepal. All of them look the same they are all (UNCLEAR) brahmins from there. Namboodari paad (Kerala brahmins) of course I think were taken to Pashupatinath. That's what I heard that they were taken. But there also I found some (UNCLEAR). But maybe some namboodari paad were taken there to do the worship in Nepal of Pashupatinath. All kinds of horrible mantras they were saying. I was looking like that to them and they were quite worried why this Lady is getting angry. Then I went and told them why don't you say your mantras properly. What is this. This is Shiva temple. What mantras are you saying. They got fright of their lives. Then they brought their books and started. So they are like that, thagavidya (UNCLEAR).

All right. That's why I say just now to stop everything. Take to Sahaj method. Go deep into it. First achieve your depth in Sahaja yoga. Then you start going to other places you will see what is right what is wrong. How far to go with people. How far to talk to them. How far to do this. Now the people who are asking questions, anyone, they don't ask questions to brahmins. No one. Brahmin says all right you fast on guruvar (Thursday), all right fast on guruvar. As if, brahmin is such an authority that whatever he says is correct. He says all right you bring your wife, cut her hair make her go on the ground and put water on her. All right that's about, she does it. Whatever they say we start doing it. Whatever and most of the 99.9% things they have told is wrong. Firstly they are not Realized Soul. Secondly they are not even God fearing. They have made a business out of it. This is the problem. And the other brahmins poorer they don't know about these brahmins who are there, what they are up to. If you go into details and see you will find that they are taking money from everyone brahmin and non-brahmin anyone. They are the best business people. Sitting down there making nice businesses. You cannot make business of God that you know in sahaja yoga.

So now from outside you have to go inside. From the gross to the subtle. Growing to the subtle is only possible if your Kundalini rises. So first of all finish the gross. Whatever it is. Don't go to the gross things now come to the. Once you meditate what happens that your Kundalini rises. It rises because from My Photograph you get vibrations, so it rises. But helps the Kundalini to rise. But if you do not know how to do your meditation properly it won't work out. So you have to cleanse yourself in your house, morning and evening. And must meet in the collective. If you don't meet in the collective also you will get it back. I know of many cases. I cured them, they were all right. They were doing at home. Again they get it, into trouble. You must come to the collective. You must meet everyone. It is not. You are just sitting down here. All right I'm doing in the house I will not go. This is all a kind of an escape and remember that escape from God, is it a good thing. Why should we escape God. We should be all the time nearer God, in His presence enjoying it.

So the collectivity is important. But many people cannot become collective. I have seen that. It's very difficult for them. And so many so called rich and all this kind of people who come with big position this that, they come and they get cured and all this thing. Again next day they are back on their seat. I say why I cured you. Now I have another trouble. Every year I'm supposed to cure them. I said am I supposed to cure you every year. The way you are having troubles all the time. Now you cannot tell them that you have to meditate and you have to grow deep. Your position your money will be left here. What will go to God is your Realized Soul. That is going to have an entry in God's realm. Nothing else will go there. So remember that you have to enter into the Kingdom of God, with a Realized Soul, nothing else. If you remember that then you will know that first and foremost thing is that our growth must take place.

Now the growth of this roots which are in our head takes place only when we nourish it with Kundalini. To nourish it with Kundalini, the Kundalini must rise. For the Kundalini to rise well we must practice rising of the Kundalini and opening of chakra. Also in the collectivity when we are there this expands with the help of others. Because we are one collective being. That is who, Virat. Who is Virat is the brain. In the Virata's body the brain is the Virata, heart is Sada Shiva and the liver is Brahmadeva or

Hiranyagarbha, is the Hiranyagarbha. So we have got in the head we have got Virat, we have got Sada Shiva (pointing to heart) and we have got Hiranyagarbha (pointing to liver). Now that is reflected in you so you have got in your brain Shri Krishna as Virat. You have got Shiva in your heart and you have got in your liver Brahmadeva. This is what it is. So when it is all within ourselves why should we bother about other people.

All right. So this is what one should remember and Sahajayoga is not meant for people who are frivolous. It's not meant. It's not meant for people who are, whose heart is not clean. It's not meant for people who just are selfish. Those who give to others only will raise. Before asking questions you ask one question to yourself what have I done about Sahaja yoga. How many people I have given realization to. If you are the light you have to give light. That's the point. And this is what, where we miss many a times we don't understand. Then only we can form a group which is integrated, which is one with God. That group is going to help us. Nothing else. You will find it difficult for Sahaja yoga to grow, naturally because we have to become something. Sahaja yoga is not that I give you a certificate, now you are paar (UNCLEAR), now you are a sahaja yogi, no. There is no certificate no membership, nothing.

You become means inside you become one with, antharyoga. So this antharyoga must be achieved and to achieve that you cannot do any ritual, nothing you just do meditation properly at home. And then you go to the centre. Now in the centre, of course there they have got records, I mean what you call they call My tapes you can listen to them. Every time you listen to one tape you will find new things. There is a very different style of a tape. So now if you listen to one tape you write it down what I say. You listen to another tape you write it down what I say. Then manan (UNCLEAR) all that. Think about it what Mother has said in it.

Now many people then come and say oh Mother has said so. Don't say. Never use that. Mother has said so like (UNCLEAR), no. you practice it in your own life. You tell other people are very good. I have seen this very common. Mother has said so. I may not have even said it. Mother has said so, see that should not happen, Mother says so. What do you say is the point. What do you have to say is the point. What have you experienced is the point. What is your experience. So all these things can be corrected, if you try to understand Sahaja yoga in its all perspective. That it is nothing but the inner growth of our roots that is achieved through the ascent of the Kundalini.

Now there is nothing to give up also, like if I said don't do this rituals and all that, that's different. But you don't have to give up like you give up your family, you give up your studies, you give up your what you call your jobs nothing. That's all right. That you have to keep. And such people who talk oh I don't feel like now doing job means they are not sahaja yogis. You have to be more dynamic enthusiastic, much more. It never happens I don't feel like doing this, I don't feel like, then it's not. Slowly slowly you should find that your health improves. But if your health doesn't improve, there is something wrong. Then you find your temper goes down. You become very normal person. Your body becomes soft not hard. Sikomallangi (UNCLEAR) you become komal (soft) in the body. Hands become komal (soft). Your talk becomes soft. Your behavior becomes softer, like some people we see talking like this. Then they become, their hands start moving in a softer way. Not artificially but really they become softer people, in their everything they become sweet and very magnetic. The whole thing works out in case you know that you have to improve everywhere.

So this behavior outward which is gross, improves. Secondly your interest in gross things goes away, not bothered about gross things so much. Your priorities change completely, entirely your priorities change. And of course as I told you mentally physically you feel very much at peace with yourself. No problem on that one. All decisions everything major decisions you can take with vibrations. There is nothing to worry. You have to use Sahaja yoga for something nobler. Like some people try to see vibrations for every small thing, should I use this spoon or this spoon see this vibrations. So you should not be childish. You have to be dignified about it. It's God's power, immediately if there is a bad spoon you won't like it you throw it away. So you don't have to see vibrations for this and vibrations for that. This is Mother please vibrate this. You can vibrate it. You have powers to vibrate everything, to rise Kundalini, to do everything. So I would request you to keep to this proper understanding of Sahajayoga and establish a very powerful Sahaja yoga centre here. It will be a very very nice thing if you can do that. May God bless you.

Music program

(At the end of the music program Shri Mataji speaking to the singer):

Itni jaldi khatam kardiya? Pata hi nahi chala. Kamaal kamaal hai (it's over so quickly? Didn't even know. Very nice). May God bless you. (Singer talking to Shri Mataji) I heard about that. May God bless you there and you sing even better and better and in this great world of sangita (music) may God give you a very great name.

1986-0216, Talk to Sahaja Yogis: Learn to love yourself

View [online](#).

16 February 1986

Talk to Sahaja Yogis

New Delhi (India)

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

[Translation from Hindi to English]

Bhajans

Time: 16:31 mins Speech starts

Seeing your heartfelt welcome, I feel overwhelmed.

Among Delhiites, as much as the love increases, that much the way to well-being will increase. The people who are indifferent towards love cannot grow in Sahaja Yoga. You do not have a complete idea of how much love we can bestow on others. Because the ocean of love lives in us. Till now we haven't even had a glimpse of how full of love we are. Even when God created us, He created us in love. The Chaitanya [vibrations] you know of and the Brahma [the All Pervading Power] you feel – this Brahma [All Pervading Power] is also His love. Only love is truth.

When a man loves someone, or when a woman loves a child or loves her husband – she will get to know everything about them. Still it is knowing outwardly. When you know someone based on their vibrations, then you come to know everything about them, at once. This you yourself have experienced first hand. You yourself know that you can understand the vibrations on your fingers, you can know yourself and you can know others. But till now we haven't yet got the belief that this Chaitanya [vibrations] is love. It is the love of God. It is the Power of love.

We often relate Power with destruction, we relate it to someone's hatred. But the love from God, when it seeps into us, it makes us peaceful. In English you can say 'relaxed'. Any feeling of torture cannot come in us. No oppressiveness, aggressiveness can be in us. Even when the Incarnations have been aggressive it is only against those who were against peace, who were against love, who were malicious, who were demonic.

Today everywhere in the world demonic knowledge has spread. Krishna had told that when demonic knowledge spreads, it progresses very fast. 'What could be the reason for this?' We should think. Demonic knowledge spreads quickly and why Sahaja Yoga spreads slowly? We need to think, that something so good, something so virtuous, spreads slowly. And why does something that is vile spread so quickly. The reason is that when the human awareness increases, it increases in the opposite direction. Shri Krishna has even told that movement is towards descent.

The roots of the tree are in your head. So what is the path to go towards the brain, what is the path towards the ascent? You know that with the awakening of Kundalini, your attention does rise upwards. But when you are rising if you repeatedly keep coming down then in this 'bandar khudi' [jumping like a monkey] where will you reach?

Like in school we are taught that – one person worked for 4 days and then he ran away. Then another person came damaged the work for 2 days and then he absconded. Then a third person came... In such a scenario how will the work be ever completed? It is built today and destroyed tomorrow. Because we are rising from the downfall, we are rising against the inertia, that's why the downward pull is more. That's why you need to put a lot of effort to rise.

Even though the Power of God is eager to confer you with a beautiful upward movement just like a lotus. He has bestowed you

with it as well. But to remain in that state you have to put some effort. And the effort is very beautiful – and that is of love.

How do we analyse love? The meaning of love is that whenever, whatever work you do should be for your benefit and for the benefit of others. It should be in the interest of the Spirit. The interest of the Spirit is love and is joy.

Now we have seen that the people in this world get attached to a certain notion – ‘this is right, it should be done like this’, ‘this is what it should be, I think this is right, we should do like this only’ – this we call as ego. Ego means – ‘I do this’. I have told you so many times that we don’t do anything. We just make something dead into another thing that is dead – so what do we do? Just think if a tree dies and we make furniture out of it, then what special thing we have done? We have done nothing. From one dead thing, we made another. And by using the dead things we also die slowly meaning habits get formed in us. Like if we get used to sleeping on the bed, we cannot sleep on the ground. Then go around the world, carrying the bed with you.

As we have advanced from inertia, there is an inbuilt attraction towards inactivity. There is only one way to break this. – do we love ourselves? Do we love our own self? If we love our own self, then so many things get included in it – Do we humiliate or hurt our self esteem while doing something? Like getting irritated, losing temper, getting upset for which later on even if we feel bad we have lost our self respect when it happened. One more thing, if we love our self then there should be such a setup within us that the person seeing us should say that a saint is standing here. You all have become saints. Some are half baked too. I am not saying that all have become complete saints. Even if you are half baked, nevertheless you have become saints. You cannot roam around like unholy persons. If your behavior now is in such a way that a saint wouldn’t behave, then it is our great loss.

Because first of all you should not have become saint. If you had not become saint, then people will say – its ok they are loafers, thieves, they are just like any other roaming around on the streets. Many such people have been seen but you are saint, sainthood has its stature which should be honourable, which people should accept. But how to accept if one is not honourable? Till the love is not realised; till there is no real love we cannot progress by false projection of love.

Now if we measure the love in such a way that what have we done for ourselves? We purchased land, built houses, our kids grew up, everything happened. But what did we do for ourselves? ‘Swarth’ – Self interest, Did we understand the meaning of self? What service did we render to ourselves? You can serve Mother later, first serve yourself son. What are we going to achieve in serving self, what is our goal – we should think about it. What should we achieve? We should completely establish our place in the Kingdom of God with authority. We have to achieve that authority. What action have we taken to achieve it? What arrangement have we done with our life? What methods have we adopted? One should think about it. In Sahaja Yoga, it has been told several times that if we have to move forward, if you have to grow this tree upwards, you should meditate.

On this people think “Mother, how is it possible through meditation?” See how it’s possible. Till the time you do not meditate, your mind is in commotion. When you meditate as per the method of Sahaja Yoga, then you go into thoughtlessness. Thoughtlessness gives you peace. Suppose you plant a tree in a place where there is earthquake every day, will that tree be able to grow? The tree will grow only where there is peace. Where there is no peace, where everything is shaky, wavering can a tree grow in such a place?

The person in whom peace is established, only there this tree can grow. That’s why you should first go into thoughtlessness. For that I don’t see any other way, other than meditation. First meditate and establish our thoughtlessness. ‘For how long can we be in thoughtlessness?’ – we should think.

Like there is a beautiful picture, you see that and you become thoughtless, then you should think that your power is increased. On seeing any picture, if you get such feelings ‘if I can get this picture how will it be?’, ‘from where do we buy this picture?’, ‘what is the cost of it?’, ‘who made it?’ – meaning if the thought process starts, then think that we have started loving the picture, not our self. Till we go on saying that this is mine, means it is not me, it is separate. When we have to progress, when we have to grow then it is important that we stay in meditation and establish thoughtlessness.

Till thoughtlessness is not established, Sahaja Yoga will remain just in talks. Till we cannot love our self, how can we love

others? But the meaning of loving ourself is not that we accumulate a lot of wealth or have 10-12 vehicles, or we roam around luxuriously. Even those who achieve this, you know they come to Mother and say, "Mother please give us a remedy for this. So that we come out of it". Even they are not happy.

Shri Mataji : "Please close the door." [Sound...]

Now the person who loves himself, he will look after everything. This body which belongs to God – which is the temple of God, how to keep it beautiful and clean? About this also, there are many misconceptions in the world. For example in today's modern world a new thing has come up that everyone should be skinny. To become thin, even if you get TB(tuberculosis), it is acceptable. Till you do not become like mosquitoes, you are not considered beautiful. What do we do with such beauty? The attraction of the body which takes a person on a downward path, such a body is useless. Body should be such that from every part there is flow of vibrations. The body with all its parts should be such that it is beneficent to all. The body should be such that once if it touches anything it should be energised and vibrations should start flowing from it. This beauty of the body is divine beauty. Running after external beauty and following such beliefs - sometimes they say 'become fat', sometimes they say 'become skinny'. There is no special need in Sahaj Yoga to become fat or thin or adorning the body in any other way.

Many people think that bathing ten times makes one healthy. Some others think applying different pastes on the skin is good for the body. All this is not required for you as all these things are already working internally in you. What you should pay attention to is – is our body form such that purity flows through our personal being? Looking at us do people get the feeling of holiness or unholiness? That is why I tell you many times, traditionally whatever practice in clothes etc.. has been advised , you follow that.

This is an enormous heritage which we have obtained after thousands of years of austerity (Tapasya). Try to maintain traditional things . Traditional arts, traditional jewelry, traditional clothes – these have been achieved in our country since thousands of years with lot of scrutiny. You should use them. You should utilise them. But we are so overwhelmed by the western countries that whatever is our culture – 'San kriti' [right deeds] – deeds which have been made pure, we forget those and follow western things.

Because of this the most important thing within us which we call as the Spirit – gets covered. There are thousands of such things in our country which decorates the Spirit not suppress it. But our eyes falls on external things very quickly. There is also a reason for that. Because you are human beings, you look outside. Once I had explained to you why it happens. But when we try to see our self, then we smile and think that how beautiful it is inside, how pure it is, how joyful! Leaving that why are we wandering? Because till now we have not yet achieved that state, we have not yet known that, that is the reason we are doing it. That is why we are not able to love our self, we love such things that spoil our Spirit, which we are not able to see. There are many such things in our life.

Now about the westerners, now I have lived there I see that for no reason those people are spoiling their life, they are going downwards. Raising them is very difficult. Making them understand is very difficult because they have no roots. Anyone who comes can bend them. If someone sweeps them in one direction, they go; other sweeps them in another directions, they go. But you have the roots. Only you people can bring them up. They themselves cannot rise. You have to help them. Recognize your roots.

This knowledge of the roots, which is inherent in Sahaja Yoga, the hidden knowledge in Sahaja Yoga is of the roots, you understand that. Secondly along with the physique, your knowledge also should be strong. That also should be like a saint. Earlier the Saints never went to any university, any college, they did not study. Many may not even be knowing how to read and write – such Saints also have been there. But they had all the qualities of a Saint. The biggest one – 'Aloo sa gunachi' [behold in the form]. "I had come to see the Formless, but you are here in Form". Only a Sahaja Yogi can understand such language. Do we say such things to one another? Do we understand that the Formless is within you in the Form? It is in the Form and awakened within you? Do we have such feelings towards one another? Such reverence, such respect, do we have towards each other? The reverence a tailor had towards a potter – do you have? In this whatever position you are in – higher or lower it doesn't matter.

When Namdev went to Gurunanak, He was welcomed with respect and He was told to write poems in Punjabi. You will be surprised that Namdev's book is so big and the poems are in Hindi and Punjabi. So easily He has written in Punjabi and Hindi. There is similarity between Marathi and Hindi but Punjabi is not the same. Even I know Punjabi language. It is surprising that everything has been written so easily and beautifully that one has to read. Shri Nanak Saab respected him so much. Even in Granth Saab – Sakubai who was His maid servant, who used to wash vessels, even she is mentioned in Granth Saab.

From this you can understand that only a Saint can respect a Saint. What else do you do? There in Nizamuddin. You know that the Sultan at that time had said that tomorrow if you don't bow your head in front of me, I will get your head cut off. And the next day his [Sultan's] own head was cut off. Only Saints can understand Saints. First your Sainthood has to be alright, otherwise how do you recognize a Saint. If you are not getting vibrations, if you are not thoughtless, wherein the lotus of Sahaja Yoga has not blossomed in you, when your heart is closed then how can you respect a saint and who will respect you? It is straight forward.

When Saints are respected, then people think that we should become respectable. To achieve that respect, we should do meditation with humility. Through talks and lectures no work can be done. Just saying 'we are Sahaja Yogi, Sahaja Yogi', it won't happen. Just having a certificate, it won't happen. How much ever donation you give or not give, do anything, it won't happen. Till the time there are no fruits, till then they will say "yes Mother, we know, this is just one among the rest, standing. We have seen many like that". It should be fruitful. It should bear fruits. For that first you have to choose love. The love in which a person can see the truth and not only that, you get wisdom in that. You become wise in that love. With that love, with that attraction, with that softness, slowly this tree starts to grow.

It should be nourished. It should be nourished with love. You should respect it and nourish it, you should respect yourself and nourish it. It should be grown and it should be decorated in such a way that people see it and say, "Wow! How many saints Mother has made. Earlier only one or two were visible". In those days there was one Namdev somewhere, one Nanak Saab elsewhere, one Kabir and somewhere one Gora Kumbhar. And later there were 2-4 more people. There was no collectivity of theirs. There was no Vishwa Nirmal Dharma on which they could stand. The meeting of so many saints and such beautiful collectivity was never there. But instead if you are seeing deformity, then you should know that you do not yet love yourself. Mother loves us so much and we don't love ourselves. Making yourself pure and clean, more than that what service can you do to humanity? The more people see that you are such higher being, so noble – in reality not just lip service, then he will understand that a new Light has awakened within you. He will also desire that he too get that Light.

The only way in which Sahaja Yoga can grow I see is that when people see you and say that Sahaja Yoga is special. I had gone to Riyadh and they told Me, "Your Sahaja Yogi is a weird person". I said, "Why?" He ill-treats his mother and calls himself a Sahaja Yogi. Third person said, "What Sahaja Yogi is that person, he stole something of mine and calls himself Sahaja Yogi". The fourth person said, "Those two people keep fighting with each other and say they are Sahaja Yogi – husband and wife".

So first of all the love should be seen. Feeling of love for one another, friendship. But being cunning is not allowed in Sahaja Yoga. The person who is cunning is a big fool according to Me. Why because he's cheating himself, whom else is he cheating? Kabir dasji has told those who are fooling the world are fooling themselves, its stupidity. What is the pointing in cheating yourself? Atleast you should be true to yourself. "Why am I cheating myself?" "Why am I lowering my esteem?"

So whatever is within you starts showing on the outside. Slowly you will find that you become mild, attractive, enchanting – a special type of Yogi Saint.

This is what I request of Delhiites. In Delhi, in Sahaja Yoga, whatever I see I feel that these people don't love themselves. First of all there is political influence here. There is a much higher authority over and above the government and that government is run on love, on faith, on joy. We have to stand with that government. We should strengthen this feeling and have complete faith that we will be, we will do it. Till you people don't reach that state, you look after the welfare of this country. You cannot look after the well-being of your family, of no one. If your own feet are not firmly on the ground, then whom can you save tell Me? You yourself are swaying and if 2-4 more people come, you will drown. This is what happens. That's why I notice that demonic knowledge

catches up faster and pure knowledge with difficulty.

You believe Me, that's alright, you have to believe what can I do? But believing should not be that – 'we touched Mothers feet', 'we gave offerings to Mother', 'we gave flower to Mother' – No. You should become the garland around My Neck. 'You' should become. Not the garland, 'You' become the garland around My neck. You become My grandeur, then I will accept that you believe in Me. The world should say, "I had met a Sahaja Yogi, and seeing him I felt there is something special".

Like My husband used to think from the beginning only, "You are unique, no one can be like You. It can never happen, You do anything, even if You hit Your Head, it's not possible. All others will remain as they are, they cannot be changed". When he saw so many people have changed then he said, 'now I cannot be dishonest, enough. Now I have to agree that You have done something'. I didn't do anything. The diamond that was within you, I got it out and kept it in front of you saying 'son you are that diamond. You become the shine of this diamond'. I did not do anything else. And when that diamond comes upfront, then people also see and get astonished, 'Sir, what were they and now what they have become? Earlier they were not equivalent to even the stones and gravel now they have become the diamond and shining in the crown of the Mother'.

The entire atmosphere, the entire universe, the five elements are at your feet, I am telling you. But you have to learn to love yourself. Now My love is such that I have given you a place in My body. You will be surprised that if you do anything wrong, then My body aches. This body is so unique that in love, it has contained everyone within.

Recently one child, who is a realized soul, he fell down the stairs in London and he was hurt very badly. And his brain was completely opened out. And the spinal fluid in the cerebro got filled with some sort of blood. I was in such a bad state that I was wondering, who is facing so much of trouble. As soon as I got a call from there and they told Me that Mother, a child fell down and all this happened, at the same time I became alright and there the child also became alright – there was no hope of his survival.

From this you can understand that how much Mother loves you. However you are, you are taken into This body. There will be some discomfort only, it's alright. By taking you in My Body, you will be protected, you will be nurtured. I can properly take care of you, nourish you. Like a mother keeps the child in her womb, she nourishes the child in the womb with love, in the same way I have taken you in My body as a part and parcel. The one who thinks he is a Sahaja Yogi, he should think that his place is not only in Mothers heart but in the blood flowing through Her veins. I am moving around in the entire body, how should I be so that My Mother is not troubled? And if I do not have problems, then the problems of the entire Universe also goes away.

With that feeling, you love yourself. Then you will be able to love others easily, that need not be told. First love yourself. Whatever work you do, do it in a dignified manner. Don't do any work like some frivolous person or a hypocrite. There are many people who try to show off that they are great Sahaja Yogis. But the Kundalini is stuck in the same place. Some people are there who go on talking. What have you understood about Sahaja Yoga? The knowledge has to be strong.

So I thought that there should be a class here in which women and men understand what is Sahaja Yoga? What is the Knowledge of Sahaja Yoga? Know about chakras. I have seen many people buying Advent like it is some holy book. They buy it, put a beautiful velvet cover and do puja to it every day. Like you have 'Akhandas' [unbroken/ non-stop] – like Ramayan reading, or 'Akhandas' what else – like Granth Saab. Please don't make it 'Akhandas' [non-stop], I ask that much of you. Because they go on reading. Place their finger on phrase and read, then place their finger on another phrase and read, but nothing is going into the brains.

You should understand what is Sahaja Yoga? All of you should stand tall. All of you should be able to give a speech like Me. You should be able to explain what Sahaja Yoga is like I do. It is knowledge, you should learn – practice. Shri Krishna has told, 'Abhyasena' [through practice]. 'We are Sahaja Yogi', 'We have become Sahaja Yogi'. Now some asks, "What is it?" – "I don't know it is definitely something". That also should be there.

The vibrations, which we call Chaitanya Lahiriya, you should be able to examine it – 'what is the meaning of this?' 'What is the

meaning of that?' so many things I have told you in detail. Every small thing I have told you, every secret also. But if we don't want to know it. So what, you just listened to My lecture, did meditation, so what? It should enter into your brains, it should be recorded [in your brains]. Not just that but you should know how to say it again. Only then it will be knowledge.

Just you getting your realization is not everything. There were many great saints, they did not even know all these things – poor people. If they had known, then they would've also given Realization like you do. But the many lives they lived and because of righteousness they had accumulated, they were born as saints. The amount of good deeds they had done, all that knowledge they had accumulated over thousands of years became clear to them. But for you, I have told you everything in one lifetime only. You did not have to undergo any hardships nor did you have to accumulate good deeds over many lives. It is like you deposit 1 rupee in the bank and you take back thousands of rupees.

Understand this – their knowledge was obtained by doing penance for many lives. All the great Rishis, Sadhus, Saints, were revered and were born among common people so that they could talk to them. But we are just ordinary people. We may have accumulated a bit of good deeds. Now in one life time if you can learn everything, even good deeds are not needed. Even they tell Me, one great Saint asked Me, "Mother we got it after doing penance for thousands of years, why did you give it to them in a minute?" I said, "It is My wish. I wished it, it happened. What can I do? It's only a wish, why are you jealous?"

Such kind of talks. We should think that in one life we got everything. If you have to please Me, then don't have any differences among each other. This opposition either comes from ego or superego which we call as mind. Above both, surrendering to the Spirit, be at peace with everyone.

In Madras I saw that if I put 2 men together and make them leaders, then things work out. Because here we have a lot of Punjabis – people who talk Punjabi and people who know English. That is why I have thought that Dr. Talwar and we already have Venugopalanji here, putting them together, lets run a vehicle with two wheels and see. It's possible that later we may have to run a vehicle with 4 wheels. If not, it can be run without wheels also. The day it runs without wheels, that day it becomes a real vehicle. But right now let us run it like this [with two wheels]. And we should be decent and be within our understanding. Those who are not dignified, should not work. We should see whether we are decent or not. Like I have told women should not go into administration, because we are the Shakti [Power].

Take an example of this fan. It is run on Shakti [Power]. Now if Shakti [Power] wants to become the fan what all problems it will create, tell Me. It's alright if women do the administration of women, there is no problem. But when the women leaves her place and leaves the boundaries, then it is becomes problematic and even when a man leaves his boundaries, it is problematic. Our own characteristics, our own body; whatever the nature has made, you should not disrespect it. But it does not mean you jump over the head. This is not the culture of our country.

In our country about women 'yatra narya pujiyante tatra namanti devata' [wherever women are worshiped there the Gods are worshiped], has been told. Where women are worshiped – she is the goddess of the house. If you hit her and ill-treat her will she bless you? She should be worshiped like a Goddess and she also has to be worthy. So Power cannot do the work of the fan and fan cannot do the work of Power. Shakti [Power] should be in its place, in its glory. Let the men move around like how the fan rotates let them move. Let them run, let them work physically. You people [women] just spend. Whatever they earn, there is no harm in spending it.

The new disease of the women these days is they try to be equal to men. Are you all gone mad, why? Sit comfortably. Also one more thing if you have to be equal to them, you should know that you are female embodiment. The work of a women is to spread love, spread peace, give comfort, give joy. With these Powers if you wish to do some work, without erasing your characteristics, but spread its light in the entire society. And if you get the Powers like Me, then what is there to say? Just sitting you will do everything.

Supposing I don't like something, I don't fight with anyone, I do something that such a thing doesn't take place at all by itself. So you obtain such Powers. But you have to be in pure Power. If you behave like a man sometimes, sometimes like a women, it

won't happen. You be in your own feminine Power. Like we consider Sati's Power. Then you can see that just sitting in one place you can make people run around. You have to be in its glory. We used to consider Sati's power greater than Yati. Even Shri Krishna's idol was considered less than Sati's. He told, when He was cursed – 'You will die, the entire Yadu clan will die', He completed accepted the curse because it was from a 'Sati' [chaste women]. In front of a gravel from Mandodari [wife of Ravana], even the arrow of Shri Rama would return – that is the Power of the woman. Like Dhara -Earth, She is a woman. She has the Power to take away all the sins of the world in Her and from Her you get all fruits, flowers – this Ritambhara PrAgnya comes from Earth.

You can never say there is no Power in the Earth, because She is very Powerful. When She erupts then she can destroy thousands. A women's Power is also like that of the Earth – peaceful, steady, raising everyone, is a very great thing. Carrying the weight of everyone She is a great Power. Kundalini is also a feminine Power. Without Kundalini, your upliftment is not possible. So there is nothing low or high of being a woman. This is one of the characteristics and yours is another characteristic [masculine]. The person who respects both and understands and stays within the boundaries, whether a man or a woman, they reach a higher state.

In the life of Jesus Christ you can see that His Power was His Mother – She was the Power of Mahalakshmi. The Power of Mahalakshmi is very great. But when Her Son was crucified, because She said so. The way She tolerated it, though possessing the complete Power she allowed Him to be crucified to complete a play – that is greatness. If you don't have the Power, then it's alright, nothing significant about being calm. But inspite of being all Powerful She allowed all the Drama to take place because it had to be done. That is the greatness.

In history, Shivaji's Mother's example is given. The way she raised him – Shivaji, what she made him, she raised him to great heights. All the time she was willing to sacrifice her son. When they had to win Sinhadgad, they got a letter from there – a girl name Kamal Kumari sent the letter that you are my brother, please save me otherwise I will lose my honor. His mother received the letter. Then the mother wrote to Shivaji, "If you are eating your food, you come here to wash your hands". His mother did not go there to with the sword. She said, "By tomorrow you have to win this castle" – ready. "You have to win this castle by tomorrow and release you sister". At that time Tanaji had come. Tanaji said, "Many Tanaji will come but not Shivaji, I will go". The way they spoke at that time, it is surprising to hear. Such Sahaja, spontaneous talks of valor on hearing which you will feel that such respectable people are there in this country. But his mother was standing behind him. His Power was his mother. The Power of Shivaji was his mother.

Every man who rises up, behind that there is always his feminine Power. Till the time the Female doesn't consider herself respectable, then she becomes flawed. It is very important to have this understanding in us. When we come in balance, then our society of Sahaja Yoga will become a model, very high and special, from which not just the society, not just India, but the entire Universe will be enlightened. It is a very great work. For that you make yourself worthy of the respect. In the entire world, such a work has not happened, it has not taken place in any era, you are doing such a special work. You are associated with such a great work. To perform this great work whatever you need to do, even that is great and for that respect, you should be completely ready.

Not like, 'this is difficult', 'how to do it?' 'how to meditate?' Sahaja Yoga is not for such frivolous persons. It's not for such useless people. Ramdas Swamy told very clearly that you need special people for that. If that is not in you then good bye to us and good bye to you also.

When Gandhiji was fighting for Independence, at that time people sacrificed so much. In our family I saw that they sacrificed everything. Our father in the jail, mother in the jail. So many kids at home. At the age of seven I used to carry the house keys and move around. But for Sahaja Yoga, no one is prepared to sacrifice. They surrender their brains but not willing to sacrifice anything else. 'Sacrifice' meaning what, what sacrifice is there in this? You have all kinds of blessings. For such a great work you really have to sacrifice a lot. You need to give a lot. A lot of grants are needed. If not of money, then it has to be of hard work, use of the mind, of the intellect, only if everything is put in, only then this work can be done. But those who cannot even do a little bit, what can they do? Tell Me. In that also they fight. Then it will not be Sahaja Yoga. It will be like some kind of a revolution.

Like others have done, sometimes they wore Gandhi cap, sometimes blue cap, sometimes yellow caps and went about with a flag. Then Sahaja Yogis will also take a flag and go about. We are sitting in the kingdom of saints. There was never such a gathering of saints. In this gathering of saints what should be there, the special Power of 'Allahadayini' should be seen. The Power of love should be seen. The light of happiness should be seen on the faces. This is all we desire, in which you are also uplifted and the universe is uplifted. This is the Mother's desire that you take all My Power. As the depth in you increases and as your greatness increases, you will start accumulating everything by yourself in Sahaja. The small desire of the Mother is that whatever is Mine you should get, everything.

Nothing has been hidden. No knowledge has been hidden. Slowly have told you everything. And slowly will tell you some more. But today, minimum of minimum, you have to decide that Mother everyday we will meditate and progress. 'Everyday we will meditate'. You will have to give that much time. If you give Me this promise today, then I will think that you have give Me thousands of flowers.

Shri Mataji speaks aside [Is there anything else? Can I have some...Give Me some water first – hot water.]

Sahaja Yogi: those Sahaja Yogis who wish to offer Mother flowers, please come one by one and after 'aarti'. After 'aarti' if you offer flowers, do not touch Mataji's feet. Just offer flowers in the front.

Shri Mataji: Alright? Yes what else? You want Me to say something?

Sahaja Yogi: We will sing bhajans.

Shri Mataji: Bhajans are alright, but let Me tell you about the arrangements. I have thought of appointing Nigam Saab as the treasurer – Dr. Nigam. And Gagan will work with him. Verma saab, I am appointing as secretary. Actually all this is just a play, you understand first. But without a play human beings don't understand anything so I have to make it a play. Straight forward, people don't understand. So have to make it a play.

Now the people who have come on the stage, please do not break their stage. Let the play carry on. You have to accept them. Because I cannot be in touch with everyone, so through them it's possible. Each and every person need not be speak, let it happen through these people. Second question is the books that are printed – Nirmala Yoga etc. that is printed, for that Mathur saab is working very hard and even Rai Saab is working hard. Other than them I wish that Yogi Mahajan joins and all of you speak to each other and decide. There are some complains that the photos that are printed, their vibrations are not alright or the photo clarity is not good. Some think that mistakes are made. Many people have written articles which are not published. Regarding all such matters, committee of these three people should take care.

Whatever you tell someone that Mataji had told – this is wrong way. In Sahaja Yoga you say what you have to say. Mataji had told, 'Mother said so', you don't have to say like that – 'Sanjaya Uvacha' [Sanjaya said so – from Bhagvad Gita]. What you have to say, you say – 'I say so', say it with courage. With courage you should say, 'I say so, it is like this'. Taking the responsibility on yourself with complete prestige you say, 'I am saying this thing and it is so'. It will be good if you say so clearly. Every person should not take up the authority. These people are there in front of you, you tell them if there is anything, it should be dispersed through them.

Whatever accounting is there. I have told you there are 2 types of accounting one is Trust related and the other which is day to day, both should be open to all. There is no big expenditure in this. I always say, "How much money you want tell Me, I will give you". But like this we will be having a new arrangement, in the new arrangement the work should get done. Without more emphasis on English, emphasize more on Hindi. English language is not right for us in any way.

The reason for that is we cannot properly talk about the Spirit in English language. Secondly, when everyone knows Hindi, which

is our internal language, we should speak in that. Also even if we say we speak in English – it is a very weird English which you call as Indian English. The English we had learnt of Chaucer, such English we don't hear. Only My father I can say that he was a master of English. Even I say My English is Indian English. I have not learnt English anytime, whatever I have learnt is Indian English. I speak in that English and these people say that I speak very good English and I am surprised that I have never learnt this language. When we know only Indian English, when we cannot become expert in that then we should first learn our national language.

Second thing is that when We were young, then everyone – see it is a surprising thing when English were here their influence was not much but when they went away the influence in more. Till the time a saint is living everyone keeps troubling him and after He dies they build mosques – it's like that. After the English went everyone became English – it's like they placed a cap on these people and went. Now that they are gone we should learn our national language completely. When we can learn others languages why can't we learn our own language?

The way Punjabis speak in Hindi, God help them. You can't even understand. The Hindi spoken by Hindi speaking – God help them too. For 'spashta' [clear] they say 'aspashta' [unclear]. An IAS officer who is incharge of this Kumbh Mela he did not know 'prasasan' [administration] I speak better Hindi than him. So we don't know our own language, it is to be ashamed of. We should learn our Hindi language. Everyone should know Hindi. Because of this, the worst that has happened is this that in our country in many places very great saints are there even today. One person named 'kavi Kurup' [poet Kurup] a great poet is in South India. You haven't even heard about him – surprising! But if He was there in our times, we would've known because during that time everything was translated to Hindi. If anyone says about Bharti, people these days don't know him at all. We know everything about him. Because in those days whatever was there used to be translated in Hindi, we would know and then it would be translated to English.

I have read Sharad Chandra. If Sharad Chandra was here today no one would've known who Sharad Chandra is. No one would translates his works, it's finished. Understand that if there is a river Gomati first it has to go into Ganga then only it can flow into the sea. If Gomati doesn't flow into the Ganga then how will it flow into the sea? No one outside knows about Hindi poets, and no one knows about outside poets here. Even now the words of the Saints is there but it has been choked. Do you know any poet of Bengal these days, tell Me? Do you know any poets of the South? Southerners will not know any Hindi poets. Everything of ours is consolidated in these poems. I tell you that if this continues, it will get choked, choked, choked and the entire literature will be finished. Give up this stubbornness.

The people who are saying, "We want to learn only English". We went to Madras [Chennai], from Madras we went to Jagannath Puri by car, it was a very long route but We had to go. There no one knew English, everyone were speaking in Hindi because they watch Hindi Cinema. Now does Meena Kumari know South Indian language? How do they understand while watching a movie? So you should stop being adamant. It does not mean that Hindi speakers will rule. Never will Hindi speakers know good Hindi. Madras will come and rule. Because whatever they decide to learn, they learn well. Now take the Hindi of Maharashtrians. Here for 'spasht' [clearly] they say, 'mai aspasht kehta hoon' [I will tell unclearly]. 'main appse asphashta kehna chahta hoon' [I want to tell things unclearly]. Ok 'Tell, why you are wanting to?' This is the state of our Hindi.

Hindi speaking are thinking that they will become the Prime Minister, nothing like that will happen. I am telling you. There is no maturity, there is no knowledge. Whether anything can be achieved by speaking In Hindi – such broken Hindi. You will see one day that if people from Maharashtra come here you will be blown away in front of their literature. That too such low level literature that is coming out these days, such frivolous literature, how can you make progress? Neither the dramas are good, nothing. That's how you make the language a beggar, how can it be national language? There is nothing in that which you can say as precious.

Whatever happened has happened. Now in the new language what have you gathered or given? If you read the literature of these days. We were coming in Air India, there was a magazine in which 3 poems were in Hindi. They were so graceless that I was ashamed at the extent of low level. Such useless people, they don't understand. No depth, nothing

It is required of the Sahaja Yogis to write in Hindi and write about deep things, great things. Such thing are not there in Marathi language. Foolishness will not even work there. There is no effort to revive, how can Hindi be read? How to read Hindi? Now I don't know how they got Me involved and they made Me the Chairman of international Hindi Parishad. I said, 'I would like to speak 'aspashat' [unclearly] only'.

That's why you should not be adamant. Everyone should learn Hindi. People say, "We know Hindi". Many times I speak in Hindi and they say, "We don't understand, Mataji, whatever you are saying", A lot of people who know Urdu are sitting there. Is Urdu language even a language? There are 50 words 'Chaman' [flower garden] , 'Manzil' [destination], 'sahil' [shore], and 'doobna' [drown] – that's it. There is not depth in that, nothing. Maybe one or two here and there. Otherwise whomever you see they are having a heartache. Such complaining people, crying all the 'time – no uniqueness [divinity], no comfort, nothing. Urdu language is of no use to us.

So learn Hindi, you cannot learn Marathi, but at least learn Hindi. Otherwise how do we converse? Or learn Sanskrit, its good, but Sanskrit is very difficult so learn Hindi. From all these Ghazals, no development will come out of it. You'll keep crying from morning till evening. If you have to listen then Goyalji has written 2 books 'sher aur shayari' and 'sher aur sukhad', he has written so well that if you read that you will stop listening to Ghazals. I have seen that realized souls do not like it. They will call Ghazals – what a puzzle!

Now leaving all that coming to the path of saints, you should read what saints have written. I have seen that realized souls do not like it. They will call Ghazals – what a puzzle!

Now leaving all that coming to the path of saints, you should read what saints have written. In Hindi language also there is a lot of cheap stuff. Lot of cheapness has crept into it. But earlier days there were great poets. They have contributed a lot. Now ask Maharashtrians – they will recite Namdev [his works], they will recite Ramdas [his works], will recite Tukaram [his works], will recite Gyaneshwarji. They know everything. They are enchanted by it. But here if you ask some 'Atkad poet, Bhatkad poet' [some irrelevant names – like Tom, Dick and Harry] – you listen to those poets, your kids also recite them. This is not a good thing.

The special poems that you have here, search for them – those who write of Sahaja. Listen to Kabir, listen to Nanak, one better than the other are there. From the time of Amir Khusroo so many such people have been there. There is Khawali, meaning the real Khawali in which they told about God. Search for such things and discuss those things and learn them. It is very important. If Sahaja Yoga is going to be established in India then what language should we learn? In what language do I teach foreigners, tell Me?

We can teach everyone in Hindi only know? How many languages can they learn? Will they have to learn 14 languages? That's why, all of you kindly learn Hindi. So that they can also speak to you, talk to you. How many languages can they learn? Will they have to learn 14 languages? That why, all of you kindly learn Hindi. So that they can also speak to you, talk to you.

Now if a French come, then French do not know English. Spanish come, they do not know English. They also want to learn only one language – better to tell them to learn Hindi Language. Or they first learn English and speak to you. They see that Hindi people do not speak Hindi, they speak English. They say, "If we go to Delhi, they wear a suit and speak in English". So they learnt to speak Marathi because Maharashtrian speaks Marathi – no matter what. They speak Hindi too, broken Hindi but still they speak Hindi. I request you that the way you have created a mountain or barrier towards Hindi, please break it. Till we speak one language, we cannot be together. For Sahaja Yoga, the great Poets whom we have to draw them close, we are not able to through English Language. In English Language what is the word for Atma – Spirit, word for alcohol – spirit, dead body – spirit?

Everything is spirit. What do we call the spirit? Meaning a dead persons spirit which we call as 'bhooth' that is also spirit. Such an English language, which we cannot master. Why should we master it?

Few people who are ruling these days, think that they can rule over, how long can the language survive? It is right and good for everyone to learn Hindi. Pure language should be used. It is good to use pure language but difficult language is not needed. There need not be tough words, simple words only can be used, but you should learn some Hindi.

Sahaja Yogi: The material used to spread Sahaja Yoga can be in Hindi.

Shri Mataji: What, what are you saying?

Sahaja Yogi: The material used in Sahaja Yoga for spreading awareness should be in Hindi.

Shri Mataji: You don't write in Hindi? About Sahaja Yoga, you don't write?

It will happen, I am telling you. It is a good thing that now that I have become the Chairman of International [Hindi Parishad]. I am never the Chairman of anything, they said, 'Become Chairman', when I don't have the 'man' [desire], how can I be the Chair-man? But forcibly I have been made, in that there is one thing useful that one article will be of Sahaja Yoga. Now see this. When one article about Sahaja Yoga will be printed in the paper, then why won't these people write?

It is true that more awareness is there in Marathi papers about this. Also lot of work has been done in Maharashtra, people know about Kundalini. Basically there people already know about these things. And people are more open minded. Also Sahaja Yoga has spread more in Maharashtra because of this it is important that it spread more there. But once you people are awakened, it will happen here also.

When you come to Maharashtra and see, you will be surprised at how people have awakened.

Sahaja Yogi: There is a complaint that no one writes in Hindi [unclear]

Shri Mataji: Write ourselves? But no one publishes about Sahaja Yoga. Alright this is positive, you write and Dr. Saab will get it published. Alright.

What other issues are there? About women? Hope no one is angry. The anger of a women – God only save from that. Even I get scared.

Now we have stopped dowry system. Whoever gets married in Sahaja Yoga, there is no dowry system, it has finished. Now it is also followed that the girls are not given their 'right' in many places. In Sahaja Yoga – whoever is a Sahaja Yogi, they should give the girls also equal rights. It's not that they provided them education, got them married and now you sit at home – no. She should also be given her rights.

The third thing is respect women. In Sahaja Yoga if there is a man who does not respect women, then set him right. There are also some women who are terrifying, they are told to give them up. That is also there. Slowly everything will become alright.

Sometimes people feel that the way we have progressed, the advancement in us, and Mataji talks such things that we have to go back to old ways, – it is felt sometimes. But if you go and see those people who have advanced more than you, if you see their state you'll feel 'God save us from this progress'. Whatever has happened to them, is they are in a very bad state. They do not have any brains, it is nonexistent. Worse than donkeys. So not to go in that direction at all, when we are seeing that they are falling in the ditch, why follow them?

By discarding whatever was the wrong in the old ways, it should be purified and used to our advantage. Whatever is good should

be adopted, be it old or new. The new things which these people have made, I could not find anything [useful] even after searching. Whenever I try to search I find everything upside down, there are going downward only.

Earlier also I warned them that you will get a bad disease called AIDS, it happened. Next I warned them that you will become mad, that also happened. Now I have told them a third thing that if you don't control your ego now, then your conscious mind will stop working. Consciously will not be able to do any work. Meaning if you want to consciously remove this, you cannot. By itself it can be moved, but consciously you will be paralyzed. Now this is third disease has also started. But still they do not understand that they need to turn back. They keep moving forward. Whether they are of 90 years old or 100 years old. They do not have any brains. The thing that is there is no maturity in them. How they were as 10 years old, the same remains even at older age. Maturity is not there. What we call as maturity it is not there.

From our culture, the person becomes mature. Does not mean that our culture has only good things, defective things are also there, bad things are also there, many have taught lies. But one has to use their reasoning, use the discretion and retain whatever is good in that. Because there I do not find anything good even after searching. The amount of violence, the chaos, the disaster, you cannot understand.

Is there any other question?

Sahaja Yogi: There is a request that next year after the Maharashtrian tour You extend that by a week in Delhi.

Shri Mataji: Which?

Sahaja Yogi: The Maharashtrian tour You do, please extend it by a week in Delhi.

Shri Mataji: Bring the foreigners here?

Shri Mataji: No, no, they have come many times. You do one thing, getting such a big crowd here will be difficult for Me, you first get a building ready. Once the building is ready I can go. It's a very serious matter. These days it is very dangerous for foreigners to come to Delhi. Four undercover police will come.

What I want to say that once the arrangements are made then they can come. Because they have to give a lot of money, arrangements in Delhi is very expensive and they are not prepared to spend so much. I would say that some of you from here come for Maharashtra tour. For Indians we give a lot of concessions.

How many had gone for Maharashtra tour? Please raise your hands.

Audience: Ganapati pule, many had gone.

Shri Mataji: How many have come to Ganapati pule? You enjoyed or not tell Me

Sahaja Yogies: Very much

Shri Mataji: Those who cannot come for 7 days, they can come for 3 days. Was more money taken from you for 7 days? First of all there no place there, everything was coming from Ratnagiri. But the place is beautiful and holy. If you wish the rates to be reduced, it's possible, nothing like that. If it's not a lot at least once a year if you can come there, it's a very nice place, beautiful place. It'll be a good change, you can meet everyone. It was very nice I think.

What has been your experience? It was very good, it is very deep. Like think of it the way people go to Hajj. Similarly we can arrange this. The travel may become a bit long. But if you buy a ticket to Kolhapur it will not be expensive. From here buy a ticket till Kolhapur. From Kolhapur, it's very near. From there buses can be arranged, you can arrange from Kolhapur. From here if you

tell the railways, they can give you a complete compartment also. If there are 200 people they you can get an entire compartment. You all can come in the compartment. From there, from Kolhapur, Ganapati Pule is a very close place. You can come from there. It's not so difficult to come there once a year.

Now we will start like this and once a building gets constructed here, arrangements are made, then they can be brought here. Alright? Anything else? Its over? Now you can sing.

Bhajan starts.

Shri Mataji: Wow a very nice bhajan group is here!

Shri Mataji speaks aside: Give Me some water.

Time: 2:11:37

Sahaja Yogi: I request that all of you do the Namaskar together. Time has gone far. Mother has to leave for [unclear]. So we will not let everyone come individually. We'll all do pranam [bow down] together.

People offer flowers at the Lotus Feet of Shri Mataji

Time: 2:12:48

Sahaja Yogi: All those who have flowers, please form a queue. Please form a queue and come one by one. Others please be seated. Please keep moving forward

Time: 2:13:32

Sahaja Yogi: Make a line for women and one more for men. Please come this side. Come behind the men's line. Come behind.

Time: 2:14:02

Sahaja Yogi: After offering flowers please go back to your places and sit down. Don't stay for long [in front of Shri Mataji].

Time: 2:15:22

Sahaja Yogi: Please go back to your places.

Time: 2:15:28

Shri Mataji: He has come or not, [name unclear – dulhe miyan]? Has [dulhe or Dubey miya?] come or not?

Sahaja Yogi: He will come on 24th

Time: 2:16:00

Shri Mataji : [dulhe or Dubey miya?] has come or not?

Sahaja Yogi: He will come on 24th Mother, on 24th.

Time: 2:19:00

Sahaja Yogi: He has come from Shillong.

Shri Mataji: Which place?

Sahaja Yogi: Shillong.

Shri Mataji: Which gaon [village]?

Sahaja yogi: Shillong

[Unclear] Someone invites Shri Mataji to Shillong

Shri Mataji: What is he saying? He is saying Shillong! Now when I come again. This year we missed. Next year when I come. We had planned this year, got sarees, got everything, all arrangements were made. But I have to go back to London now. Have to return on 24th. I will come back. But I have to go now, what you call that 'non-resident..'. This year I can't next year I will definitely come. [We have bought a saree for Shillong, isn't it? I will definitely come – Dehradun, Shillong and Dharampal – 3 places. Now [Rajneesh – name unclear?] has gone and is sitting there in Himalaya. Let them drive him away

Time: 2:20:23

Shri Mataji: How are you? You are alright?

[The lady says something]

Shri Mataji: Go, go go. For Yogi's school I got another girl. I told, 'you will not have any problems'.

The girls from Delhi turned out to be very good. They earned a name. Really, very good girls. They earned a good name. I have to specially say this. Compared to Maharashtrian girls, Delhi girls are very smart. Let us see how Maharashtrian girls will turn out to be. But there was no problem, Delhi girls were very good. All earned a good name.

Shri Mataji: Haan how are you? You are alright?

2:21:33

Shri Mataji: What are you saying?

[a lady says something]

Shri Mataji: So what? Say – "Mother come in my head" What else? It's very easy. Sit here. Your head will become alright.

Shri Mataji speaking to a seeker: You are fine?

Flowers are over now shall we go?

How are you Doctor saab? The person you were to meet he go paralysis. He became alright? You people go and see him. Make him alright.

[Sahaja Yogis are speaking – unclear]

Shri Mataji: I told you how to make him alright. Dr. Saab, Nigam Saab take these people.

[Another lady interrupts – Shri Mataji I need to speak to you]

Shri Mataji: Yes tell Me.

Shri Mataji: You people take Dr Saab to him. Or PhD will remain like that only.

Sahaja Yogi: Now he is bed ridden.

Shri Mataji: Who? You tell Warren to go and make him alright. Warren, Warren will go, will clear him 2-3 times, he'll become alright.

Sahaja Yogi: Dr Spiro....

Shri Mataji : Yes what did he say?

Dr Spiro is here right? David what happened? How is he?

David: [How is Mr. Rai?]

Shri Mataji [speaking to the lady again]: Tell Me, how are you?

Lady speaking is not clear – You please tell him, kindly bless him so that he becomes alright. You please speak to him. Me being in Sahaja Yoga, am not able to do anything

Shri Mataji: You have become alright. What happened to him?

Lady: I became alright. You please see him.

Shri Mataji: Bring him on Thursday.

Lady: Should I get him to the centre or your house?

Shri Mataji: At My place.

Sahaja Yogi: Shri Mataji has told you to get him on Thursday, you get him on Thursday.

David: Really vibration was quite badly off and very bad Vishuddhi, Nabhi.

Shri Mataji: You told him about the guru?

David: We told him, we told him, his picture – lost it's vibrations, he shouldn't keep it with other photographs. I am not sure how sincere he is. I mean he wasn't. He tried to pretend to us he didn't have any symptoms whereas when he talked to Nigam he said he still had.

Shri Mataji: What is he said?

Dr. Nigam: Says something not audible

Shri Mataji: So he thinks he's alright?

Dr. Nigam: Ego Mother

Shri Mataji: That's why he got it also. Tell him that Mother was saying, "You have got too much ego, control". Put him right to the left, Left to the right.

Lady speaking about chest pain and pain in the head

Shri Mataji: Do you meditate?

Lady: Yes

Shri Mataji: It doesn't go. Alright sit. Sit down. Say, "Mother come in My chest, come in My brain".

You are feeling lighter? Say. Say it with faith. You should become alright in a minute. Put both your hands towards Me. Look up and say. Say it with faith. Faith is not sufficient, nothing else is wrong. Alright? Now say, "Come in my brain". It is a matter of giving an order.

Where? In the ashram? Be happy child.

What else? Shall we go?

Sahaja Yogi: All of you stand in your places when Shri Mataji is leaving. Don't go out just now. Dr. Nigam and Dr. Venugopalan need to tell you something after coming back. So please wait for 5 more minutes. Please make way.

Shri Mataji: Good it's going on fine. Vibrations were good today. Very good, I was very happy – the whole thing. And I hope the lecture has been taken in the heart. It has to go to the heart. Not the brain. It was meant for the heart. Delhi people have lots of brain, but heart is little bit

Sahaja Yogi: Please don't obstruct in-between.

1986-0217, Public Program Day 1

View [online](#).

17 February 1986

Public Program

Jaipur (India)

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

1986-02-17 Public Program in Jaipur

1986-0218, Public Program Day 2: Kundalini Ka Jagran Ek Jivant Kriya Hai

View [online](#).

18 February 1986

Public Program

Jaipur (India)

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

1986-02-18 Second Public Program in Jaipur (Hindi)

Translation from Hindi:

On seeing the welcoming by the worshippers of Jaipur, a Mother's heart is overwhelmed with joy. I bow to you all worshipers.

As I had told yesterday, we went to a wrong street in Jaipur where we did not find seekers of God. But today, with great happiness and joy, after meeting you all we have to say in this place of believers, there are many people are seeking God. And one should only seek God.

Shri Krishna has said, "Yogakshemam Vahamyaham" (prosperity and welfare is looked after by Me). Without union with God there cannot be wellbeing.

People are devoted to God. We remember God, call to Him with respect. But till now if we have not made any connection with God; if we are not in His kingdom, then how can God hear us?

Sudhamaji also had to go and meet Shri Krishna. In the same way you have to have the 'Yoga' [union] first. After the union, the wellbeing takes place so nicely that people are surprised.

I don't do anything. It is you own Kundalini which is awakened.

In Mother Earth, if you sow a seed, Mother Earth Herself germinates it. But what does She actually do? You are the seed, you are the germinate and you are the Power. Only the activation is needed. Once activated, it naturally germinates.

Awakening of the Kundalini is a living process. We do not understand that God is a living Power and this a living process.

In all directions you can see the Light of the God. Like in every season different fruits are there, different environment is there. You sing different songs. The person who does this, the One who makes fruits from flowers; the one who does innumerable living work within us, saying such a Power is not there is a very disturbing. Even thinking like that is disturbing. One should think with humility that the way the Universe is made, we can't even make a speck.

Even if we want we cannot make a stick. From wood you can make wood. From stone, you can make stone. From a dead thing, you can make another dead thing. But not one living work you can do. Even dead thing you cannot make. Try making a dead thing and show, "We have made this", even that you cannot make. But the human has developed so much ego that they think that there is no God.

But such worshippers who believe in God, who sing with devotion, on seeing this. I had told a year back, "Take Me to the villages. I am weary of cities". This is the truth.

Today I will talk of Shri Krishna only as here you have a beautiful temple of Shri Govind.

How did Shri Krishna do Sahaja Yoga?

When He was young, He used to tease the Gopis. While they walked carrying mud pots on their head, He would hit with small stones and break them. Behind this playfulness, this action, there was a very big working.

In the river Jamunaji, where Radhaji put Her feet; Radhaji was Herself Ra-Dha. 'Ra' meaning Shakti (Power) and 'Dha' meaning carrier of the Power. The feet of the Shakti was in the water, the water itself became pure as 'Gangajal' [the water of Ganga]. The water was vibrated. When the gopis carried water filled pitchers and walked, which when hit by small stones and the water fell on their back, their Kundalini were raised by the vibrated water. That's why He was called Leeladhar [playful].

When RA-Sa, 'Ra' meaning Shakti 'Sa' alongwith, when He danced with 'Shakti' even then the vibrations would flow from Him and go into everyone and their Kundalini were awakened.

In those days, neither were there such public nor such people who would sit down and listen to someone's lecture. Nor were there people who would sit for hours together seeking God and listen as to what it is. Through entertainment, through His playfulness, He raised the Kundalini of people.

Shri Krishna has told that the tree of awareness of human beings grows downward towards decline. That's why you see in western countries, foreign people, if you go and see them, they have created hell. They don't know about sin and virtue. Don't think about mothers and sisters. Don't have concept of Dharma. They have gone towards degeneration/ decadence. There's nothing we can learn from them. Because the roots of awareness are in the brain. There should be upward movement. How to achieve ascent? For that Kundalini needs to be awakened.

In Maharashtra, Gyaneshwarji became a great Saint. When He wrote 'Gyaneshwari', there is a chapter on Gita. But He wrote openly that this work takes place only through awakening of the Kundalini. People put a condition that you cannot read whatever is written in the 6th chapter. Anything else you can do.

So people walk for miles chewing tobacco saying, "Vithala, Vithala" [Shri Krishna's name] and go to the Vittala temple. They go mad. They say, "We break our heads".

One Muslim said, "Mother knees are hurting reading Namaz". "Walking for miles the feet are hurting" and "Throat is hurting saying 'Vithala, Vithala'" but we did not get Vithala.

You don't have to go anywhere. Everything is built within you. Within you there is Shiva, Vithala, all Gods and Goddesses are sitting. God has made you like Himself. Only you have to know the Power. And this has to be done in 'Sahaj' [naturally].

Yesterday one man was saying, "People say this is very difficult task". I said, "People who say, may be saying". But the truth is that ascent should be Sahaj. The living process should be Sahaj [effortless/ spontaneous]. That is its identity. Tomorrow, for breathing, if you have to have a guru or if you have to read a book, how many people will be alive?

Similarly this is a living process – Sahaja. 'Saha' means born with you, 'Yoga' means you birth right. But to achieve it you need humility that we have not yet achieved it. We need to achieve it. After that the Kundalini which is dormant in the triangular bone will get awakened by Itself and break open the fontenell bone area.

Shri Adi Shankaracharya wrote a very nice book named 'Viveka Chudamani', in the beginning. After that He wrote many more 'Granth' [books]. In the end He got tired because there was a very learned man named Sharma who had a debate with Him. He got irritated, how to tell the learned that there is no light in their knowledge, what is he debating about. In the end He wrote a beautiful book called 'Soundarya Lahiri' in which He has only praised the Goddess and every stanza is a mantra.

Awakening of the mantra awakens one's Kundalini. But all this as per Shastra [science] of God. Not like someone gave you a mantra – say, "Rama". Mantra given by Narada is different. But every person comes and says, "You say Rama". But why say Rama? Ask them. There is a chakra of Shri Rama. Has your chakra of Shri Rama spoilt because of which they tell you to say, "Say Rama"?

On every chakra there is a God and Goddess. Only those who know that and understand it should do the work.

When Kundalini is awakened, She pierces all the six chakras and also the 'Brahma randhra' – [fontanelle bone area] and there is flow of cool breeze from top of your head. Which Shri Shankaracharya as described as 'Saleelam, Saleelam' cool, cool breeze.

You read the book of all Dharmas [religion]. In all the religions they describe that you have to be born again. Even brahmins are called 'dvija' means who is born again. You are not falsely born again, you are truly born again. Meaning when the Kundalini awakens and crosses the 'Brahmarandhra' [fontanelle bone area] your second birth takes place. That you become like the Spirit.

When the Spirit joins Shiva only then yoga (union) takes place. Just saying you are yogi does not make you yogi. If you are a yogi what is the Power within you?

There is 'Yoga', people run after money. Does God understand money? Where I go people give Me 10 paisa, 25 paisa. I say, "I don't take money". They say, "Ok take one rupee". They cannot understand that God has no relation with money.

Does Mother Earth germinate the seed after you pay Her? It is in Her nature to germinate the seed. It is Her nature, there is no give and take there. She is working as per Her nature.

If you give some money to the Sun, does He know how to take money? He works as per His nature. In the same way Kundalini awakening happens as per our nature. There is no give and take between us.

The Power you have is with you. It is kept in dormant state and needs to be awakened, that's it. It is a simple task, not at all difficult. When Kundalini awakens, when she pierces the six chakras, there are small chakras within us that are awakened. When the Gods in them are awakened, then first thing we become healthy.

There are many people who are followers of different gurus. They have health problems and they come to Me to become alright. I ask them as a Mother, "You have gurus for what? At least they should keep you healthy". That is what a Mother will tell you. They maybe gurus, but what is the benefit?

Nanak Sahab has said, "One who makes you meet the Sahib (God), he is the real Guru'. What is the use of other talks? They just keep talking? Can we fill our stomach by talking? Can we achieve our Spirit by talking? This is an action that has to be done. Till the time this act doesn't takes place, you should also not go on blindly.

I've seen two types of people in our country. One is stuck in blind faith and the other in submission. Establishing Sahaja Yoga in-between these two is a difficult thing. But it has happened.

It has happened in a big way in Maharashtra. In this place, I wanted it to spread in Rajasthali. Because at this place there is vibrations everywhere.

But I had not met you people at that time. So I used to think 'how is it possible that in such holy place real people are not there, just false ones'. Now that I have met you all, some work will definitely take place.

One cannot tell about Kundalini in one lecture. But She is you Pure Desire. Any other desires that you have are impure. Because today you desire for land, then you feel you don't have a house. By fulfilling any of these desires, the wants are never fulfilled.

There is then second, third desire, fourth desire. In economics there is a principle that desires are not fulfilled, never completely.

What is that after achieving it, you are left with no desire? That Power is called as Pure Desire. God has placed the Pure Desire nicely in our triangular bone. Once the power of Pure Desire is awakened and there is union with God, then what is left to take? What is left to achieve? It just has to be given.

Till the time there is no light, we search for ways to light the lamp. But once it is enlightened then it gives out light. In the same way there is a lamp in you. You are the temples of God, only the lamp has to be lit.

People say, "You are sinner, you have done this wrong and that wrong. That's why you are suffering. So you donate so much money". Is all useless.

God has made you humans. From 'pashu' meaning one in noose, you have been given your freedom. Now we have to know our 'Swa Tantra' meaning mechanism of Atma. By knowing about that you will become Yogi, who are in the kingdom of God.

About 'Yogis' also people have formed various opinions. They have given up their families and run away from the worldly life. But why run? All the Sadhus and Sant who were here were all living with families. Who were not married? Wasn't Shri Rama married? Wasn't Shri Krishna married?

Leading a family life you have to achieve God. Those who run away from family will never achieve God. How can people who run away achieve 'Shakti' (Power)? If you have the Shakti, then why do you run away? There is nothing that you have to give up.

But whatever is against the awareness, will go away by itself. I will not tell you. But you come to this path and they will drop off. Here I will not have to say. I will not say otherwise half the people will go away. It will happen on its own. When this lamp is lit, you yourself will become strong and will become your own guru. You will understand what this is.

Because the vibrations will start flowing from your hands. The All Pervading Power of God through which all living work is done, will for the first time flow through your hands. You will be surprised and say, "Mother, what is this Power?"

Now we just have to tell if there is burning sensation in this finger (right little finger) or coolness in this finger (right little finger) or if you feel something in this finger (right ring finger), then which chakra it is.

This way 5, 6 and 7 seven chakras that are within us is represented on both the hands. [showing left palm] It represents emotions and desires and [showing right palm] here it is body and intelligence, which we call the power of action. Here (left) is the power of desire and here (right) is the power of action. The power between these two powers is the power of Dharma (righteousness). It does not mean it is an eyewash, Dharma is the representation of human nature.

Like carbon has 4 valence, humans have ten. If these 10 Dharmas are not there then there is no human. This brings balance. Balance is required because when you have to rise higher if there is imbalance, that thing cannot fly high; can't even raise properly.

That's why saints have told that we have to awaken the dharma in us. When there is Dharma, the Kundalini will rise easily.

Being in dharma does not mean that where you went and how much money you have given to how many people? The meaning of Dharma I'll tell you in one word. Are you loving people? Love represents the Spirit. Its light is truth. Only because God loved, He created the Universe. In the same love He has invited you to enter His Kingdom. And enjoy the blessings of your kind Father.

He's never wanted to give you sorrow or suffering. He does not give all this. What we suffer is our own making. The illusion which we have made with our own thoughts, we take up that suffering.

God has created all the Universe, like He's created the birds for singing. He's made it for your enjoyment. You have to reach that state of enjoyment.

Tomorrow I'll tell you more about Sahaja Yoga, about the chakras. And day after I'll tell you about Spirit. There is no end to this lecture. I must've given thousands of lectures still people say, "Mother every time you say something new".

The more important thing, the truth is one that we are the Spirit and we have to achieve it. As soon as we achieve it all the light comes within us.

All those great Saint we had, were they educated? Have they studied in any University? Absolutely not. They had not studies anything. But all the knowledge was in them because of their good deeds of past lives. All their deeds we enlightened that's why they were knowledgeable.

Even you can experience this. It is very simple and easy act. Right now it can take place.

He's saying, "Please do it". What do you people have to say?

Audience: Lets experience.

Shri Mataji: "Yes, yes, it has to be experienced practically".

It can happen easily. But we don't value our freedom because we got it easily. It's very easy to germinate, but growing a tree out of it is in your hands. For that you have to practice and you need to pay attention as to how to keep the Kundalini stable. If you can learn this then you yourself will be great Gurus.

That much you must promise Me. I will raise you, but you have to establish yourself after that. It will happen easily. There is no extra effort, nothing extraordinary, it's very simple but you have to be attentive.

We need to understand that God is as He is. We cannot make Him. We cannot say 'God is like this, He has to be like this'. Just see the way He is.

Like a person of science opens his eyes and sees what is in front of him, understand it. In the same way see the God and understand. Not that 'our ancestors told this'. Or 'we have read this in some book'. No. The truth has to be experienced.

Hope Sahaja Yoga will spread very fast in Jaipur. After that I can go to the villages and small places. As soon as I came I said, "Take Me to the villages". But in the city itself there are so many seekers. I felt very happy.

Now we will do the action. It is very easy. It is not even an action, it is very simple. If you have any questions, please ask. Otherwise later someone will stand during meditation and ask, "Mother what is this?"

If you have any questions, ask now. Don't disturb in the middle. After that you can go home, calmly. Don't get up and go in-between. Everyone should be here. It does not take even 10 minutes. Most people get their awakening within 10 minutes.

All of you have faith in yourself. Don't think small about yourself. Have faith in yourself. This is a very precious time during which it has to take place.

If you have any questions please ask. Don't interrupt later.

This palm, like I have told you it represents 5 chakras and 7 chakras within us. Keep your hand like this [opening both the palm].

Open both your hands towards Me. One is the desire power, the other is the power of action and Kundalini is the pure desire. In-between the two is the Sushumna Nadi on which Kundalini has to rise upwards.

Open both your hands towards Me. If you are wearing amulet on your neck, please remove it. It obstructs sometimes. Amulets and threads are not good. You should not take it from anyone. Anything purchased with money can never be of God.

Now keep your left hand towards Me and right hand on the floor, on the Mother Earth. Now you have to remember Shri Ganesha. Before doing any work it is important to pray to Him. Remembering Shri Ganesha keep your left hand towards Me and right hand on the ground.

All of you first sit down first. Mother Earth does a big favour to us especially in India.

What are we doing now? Our desire power is the root power. From one side we are giving it vibrations and its heaviness, we are leaving it in Mother Earth through our right hand.

Now keep your right hand towards Me and left hand pointing towards the sky. Like this, turning the palm backwards. Need not be kept at a height. Just keep it comfortably. There should be no discomfort.

The right hand is that of action. Whatever action we do it dissolves in the sky later. Our ego and impurities should be dissolved in the sky. That is why we send it towards the sky.

I can feel that one of your chakras is catching badly. It is left Vishuddhi. It is catching because you have this feeling in you, 'how can I get Realisation?' 'how is it possible?' 'I have committed this sin, that sin'.

Kindly understand you are Mother's children. And loving devotees of Mother. You should not even think of anything like that.

Now place both your hands towards Me. I will show you how you yourself can awaken your Kundalini.

We have now established balance. Many people will be feeling cool now itself. You'll feel.

On the left side which is our desire power, we have to touch the chakras on our left side with the right hand. Keep your right hand on the heart. Spirit resides in the heart. I will tell you one after the other.

After that, on the left side, on the upper part of the abdomen is the place of Guru and lower part of the abdomen in the place of Pure Knowledge. Now while moving upwards, place the hands in the same places and when you come here on the left side of the neck, in the Vishuddhi chakra is the place of Shri Krishna.

Entire Universe is His play. Then what are we worrying about? When everything is play, we are only to witness, then what are we worried about? Why do we pull ourselves down thinking 'this mistake we have done', 'we have sinned'? You have to hold this chakra like this from the front. Many people are holding from the back, it's wrong, from the front take it towards the back. It is catching very much now.

Next take the right hand on your forehead and hold it like you have a headache. Then place the same hand on the back of the head. There are two parts of the Agnya chakra. One in the front, then at the back you have to hold.

The same hand you should press it on the center of the head. Stretch your palm and press the center of the palm on the center of the head, which is the Sahasrara. At the place where the bone was soft in childhood, place the center of the palm and press it hard and rotate it clockwise seven times, so that the skin of the head also moves. Seven times you have to rotate.

All of you close your eyes. Please do not open your eyes. Because your attention is spread out like this shawl. So when the

Kundalini rises it's like the attention is pierced. That is why eyes have to be closed. Once it pierces and comes out, then the attention is enlightened.

The place of the Spirit is in the heart. But the place of Sada Shiva is on top of the head. When Kundalini touches His feet, the Spirit is awakened and we can feel the cool breeze coming out of the head. And also cool breeze on the hands.

First have faith in yourself. This will take place with complete faith in you.

Keep the left hand towards Me. It is your desire power. The right hand, which is the power of action, keep it on the chakras one by one as I am going to tell you. Don't open the eyes. Please don't open your eyes.

Now place your right hand on your heart. Close your eyes. Have a pleasant attention. Because you are going to receive the fruits of many lives. Have a pleasant attention, no conflict. Kundalini is your Mother. She is your individual Mother. She gives you rebirth with so much of love that you will be surprised.

Keeping your right hand on your heart, in your mind, you say with complete faith. You have to ask Me a question. "Mother am I the Spirit?" Ask this question with all your heart. "Mother am I the Spirit?" You can ask in your mind. No need to say it loud.

[Mother speaks aside to the kids, if they are feeling cool and instructs them how to place their hand. Also corrects those who are doing wrongly. And tells Sahaja Yogis to remove the child who is laughing and not paying attention]

Ask the question three times. This is a very fundamental question.

Next, along with that comes the second question. You place your hand on the left upper abdomen. Press the fingers. Place your right hand there and left towards Me.

Now you ask, "Mother am I my own guru?" "Mother am I my own master?" if you are the Spirit then the next question goes with it. Ask three times with complete faith.

Now place your right hand below the left abdomen, press it. I have told you this is the place of Pure Knowledge. Here I want to tell you that God has given you freedom to go to heaven or not. I cannot force you.

You have to tell in your freedom, "Mother please give me the Pure Knowledge". Pure Knowledge means the knowledge of Gods laws. "Mother you please give me the Pure Knowledge". You have to say this. With your heart you have to say, "Give me the Pure Knowledge". "Please give me the chaste knowledge".

Saying this only awakens the Kundalini. You have to say it six times because in this chakra there are six petals. So, to awaken them you have to say six times.

Now Kundalini awakening has taken place. But She cannot rise up without piercing the chakras. That's why take your right hand and keep it on the upper part of the left abdomen which is the place of the Guru principle and press it.

At this place, because it is Guru's place, you have to say in complete faith, "Mother I am my own master". You have to believe in it. You say it ten times. "Mother I am my own guru". Ten times. This you have to say with self-confidence.

This Guru principle is made by many SadGurus. Most importantly by the ten Primordial Masters who take birth again and again. The 10 Masters have made this Guru chakra, so you have to say ten times. "Mother I am my own master". But say it having complete faith in yourself.

Place your right hand on you left heart. With complete faith, say twelve times, "Mother I am the Pure Spirit". "Mother I am the

Pure Spirit". Say it twelve times as there are twelve petals in the heart chakra. Like we say, "Shivoham, Shivoham, Shivoham" [I am Shiva]. "I am the pure Spirit", you have to say it with complete faith.

There is one more thing that God is the ocean of compassion, ocean of kindness, ocean of love. But more than anything, most importantly He is the ocean of forgiveness. That's why you cannot commit any mistakes that He cannot forgive. By saying, "We are sinners, we have sinned". It means you have not accepted His forgiveness. That is why please forgive yourself first.

Take your right hand, like I had shown at the joint of the shoulder and neck, press it and hold it tightly. There you have to say, with complete faith, sixteen times, because Shri Krishna has sixteen talents, "Mother I am not at fault". "I have not committed any mistakes". "I am not of low character". "I am not a sinner". Say it sixteen times. Take the hand from the front not from the back. Say 16 times, "Mother I am not guilty". Just say, "Mother". Even there is Mother Nature. Everything is Mother's. You can say, "Mother Shakti". There is nothing special. There is extraordinary hidden in the ordinary. The working will take place by itself. It is subtle.

Keep the right hand across your forehead and press it like we press it when we have a headache. Here we have to say a very simple thing. Doesn't matter how many times. Right hand, the left hand be towards Me all the time. Say, "Mother, I forgive everyone". Many say that it is very difficult to say it. But whether you forgive or not, you don't do anything. In reality, both of them are a myth. When you think you cannot forgive, you play at the hands of others. So please say, "Mother I forgive everyone", from your heart.

For your satisfaction, keep the right hand at the back of your head, tilt you head upwards and backwards, putting the weight on your hand; just say once, without taking any sin or mistakes upon yourself, just say once, "O God if we have done anything against Your honour, please forgive us". This is for your satisfaction. You don't have to add, 'I have done this', 'I have done that'. Say it with complete heart, "O God if I have committed any mistakes, if I have done anything against Your honor which is not right, you please forgive it".

Stretch out the right palm and place the center of the right palm on the head which is soft during your childhood. Press the [Brahmarandra] fontanelle bone area. Let the fingers be stretched out. Press and move the skin of that area seven times. Now you have to say, "Mother please give us Self Realisation". I cannot force you. Say it seven times. [Shri Mataji blows Chaitanya]. "Mother give us Self Realisation". "Please give us Self Realisation".

Slowly bring the hand down. Open your eyes slowly. Look at Me without thinking. You can see. Nirvicharita [thoughtless awareness] is established. Now keep your right hand towards Me, place your left hand about 4 inches, 3 inches for some 6 inches, above your head and move it and see whether you are getting cool breeze.

Now place left hand towards Me and check with your right hand. For some people they may feel much above the head. Now again check with your left hand. Keep your attention on the top of your head and see if you can feel the cool breeze.

Now raise both your hand towards the sky and ask, "Mother is this God's Brahma Shakti?" "Is this His Power of Love" "Is this the Power through which the entire Universe works?"

Don't doubt. It is not to be doubted. Bring both your hands down. You are feeling cool on the hands. It is usual. Some will feel more and some less. In three days everyone will become alright. But come here for three days with reverence.

[Shri Mataji speaks to different people] Just wait for a minute. Don't go in-between. All are in meditation. You should respect others. Sit down for a minute. If you didn't feel, the others are feeling.

Some people may not have felt it. It's possible that there is some problem in your body or some problem in your mind. That's ok, in three days I'll make everything alright. Staying for three days is essential.

[Shri Mataji speaks to various people] This person has got it very nicely. What about you? Just see this gentleman next to you. What about you? You have some problem right? Your hand doesn't open up? That is the issue. It'll happen. It'll happen.

Now you can look at Me without any thoughts. This is 'Nirvichar Samadhi' [thoughtless awareness]. After that 'Nirvikalp' [doubtless]. That will also take place.

This is the beginning. In a very subtle way, like a strand of hair, Kundalini awakens on the Brahma Nadi and slowly rises opening the chakras. When the permeability of chakras is increased, when they start opening up; the Kundalini which is made of many strands will rise. Many strands will rise up. There just has to be a beginning.

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Please tell them not to disturb, otherwise we will not give whatever we may consider to give. It is a custom to beg.

Yes, I was listening to some of your questions and also your answers. There is a debate on why only the mother has to do this work. So this question can be asked in two ways, this question can be asked for two reasons. One is that why does our mother have to suffer so much, the father should do all the work. And the second is that we believe only in the father, so the mother should do this work. Now the will of God is such that whoever can do the work, he hands it over to that person, who is wise. Kundalini awakening is not an easy task. Especially in Kaliyug when the worst of Kaliyug is prevailing and demonic knowledge has spread. At this time there are people who have committed great sins. They have committed countless sins in their life, in this life. And there are people who have even destroyed their Kundalini.

To explain to you, I was saying yesterday, "Do not think that I have no faults, I have no inner troubles". Think in this way first, so that you gain self-confidence.

But you should know that today in Kaliyug, we are so deeply mired in degradation that the work of getting us out of it can only be done by a mother who has love and strength in her heart, and not only that, who is an embodiment of love to carry on this work till the very end.

Now look at Krishna, he used to get angry very quickly, if he saw that someone is a sinner and he has committed a sin, he would not let him be. He used the Sudarshan Chakra once and that was it, his head was gone. Look at Shri Ram, he liberated Ravana by killing him. Look at Christ, the cross was his ultimate limit, he hung himself on the cross.

Everyone was needed, all this work was needed, the time was such, the time was such that the work was done accordingly. Today in Kaliyug, such a person is needed who can peacefully, patiently, carefully, lovingly, put people in this boat of God. Now none of you people are unfamiliar with your mother. Secondly, the mother is the one who gives birth. When you have to give birth a second time, how can the father do it? Has the father given birth to a child anywhere? A mother is required for that too. If someone tells the mother that why should the mother give birth, the father should also give birth. Will he give birth? This task has to be done by the mother only and it is only the mother who can bear the child in the womb for nine months and it is she who can nurture the child after giving birth and even if the child grows up and berates her, she still keeps blessing the child.

Perhaps due to the influence of Muslims, people here have come to believe that a man is superior and a woman is inferior. No one is superior or inferior. The power that runs the fan is very important and the fan is also important. Actually, the thing is that now the power wants to become the fan and the fan wants to be the power. Whoever has a job to do, he has to do that.

This is nothing, in foreign countries people say, "Mother, why do you do it?" So I said, "Son, you come and do it!" I am doing this useless work, which is called a thankless job. What benefit do I get from it? You do it, you can do it, you do it.

So this question has only another meaning, I can understand from a mother's point of view, that the children have a lot of compassion and love for me and they think why should the mother work so hard? The father should do it. But if the father cannot do the work that the mother can do, then let the mother do it, what is the harm in that?

Do you tell your father to cook food? You will die of hunger in four days. And in this country where we know our mother and

recognize the importance of mother, such a question should not arise.

And what was the last question asked?

Yogi - Some people, during meditation, ...

Thoughtless.

Yogi - Tears come out of the eyes.

Yes, when your eyes are watering it is not a bad thing because there are a lot of suppressed emotions inside you, where you were supposed to get love, but you did not get it.

You are sad, look, a man always cries in front of his mother. Whether he shows it or not.

You must have heard about Lal Bahadur Shastri that he was a great devotee of his mother.

And every day he would wake up at four in the morning and switch off all the lights so that the government lights are not wasted. After that he would go into his mother's bed and sleep for a while and take his mother's blessings. His mother was also a highly evolved lady.

Every man who rises very high has either his wife or his mother behind him, but when the woman tries to run ahead of the man, then trouble arises.

In Sahaja Yoga the place of a woman and a man are different.

Can you get him a chair if he can't sit down?

No, okay, get him a chair if he can't sit down. Yes.

So everyone has a different place. It is not that a woman will become a man and a man will become a woman. The education we had earlier was that a woman is in a woman's place and a man is in a man's place.

'Where women are worshiped, there gods reside.' Women should be worshipped, but a woman should also be worthy of worship. Then in this Rajasthan where there are women like Padmini, what are you people talking about? There have been many Rajput women in your history. Have you people forgotten everything? What did Rana Pratap's wife teach him? We have many wonderful women here. There are so many great stories about the Rajputs and their wives in the world. Where there are so many women who have achieved great glory, what are you questioning about them? It is because of the influence of Muslims that you people must be saying this. I don't understand anything else.

People who live in Rajputana, Rajasthan will not ask this. Yes, there are people from outside Punjab, they are very much influenced by Muslims, people from Sindh, they are exactly like this. But, people of Rajasthan know their history, have you forgotten your history? Were not (women) considered as Kshatrani.

Well, tell me!

Well then, ask about thoughtlessness.

Being thoughtless means that the thoughts that arise in us, one arises, another falls, rises, falls. We may see the falling of the other, but we cannot see the rising of the other. There is a space between these two thoughts, which is called vilamba in

Sanskrit. We keep jumping on the peak of these thoughts. So either we think about the next, or we think about the previous, we think about the past or we think about the future.

Neither the past remains now, it has ended and the future is not in front of us. Whatever is there is the present. Today, right now, at this moment, this time.

We cannot stand at this moment and whatever is to be known, can be known completely at this moment but when our attention is not focused on this moment, when our mind is not focused on this moment, then how can we know? Because our mind is divided, it is either in the past or in the future. At this time if we say that you should stop your mind, you cannot stop it.

When the Kundalini awakening happens, your mind stops at this place of delay between thoughts. That is why you become thoughtless. You can think if you want to. But now the thoughts that you will think will be motivating and inspiring. Because it will have the light of the soul.

Now you are sitting in front of us, understand. Leave our words aside, but you people who have come here, you can also tell where your Kundalini is blocked, where is your Kundalini sitting, why is it not awakening.

You yourself do not know anything about yourself. They can tell you about your Chakras, and they can tell you about their own Chakras. Like some gentleman came and told me, a Sahaja Yogi, that mother, my Agnya Chakra is stuck, the front Agnya is getting stuck. This means, the ego has increased inside me. But if you tell someone like this that your ego has increased a lot, then he will rush to beat you.

If he is really arrogant, he will beat even more. But, just when you can see the stains inside yourself, if I see the stains inside my sari, then I would not want my sari to remain dirty. I will wash it. If I cannot see at all, I am sitting in darkness, then I would not want anyone to say that there is a stain inside you. This is today's Sahaja Yoga, that first of all awakens the Kundalini. Yes, keep cleaning, clean each chakra, do this, do that. It has been going on for so many years. I said, let's first awaken everyone, then in that glowing light, you must see which flaw is inside you. You will correct your faults yourself. If you are holding a snake in your hand, no matter how much you tell it, you will not let it go.

Okay, give it a little light and the snake will go away on its own. Now in foreign lands, you know how many people take drugs etc. How did it happen that they got rid of all this overnight?

Today they are free from it, tomorrow they are clean. Because they have a strong desire to rise towards God. The lower the state, the more strongly they want to rise towards God. And we are walking on the upward path, but we jump in both directions. We go downward as well as upward. We take the name of God, and then start abusing. Those people do not take the name of God, they do not know God, they do not know the Mother, they have gone into degradation. Now knowing that they are in a degraded state, they try our best to get out of it. And if they get a little helping hand, they are pulled up, because they also try.

But the people of our country, India, do not put in this much hard work. The hard work that these people can put in, we do not put in that much hard work. Many will get realization. You will see, today all of them will become realised, but to get settled is a difficult task, because the kind of faith that should be there for that and the respect that should be there for one's own self-realization is not there. That is why Buddha said that after having self-realization, it is good if everyone becomes a sanyasi.

Otherwise my attention gets divided on my wife, my child, my house, my brother, so and so, so and so.

But because Mother is sitting in front, she keeps watching everything. Come on brother, your mother is ill, let me cure her too, he is my father, fix him, let's fix the relationship, let's fix the marriage issue, let's fix this, let's fix that. Everything is going on simultaneously.

But the thing we are considering very small is actually something very big. Today, if you look around, there is so much chaos

across the entire creation. God created such a beautiful world and man has ruined it so much. No one has any happiness or joy anywhere.

So the time has come today, that if we do not find our divinity, our divine power, then it is a matter of doom. It is a matter of doom. It is a matter of uplifting the entire human race of the world, you will have to work hard in it, you will have to make yourself, you will have to flourish in it.

Only then will the work be done.

And you will be surprised that the responsibility of this, the responsibility of this, is on you Indian people.

The responsibility of science is definitely on them, but the responsibility of the science of God, is on you people, you people will have to become aware about this, about the knowledge of this.

And we have to understand, what is this knowledge of the roots? It came to our country in a secret form from time immemorial, it should be said that it was first narrated by Adi Shankaracharya.

But Markandeya, etc., all have said a lot about Kundalini. But where do we read Markandeya? Even if we read Shankaracharya—he'll write one thing, say another, and something else will be interpreted. This is the kind of situation I see in the books. No one has understood them properly, has written about them, and everyone uses them to make money, Not to establish humanity (dharma), and not to make a great human. You people have to become great humans, for that you should just accept with humility, your own wealth. This is your own wealth, you should accept it with due humility.

Now if you have any questions, please ask.

And...

This evening I am going to tell you about the chakras, one by one about each chakra. You should learn what a chakra is.

When you admit any student in school, he looks at you as a curious person, thinking what all do I need to know, I don't know anything yet.

Now the respected Doctor, was telling you that he went to many Gurus but he did not learn anything. And this is what you need to know, this is what Shri Krishna has told you in the beginning that you should acquire knowledge. In devotion also....

Today I am going to tell you about the politics of Shri Krishna. Shri Krishna lives in our brain, he is the brain of the whole universe. He is very clever and intelligent, all the cleverness of the world comes from him. And his cleverness is that he understood that things will not enter their brains easily. So you will have to extract ghee by twisting your fingers. But to understand that also, until you have self-realization, you will not be able to understand Krishna also because he is complicated. But mother would clearly say what Krishna was saying. When he told you to do devotion, he said, "patram, pushpam, phalam, toyam" — I accept everything. And at the time of giving, he tricked you on one word, but you must do exclusive devotion. The word "ananya", nowadays anyone who understands Sanskrit knows — when there is no second. Meaning, do devotion after self-realization, he clearly said it. He was not a shopkeeper, so he told a good thing beforehand, to acquire knowledge.

Knowledge does not mean reading and writing. Have you heard of someone becoming a self-realized soul by reading and writing? Instead, he becomes angry. So he said that you should acquire knowledge, which means knowing God in your nerves, which is called the central nervous system. This is 'Vid', from this the word 'Veda' has come. This is knowledge. God has to be known on your fingertips, this is what Muhammad Saheb has said. When the time of upliftment, resurrection, comes, then your fingers will speak, this is what Muhammad Saheb has said.

At first Shri Krishna also said the same thing, confusing everyone, with 'exclusive' devotion. And for duty, again confused you, said do all the work and surrender at God's feet. This cannot happen, it is a matter of fooling. It cannot happen as long as there is ego inside you, whenever you do any work, you will think that it is you who is doing it.

But when you will transcend it, then what will you say, "That this is happening Ma, it is happening, it is happening, it is not happening to them." You don't say that I am doing it. You don't say that I am raising the Kundalini. You say that it is not rising, then the conversation starts in the third person. "You are the one, you are the one, you are the one", what Kabir has said, this begins.

Until your kundalini is awakened, you just cannot attribute the result of your actions (karma) on God, you cannot put it, but after the Kundalini awakening, you do just that. It is impossible to say anything else.

Now if it is not happening to a person, then say, "Brother, it is not happening, what should I do, this person has this problem, that person has that problem, there must be some sinful deeds, there must be some other problem, there must be some issue."

Now you can even say, "This Chakra is catching, that Chakra is catching, this will happen." But you will not say that I am doing it, the 'I' has been left out. Nanak says, without realising the self, no confusion can be dispelled.

Now they are memorizing, doing continuous recitation, are you reciting what is written in it? That non-stop reading of Ramayana is going on, continuous reading of Guru Charitra takes place in Maharashtra, it keeps happening continuously. It would be good if some small portions are read. Man should at least think about what is written in it, "What am I reading?"

God cannot be found by rote learning like this.

Same is the case with worship and rituals. You see, those who worship are so short-tempered, may God save them. The day someone observes a fast dedicated to Hanuman Ji, one should run away from them — Hanuman Ji descends upon them that day. Though Hanuman Ji is so compassionate and so beautiful, may God protect us from the people who sing his praises. So our children ask, what is the benefit of such a God, why do you believe in such a God, where you are just offering money to Brahmins, there is no other benefit. We have to prove to them that when we know God, there is a change from within, there should be a transformation.

In our country, a bird is called 'Dwij', and a Brahmin is called 'Dwij', the one who knows Brahma is a Brahmin. Otherwise, how did Valmiki become a Brahmin, and how was Vyasji, whose Gita you read every day, a Brahmin?

Simple reasoning, whether someone considers it good or bad, the truth is that until you have realized your own Self, you are not worthy of being called a Brahmin. Now to know Brahma, Dwij is what a bird is called, and a Brahmin is also known as the same, the reason being, "Dwihi Jayte", one who is born twice.

That bird is first in the form of an egg and then it becomes a bird. In the same way, a person is first in human form, and then becomes a self-realized yogi form. This second form of his — until it comes through transformation, until then... It's not about simply putting a label on oneself saying, "I am a great yogi," like a public advertisement.

There is no question of putting up a poster — it is the one who is transformed from within that becomes visible as that person. Today I was surprised that Dr. Nigam spoke, I had never heard his voice much. The day before yesterday, he said that my Vishuddhi has opened up completely, so today I was surprised to hear his voice, that Mr. Nigam is speaking so loudly, because I had not heard the voice. As soon as the Vishuddhi cleared, see what wonders happened. Those who never sang before, started singing well, those who never painted, have become great artists. From nowhere, people reach great heights. And everyone is blissful, sitting satisfied.

But some previous good deeds must be present. Now if you say that Mother, give awakening to Hitler, then it is a very difficult task. And why should I give it to Hitler? I have many devotees, will I give it to them or not?

Now that I have worked so hard in England, I have become weary. I tell these people to let me go, there are thousands of people in my country, let them get realisation, they are useless people. And I also want to tell the people of Delhi that if the people there do not get better soon, then I do not want to deal with more people over there. Maharashtra is a different matter, Rajasthan is also like this. It is possible that if Sahaja Yoga becomes popular in regions like Rajasthan, Maharashtra, etc. then the brains of Delhi people will also improve.

Yes, yes, okay, if you have any other questions, ask first.

This question is very important. I am going to make you practice now.

I needed some water.

Seeker - Why should you practice daily?

Yes, daily practice. I will tell you that too.

See, the thing is, it is so surprising, now there is no harm in telling you people, that this camera of yours, it has more vision than you. And my pictures have come out in such a way that you will be surprised. At some places, even many hands have come, And once I raised my hand like this, and light came out from there, many streams of it were formed, Om was also written on it. Once in the sky, in a similar way, in Switzerland, they saw that a big cloud of light came, and many streaks came out of it, and two clouds were formed. They gave photographs of the clouds, so in one there is Ganesh Ji, and in another my complete photo, even the nose and the hand. And in the other there is a photo of mine, as the same photo comes out of it, so these are the miracles of the camera. So this is that the universe is expressing through many things, that now the time has come, and you should get this work done.

Similarly, there is vibration in my photo as well. This is a miracle of the camera that there is vibration in the photo. So, now you can see in this photo as well, there is vibration in this photo as well. Just as we say that there is a statue, which is a "Swayambhu" (natural statue, created underground) there is vibration in it, similarly, there is vibration in this photo. So first you find using the photo to be self restraining, to use it. Now this also includes people thinking, "Why don't we put our own photo?" So put it, but it doesn't work.

So there is vibration in my photo, (hence) you use it. The way to use it is very simple, light a lamp in front of it and sit in this way with both hands towards it. And if you feel some coolness in your hand, then know on which hand it is happening, is it more on this hand, more on this (the other) hand? Understand if it is happening more in this hand and less in this one, it means that your left side has become weak, obviously.

So at that time, turn your left hand towards my photo, sit on the ground, and keep your right hand on the ground.

So the energy will start flowing in the left and after passing through here, it will go inside the ground.

Suppose if the right hand is weak, then you turn your right hand towards me, keep a lamp in front of you, not the lamp, whenever you keep your left hand keep the lamp, and whenever you keep your right hand, do not keep the lamp, then you keep your right hand towards me, your left hand upwards. And keep water, the water element below, put some salt in it. This will clean your right side.

All this is written in the book, I think. Is it written? Well, then keep both hands towards the photo and see if the same thing is

happening on both hands. If it starts happening like that, then light a lamp in front of the photo every night before going to sleep, with both hands towards the photo. Keep looking at the photo, and put both feet in water, with salt added, hot, lukewarm, or cold as you like. After sitting in it for five minutes, when the flow of vibrations start cascading on the hands, and vibrations start coming out from the head as well, then wipe the feet, keeping the attention there (head), go to sleep.

Then in the morning, before going out, meditate for a while in front of the photo, and put yourself in the protection of your Mother. We call it a bandhan. How to give the bandhan, by rotating in this way, respected doctor, did you tell? Put on the protection, and awaken the kundalini once again and then go out.

For example, you have to meet a person, and that person is no good, pretend to write his name on your hand, just pretend as if writing someone's name on your hand. After falsely writing it, rotate it like this, and repeat three times, "Mother, Mataji", whatever you wish to say. Like this, three times, take it (hand) away like you throw something out.

Now you are using this power of love, this power of love is flowing through your hands. From the heart, that person will develop sympathy and love for you. Till now we have used the power of hatred, of enmity, of competition, this is the power of love. By doing this you will automatically feel lighter, in the fingers.

While simply sitting like this, if you can think about any person you wish to, what is he suffering from, put your hand like this towards that person, keep the photo in front of you. What problem does this person have? Your fingers will start becoming numb. Now understand that this finger of yours has become numb, what does it mean? What disease does he have? The disease will be diagnosed in this hand, and the ego. And his mental strength will be diagnosed in this hand.

If you people learn a little bit about this, you will become great Sahaja Yogis. But many things should be understood in Sahaja Yoga. One of them is that we have now entered world religion. Earlier there were religions, and now this is a world religion. And in the world religion, we should respect all religions completely.

We should respect everyone, in Sahaja Yoga we do not insult any religion. And all those differences that we perceive among people – we come to truly understand them within ourselves, by directly seeing that all those great beings and incarnations are actually established within us. We are fighting with ourselves when we hold on to a misunderstanding. We go beyond this misunderstanding. We have many misunderstandings, like I was telling you yesterday, it is a simple thing, that we fast on the day when any God is born. This is a very wrong thing.

One of my disciples was a great devotee of Ganapati, Mr. Agnihotri. Many Agnihotras (sacred fire rituals or hawans) were performed in his house, he is a great devotee of Ganapati, he was also a Sahaja Yogi. He came and told Me that he was suffering from prostate problems. I said how is this possible, you are a devotee of Ganapati and Ganapati looks at prostate glands. How did you get prostate problem?

So he said, "Mother, it happened, the doctor said that I have to undergo an operation." So I said, "Look here, our Prasad is chickpeas (chana), so I said, "Here, brother, eat Chana Prasad." So he started looking here and there. I said, what is the matter? So he said, "Mother, today is Sankashti, so I fast today."

I said, "Sankashti means you are celebrating the birth of Shri Ganesh. When a child is born in your house, do you fast that day? That would be like observing mourning rituals. When someone dies, people fast – so how would Lord Ganesha be pleased with you if you fast on His birthday?. I picked up a gram and gave it to him, he ate it. When he went back to Pune, the doctor said, "How did your prostate get cured, brother?"

Now this is something to be seen. So we keep annoying our Gods day and night. If we acquire knowledge about them, then we can understand how to please them.

This knowledge is subtle as well as comprehensive. It contains the essence of all knowledge, this principle is fixed. It makes you

grasp the essence of the principles. It removes all the external, gross or material things and makes the principle stand out and brings you to the principle.

If you understand that principle, then the work is done. But for that, an open mind is needed. A person with an open mind is needed, a person with a dull mind will say, 'No sir, I only believe in Shankar ji! And I do not believe in Krishna ji.'

So I will say to him, "Well, brother, we will meet in the next life! Nothing will happen in this life!" So you should understand that it is your good fortune. When a mother feeds her child, is it the child's stomach that gets filled, or the mother's? But even then the mother feeds him in such a way that the child thinks that he is doing a favour to the mother. In a way, it is a favour to the mother that the mother's love is fulfilled. But it also depends a lot on the understanding of the child.

So now we shall meditate a little. Do you have any more questions? What are you saying? Yes, will tell you the method now. Has it been told? Why not?

(to Shaja Yogi) Well, I thought you were explaining.

Give me water, yes I am telling you. Just take it..

Okay, now the way to (take) the protection 'Kavach'? It is simple, because now (awareness of) this awakening has happened from the hand and this cool cool is flowing from your hand, so you have become capable yourself. You can give yourself your own shield, because now the power has started flowing. Now, as I told you yesterday, the left hand of yours, meaning that you should put your left hand towards the photo because it is your power of desire. Understand this, power to desire. And the right hand of yours, right, take it up above your head, completely above your head, completely, lift it from here. So as you sit, understand that you have to take it from the knee, taking full care, bring it like this and leave it here.

Seven times if you do it this way. Then do it again.

Three. Four. And this five. Six. And this seven.

Now see, seven halves, half the number makes three and a half times. There is a lot of mathematics behind this, there is a lot of mathematics behind three and a half coils of Kundalini, now that will be explained sometime.

Now, coming to the matter of this awakening of the Kundalini, while raising it, it can be raised like this also, but it is better that this desire of having the Kundalini awakening, this desire of raising it, while showing it with this hand, it should be held over the Kundalini in this manner, first, the left hand, below. Now this hand has to be rotated. Now what is called, "clockwise" like the hands of a clock. This hand will move straight and that hand has to be rotated. For that you see, in this way, very carefully, look at the left hand. And leaving the shoulders loose, keep looking upwards like this, towards the hand, and take the hand up to the top. And then take it up and twist it a couple of times and tie it. This is the first time, the first knot. This is the Maha Kali knot. Now the second one. Now see, the hand will rise quickly. Now let go of the shoulder and twist it again, this second knot. This is the Maha Saraswati knot. No, it is happening in reverse, yes this, and you don't have to rotate this hand at all. When you, you have to rotate this one only, you have to keep this straight. That one is to be rotated like this, keep on moving it like this. Like this. Okay, now the second one. The third knot is Mahalakshmi's knot. First Ida, Pingala and Sushumna. This one is the Sushumna knot.

Now, take it in this way, turn the head upwards, tie it once, then tie it a second time and then pull it towards this side for the third time, which is called Neer knot. Now see the hand, the matter has started in full swing. You have done your work. It is very simple, before going into anything, one should take the bandhan.

If you cannot give a bandhan to someone with your hands, then give a bandhan with your attention. Give bandhan with the attention. Bandhan is very important, because with that, no demonic knowledge or any wrong thing can enter inside you. You will be more impactful and will transcend that person, that incident or that situation. There is absolutely no need to get anxious. You

will be surprised how things will get done naturally. God's messengers are so beautiful, they will make every task of yours happen.

But do not think that we have not achieved anything yet, and try this and see how much benefit you get from it. This is one of your methods externally. Now people here do a lot of things later on. But in the beginning, as I told you, the method of meditation, both times, one is to meditate for ten minutes at night and five minutes in the morning, do not do anything more. And whenever you look at anything, try to become thoughtless. This state of thoughtlessness should be increased, this is very important.

Until you increase the state of thoughtlessness, you cannot progress. When the mind remains restless, the mind is restless, just like if the earth becomes restless, then no creation can take place on it. Similarly, in the mind that becomes restless, creation cannot take place, nor can growth take place. That is why it is necessary to meditate at home. But apart from this, there is one more thing which is very important, that Sahaja Yoga is the work of a collective consciousness.

"I do it in my house, Mother!"

Therefore, no, wherever there is a centre, one must go there once a week as if it is very important. My attention is in that place where ten Sahaja Yogis sit and meditate. That is why you should definitely come (to the centre). Now you will see that initially when you are there, politics will start, because we have a path of downward progress and a path of upward progress. From the path of upward progress, we will come a little bit towards downward progress and then we will jump here and there. Monkey hopping keeps happening. You will see this in the beginning. Then you will see that there is a person who will do too much and someone else will pull his neck. These are the customs of our country, they will pull your hands and legs a little. It is okay.

Sahaja Yoga cannot be achieved by running away from the world, it has to be achieved by staying here. Therefore, whatever upheaval takes place, keep watching it as a witness. And things will be built up gradually. And you will be surprised that those who progress, those who rise high, will manage and take care of it. So first of all our fingers should be completely sensitive. This is the first thing. If the fingers are not sensitive yet, then it should be treated.

One thing is that at our place, kumkum has a lot of importance in this. We used to apply Kumkum Tilak earlier. So before going to sleep at night, we will give you Kumkum, apply it and then sleep, wash your face in the morning. You should apply it at night and then sleep.

In the same way, for physical pain also, there are certain things, which we say, have been given Mantras. That is, we will awaken them and give vibrations to things such as water, and keep them here before leaving.

Similarly, there is sugar, salt and some oil. We will use mantras and keep it here. You can take it from these people. You can bring these from home and add a little of it from here and take it with you. Add more to that, keep increasing it and keep taking it. Now there are some people who have liver problems, for them as well, we will tell some small things by which their livers will be cured.

If someone has any other complaint, these people can, are able to understand everything and will explain to you. However, these people are not your Gurus, but they are like senior people. So you should not feel bad about learning from them. Maybe they are younger than you or older, it does not matter. So we have to learn now, we should think that it has just begun. You have just entered the domain of God, you should understand that you will have to learn its rules and regulations. That is all you have to learn, what else?

Are there any among you whose hands have not felt cool yet? If they haven't felt, please tell us, these people will fix it.

Are there, the ones who have not felt yet, raise your hands. Not felt as yet? Okay, now keep your hands like this, whatever God you believe in, suppose you believe in Shri Krishna or Shakti, whomever you believe in, ask if Mother, are you that person yourself? There is only one Shakti. Just ask this much, ask with open eyes. Openly, I am not afraid, you ask. Yes, ask thrice.

Son, ask the one whom you believe in, mother, are you the same person in reality?

Ask, ask in your heart. Ask in your heart. Your hands will get instant relief, ask with open eyes.

Felt?

Seeker : Yes

Heat is coming, heat will go away, heat is generated by the liver. Liver. Turn your hands like this. The one who is feeling heat, turn your right hand towards Me, left hand up like this. Are you feeling heat? In which hand? Are you feeling heat? If you are not feeling it, then why are you raising it, you take the (God's) name.

Now those who smoke cigarettes, eat tobacco, we don't tell them, we don't forbid them, they will give it up on their own. But the Vishuddhi Chakra gets caught up. That is why it will not be felt on the hand. But it will definitely be felt on the head.

(telling yogis - Okay, just see, please see, find out.)

Now these people have been brought from abroad, Yogis. Now you have to go abroad.

Just see. You raise your hands, those who are not able to get it. See if it is coming now. Not coming yet? Whom do you believe?

(Yogi - Those who are not able to get it, raise your hands so that we can see from behind.)

(Believe) in Shri Krishna? Ok. Ask, Mother, you are?

Sit here, ask, "Mother, are you Shri Krishna in person?"

These have come from somewhere? You were tourists here? Good! Have you given them realisation? Great!

See, they have got realisation. Yes, look at these people.

"Yes, do you believe in Shri Krishna? You must have had some sort of some Guru? The Guru principle (void) is spoiled. The Guru is wrong. You keep this hand here. On the stomach, no, no. Keep the right hand here on the stomach. Inside, inside. Open it a little. Keep it on the stomach, now turn this hand towards me and say, 'Mother, I am my own Guru.' Say it.

Yes, give me some more water, Respected Doctor. It is very hot. Hmm, thank you!

Turn this hand towards me, son.

(Doctor - This hand towards Mother.)

Towards Mother.

(Doctor - One hand towards Mother. Are you feeling it? Check with your other hand, keep your hand on this side, concentrate on this side [Sahasrara]. Raise your hands a little. Take both hands in front.)

Are you seeing that? Give them realisation. Just see this gentleman. Talk to him. They are from what country?

(Yogi - They first come to Kathmandu, Mother, going to the center there.)

I see. That's what I was wondering!

(Yogi - They are both from Germany.)

Good. You have to do a lot in Germany, I must say.

(Shri Mataji addresses a seeker) How are you? You say, 'Mother, give me pure education.' That's it.

(to another seeker) Do you also have the same complaint?

Doctor - He is feeling it.

Ok, do you know Hindi? Have you got your realisation?

(to Yogis) Teach them, teach these people. Just teach him. You should get Rajasthanis to do the job.

Left Swadhisthan has very strong (blockage). Good Lord! Who is your Guru?

Vedanti ?

Done? What do you take? Tobacco? Doesn't matter, all that will go away.

(Doctor - It will be alright.)

Tell him to do "Allah ho Akbar." Become a Muslim, come on, put your finger in your ear. Say, tell him, this is also a mantra of Virat, Akbar means Virat. Mohammed saheb had talked a lot about Virat. Even Muslims don't understand, now even Hindus don't understand it. Say it sixteen times. Sir, now you learn this.

This person has got it (Kundalini awakened) very strongly, this, the one who is sitting in the middle. Yogi: Keep your hands in front.

A change has come in the eyes, there is a change in the eyes. Suddenly, there is a sparkle in the eyes.

You also, a sparkle comes in the eyes. He has got it (realization), he is sitting over there. The face changes, a smile appears.

Now, the one who is sitting and looking behind, why are you getting worried, son? Yes, don't worry at all, they are sitting behind you and working hard for you only. It will happen, it will happen. Don't worry.

Come, come here, these are really very small children.

Come, come, come, sit, sit. What is your name? Yes? Shyam Lal, sit. Shyam Lal, sit. What is the matter? Sit. Put your hands.

(New seeker - I am feeling hot.)

Yes, that is the matter. Both hands. That is the matter, that is what is happening to you, let the heat go out, then it will cool down. Whom do you believe in? In Shri Shyam?

(New seeker - In Shri Ram)

In Shri Ram? Okay, proceed, ask the question now. This right hand, left hand in this way, now ask, "Mother, are you the incarnation of Shri Sita Ram?" Now ask.

Eyes, open eyes, don't close them. Don't raise your attention upwards, ask the question directly by looking at my face. Yes, Shri Rama.

(to Yogi) You don't do it, you are right, right heart.

(Yogi - he was the one who was asking a question about, "May I say the Lord's name and not Mother's name?")

Another one there who expelled Sita Ji, were you not among them?

(New seeker - What was said, I did not understand.)

He is saying that, he said that why should the name of the father not be taken, why should the name of the mother be taken? So the same people expelled Sitaji, right? The people of U.P. are still suffering for that sin. And will continue suffering.

Mahalakshmi, who was in the form of Sita, was thrown out of the house. What is the beauty of a house without a mother?

That's why I told them — right, right heart (Anahata) catches in them too.

Now you don't try on a right heart, that's all.

Yes, now see, is it flowing (cool vibrations), it's coming, no? Now, just ask Sita Ji for forgiveness — that when you were insulted, we just stood there watching. We didn't say anything... Ayodhya. Yes, (vibrations are) coming? Problem is in the hand, now bring it here, keep it here.

Oh, Hanuman ji fought with Shri Ram Chandra on behalf of Sita. This... many times. And Sita ji forsake Ram Chandra ji at the right time, as his wife. Who says she did not leave him, did she not merge into the earth or did she go with him? Then? Later, he kept wandering and crying for her, "Sita! Sita!" And took samadhi (immolation) in the Saryu (river). What was Ram without Sita? Sita's name is taken first, then Ram Chandra's. Yes, if Sita was nothing then why did he go after her, if not to find her?

Yes, the difference between a man and a woman is understood by man, not God. Moon (Chandra and Chandrama), moonbeam, their meanings cannot be different. Just like the words and meanings are together, in the same way, God and his power go together, the difference is made by man with his intelligence.

And now they've even created a conflict between Shiva and Krishna. It was Sage Bhrigu who stirred up that quarrel. So Shiva became Ardhanarishwara (half-male, half-female form). But we don't truly understand it, do we? Yes, look, pick it up.

And after Sita ji left, why did Shri Ram Chandra sleep on grass? Learn from those whom you believe in, brother. Do you understand?

(Yogi - The heat is in the left hand now.)

It is in the left hand right now. That will go away, it will go away.

Put this right hand on the earth. This is Sita's mother.

(telling yogis) He has been to some Gurus.

Ask him to put his right hand on his left navel, and then say that.

Yes, son? Are you in pain? It will go away. Come. Now tell me. The coolness has begun to flow. This is your mother, who is pulling out all your (problems). So call Shri Ram. Yes, one wonders, why those who worship Shri Ram, cannot understand his love for Sita ji? That's the thing.

Did you get it (cool breeze)? You are feeling a little cool. It is done, isn't it?

Just see on his head. Close your eyes, close your eyes. Close your eyes straight, don't lift them up like this. Straight, no, no not like this, straight, just like we close our eyes, close them like this.

No no no, look at my feet and then close it (eyes). Keep looking down, down. Again you are raising your eyes, what is the point of lifting them up. Down, like this, quietly, just like we close them, quietly, you can close them like that. What is the need to raise them up like this? Yes, peacefully like this.

Yes, how are you?

Tell him, Warren, you fix his Vishuddhi. That's all he needs. Now you will be able to give up tobacco, what should I do? We all went to Ganpatipule, all the shopkeepers had a great time there. Except for the poor paan, bidi, matchbox vendor, his condition became extremely bad. He said, not a single thing of mine was sold, no one even bought a matchbox.

Just see, fix his Vishuddhi. Yes, this is a right heart fellow.

Definitely right heart! He too?

Whom do you worship? Hanuman ji?

Then yes? Yes, what do you chant? Yes, but who is it, brother?

(Yogi- He must have given a mantra, which one?)

Right heart ! That's why I am feeling a catch.

Yes, say the mantra in front of me. Put this hand on the ground. Yes, say it, say the mantra. Now put this hand like this. Like this, yes, now say it. This one has got self realization.

Hmm, no? Okay, put this hand here, here. Now put your right hand on the ground, now say. Left, right, both the Vishuddhi. Once again, he has got it, Warren, just see now, this one, this one, right heart.

Now you are good? Doesn't catch, right heart.

But you see, how weakness goes to weakness. That's the point.

Has it not happened? Okay, let's see now.

Did it happen to you or not yet? Did (vibrations) come over (your head) or not? Have you been able to get realization?

Keep it, keep your hands again. Why do you keep your hands tied when you are sitting in front of your mother?

Did it happen for you, son?

(Seeker - Getting heat.)

On both hands? Okay, keep the right hand this way, left hand like that.

(yogi - still not feeling)

Sit a little far away, not close together. Keep your attention here, son. Keep your attention here.

Now keep your attention here. No, no, don't raise your eyes, keep your eyes on the feet. Keep your eyes on the feet, keep your attention here. Keep your attention here. Yes, now say, "Shri Mataji please come in my head." Say, "Please come to my head".

Liver, very bad liver. Liver. Put the left to the right. Yes, did you feel like something has come over the head?

(New seeker - Coolness.)

Has it come? Check with your hand. Lift it up a little, son. Up. Has it started flowing (on top)?

Okay, so far, it will happen soon. Keep saying, "Mother!", say it from your heart, say it to yourself, "Ma, come to my head".

Again, say it seven times.

Yes, you son? Take off your glasses, take off your glasses. Take off your glasses.

(Yogi - Take off your glasses)

Come forward, forward, come forward a little. I will rotate (with hands) your agnya.

(Yogi - Come forward)

Shift to the front, a little bit. Loosen up, loosen up, loosen up and sit down. Sit in front of Mother.

Okay, keep both hands like this, now both hands in this way. Close your eyes.

(Mother tells a Yogi -) this person has an extreme agnya catch.

Warren, if you can get a candle for this gentleman, has a bad agnya at the back.

How is this gentleman? Nothing happening? Not getting it (vibrations)? Come here, here. What is happening with you?

You keep sitting, keep sitting, they are attending to you.

I am asking about this person. What is your experience? I am asking you.

Not getting (vibrations) on the hands? You are one difficult person! Since yesterday, we have been putting our efforts on you!

Now why don't you put in your own efforts for the next 2-4 days.

(Shri Mataji speaks to a yogini) Yes, okay, she's their daughter? It's the daughter in law? Good. Vishuddhi has a very strong blockage, same for the liver as well.

Respected Doctor, raise from left to the right, you will see, it will be work in a moment.

No, let it be. Keep both your hands towards me, both hands.

He has got it. He is still a child, not got entangled here and there. (If) they get entrapped by gurus, after that it becomes very difficult.

Yes, all okay?

(Seeker- Just by keeping your hand, I felt cool)

You want that I should continue to keep my hand on you. Okay. No, no, look.

It is not flowing here, and it is cool from here.

Just tie his Kundalini. Who is here? Please tie his. You come and sit like this.

Sit next to me, I will tie yours, learn how to tie it.

(Seeker - Should I go out?)

No, you keep sitting here, see the Kundalini falls down. I will raise it again and tie it.

You get up, (and, to another seeker) you sit down.

They will also explain how to tie it yourself.

Nothing happened? It will happen right now.

(Seeker - "Am I so fallen that nothing happens to me, what is the matter?")

You have little faith in me. Isn't it?

It is not like that, I have also come to you out of curiosity and longing .

That is fine, you have come here out of curiosity son. But have some faith in the person from whom you have to get such a big thing.

(seeker - I will believe you.)

Okay. ...

(Seeker - I am not disbelieving your words.)

Okay, go ahead. Come on, it will happen. Do not get frightened, and do not consider yourself to be a bad person, that's all. That is

the most important thing, do not think that you are bad.

(Seeker - What works for others, why doesn't it work for me?)

Because my place is at the Sahastrara and if it stops at Sahastrara, then it means that your faith in me has to settle down a little. Sit down, they will tie your Kundalini. It will not stay up forcibly.

Yes, how are you now?

(Seeker - I can feel it till here, not on my hands.) Whom do you believe in?

(Seeker - Ganesha....)

So it is very easy. Ask the question, "Mother, are you Shri Ganesha? Are you Shri Ganesh Gauri? (To another seeker) Son, is it not happening to you?

(To a Yogi) Look at the left Swadhisthana, very strong (catch).

Do you have any Guru or someone like that? Is there a Guru? So it is due to him, the Guru has done the wrong thing. Okay, sit here, here on the ground.

Do this for them, light a lamp for them.

Both of you, both of you sit. You too come here, the ones who have a Guru, will sit here on the ground. Meditate for a while. It is okay.

You will have to say, "Mother, come to my head. Mother, come to my hands." I will do it.

What happened to these people? Is it not working? What happened on the hands? Tell me? I will not tell you the reason. I will make you feel it. Why should I tell you the reason? Okay, the ring on the hand.

(Seeker - Not feeling the vibrations.)

Okay, now take off the ring for a minute.

Son, you also take off this ring and see. Take out both of them, both. Take off those too, just a minute. The rings restrict the fingers. Come on now, keep it here like this.

You are feeling it, son? Are you feeling it?

Agnya is blocked.

Bring the sindoor.

How are you now? Can you feel it on the head? Not feeling on the head, not on the hands? Take off the ring, the ring.

His left heart is caught, so take off the watch, too. Son, your fingers are shining. It should come on on the agnya, too.

(Seeker - I will practice daily at home, changes should come.)

Yes, they will come. Else why? It should come, that happens always.

The heart is catching, just a minute, you have come today only, right? So Brother, take it calmly. Patience is needed. Patience, it gets done with patience.

Is it alright with you?

He has started laughing, see, now that he has experienced it, he has started laughing.

We will work on you, too. Have patience, patience. Come and sit.

Yes, how are you? You experienced (self realization) yesterday. Didn't you? No? Well, alright.

So okay....it is diabetes. That is your left side, you have to do this while sitting, turn your right hand towards me, turn your left hand like this. Left hand like this. What job do you do?

(Seeker - I have retired, I was in service.)

Government?

(Seeker - No, private. I had retired from the government also.)

You retired from the government? Ask one thing, "Mother, are you the government of all governments?"

(To another seeker) Your Agnya is catching.

(Yogi - Left Swadhisthana)

You also sit, sit like this, like this. Towards the sky.

Oh my God, it is so heavy, very strong. It is a matter related to all the gurus! Ok, right to the left.

Right to the left. When it is (catches) due to Gurus, right to the left. Warren is laughing.

You people also had a Guru. Why? All of you had a Guru.

Swadhisthana (blockage), are you listening? The problem by Gurus is going on.

Come here in front. Leave this, keep your attention here, close your eyes. Come in front, in front. Move further, further, come forward. Yes, now keep your attention here, close your eyes, keep your attention here

Sit down, sit down.

Make him sit here, and sit with hands towards Me. One hand, left hand towards Me, right hand on the ground.

(to a Yogi) And give him a light. You take the bandhan first. Take the bandhan, after that.

Hmm, keep your attention here, attention here, now say, "Mother, come to my head."

Can you feel it? Feel it? Is it happening? Let it flow.

it's working, it will work, let it happen.

Say Mother, come to my head. Good Lord! All of these people have that too, (blocked) Sahastrara!

Yes, it has started clearing. Keep your attention here. Do you feel it?

Yes, your catch is here, this is Hansa Chakra, you have to put some ghee in it.

Then the noses will be okay..... Ask for a little clarified butter (ghee) of any type.

How is your condition? No? Do you feel (vibrations) on the head? It's Vishuddhi, show the hands, it's Vishuddhi.

How are you now, is something okay? Now, son, it cannot happen all of a sudden, no? Relax, relax, need patience. It's My patience that gets exhausted after I keep seeing you people!

Yes?

Respected Doctor, you should take the addresses of those who have got realization and of those who could reach somewhere, so that there is correspondence in future also, (if) people will want to come here. By taking everyone's addresses, this will be a sort of association. There should be a relationship, if there is any problem tomorrow, everyone's addresses should be there. We can keep them with the (yogini) sister.

Sit, sit, sit !

Yes, things are okay now, settled down. Can you feel the coolness on the hands? You don't even open your hands! Open your hands! Forgive everyone first, come here.

Have you forgiven everyone? Say it honestly, say it from your heart, say it again. Say it from your heart, close your eyes, "Mother, I have forgiven everyone."

Say it again, say it from your heart, you are just saying it like that! Say it from your heart.

(To a yogi) Where have you gone...are they done? Yes, tie them, tie them, tie them properly. And, teach them to tie it, their Kundalini falls.

Is anything okay now? Apply some more ghee on the nose. What have you brought, ghee? Getting it?

With that you can get the Hansa blockage (removed), that is why the eyes are not closing, they are not able to see or move. Get it applied in the nose.

Can you feel it (vibrations)? Do you feel it (vibrations) right now? Won't happen? What else, did you become okay?

Yes, did not feel it (realization)?

Yes, come on now.

Warren, he is a nice fellow, just see, give him realization.

It's okay, brother, all right?

This lady has got it (realization), for herself.

Is it lukewarm? Is it too hot? Not so hot, just fine. Give this one job to someone, get some cotton to put in the nose. Here is the cotton. Take this cotton.

Why? Huh? Vishuddhi? So you have got a little nosebleed (in Marathi).

You also son, go and get it done, you also, both of you, three. Get some ghee put into everyone's nose. Go

Is your Vishuddhi okay...? It's not working? What are they (yogis) telling you? Son, go, get ghee put in your nose and then come back. Where has your ring gone?

(Seeker - I kept it.)

(Yogi - Don't have to do healing.)

That's the problem. That's (what) the trouble is. Their Ekadasha is blocked.

What do you think? So what do you do? Besides fighting with each other, what do you do? Who is the guru?

(Yogini to new seeker - Tell you name.)

(Seeker - Yogananda Paramananda)

Oh, (Lord) Rama, (Lord) Ram, trouble! Son, from where on earth did you get hold of him? Didn't see, didn't know, just made him a guru!

(Shri Mataji speaks few words in Marathi - unclear)

(to yogis) You go and tell them. Treat them. Having them get rid of their possessions is going to be a very difficult task.

Okay, you? Okay, son? You keep this hand towards me. Right hand, and left hand, do it like this. Say, "Mother, are you the basis of all the scriptures?" Say! Say, 'Mother, are you the basis of all the scriptures?' Say this ten times. "Are you the basis of all the knowledge?" Say this ten times only.

Okay, sit with both hands like this, it will be done in a jiffy. Yes, why, did you say ten times? Did you feel any relief? You felt it, right? The answer is also there! Now look, keeping your hand on your head. Now say, 'Maa, come to my head!' What did you study, son? What did you study? By education, not education, about the rest of the religion?

That's good! And you did not consider anyone as your Guru or Master? Did you not consider anyone as your Guru? What is your education?

(Seeker - I have done B.A. I did not consider anyone as my Guru, but according to the religion....)

Which religion?

(Seeker - Jain)

Jain? Jainism, okay. Do this, keep your right hand on the ground and ask, "Shri Mahavir ji, are you Shri Mataji"?

Ask, 'Shri Mahavir ji, are you the same?'

Ask the question in this way, "Mother, are you Shri Mahavir ji?" Have (the vibrations) come?

(To a yogi) He is supra conscious, very supra conscious. Extremely! Warren, I really, I sympathize with you. But what about me?

Yes, what? Did you ask? Ask, 'Mother, are you Shri Mahavir Ji himself?' Yes, is your hand alright now? Is it working?' Is the head also getting cool? Not on the head?

Okay, say with both hands like this, 'Mother, come to my head. Mother, come to my head', say it.

You only know how to manage that. Did it happen to you? Great brother, it's great! has gone to the right places.

(New seeker - Too much means, paying attention to the worship of God.)

So just say this, "Mother come into my head." First take practical (experience). After studying a lot, the learned one becomes a fool.

(Yogi...unclear)

Oh! Oh! Oh, ho! Vivekanand ji just kept on saying. That is the mistake one makes, there is too much theory, then practical is not possible, hands don't work.

Just gone to the right place.

No, no, you get up and come here. Exactly, I think!

(Yogi to seeker - Now, getting better, just left to right, open your eyes. Open your eyes and allow the excessive right side energy to pass now.

Yes, son! Now look, don't think of others, think of yourself. Say, 'Mother, come into my head.' Your head is filled with all the scriptures, you are not there I know, I am telling you my point. Say, 'Mother, come into my head.'

Are you feeling some coolness in your hands? No?

Hello, Danya! Please give her realization.

Okay, now put that hand (infront), this hand up. Forgive everyone, forgive. How are you? Nothing has happened? It will happen! We know...

(Yogi - Just think, I am not doing anything, Mother, you do everything.)

Done? What is happening?

(Yogi - The catch of left Swadhisthana is coming)

Left Swadhisthana? Okay, come, take this, take this. What is happening? Do you have any work?

Help him get self realisation.

You sit on the ground, come on the ground, on the ground.

Yes, get up. Vivekananda! It is not an easy task (to remove catches of Void.)

(Yogi - His vibrations are coming very strongly.)

His are coming, that's fine, now you are alright, aren't you?

Now just take a look at this person, this is Mahavirji's (follower) and this other one, he is not able to feel the Kundalini rise.

You raise this hand, this, raise this hand, come here, come closer.

And now say that I have forgiven everyone, say it, say it with all your heart. No, say it in your mind but say it with all your heart. You have to say it with all your heart. Say it with all your heart.

Yes, did you get your realisation? Kundalini awakened, or not?

Yes, now tell me, are you feeling it? Look, look, a faint sensation is coming. It (cool breeze) has come.

Have you got it, son? Have you got it or not? What happened?

Just look at them. Yes?

(Yogi - Mother, does he get blessed when he transmits healing to someone?)

Horrible!

(Yogi - No, you don't get blessed?)

If not, you should have got (experienced the cool breeze) by now, if you are blessed. Same background! That's what I was saying, you got a proper person to treat.

Yes, now.

(to yogi) Same style. It's all playing with ghost science. All sorts of therapies he did. It's all playing with ghost science.

But what is it with them (Western seekers) that their intelligence, which is pure intelligence, son. They have very pure intelligence, that is why it does not allow ego to settle. They have pure intelligence, once they understand something, they get stuck to it, this is not in us. We keep moving here and there, (here we see) more of monkey like jumping. I am surprised at the way these people ascend.

You have to think about how fortunate I am to come here. That's how you have to think. That's how you should feel, you are fortunate to be here.

See the Vishuddhi, Vishudhi, Nabhi, Agnya.

Hmm, how is it [unclear]? Agnya? She was telling me.

Put her right hand towards me and left hand up there, it should be alright. Mrs. Patkar says, 'Mother, my temper is still there.' Sahaja yogis should not relax, must work. Come here, come. Work on this little boy, this gentleman.

Is it ((Flow of vibrations) happening? Coming, right? Here, from below? Come on, leave it.

Put him left to the right, can you? Just come. This one, this gentleman.

This one is also left to the right.

Yes, I have to go, I have to leave.

Not happening (flow of vibrations) ? Let's go.

How is he? All right, put him left to the right as much as you can.

What about this gentleman: Raise it (Kundalini).

Huh? It's not coming (the vibrations)? What are you wearing around your neck? Take it off, can you? Take it off. Just a minute, if you can.

Vishuddhi might be, that's why.

You don't have a ring on your hand? Well, take off your watch too. Don't keep it on the other side, keep it down. Down, in front. You don't have to look here and there, just look here only.

Is it okay now?

The matter (of Kundalini awakening) has started. Come, that's it, now we have to move forward, that's it. Come this evening, it will grow further. It grows day by day.

Are you alright son? I am asking about you, about you. I am looking at you, only you. Are you alright? Is it not happening? You take hold of David, how is he?

Quite a lot. Come this evening. Let's go. Then see this boy, he can be very good.

Then see this boy, he can be very good. Raise his Kundalini, his one. Next to that, at the back.

How are you? Nothing? How is this? What happened, son? How are you? Are you alright? Vibrations are coming (on the head)? Who is your Guru? Guru Nanak? Good!. Put your hands like this. Tell me, "Mother are you Guru Nanak himself?" Ask. Ask with eyes open, brother. Yes, ask, look at me here.

Did you feel cool? Yes, it is okay, it (vibration) has started (to flow), right? You say, "Mother, you are Shri Guru Nanak." Then it will be very cool.

Yes, you must always ask them (their) Guru's name. Since Guru Nanak is a Sadguru (true master) then what is there in a Guru?

So it is very easy to give her realization, should be.

Yes, it's (vibrations) coming, look. It's coming (the vibrations), right? Let them flow, let them flow.

Yours, yours has started flowing, it is visible on your face.

Your (Vibrations) son? Has he not achieved anything yet?

Give them (realisation), come along. Give it to him.

It is not working out? Nothing is working out? Amazing! Come here, where is Kumkum?

Is it [unclear]?

She took it? Okay, sit down, let's go. Who do you believe in?

(Seeker) Everyone, especially Shri Krishna.

Especially? Ask, "Mother, are you Shri Krishna Himself?" Ask. Huh? Ask.

Raise, raise his Kundalini, yes. Tie it. Yes now raise it, tie it up, tie it up. Did anything come? Look at the hand. You have to believe in Shiva also, it is not enough to believe only in Krishna. Shiva is there. Which mantra do you chant?

Tell me. Ok, which prayer? With open eyes, with open eyes. Did you feel it? Is the coolness coming? Is it coming or not?

It has begun. The fingers are shining. Look, is it coming?

Just see on his head.

On the head, not yet? Not yet? Which side?

(Yogi - It's hot.)

Not much. Hot? Is there a Guru? Is there any Guru?

(Seeker - Yes, there are Gurus.)

(Unclear ...)

Who? Hey brother, why do you take 'Brahma Sambandh' (mantra by any Guru to establish connection with the Supreme Being?

(Seeker - I had not done anything, he lives in Ahmedabad.)

All 'Ahmedabadis' are like this, useless people. Brahma Sambandh.

"Mother, please do my Brahma Sambandh".

Again.

(Seeker - Mother, please do my Brahma Sambandh.)

Again.

(Seeker - Mother, please do my Brahma Sambandh.)

Kundalini has started rising properly. With this (prayer) Kundalini is moving in the right direction, yes.

Now tell me! People come to have a relationship with God Almighty and take money. There should be some purity when trying to establish a divine connection. And all these wicked people together ruined the girls, and that too in Ranchod Das ji's temple, right?

Hmm, all right, now it (vibrations) are coming to your hands. It has come to your head, check now.

Bring it.

Ekadasha (catch or blockage on Sahastrara).

Warren, we have Ekadasha here. Just look after the Ekadasha.

He's got it?

Vaishnavas (those who were taking the mantra for Brahma Sambandh) should get it first.

It (Kundalini) is sitting on the Nabhi (chakra), isn't it?

Yes, look! Just have a look.

Tie it up, tie it up (Kundalini).

All right, it (Kundalini) has started (moving upwards), you look. Look! Feel it. Close your eyes.

Hamsa? He's all right, he's got it.

It's done (self realization), the process (of Kundalini rising) has started.

Let him do "Allah ho Akbar" sixteen times, his hands will start working out. He (Alah) is Virat, Virat means Akbar. What else? Mohammed sahab did not praise anyone else, he praised only Shri Krishna. We do not understand that, Muslims are such fools.

They are great donkeys, they used to sit on donkeys and right now they are sitting on donkeys. Yes, we are also becoming donkeys along with them. Because when you compete with donkeys, you will also become a donkey. If you compete with horses, you will become a horse.

Just see this gentleman.

Place your hands like this, son. Sit like this, you are sitting with your hands tied like that.

Open your eyes, look here, why are you looking at this, why are you looking at others?

Yes, now it is okay, a small beginning has been made, according to us "Brahma Sambandh" has been done. But it is with your

hands (where the seeker cannot feel yet), he will tell you.

Tell them to say 'Allah Ho Akbar'.

This person is done, awakening has happened.

(Yogi - Right heart.)

(Take) the names of Shri Ram and Hanuman ji.

What is your name, son? Tell me your name?

He is feeling shy.

Tell me what your name is? He has got self realisation, he was born a realised soul.

Hmm, what is your name? Oh, do tell, tell me your name? You are feeling shy, look here, you should tell me your name.

Let it go, he is feeling shy.

Also put some ghee in his nose, he has problems, same (as other one).

You get some ghee put in your nose. Go.

Is there ghee there? Get some cotton wool and call her now, you have to go at one o'clock, so we must go at twelve thirty.

(Warren - Yogi said.)

Yogi, he told me to come after one.

(Warren - He told, "You said, only if called?"

No. No, how? Who said that? No, he definitely said we must come after one o'clock, so there is no question of calling. We are waiting for you now, I have to go.

(Warren - You are coming, too?)

I am not coming there.

Yes, get some drops (of ghee) inside (the nose). It (realisation) will happen, it (kundalini awakening) has started, it has come to the head. She's coming.

To yogini - you can check (the vibrations).

Shri Mataji speaks in Marathi - Put (the drops) into his nose.

Go sit there, she will put it.

How is he? Ask him to say that mother come in my head. Yes, what happened to him now?

This one, what happened to him ?

And you, at least something good is happening.

Keep sitting, keep sitting. Not facing the sun, sit here, otherwise it is very,.....sit this way.

To a yogi - Get a photograph. Now he has not felt anything, no?

The Vishuddhi, ask him to say Allah ho Akbar sixteen times, with the head up.

(Unclear In Marathi)

Sit comfortably, in Sahaja pose (legs folded).

It is hot. Oh, my God! It is very hot. Say it like this, Mother, come to my head. Yes, please."

No, I am going with Mrs. . . . No, no, you take him, some Rajsthali fellow.

Take him, come. What happened? Did your (kundalini) rise above your head?

What? Bhavsagar?

(Yogi's answer) He is meditating on Kundalini only.

What is he doing to make his Kundalini work?

(Yogi's - This is the work of cleansing the chakras).

How? Is it already there?

(Yogi's answer) Who told you it is already there? Who had said that?

(Yogi - I am not telling the name.)

(Seeker - Baba Bharti used to say.)

The whole Ekadasha is blocked.

Oh, ho, ho, ho! What a drama they are creating. Bring his (sympathetic side) down, keep his (side) down.

Yes, first bring down the left and right sympathetic. Bring down Ida, Pingla. When it is completely down, then the Kundalini will be cleansed. Not otherwise. Both Ida and Pingla will rise. It (blockage) is still on Ekadasha right now.

To the seeker - Ask them (yogis). Ask the mantra of Ekadasha.

(Seeker - Show me some small..miracle)

What? Son, what's this that you are doing?

(Seeker - The thing is that until some past karmas are there, the guru shows how to get over those.)

Did he show you how? Because you will not be able to tolerate it. If you can tolerate it, they will show it to you. You will get another body.

(Shri Mataji tells Yogis) Let him be, he is a stubborn man, leave him. Let him go to the one he talked of, let that person fix him!

(Seeker - I will write to you privately,you may please)

(to a new seeker) Are you from Kannauj? Oh, wonderful ! Do some work in Kannauj. Kannauj is your.....

Yes, what happened?

Son, why is it not working for you? Why is it not happening? Say, "Mother, come to my head." Speak.

What about him?

Didn't happen? Let it be, it will work out today in the evening. Come on, it will happen today in the evening.

Take some water from there, Vibrated.

Have you got some sugar for them? You should give sugar to all those with the gurus? Ask for some sugar.

Eat some sugar today, it will clear the Guru principle. Your Guru is sitting like this, it is clearly visible from his face. Why are you holding on to him like a mad person? Leave him!

Huh? Better?

The path for the full movement of the Kundalini in your case, is like this...

(Seeker - ...do something.)

How to do it? Leave the Guru, then I will, not possible otherwise. First, you sit on the crocodile and say that take me in (your) boat. Then how can we take you? First leave the crocodile's back.

Straightforward reasoning.

I have nothing to gain from you, you go to your Guru. Get it (Kundalini awakening) done through him only. You can come to me only if you have a Sadguru ...Yes, there is a Sadguru. See right now, this lady, she believes in Guru Nanak. As soon as she took his name, she got it (vibrations) on her hands.

If your Guru was a Sadguru, I would have gone to meet him myself, do you understand? Not a Sadguru.

Whatever I say, that will be the truth, will your mother lie to you? Son, I am telling you the truth, the Guru principle gets spoiled, all the Chakras get spoiled.

I had to go....

(Yogini) It's been a long time.

It (vibrations) has come, right? See, this one has also got his realisation. You are the only one left.

Put (the drops) in the nose.

Okay, tell everyone who has problems with their Guru principle, give everyone a little sugar. Keep it mixed with the sugar in your sugar jar. Give it with a spoon, do not touch it with your hands.

1986-0219, Workshop on False Gurus Problems among seekers

View [online](#).

19 February 1986

Workshop

Jaipur (India)

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

Workshop, day 2, Jaipur [India], February 19th, 1986

Take your seats

Looks like the Doctor has worked very hard upon you all

The old man: [Unclear]

[Speaker advises everyone to sit in front]

Shri Mataji: [To the lady] OH! How are you? Did you just touch MY feet! [Shri Mataji enquires about another person. The lady conveys that he/she has had a heart attack. Shri Mataji is telling her to bring that person along, he can get cured. Shri Mataji pats her] Very well!

[Some light conversation - Unclear]

Shri Mataji [sits down]: My throat is sore because of giving innumerable talks.

[Someone from the audience - unclear].

It looks to Me that you people have entered the kingdom of God. Understand that you have taken your seats there but now, how will you know that you have reached there? Try to desire something, anything - God is watching, you are His disciples. He will fulfill every desire of yours in a very beautiful manner. Another thing to look at is collective consciousness. Now you people are collectively conscious because the way the Spirit is designed, it is collective, indicating there is nothing else left. On your fingertips, you can know which of your chakras are catching as well as others'. Now all you have to learn is the Deities of each chakras and how to please them. Both for yourself and for others. So, all you have to do it, feel on your hands. Let's try to understand, there is a temple of Shri Govind ji here, right? Ask, "Mother, this Govind ji who is presiding here, is this a swayambhu?"

The vibrations will increase suddenly. Different scents emerge in the air.

[To the audience] Have they increased? [waits] Got it? You should feel. You should be sensitive. Ya! When you question, both the hands should feel the vibrations because it is indeed a swayambhu. Now what are these swayambhus? Mother Earth, in a special way, has created them as the Earth element also has a kind of an intelligence...auspicious knowledge [shuddh-buddhi] in which all such shapes and sizes have been created that emerge on their own, in this world. As these start emitting vibrations, those vibes envelop the whole universe and in this way, Mother Earth keeps the whole creation very pure. For example, She instills fragrance in flowers. In every era, Mother Earth creates these swayambhus. Now is this all correct or incorrect, how do we know? Because the Spirit is complete, absolute. Now ask for anything, "Is this a swayambhu?" [raises Her hands] If you wish to ask for any person, for e.g. you may not know but Mohammad sahab was an incarnation of Shri Dattatreya. Spread your hands and ask. Was Shri Mohammad an incarnation of Shri Dattatreya?

[Shri Mataji smiles] Got it?

Shri Mataji: [To a listener] You have just come today, you need some sensitivity to know. Now all these people know. Now, it is increasing because it is indeed the truth and with this experience, you can accept the truth and discard the rest. This falsehood is the very barrier that entangles us, what we need to eradicate. Lies immediately vanish when your spirit gets awakened and you can know the truth. Now you see, I have varying opinions for various gurus. However, even those who went to the good gurus, their kundalini also stops. Now you wonder why, because those gurus stopped it. For e.g. You are a disciple of Shirdi Sai Nath, who was indeed Shri Dattatreya, no doubt about it then why did those disciples' kundalini stop? Reason being, He tells his disciples to ask if Mother, HERSELF, is the Sai Nath? [emphasises, NOT Satya Sai Baba BUT Shirdi Sai Baba]. Ask this question, "Mother, are you the Sai Nath of Shirdi?" [Waits] Got them? Increased? Gradually, the sensitivity/subtlety increases. Till now,

there was no subtlety. As it increases, you understand the truth and can discard the rest. Then there is no convincing to be done, no scope of any debates - you, yourself will know the truth.

Now there was an Englishman - those people are the hard nuts who do not know 'g' of Shri Ganesh. Somehow, I managed to gather 7 people like him. He said that, "Mother, you claim that there is indeed collective consciousness but my father hasn't called in a few days, no news from him". So, I told him to spread his hands and ask, "Mother, I don't know how my father is feeling". As he asked, his finger [gestures towards Vishuddhi] started burning [esp, upper palm]. Left upper palm indicates the chakras of the Father whereas the Right upper palm indicates the chakras of the Mother. I told him, "Your Father must be down with a bad Bronchitis". I told him to call his mother and check. She said exactly the same, "Your Father is down with a bad Bronchitis". Then I told him, "Let's learn how to give a bandhan for your father". Half an hour later, the father called and said he is fine indeed! Now your attention is indeed connected to the attention of the universe.

How sophisticated this telecommunication is, am going to tell you with an example. Between a husband and wife, the wife had many possessions and obstructions. I told the man to send his wife away for a few days, to an ashram maybe, so that she may get alright and return. He paid no heed. The woman had a nasty fall while holding her child. The child was so adversely effected, his brain almost came out. Blood entered his cerebrospinal fluid. For the next 2 days, even I felt like my cerebrospinal fluid was shooting up and down! I wondered just who is in this condition? Now, I have given this man a place in my body, no matter what kind of a person he is. After 2 days, the man called and reported the child is indeed unconscious, requested ME to clear him. In the same moment, on the other side, the child got cured! I didn't do anything. But he is a special child. A very evolved soul indeed, his name is, 'Akshay'. So, I have identified you all in my body, what else do you want? Now, all you have to do is make progress in your meditation, increase your sensitivity and then gear up for innumerable spellbinding experiences,[both in your subtle and] even in your material life, the most mundane! It's not like I am going to give you any diamonds and emeralds!

After Mr. Warren got his realization and headed to Australia to pursue Mother's work, there was a strike of gas stations. But he moved ahead. Till 21 days, he kept running from pillar to post but there was no sight of petrol. After the strike ended, when he took his car to the gas station, the man laughed and told him that the petrol in his car is indeed filled to the brim! Yog Kshem Vahamyam - everything spoken by Shri Krishna, I shall prove! In fact, to prove Shri Krishna is the need of the hour! [Audience - UNCLEAR] but 'kshem' doesn't happen with money, my son. [Audience - UNCLEAR] 'Kshem' is complete, absolute. Kshem comprises - peace, resolution, awakening of the collective consciousness, the joy of the Spirit, only then it can be termed as 'Kshem'. 'kshem' cannot happen with money. In this manner, you will get many experiences of your kundalini. At times, you may feel it tickles you then it will rise above. You will know others' experiences with their kundalinis and you will see SY is like a big joker. Now, the idea is move out of yourself and spread this love to others. Till the time your lamp was not lit, a lot of hard work had to be done. Now, it is the duty of that lamp to illuminate others. The more lamps you illuminate, the more progress you will make but those who stay in their own circle, the Devi gets displeased with them. Now, there are people who received a lot of love 'n' care from ME, got money, rose to higher levels professionally, yet they keep cribbing and whining! So, the Devi gets displeased with them, "Go, do whatever you want!" [Audience - UNCLEAR] Yes, you should share, spread, enlighten more lamps. You need to be so adept at this skill that you become the master of it! After all, there is no financial transaction in it! Use your hands, the job will be done! All the powers are indeed within you, do you know you are the biggest computer? I have not 'programmed' you but from within, you know that I am sitting in front of you. Even more, when you become a Divine Computer, you'd wonder how the works get done! Suddenly, you'll see how a relevant person appears and does your work. Everything falls in place! Once your job is done, you have a lot of time left - meditate, ascend and share it with others. How trees grow bigger and people take shelter under them! But you are a sprout still - you have to protect it and keep its respect intact. Don't hurry! If you wish to ride a horse, learn how to sit on it first. Once you learn the art of horse riding, go fly with it! Have patience, your work will be done. Your work will be done. You people are devotees, all will ascend.

Now I have to take leave. If you have any questions, feel free to ask today before I continue to speak later. Yesterday, we started our program late because of 'Shukroday' [Shukra- uday, the rising of the Venus]. You people know how important it is for Venus to be present. Venus is the prototype of your Mother. Don't feel bad about it [rising later]. I work at my own timings. When the time is right - pure, appropriate, in that nick of the hour, I have to hold you. In that partnership itself, I make you people ascend. It is a pact between Me and time. Hence, don't feel bad about ME arriving early or late.

Seeker: [Unclear]

Shri Mataji: Speak? [Asks for water]

Seeker: Books written on Kundalini talk about weird/uneasy experiences regarding Kundalini awakening?

Shri Mataji: Leave them aside! They are not authorized to speak on the topic. Those are evil people! Extremely evil people! I haven't seen anybody being able to raise the Kundalini so far. In fact, those who have claimed to awaken it, put people into more problems!

Seeker: The second part of my question is, the tradition of kundalini-awakening is explained very differently in the 'Brahmkumari' sect.

Shri Mataji: 'Brahmkumari' sect is absurd, you can understand. Use your own sensibilities, it is considered auspicious to marry. One should marry. In SY, one must marry and those who do not marry, SY is not for them - it is crystal clear. Marry and live properly! Do not escape from your worldly, familial responsibilities. Don't run away from the responsibilities of your children. SY is not for 'absconders'! Such ideas of remaining unmarried, it's all junk! And they get exposed too. It's very wrong.

Seeker: Is there any course in SY?

Shri Mataji [smiling]: There is no course in SY, my son. The growth is individual.

[SYs in the AUDIENCE PROD FURTHER – Mother, should he be working on himself for 3 weeks or..?]

Shri Mataji: In your case, you can get alright in 2-4 days as well. But you should devote yourself for at least 3 weeks. Humans have a tendency to ask for a particular time. If you can tell, precisely at what hour would the flower blossom then I shall tell you. This is a living process and it happens in its own timespan.

Seeker: [Unclear] Only in SY, have I seen such a clear chart of the subtle system.

Shri Mataji: If I weren't a doctor, you wouldn't have listened to me? [LAUGHS!]

Seeker: I am believing in you!

Shri Mataji: The doctors only know about the tree, its branches but not the roots. The roots [rootcause of the matter] are known only to the rishi-munis [old time saints]. To understand the rootcause, one has to be subtle. And SY is a work of subtlety. Acquire your subtlety first then learn about the roots. Ok?

Seeker: [Unclear]

Shri Mataji: If you have to treat this tree, you will not give the treatment to its leaves but to its roots. And to get to the roots, you need the knowledge of the root [the very origin of things]. Such knowledge is known only to the authorized people. Ok? Such knowledge was not made available over the risk of misuse. This is why this was kept a secret-knowledge. In the 6th century, this knowledge was spoken about but all the mechanisms involved were not explained in detail. With MY arrival, the knowledge is being told in great detail. People asked me to get this knowledge registered but I opposed the idea for you people have to practice it yourself! And if you feel you can spread this knowledge yourself, go ahead and better you spare me!

If you have to treat this tree, you will not give the treatment to its leaves but to its roots. And to get to the roots, you need the

knowledge of the root [the very origin of things]. Such knowledge is known only to very authorized people. Ok? Such knowledge was not made available over the risk of misuse. This is why this was kept a secret-knowledge. In the 6th century, this knowledge was spoken about but all the mechanisms involved were not explained in detail. With MY arrival, the knowledge is being told in great detail. People asked me to get this knowledge registered but I opposed the idea for you people have to practice it yourself! And if you spread this knowledge yourself, go ahead and better you spare me!

Shri Mataji: With kundalini-awakening, illnesses get cured. This is a huge misunderstanding that I cure diseases. Kundalini must be awakened. [Gestures to the child] He has taken on a possession. Do you have a guru?

[Person denies]

Shri Mataji: You must be following someone. The child's entire left is affected. This poor child is completely in the control of a false guru. It is your fault you took your child to a wrong person. [Gestures his forehead, explains] this is the catch here [Lady: He fell down once] He fell because of the catch! Children get hurt when parents steer their children in wrong directions. Possessed indeed! Come Indumati! [Sends the child and his mother to other SY to be worked upon] At least understand things on your own first, don't just take your children to any fellow! Do they ever benefit from such trips, think about it?

[To the child] Your right side is catching so badly, did he teach you any Gayatri mantra?

[Unclear]

Shri Mataji: Which mantra?

Child: Ram, Rama..

Shri Mataji: Ram, ramay namah - that's precisely the chakra that's catching. Rt Heart. Come here [Tells other Sahaja Yogis to work upon the child]

Shri Mataji: [To someone else in the crowd] What about you?

Seeker: I remain very tensed.

Shri Mataji: Of?

[UNCLEAR]

Shri Mataji: Had you come yesterday? [Calls upon SYs to give him realization] I have to leave now. Is he alright? [Waits] Tell her about Guru Nanak. Are you Punjabi? Speak to them in Punjabi. I have to go. Can you make him take out his left side? Go. [to another person] And what about you?

Seeker: Allergy, asthma

Shri Mataji: Dust?

Seeker: I don't know...

Shri Mataji: Do you believe in Ram?

Seeker: Yes

Shri Mataji: That's what's catching

Seeker: There is also bad eyesight and problems of the guru

Shri Mataji: Which guru?

Seeker: [Unclear]

Shri Mataji: That messed things up. [Waits and calls a SY, interrupts HERSELF and speaks to an earlier person] Oh MY! What's happening to you? Such a badha! Shaking in front of ME! [To a lady] So, are you feeling better than yesterday? Forgive everyone...fully from the heart! Say, "Mother, I have forgiven everyone from my heart" [looks at another person] Ah! He is the person who didn't want self-realization and now he is shaking! [To him] What have you been doing?? Another false guru victim!

[Seeker - Unclear] What else? If you make money in God's name, what else would happen?

[Another person from the audience – Unclear]

Shri Mataji: Where is your wife?

Seeker: [Unclear]

Shri Mataji: Just give vibrations on his Mooladhara, just see how he is. [To another person] For you MY Son, this possession is coming from a very strong man [false guru]. Go to Warren. Warren, explain everything to him in detail.

Another person - [Unclear. Tells Shri Mataji about some tantric's influence on him, on his family.]

Shri Mataji: Hare Ram! Who? [enquires further from him] What caste are you?

Seeker: Mali

Shri Mataji: So, how did you fall in the tantric racket? Did you go to him?

[Seeker clarifies to SHRI MATAJI that he did as the tantric said]

Shri Mataji: Ask him to bring 4 coconuts, we shall give it mantras and he has to put them in the 4 corners of the house. Explain him!

[SYs in the audience begin explaining] Another person addresses his query to SHRI MATAJI. SHRI MATAJI calls to the SY

Shri Mataji: Hello, can you cure his Nabhi? He has a Nabhi problem.

Shri Mataji: [listens to another person]: What? [looks at the person previously getting treatment] Is it ok now? [to the present lady] On the neck? [Lady addresses her concern - UNCLEAR] Where? Not Nabhi, Vishuddhi, at the back side. Go to Warren, he will tell you the mantras. Warren? Tell him Virata's mantra. [Tells the previous person] Bring coconuts in the evening. 5 of them. 4 for all the corners of the house and 1 more, to keep inside the house. It will pull out [the negativity] Ok?

[Another person in the audience - UNCLEAR]

Shri Mataji: You have a guru again? [Seeker denies] This had to happen! Shows on your face! Don't lie. You have gone to a guru!

Someone definitely in your house! My son, I see it on your face! I know each and everything! Try and recollect, did any guru come to your house? [Seeker feels divided] Then go and enquire. You have a strong catch [Talks about his problems] If you go to such filthy people, what else would happen? Wait..will tell you. [Call out to a SY] Explain him how to clean his left side and tell him to bring a coconut. Go...

Another one reaches out

Shri Mataji: Yours didn't get alright? [Seeker explains - UNCLEAR] Why? [Seeker explains - UNCLEAR] Oh! [Seeker explains - UNCLEAR] Ok, now put this hand in front of ME AND left towards the sky. Now ask, "Mother, are you sakshat Gayatri and Saraswati?" [Seeker asks and starts talking again] Ask again, "Mother, are you sakshat Gayatri and Saraswati?" [He asks] Got it? Do you feel the coolness? Got the coolness?

Seeker: I feel little cool

Shri Mataji: Now spread your hand and put the other on Mother Earth. Now ask from this hand, "Mother, are you sakshat Shri Mahakali?" [Seeker repeats] Do you feel the coolness in your hands?

Seeker: Yes, it has started

Shri Mataji: Ok, now you are awakened. [Calls out to a SY] This man is a Saraswati worshipper. I have started his vibrations, just see that he is fixed. [To the man] No need to tell the entire saga, you will get guidance on the chakra. Now Go! You don't go on counting each and every leaf, just put the water in the roots, will get cured now! Why wanting to tell me each and every problem? I know all about you. [To other SYs] Some guru has ruined him! Ask him to ask Saraswati's and Mahakali's thing and put him up. Just fix his kundalini properly! And then he has to say, "YOU are!" Take him on the Mother Earth, it's better. Not in the Sun! [Looks at the previously guidedo] Just look at him, still shaking! Who do you worship? [Unclear]

He was the one yesterday...the one who didn't want his self-realization, sitting there, he wasn't even opening out his hands! [LAUGHS] [Continues at the previously guided man] What is it? [UNCLEAR] Hold your ears! [Tells someone closer by] So many bhoots sitting inside him, what to do? Put both the hands on Mother Earth. Hmm..keep sitting! It's definitely the bhoot!

Shri Mataji: [Another person speaks - Unclear, Shri Mataji smiles] Who do you worship? [UNCLEAR] [Calls out a SY] Just check this man. He reads Ramayan and Bhagwat, just check him.

[Another man complains of indolence - UNCLEAR]

Shri Mataji: Have you gone to any guru?

Seeker: There's never been a Guru.

Shri Mataji: There must be [Man unclear] Are you an Arya Samaji? [The man admits to having read the literature of [Unclear] He is indeed a foolish man! Absolutely useless! How can he come to write? He has made all junk! Seeker: [Unclear]

Shri Mataji: Disgusting! Ask him about Kundalini and he would say, either in the stomach or in the head, he is a fool! Those who claim to have written on the basis of scriptures, they are a foolish lot! What do they know!

Seeker says he's been reading since a year [UNCLEAR]

Shri Mataji: Dhananjay, take him, ask him to sit on Mother Earth and ask the question of, 'Shri Jagdamba' and [UNCLEAR] 3 times and his Centre Heart is catching a lot! [Yes, Mother]

Seeker: Is any of my chakra catching?

Shri Mataji: Yes, a lot! Do you believe in Jagdamba? Go, it will be ok. [To others] Yes, what's goin on? [Unclear] Which Pir have you been wandering at? Hmm? [Unclear] Is he alive or dead? [Pir or Fakir refers to false gurus in Islam. Bulle Shah is indeed a Fakir, a good soul but many such Pirs are false gurus]

Seeker: Alive

Shri Mataji: There are too many Pirs here. Don't get caught in the racket of Muslims. This is where you have erred [to another person, "Sit"] Talks about the previous man [still shaking] He must also have made lots of money fooling people and now, in front of Me, he is shaking like a leaf! All the money is now coming out!

Shri Mataji enquires about the man getting vibrations, "Is it ok now?" [Calls another SY] Get his left cured as well! He went to a Muslim. Either follow a Hindu or a Muslim fellow, they are all quacks above one another!

Shri Mataji: [to another person] Yes, My son, tell Me? [Man complains of cough, cold, fatigue]. Are you a simpleton? [Both SHRI MATAJI's and Man's voice - UNCLEAR] Who are these people? Have you been awakened? Who are these 5 people? [Someone from the audience suggests - UNCLEAR] No, they seem to be just spectators! [Shouts at them] You said you didn't want Self-realization, then why have you come back? Now which realization do you want?

[Someone from the audience suggests - UNCLEAR]

Precisely! They left in between the program yesterday, disturbing everyone! Saying he didn't want self-realization. If his beard stops growing, he will be fine! [Someone from the audience suggests maybe he was not the one] You know, know Son, he is indeed the one! He came and sat, then said he doesn't want Self-realization. I know it and now he is laughing. Who else has come? [Shri Mataji realizes that She mistook him for another person] Sit, you are a Sikh? Now you will get your awakening in just a minute! A Sikh should not have any problems getting his realization! You believe in Guru Nanak?

Seeker: No

Shri Mataji: You don't? [Seeker tells Shri Mataji that he is a worshipper of Shri Shiva] Then what else does he want? He is already awakened. Are you feeling cool in your hands? [He nods] Then what else does to want? The entire Sikh community get awakened in one go, just they should get their brains in the right order! They are te biggest fools! Guru Nanak worked so hard and these people became fools, I don't understand why!

[A lady speaks - UNCLEAR]

Shri Mataji: Yes, My daughter, doesn't matter. It will be better. Did you put your left hand towards the photo? [She nods] and on Mother Earth? Did you put it in the Sun to acquire the heat? [She nods] Ok, go now, you will be alright.

[Unclear] Yes, come to the program, enjoy it. Now the disease has to get cured, then when the Kundalini will rise in the head properly, then you will get the feeling as well. Are you feeling better/lighter than before? Let's see your eczema, has it lessened? Ok, bring 'geru'. Ok, go. Come at 6 pm? Ok. 5:30. You can come to any other program as well. [Talk to another person] Then what to do at this hour, where do you stay? [Unclear] I have no time, I have to go to meet the Governor, dada from Maharashtra.

Lady: I wish to ask one question

Shri Mataji: Yes?

Lady: [Unclear] Did you meet Aruna ji?

Shri Mataji: Who?

Lady: Mrs. Prasad?

Shri Mataji: No

Lady: [Unclear] When I meditate, I hear an annoying sound 'saan..saan'

Shri Mataji: Do you have a guru?

Lady: There has been one, but not alive anymore. Mata Sacchidanand.

Shri Mataji: I don't understand these things, should not happen! A person should be more alert! You are even younger than I AM!

Lady: No Mother, I am 64 yrs old.

Shri Mataji: Am I any less than you? I am 63 yrs old myself [Lady laughs]. Mine is slightly less than yours. Why this condition of yours? These 'matajis' are such useless people.

Lady: Then how will I get help? [Yogi Uncle appears, SHE tells him] Explain to this lady. [To the audience] First get your awakening. Then yoga-khem-vahamyam will take place. I have to leave now, to meet the Governor. Who should I ask for your awakening? Warren, this gentleman, can you give him realization? I have to go now, MY Son!

Seeker: I have a disease.

Shri Mataji: What disease?

Seeker: Suffering since 25 years [Unclear]

Shri Mataji: Do you have a guru? Who do you worship? [Unclear]

Seeker: Bholenath [Unclear]

Shri Mataji: What is this? [checks his fingers, seem hollow. SHRI MATAJI verifies if he is using something useless. He says his hands are hollow because of cycling.] In this young age, you can't have such hollow hands! SHE rubs HER own chakras, you are definitely bearing the brunt of ... [Unclear] nothing else. You must never hurry for anything! Let me think! Warren? Warkani [Unclear] excels in this! Warkani, take him along. Cycling so much, he has spoilt his Nabhi [SLAPS HIM ON THE CHAKRA] Did you attend a cycling competition? How such jerks? [Seeker suggests - Unclear] No, even we used to ride. He definitely rode the bicycle keeping something sharp. Pay attention to your Nabhi. You go now...

[Seeker demands for more queries - Unclear] Then everyone will ask. Don't demand anything. When I feel like, I shall. [To others] Yes, tell me?

Seeker: I wish to ask the Bhagwati question?

Shri Mataji: Ok, Shri Bhagwati is sitting in front of you. Ask! "Are you Bhagwati Herself?" She has come to meet you and you are not recognizing Her, how will you feel the vibrations? Recognize me? [He asks - Unclear] Go on asking! Ah, here you feel! You

kept asking for Bhagwati, now SHE is here and how will you recognize HER? [MAN - unclear] Now left hand towards ME and right hand on the Earth, you will be ok. [To another person] Tell me? [Tells the previous man] You are all ok now! Leave your useless engagements, your Ekadasha is catching! [To a SY] Give him and her sindhoor [kumkum] to apply on their foreheads as they sleep

[2 ladies walk in]

Lady: Hello Mother, these two [chakras] are paining very badly. What mantras should we do?

Shri Mataji: [Speaks about the gurus in Marathi]

Lady 1: Shri Mataji, she told me she goes to a guru

Shri Mataji: Tell her she has to leave that guru, the methods of leaving the guru as told my Shri Mohammad. She will be fine if she leaves else, else, let's leave her. [To others] What have I got to lose - if you get your ailment addressed, it is fine else...see, these are the byproducts of various gurus! [To one man] MY Son, left hand towards me, sit here [to another]

Seeker: [Unclear] Complains of joint pains

Shri Mataji: Did you go to a guru?

Seeker: Ram.. [Unclear]

Shri Mataji: Ram..? [Unclear] So, you didn't go to any guru?

Seeker: No

Shri Mataji: Tell Me the truth, which guru you went to? Man denies. Did you eat any Vibhuti [ash-like substance false gurus often give as prasad] Man denies. You will be just fine, don't worry. [Asks another person]

[to another]

Seeker: [Unclear] Complains of joint pains, arthritis

Shri Mataji: Did you go to a guru?

Seeker: Ram.. [Unclear]

Shri Mataji: Ram? [Unclear] So, you didn't go to any guru?

Seeker: No

Shri Mataji: Tell Me the truth, which guru you went to? Man denies. Did you eat any Vibhuti [ash-like substance false gurus often give as prasad] Man denies. You will be just fine, don't worry. [Asks another person] Ok, go sit there. [Tells a SY to help this man, tell him to take Shri Mahakali names - in MARATHI] Go!

[to the previous person] Are you better than before? [MAN - UNCLEAR] You felt the coolness on your hands? In which did you feel? [SEEKER - UNCLEAR] So, work with the lamp. Light a diya in front of MY picture, keep that hand on the Earth, it [the negativity] will leave you.

[Sahaja Yogi comes to explain about going to the Governor]

Shri Mataji: I have to get out. [to another SY] He has left side. Check his left side. Ask him to put a candle before the photograph...

[to the Seeker]

We will take it out right now. [to another person] How have they guided you? [Seeker, unclear] Not so quickly, let the kundalini rise unhindered first of all! ok? [Enquires from more SYs]

Lady: Yes, I got the photo and the guidance on how to meditate. Yeah, all messed up! Which is how the heart attack had come.

[Mic removed. The coordinator speaks the rest]

1986-0219, Public Program Day 3: Sadhak Wahi Hota He Jo Sath Leta He

View [online](#).

19 February 1986

Public Program

Jaipur (India)

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

1986-02-19 Public Program in Jaipur

Sahaja yogi: Jai Shri Mataji! All the brothers who are standing outside, please come inside. In a short while Shri Mataji is going to come. All the brothers and sisters who are waiting for Shri Mataji, please come inside. As soon as you come inside we will start the program. Please come inside.

Song in the background

Sahaja yogi: Shri Mataji is going to come. Till then we will talk a little about Sahaja Yoga. Please come and sit in your respective places. Brothers who are standing behind, please sit down. Jai Shri Mataji!

Today we have gathered here on the third day of the program to receive something and learn more about what we want to receive. We are all here for that purpose. Today, Shri Mataji will tell you about some more chakras, and also about Sahasrara, but before She comes, I want to explain about the same chakras in an easy way, through this chart, so that when She talks about chakras you will understand it better.

Anybody can come to the chart. I don't need anybody to speak, but someone who can understand when I speak about the chakras to point them out. The chakra names are universal.

This Sahaja yogi is a doctor who has come from England and his name is Dr. Bogdan. Together we will explain about chakras. I will talk, and he will show the chakras with the pointer.

Yesterday, Shri Mataji told you about the initial chakra, which is Mooladhara. The deity and king of this chakra, who takes care of Mooladhara in your subtle system, and who initiates your awareness, starts from this chakra, on which Shri Ganesha is present.

Here, I want to tell you in the beginning that we have heard many stories about the form and the formless, but God is present in both the form and the formless. The only difference is that our eyes cannot see the abstract or formless. In our brain we have different images of the formless, but our physical eyes can only see the concrete form. So, weak people like me think that, if I can see the form, one day the formless will appear before me.

So, without falling into any discussion, I want to tell you that this pure form of Shri Mataji, whose name is Nirmala, is the embodiment of Adi Shakti. You must have heard and felt that the source of all the shaktis is the Adi Shakti. So, today we are fortunate that Shri Adi Shakti, in her physical form, that is, in the form of Shri Mataji Nirmala Devi, is coming before us. You all want to see miracles, and there cannot be a bigger miracle than this.

However, there is a seed of doubt in our minds, which is clouding our eyes and is not allowing us to see the truth which is before us. That is why the awakening of Kundalini has become necessary. What happens when the Kundalini is awakened is that your body parts are separated from one another; our mental state does not support our physical condition, our physical state does not match our emotions, and as far as our spirit is concerned, we have completely forgotten about it or it is covered with so many layers that we don't understand anything. So, the awakening of Kundalini is important because the energy which is situated in the triangular bone, above Shri Ganesha's chakra in Mooladhara, in our spinal cord, is sitting there and is born with us.

Now, we have to understand and awaken this energy, in a very easy way, because when this energy is in a dormant state, we face physical, mental and emotional problems and our whole system goes helter-skelter. We don't understand what we are doing. One minute we go into depression, and the next minute we become so aggressive that we start fighting, our ego develops, and we get stuck in this whirlpool.

And why does it happen? If we want to co-ordinate our physical, mental, emotional and spiritual states, by the combination of which we humans are made, then we need to awaken this energy which is inside us. But to do that we need to know ourselves first. People who have attended this program in the last two days, and those who have felt the vibrations, are Self-realized. Those who could not feel the vibrations also are Self-realized; accept this. The only difference is that as the Kundalini gets stuck in some chakras, only a few strands of it come out of the fontanelle bone, and so they are not able to feel it. As soon as you come in front of Shri Mataji, who never differentiates between Her children, you attain Self-realization.

Now, the remaining thing is that when your Kundalini awakens completely, then you will see how you feel. You remember one thing. As all of us have shortcomings, we get diseases and we run to doctors or to physicians, or to any kind of yoga practitioner, to cure ourselves. As I observed in the past two days, some brothers and sisters came to me in Bhagwan Das Road with the only intention of curing themselves. I told them humbly that I am a doctor, but if you people want the regular treatment, please go to Sawai Madho Singh hospital or any other health centre and take the treatment. You may be all right for some time, and then the same problem will start again. But here the treatment is of a totally different kind. The difference is, I say, that you become your own doctor.

We are presenting for you the method by which you become your own doctor. When you become your own doctor, and start raising your Kundalini, because of the power given to you by the grace of Shri Mataji, then you will understand Her power. If it was some other guru, he would always try to make disciples. At least, I have neither heard nor seen any guru who tells you, "You become your own master," and also tells you how to become that. In my sixty years of experience I have seen that only Adi Shakti, who has incarnated on this earth, can do this kind of job, because we all are Her children, and She wants each and every child of Hers to become so strong that he can take care of himself.

So, we should try not to go to the left sometimes and to the right sometimes. God has given us two shoulders and a head in between. So let us at least try to keep it that way. This is what Sahaja Yoga teaches you, that it is a matter of someone going towards Ida Nadi and some towards Pingala Nadi. But in Sushumna, when you raise your Kundalini, which is your individual mother, along with your spirit, when it comes out of the fontanelle bone, then the vibrations of the All-pervading Power, which flows in your body and passes through every part of your body, comes out. Then is it possible that any germ will survive against this power? Or is it possible, that any part of your body doesn't become all right? When your body parts get nourished with proper food, that is vibrations, it is impossible that you will not get cured of any disease.

So, I always say that when you are learning Sahaja Yoga, when you are learning how to awaken your Kundalini, then you should work hard enough to raise your own Kundalini. Here in this crowd there are many people whose Kundalini has risen within seconds, and possibly they might have been great sages in their previous births and may not be aware of it. Their Kundalini rises with full force, within seconds, and sustains itself in the Sahasrara. There are many people in the world of this kind, that if I start talking about them, I may have to stay here all morning. But I want to tell you that some people have seen so many miracles and that they have been cured of diseases like cancer. However, if you think that just by touching Shri Mataji's feet you are going to get rid of all your problems, then that is not going to happen. So, I request you all that whoever has any kind of problem, and if they want to cure themselves, then please listen to Shri Mataji very carefully today. Absorb everything inside you and learn how to raise your Kundalini by the grace of Shri Mataji, in Her presence, and start practicing this every day.

Here on this earth, many sages came to know about Kundalini, after taking thousands of births. Today in this Kali Yuga, we are so lucky to gain this knowledge, comfortably sitting in this place, with a roof over our head and lights around us, without going to the Himalayas, without doing hatha yoga, because Goddess Adi Shakti decided to take birth in a form, give realisation to the children who are seeking their spirit and raise their Kundalini, so that the children can take care of themselves, and slowly you will learn how to work on others when you are working on yourself. When you have any problems on your chakras, and you learn

the methods to clear them, what happens is that your Kundalini will awaken, and after coming out of the fontanelle bone, it will communicate with Adi Shakti. At the same time, other Sahaja yogis' Kundalini also would have risen. At this time, when a communication system is established through Adi Shakti, we are connected, whether we are here or ten thousand miles apart. Then you will feel the reflection of the person on your chakras, who is in your attention. So, you will see that if someone's Nabhi Chakra is catching, whether he is here or in London, you will feel the sensation in your finger, and in an attempt to clear the other person you will also benefit.

Now there are doctors like me who have been learning throughout and think that we know everything, but after coming to Sahaja we realise that what we know is a myth. We do nothing. The power which does everything is among us. I am just a witness because I am a spirit, and if we are witnessing, then we cannot be doers.

So, I humbly request you not to touch Shri Mataji's feet when She comes here. Also, don't start discussing your ailments with Her, because you don't know that as soon as you come in front of Shri Mataji, She knows on which chakra you are catching and what is your problem. Without your saying so, She absorbs all your problems in Her body. After this, Her body suffers so much that last night four of us had to sit with her for three hours to remove the negative vibrations from Her. Do you want to trouble Her in this way? If you want to, then say yes. Otherwise, stay calm.

Shri Mataji has arrived. Sit peacefully and listen to Her and, as I told you before, if you have any queries please talk to Sahaja yogis.

Song in the background

Background voice: Whoever is standing, please sit down. Whoever is outside, kindly come inside the pendal and sit down.

1-st translation of SHRI MATAJI'S speech

My salutations to the seekers of Jaipur. The seeker is one who achieves something. One who only entertains himself, keeps singing bhajans, wanders from temple to temple, and spends his whole life like this, has not achieved anything. There should be an instrument through which you get connected to the Divine, through which communication can happen, and the Divine has already equipped this instrument, very beautifully, inside us. The one and only thing remaining is that we make use of this instrument. Inside each and every plexus or chakra in our subtle system, there is a deity present. We believe in Ganapati, but we do not know that Ganapati is present inside us. We believe in Lakshmi and Vishnu, but we do not know that they are present inside us. Just now Jagadamba's song was being sung; Jagadamba also is present inside us.

Yesterday, I told you about Nabhi Chakra. When Brahma created this universe, the Void was created around the Nabhi Chakra, and to establish religion inside this Void, starting from Adi Guru to this day, many great personalities have taken birth, who have ten principles. These ten principles bind our human religion. This human religion is present inside us, just like ten valencies are present inside carbon. These saints have been illuminating their ten principles inside us from the time of creation, and we are supposed to adhere to these principles, but human beings, in their ego or misunderstandings, turn religion into irreligion. That is why we see many deformations in our religion, and we start thinking that there is no religion and there is no God. Religion is present inside us.

Many incarnations have introduced religions to us. For example, Shri Ramchandra ate Shabri's already-tasted berries. Shri Ram Chandra, who was an excellent man from Suryavansh, ate the berries which were offered to him by an old lady, Shabari, after she tasted them. Shri Rama ate them with lots of affection. There is a very strong religion implemented in this, and that religion is that love is most liked by the Divine. A human being who doesn't have love in his heart can never step over the threshold of the Divine, and the Divine embraces a person, forgetting everything else, whose heart is full of love. For example, Sudamaji carried pounded rice with him, and Shri Krishna ate that with love. We create lots of fuss in the matter of food, but we don't think that if a person, whoever it may be, offers us any food with utmost love, he is a personification of God. So, the reflection of religion is love.

But nowadays there is dispute among religions. People may ask, "Mother, if religion means love, then why are people fight among themselves?" The great masters who have taken birth in the world are like flowers blooming on the same tree, at different times. They bloomed on the same tree, but we start plucking them and fighting for them after their death. When they are alive we torture them. If we do not trouble them, we become the witness to their torment. We have troubled each and every saint, and even if we have not troubled them, we have not made any attempt to stop the people who were tormenting them. No one offered a single glass of water to them. These saints are flowers of the celestial tree. We pluck these flowers and fight for the dead flowers, saying, "This is my flower. That is your flower. My flower is better than yours." This way, all the flowers are dead, and we are fighting for the dead flowers. The flowers that once decorated the celestial garden have become subjects for dispute today.

So, this religion is a religion of love because the whole power is due to the love of the Divine. If God did not love us, He would not have created this universe, but we don't love ourselves. We negate and imprison ourselves and impose our own thoughts on ourselves, saying, "These are my thoughts and they are right. They are correct." So when we imprison ourselves with this kind of conviction, then others also do the same thing, and keep shouting. Human beings become independent in love. They start knowing their own mechanism. So, religion is love.

At times, situations arose where violence had to be used, such as when Shri Krishna told Arjuna during the war, "Kill all these people, because they are already dead." He did not teach Arjuna today's non-violence that also protects all kinds of insects. Am I going to give Kundalini awakening to these insects that you are protecting? At that time, Shri Krishna said, "Kill all these people, and kill your guru also." You should understand the religion completely. You know the story of Karna when his foot got stuck in the wheels of the chariot. At that time, Arjuna lifted his bow at Karna. Then Karna said, "You are a warrior, and I am also a warrior. According to the rules, you cannot attack a weapon-less person." At that time Shri Krishna raised his finger towards Karna and said, "Where was your chivalry when Draupadi's modesty was under attack?" So he killed him. Only violence is going to work with evil. We people are violent with good people and use non-violence for evil. There are many people among us who would say, "We protect insects," but the same people, when they want to capture someone's property, will not hesitate to bring his wife and children to the streets. They will insult him and won't mind sending the only breadwinner of the family behind bars, just for a small amount of money. This is not religion. This is irreligion. We should understand the definition of religion from the incarnations who came before us. They established the chakras within us and also set an ideology before us, which we should understand.

Now the next chakra, after the religion, about which we need to know is the chakra of Jagadamba, about whom people were singing just now. Jagadamba is sitting in the centre of the Heart Chakra. This Heart Chakra is made up of twelve petals. Up till a child is twelve years old, Jagadamba, who is also known as Brahmaramba, creates antibodies in the rib cage. This is called antibodies in English. By the time the child is twelve years old, she finishes making the whole antibodies, and when there is any kind of attack on the child these antibodies fight against them and protect the child. After the age of twelve years, these antibodies spread all over the body. Our rib cage is like All India Radio, from where the command goes out: "Now fight this disease, and attack here, and if necessary send soldiers". In this way they keep fighting all the time, and sometimes they become very tired. This chakra gets caught up, particularly in women, because they don't trust Jagadamaba, who is their mother, who is all-powerful and who nurtures everyone, who is the protector of everyone. A woman gets scared when her husband is rude to her, or when she hears some fearsome story. This land is bestowed with heroic personalities, like Queen Padmini, who have been living examples in history. But nowadays, ladies are very scared of everything, and men also suppress them unnecessarily and do not take care of them. For this reason, women get caught up on the Heart Chakra, and they get breast cancer, mostly. When this chakra gets caught up in men, they start getting scared of every small thing. Their hands and feet start shivering for almost everything. Jagadamba is sitting in a place from where she protects and pulls her devotees from the Void, when they want to ascend spiritually.

You know that the Goddess incarnated several times on this earth. She shone for some time in Rajasthali, also in the form of Sakhirani, and all the kings of this place also are devotees of the Devi. In spite of all these, there is a kind of fear and cowardice that has settled in human beings. Truth should not be scared of anything. A person who stands on the truth is never scared of

anyone. He boldly faces the whole world and speaks the truth. In 1970, in Jahangir Kavasya Hall, I declared the names of all the devils who have taken birth now, and their names in their previous births. None of them filed any case against Me or created any problem for Me. One person said, "Mother, they will shoot you." I said, "Let Me see who has the courage to do so. They will start shivering." Even with this kind of mother's powers, we are timid and cowardly. This is because we have not understood the truth and we never respected bravery. People who follow the untruth are cowards. Mother worships only the truthful people. She adorns and protects them. So, we should remember that Jagadamba is inside us, and we are awakening her. We get many diseases due to the malfunctioning of this plexus or chakra.

The chakra on the right side of this chakra is called the Right Heart. In Rajasthan, this chakra is easily caught up. This is the chakra of Shri Rama, who is an excellent person. People who are scared of government matters get caught up on this chakra, because Shri Rama was the ideal king. What is the need to be scared of government for those who worship him? When you are in his kingdom what is the need to be scared? He was a maryada purushottam, meaning he never crossed the boundaries of good conduct. Likewise, whoever remains within the boundaries of good conduct cannot be harmed by any government and is fully protected by Shri Rama. People get asthma when this chakra is caught up. This plexus represents our father, as Shri Rama is in the place of our father. This chakra gets damaged if there is a rift in the father-son relationship, or if there is a vacuum in the place of a father, or the father is troubling the child in some way or leading him in the wrong path. This leads to asthma. This disease can be cured. This doesn't mean that you bring all the asthma patients to Me. It means that you raise your Kundalini and clear this chakra. Some people have such nice Kundalini that it rises up within seconds and sustains itself, and after that they never get any disease.

There is another set of people whose Kundalini rises and falls very often. This type of person should raise their Kundalini again and again, as the power of Kundalini is your injection, your medicine, your dhanvantry, your doctor and everything else. If this power doesn't flow within us, then how will our hands work? There are people whose Kundalini is stuck. It is difficult to correct this kind of person, but if they are dedicated, and they feel at least a little difference, the Kundalini rises in them. I have cured many people and treated them for their diseases, but I have noticed that very few people among them get established in Sahaja Yoga. You should realise that the Divine is very clever, and why would it light a lamp which cannot give light to others? It is waste of time to light such lamps, who come here only to cure themselves.

There are also many restless people who come to me and say, "Mother, please give me peace of mind." Can good health give everything? Today one chakra will get cleared, and tomorrow another will get caught up. Today you will have one disease and tomorrow another. Can I keep curing you day and night? You need humility and good deeds in the past to get realisation. Many people think that they are doing Me a favour by coming to Sahaja Yoga. They don't understand that it is our good fortune that we can do Sahaja Yoga and our Kundalini is awakened. The Divine accepts the humans only when they start understanding this fact and rejects the egoistic people who think that they are doing Me a favour. The Divine is doing us the favour. We should be indebted to Him. We should be thankful to Him that, "God, you gave us the understanding to come to your door". My attention does not stay on people who come here only to cure their diseases. Yes, it is true that when Kundalini rises, like I told you yesterday, all the superficial ailments get cured, but you have to establish the Kundalini with practice. It is also true, like Mrs. Padthal said, that her angina problem got solved within ten minutes. She is a different type of person. I know everyone in their family, and she is different from them. What can I do about it? There are some fruits which ripen faster, some do not ripen at all, and some others remain rotten. So, after awakening the Kundalini, you should understand where to sustain it, how to raise it, how to clear your chakras, and so on. If someone tells you how to do it, please listen to them and do accordingly.

Now above this chakra, in our throat is the chakra of Shri Krishna. In exactly this centre, Shri Krishna used to play with the gopis. Nowadays, there are people who say that Shri Krishna in the Gita is different, and Gopi Krishna is different, and who knows how many other forms of Shri Krishna will be created. There are sixteen petals in this throat chakra. It is called Vishuddhi Chakra, meaning very clear, because you know that Shri Krishna was Yogeshwara, and so no dirt can stick to him. He is Yogeshwara, and when you come to Vishuddhi, nothing adheres to you. You start looking at everything as if you are watching a drama and start witnessing it. Till now you were stuck in the ocean and were scared of the waves, but now you are on a boat and witnessing the same waves. This witnessing power comes inside you. As soon as this power comes inside you, you start witnessing the whole creation, and you are not affected by anything. Secondly, your attention is on getting solutions to your problems. As long as you

are stuck in the problem itself, it can never be solved.

This place of Shri Krishna has two parts, left and right. The left side is the place of Sri Vishnumaya, who you know was Shri Krishna's sister, and who went to the heaven and made the celestial announcement to Kans, through the clouds, "Kans, your killer is still alive." The same celestial announcement works even today in the form of lightning. Sometimes you will be surprised to see amazing photographs of mine. You will be surprised that a camera, which looks so ordinary, has taken such wonderful pictures of mine even in the clouds. This is a celestial doing. All this is done by Shri Vishnumaya. This chakra gets caught up when we don't consider the relationship of brother and sister and look at other women with adulterous eyes. It also gets caught up when we imagine things such as, "We have made mistakes, we are sinners, and we are evil", and start feeling guilty for nothing. Sometimes I see too much imagination in people who believe, "I am guilty. I am a sinner". This is mostly given to them by others who keep telling them, "You are a sinner," as if they are saints. As a result, their Left Vishuddhi gets damaged, and along with this, if the Heart Chakra also catches, then fatal diseases like angina can occur. Day and night, most women get tormented, by family members or by the society, or by the husband, that "You are bad". This can result in many diseases, the most lethal of which is angina.

On the right side of the Vishuddhi resides Krishna, who in Maharashtra is known as Vitthala and who ruled over Dwarika, which is in your city. When he is in the center, he is in the form of Gopi-Gopika, when he was ruling Dwarika he was on the right side, and on the left his power is that of a woman who was his sister. Radha was his power in the center, and Rukmini, his wife, was his power on the right side. Yesterday I told you that, apart from these five powers, there are sixteen thousand more powers on the right side, but there are also many defects there. Shri Vitthala's statue was sighted in Pandarpur, like Govinda Maharaja's swayambhu was seen in Jaipur. After that, people started their business there. They used to chew tobacco and walk for a whole month, chanting, "Vitthala, Vitthala, Vitthala."

Now tobacco is against Sri Krishna. He doesn't like tobacco at all. This chakra gets spoilt in people who chew or smoke tobacco, and thus they get cancer. The treatment for this is to inhale the fumes of carom seeds and smoke cigarettes made out of carom leaves. This makes Shri Krishna happy. Another treatment for this is that you drink warm water or milk with melted butter in it. Shri Krishna likes butter very much. Also, use ghee and camphor for your nostrils, because you know that camphor is Shri Krishna's favourite. Apply camphor on your forehead. Do everything that makes Shri Krishna happy. This may cure your Vishuddhi problems, and your cancer may get treated. When all your throats catch, my throat also catches, and I have to struggle a lot to set it right. Still, sometimes the Kundalini of many people does not awaken at all. Particularly in this Vishuddhi Chakra, there are three entanglements. Because of this, the Left Vishuddhi gets caught up when a person takes mantras from a wrong guru and keeps chanting them throughout the day.

In Sahaja Yoga there is treatment for all these problems, in the form of mantras and yogasans and also certain elements like water and sugar are used.

The Agnya Chakra is in the middle of our forehead. This is the place of Shri Maha Vishnu. This has been described in Devi Mahatmya by Markandeya Swami, but who has time nowadays to read that? This is Maha Vishnu's place, and on the left side of Maha Vishnu resides Buddha, and on the right resides Mahavira. Buddhists also have tormented Buddha. Shri Buddha said, "Don't talk about any god or any statue, because until you are Self-realized, you are only worshipping a stone. Get this first so that you can differentiate between an ordinary stone and a swayambhu. First and foremost, Self-realization, Self-realization, Self-realization." So, people used to say that he was anti-god, but he was a very practical man. In the beginning, I also used to say to get Self-realization first and then we will talk. But like you witnessed yesterday, one person was saying that he doesn't want Self-realization. Then why did you come here? Here you get nothing but Self-realization. This is what Buddha said: "Get your Self-realization first", but when he said, "Don't worship anything before getting Self-realization," people started misinterpreting him and going in the wrong path.

As far as Mahavira is concerned, he is the incarnation of Bhairavnath ji, a very great personality. Once, he was meditating in a jungle, and while returning his attire got stuck in a thorny bush. I really feel very bad about this because he is also my son. His dress got torn, and at that time Shri Krishna wanted to test him. So, he told Mahavira, "You are an ascetic. So you don't require a

dress. I am naked. I don't have a dress. So please give your dress to me." Mahavira gave his dress to Shri Krishna. Shri Krishna, who was a king, hid Mahavira's dress for a second and wore his clothes, and then went away. But see how people have made fun of this today? Ask a mother if this is how her son should be made fun of. All over the world, they exhibit him in nude form, and they also roam on the streets shamelessly, without clothes. Did Mahavira ask anyone to do this? To become like Mahavira and do this? People have done many kinds of stupid things, which makes me think that their sins will never be forgiven. How can God forgive someone who has insulted such a great saint on stones and cements?

Neminath ji, who was with Shri Krishna, was a Teerthankar and was also the first cousin of Shri Krishna, had an aversion. At his wedding, when he saw many animals and birds being killed, he felt an aversion towards violence. This can happen to anyone. So, he declared that he would never do violence. But did he ever ask you to protect the insects and beetles? You people mistake everything. At least, try to learn the right thing. I spoke to many Jain sages and asked them, "Why don't you people meditate, as told by Mahavir ji, instead of constructing temples?" To that they replied, "Meditation leads to acquisition of trivial knowledge (shudra siddhi)." I told them, "It is right that you get shudra siddhi. Now do the actual meditation through Sahaja Yoga." Now, many Jains have started understanding that Shri Mataji is telling the same thing as Mahavir ji and Buddha, and this is the true Kingdom of God, and it is not right to waste your money and attention on useless things.

Thirdly, in the centre of the forehead is Jesus Christ, where we wear his blood in the form of a bindi. Now, what can I say about the stupidity of Christians? There cannot be worse fanatics than Christians. We say Muslims are fanatics. At least, their fanaticism is visible. But Christians are hidden fanatics. They are so stupid that they never understood Jesus Christ properly. Jesus Christ, whose place is in the centre of the optic chiasma, said, "Thou shall not have adulterous eyes," meaning your eyes should be so pure that there should not be any kind of greed in them. Tell me, have you ever come across a Christian who does not have greed in his eyes? The solid quality, which He expected Christians to have, is missing in them. This is the case with every religion. When we [Hindus] were told that spirit is present inside us, we divided ourselves into a caste system, according to birth. There can never be caste according to birth, and Vyas ji could never write any such thing. Whoever knows about Vyas ji, knows whose son he was. He was the son of Matsyagandha, who was an unmarried fisherwoman. Could Vyas ji have written this kind of thing? It was declared that you are a Brahmin from birth, but you have to become Brahmin. This is what I am trying to tell you.

Now, please understand that whatever wrong imaginations we have regarding religion need to be corrected. If we don't do that, we will never attain our true religion; like Krishna said, "Kill him." We have to recognise and achieve the truth. This will remove all the other religions from inside us, and the true and only religion will be established in the whole world, because ultimately, everyone has said the same thing.

As far as the chakras on the forehead are concerned, Buddha, Mahavira and Jesus Christ came on these chakras, and their lives were full of penance. Also, in the Veda, seven phases of humans are mentioned: "bhu", meaning Shri Ganesha, made out of the earth element; "bhurv", meaning Shri Brahmadeva, made out of the sky element; "bhur bhuvah swaha". Swaha takes place in the Nabhi Chakra where we eat; that is, "agni", or fire, eats everything. This is the place of Lakshmi Narayan, bhu, buva swaha. "Mana" is the place of Maa Jagdamba. "Jana" is the place of Shri Krishna where he thought of awakening the human awareness. Not only that, but Shri Krishna is also Virat. The entire body part of the whole humanity is inside him. And "tap", meaning penance done by Jesus, Mahavira and Buddha. And in Sahasrara there is absolute truth which is given to you by Shri Adi Shakti. The same essence mentioned in the Vedas was written by different people in Bhakti Marga by describing deities. All these are true. The only thing is that all these parts are scattered, and people fight to own one hand here and another there. So, this way both the hands are broken. The fight for the form and the formless also is a total waste. Now you all stand on the truth, and you will realise how there is form in the formless, and formless in the form. But you should say, "Mother, we will accept only the truth and know only the truth."

Today, I have told you a little bit about the chakras. I may have to say a lot about Sahasrara, but since there is less time, I will tell you about the spirit. The spirit, which is inside us, is the reflection of God, whom we call Sada Shiva. He is Sada Shiva, who never incarnates. His reflection inside us is the spirit. And his power of Desire, whom we call Adi Shakti, is in the form of Kundalini within us. When the spirit and the Kundalini unite, then our union with the Divine takes place. This is not an event for which any

certificate can be given, or you can stick a label on your head to show that you are Self-realized. When this union takes place, the enlightenment of the spirit comes into your attention, like the Doctor Sahib said just now that as soon as Shri Mataji comes before you, She knows everything about you. When My attention is enlightened, obviously, I will know everything about you. If My enlightened attention is all around, I will know what you are. When your attention gets enlightened, then you will also recognize the truth.

A person may be a very good orator, may give very good lectures, and can be melodramatic also, and people might be behind him saying, "Gurumaharaj, Gurumaharaj," but finally you will discover that he was released from jail only ten months before. This kind of incident you may witness on an everyday basis.

Please come inside so that others do not get disturbed. Tell the children also that there is no need to peep.

Like a babaji comes today and he takes away all your money. Another comes tomorrow and runs away with your wealth. Nowadays, these babajis pop up everywhere, like frogs during the rainy season. Whichever village I go to, I see these new, new babajis.

So, only the spirit can tell you if a person is genuine or a cheat, because the spirit is absolute. There are not two opinions about this. Like if we see a person, we may not voice it but in our hearts, but we will know what he is, and whatever we know will be the absolute truth. You may ask how is that possible. It is possible because you are a spirit, and spirit knows only the absolute truth. It doesn't have wrong knowledge, and in the absolute knowledge the spirit will tell you that is a fact. The whole truth will be in front of you. In the beginning, you may have to observe on your fingers and find out which chakra is catching in the person, what is his problem, and where is the catch, but ultimately, you will become such an expert that the moment you see a person, you will instantly know his problems. Although many people may deny that they have a guru, the feeling in his Nabhi will make you say, "Yes, you have a guru. Tell me his name, so that you can get cured faster," but they will never accept. They are wasting their time and also My time. I have to work for the emancipation of whole world, but people get stuck with small issues. Why can't they get rid of the false gurus?

So, when you start recognising the truth, you are surprised to find so many defects inside you. Like I was talking to a girl today and I told her, "You are such a young girl, and you have problems in your liver." People who think too much get liver problems. "Do you eat plenty of fried items?" The girl said, "No, I don't like them at all. I have had this problem since my birth." "Does your mother drink alcohol?" "No, not my mother. My father drinks alcohol." So I concluded that a drunkard's child is born with a damaged liver. So, you have given your child a damaged liver from the beginning, and as soon as a child is born, he will get jaundice. If the father's or mother's liver is damaged, then the child also is born with a damaged liver.

So, to know the truth we should keep our attention pure. This doesn't mean that you start washing your attention. When you meditate, and when the Kundalini rises above Agnya Chakra, you become thoughtless. We should keep increasing this period of thoughtlessness, which is called as vlamb. That brings peacefulness inside you. When you are peaceful, only then does the tree grow. The tree inside you grows in your thoughtlessness, and you ascend. You will know all kinds of truth. Leave about Me, I know everything anyway, but Sahaja yogis also tell Me, "Mother, we don't know how, but we know that if we go to this particular shop, we will get what we want, and that is what happens. We felt that we should take this path, and found a Sahaja yogi who said, 'I was waiting for you, as one of my relatives is ill'." So many big and small things like this happen, and it surprises us. You know the truth by its roots. For example, if the leaves of a tree are damaged, you don't treat the leaves. Instead, you have to get to the root and treat it. In the same way, first of all, you realise the truth on your fingertips. The knowledge of the whole Veda comes inside you, and you know the truth. The knowledge of the whole world comes inside you.

Recently, I went to Maharashtra. I had to travel by bullock cart. I started talking to the person who was riding the cart, and I said, "This is Kabira who is riding." I asked him, "How did you know so many things?" He said, "Mother, all this was inside me. You enlightened me, and I knew everything. Am I not right?" I said, "You are absolutely correct. Hats off to you."

Which university did Tukaram attend? Which university did Gyaneshwaraji attend? They were not incarnations, but then how did

they acquire so much knowledge? This is the absolute knowledge, which is inside us, and which we attain after Self-realization. This is the enlightenment of your spirit, which makes you see the snake as a snake and not as a rope. So, this is the truth. Our spiritual attention is also collective. You are part and parcel of the Virat, but these body parts do not know that they are inside the Virat. But as soon as your spirit enlightens, the parts of your body know, "I am roaming inside Virat". His collective consciousness gets enlightened. When a person's spirit gets enlightened, his attention becomes collective. An enlightened person's attention is collective, meaning that it tells you your problems and also others' problems. And if you know how to cure yourself, that also happens.

In Sahaja Yoga you get the total knowledge. So, consider that if you go to a doctor, he will say, "I am a gastro doctor. So please go to a dentist." The dentist will take out all your teeth and say, "Your teeth are all right. So please go to an ear specialist." He will tear your ears, and then say, "Your ears are fine. Please go to an eye specialist". He will remove your eyes, and finally you will come back totally sick. All the doctors, please forgive Me. But in Sahaja Yoga the knowledge is aggregated. If a person comes and says, "Mother, my stomach is aching," then someone will say, "Give him medicine for a stomach ache." But no, some entity has come inside his stomach, and the entity has to be removed. This is the effect of some other person, and needs to be removed. This is some black magic which needs to be removed. Not that you go to a psychiatrist for this and so on. These are small children, and they do not know anything yet. The whole total knowledge comes inside you in Sahaja Yoga. Even the children know the absolute knowledge.

I have a grandchild who went to Ladakh with her parents when she was very small. There was a lama sitting over there. All these lamajis also are damajis. All are one and the same. This young girl was looking at him. Everyone was touching his feet. So, her parents thought they should do the same and went to touch his feet. The child got angry when the parents touched his feet. She went and stood in front of him and said, "Just by shaving your head and wearing this long robe, you don't become a realized soul. Why are you making others touch your feet? Get down off the stage." A five-year-old child said this boldly.

There was some Prakhandanandini, Pakhandanand, or someone. I was invited as a chief guest, for the 100th birthday of a great Maharishi from South India. This Pakhandanand was also on the stage wearing a long maxi-like robe. My other grand-daughter was sitting in the front row. She said, "Grandma, ask this man in the maxi to go away. We are getting scorching heat from this person. We are all burning." There were many other Sahaja yogis there, who started laughing. Even small children emerge as mighty scholars. The reason is that their attention is enlightened by their spirit.

The biggest reward given to you by the Divine is that your physical condition, mental condition and also financial state improve, and after all this you experience the prime thing, the absolute joy, which is Niranand. There is no happiness or sadness in joy. Joy is absolute. You cannot experience this without Self-realization. Very innocent people immediately achieve this. Intelligent people keep exploring, saying "Mother, what is happening in this finger, and that finger?" whereas other people say, "Mother, we are swimming in the ocean of joy," and they learn the whole knowledge by themselves. Thus, a state of pure happiness, joy and pleasure is very clearly visible in our character, and people get surprised to see the total transformation, which makes them say, "Oh my God! This man has touched the heights, and he has become a diamond from an ordinary stone."

Today, the blossom time has come when many more flowers are going to bloom. That is why this work is happening at this particular time. It is a matter of time. This is the time when you also should bloom and achieve your rewards. Whatever is your notion, and whatever you are thinking, has to be changed by you, and you have to recognise the Divine. You have to change and recognise the Divine. Leave all your notions aside and witness the whole thing with your eyes open with the perception of a scientist. May God bless you all.

2-nd translation of SHRI MATAJI'S speech

I bow to all the seekers of Jaipur. A person can only be considered a Sadhaka (seeker), if he has a desire or longing for some pure knowledge. A person who has no desire for union with the divine; but only entertains himself with listening to bhajans; visits temples, goes on pilgrimages, and spends his lifetime in such pursuits, does not acquire any union with the Divine. You must achieve such a state, that will give you connection with the Divine. In order to achieve this connection, a very beautiful instrument

has been created within us, from the beginning, by the Paramatma (God Almighty). The only thing required to be done, is to start using this instrument. Inside us, the subtle chakras (plexuses) that are there, are built in such a way, that within each chakra there presides one Devata (aspect of God).

We worship Ganapati, but we do not know that He actually exists within us. We worship Shri Vishnu. We worship both Shri Lakshmi and Vishnu, but we are not aware of the fact that they reside within us. Now the Jagaddamba, whose bhajan we just heard, is also enthroned within us.

Yesterday I told you about Nabhi Chakra. When Shri Brahma completed the creation, all around the Nabhi was formed the Bhavasagar. And to establish the dharmas (codes of conduct) within us, many divine personalities, starting with Adi Guru Dattatreya, took their birth, and established the ten tattwas (location of principles or commandments) around the Bhavasagar. These ten tattwas, mould or give form to the valencies of a human being. Just like carbon has four valencies, a human being has ten valencies. And these Gurus created and established the codes of conduct; and we have to obey and follow them.

But human beings, by their ego, or under the influence of wrong interpretation and understanding; make dharma into adharma (anti). That is why we see so much distortion of dharma; and we start thinking that there is no such thing as dharma, and there is no such person as paramatma. Dharma verily exists within us. And we have been able to see the demonstration or actualisation of it in the form of the various incarnations. Like one form of Dharma is shown by Shri Rama. Shri Rama belonged to the very distinguished Suryavansh clan (Sun Dynasty). He was offered some berries by a low caste tribal woman, who had tasted each berry to ensure they were sweet, before offering them. He not only accepted them graciously, but also ate them with enthusiasm. By this action he demonstrated a very great dharma, that for God, the love of His devotee is of the greatest importance. The human being who does not have any love in his heart can never aspire to reach the doors of the Divine abode. And the devotee whose heart is full of love, for him the doors of heaven are open, and God Himself comes and embraces the devotee to His heart. Similarly, when Sudama took a simple bundle of parched rice to Shri Krishna, He ate it with great love and relish.

We practise a lot of discrimination and fuss in matters of food offered to us. We never stop to think that the person who cooked or prepared the food with love, no matter from which strata of society he comes, that loving personality, is the embodiment of the dharma of Love, and the personification of the Paramatma Himself. So the personification of Dharma is Love.

But today, fighting is going on between one dharma (religion) and another. And anyone might ask "Mother, why is there so much fighting between religious groups?" In this world, all the Satgurus (real gurus) who came on earth, were flowers on the same tree, blossoming during different seasons. They came on the One Tree of Life, and taught the same things. But we started plucking these flowers and claiming this is mine, and that is mine; all after the incarnations left the earth. While they were here we ignored and troubled them; or passively watched others torturing them. All the saints and holy men were tortured, and when they were being troubled by others, we never stood up and defended them; nor did we question why they were being tortured and killed. No one even offered them a glass of water. These saints and holy men were flowers on the Tree of Life. But now we are laying claims to them, that this is ours, and that is ours. And mine is greater than yours. But all these flowers are dead. We are taking these dead things and fighting amongst ourselves. The same flowers that adorned the divine creation, have now become the causal of religious wars and fights.

So the real Dharma or religion is that of love; because verily the Energy of God works only on Love. If God did not love us He would not have created this universe. But we do not love ourselves. We are confused. We imprison ourselves and we bind ourselves with our own faulty ideas, that this is how it is to be done; or this is my view or idea; and this is the truth; and I am right. So just like these kinds of ideas that we accept as truth, and bind ourselves; others also imprison themselves inside their ideas and beliefs.

But in love, a person becomes free. He begins to find within himself the tantra (instrument) of Swa (Self). There resides the true Love.

There was a time once, when even violence had to be resorted to. Like Shri Krishna told Arjun on the battlefield, "These people