

these Mantras, these Mantras are the names of devils and if you keep them with you, if I know them I know how to ban them.

TM-MAN: Why have you not such meekly [??] for a Mantra.

Shri Mataji: Because I could do that. I could do that.

TM-MAN: Yes:

Shri Mataji: But within, you see the problem is, so it is that he got the vibrations and everything, but I knew it, he is going to catch it again. And he catches, he catch Markandeya. You see, some people grow very fast, but some do not. They are mediocres you can say. You go on like this all the time. We have people who are so. Now We have thousands of people here. You can ask them. Some of them shot up like that. Now he is sitting here, he is from TM, Martin. How much time it took to settle down? Not because he is mediocre, because he went one to another to another to another ... Now he is settled.

You must understand what are we, what are our problems, what are we inside, what is our subtle being, how to raise it and how to do it. It was all right to give a lecture, otherwise I would have given you a big lecture, all right? Till you have argued with Me much more. There is only two persons actually who doing arguing on this point. But otherwise they would have been the whole thing, don't you think so?

[Shri Mataji laughs, then the Yogis too]

He knows it, he knows that, because he is seeing something happen. You see, I wanted you to see for yourself. You see, if this thing is down, all right? And I tell you that in this school there are these things [INDIST.]. You are not going to believe, because you have freedom to argue with Me, you are not like you are with Maharshi or anyone of these. You have freedom. You are not going to believe Me when I tell you there are these things. It's better to put the light on and show the person. All right?

There could be some blind people, still, but at least you will know those who have eyes. The blind you can't see each other, but at least those who have eyes can. Those who do not have eyes, we can open them later on, but at least eighty percent people will have eyes to see. All right?

And another thing is people who would be here. You see their brain is over-active, they are in a speed, they are over-active. It is necessary to sooth their brain a little bit, their speed is to be reduced and then talk to them. They have to be tuned. [INDIST.] You will change, no doubt. Most of you will. How many will raise this I do not know, because I should say most of them should, because I have a feeling that England became people of very good, I feel that.

I don't know about the Americans, I haven't seen many of them, but Indian TM-people are the worst. I could not give realization to one person in India who was from TM. Actually We were avoiding them. We never wanted them. You will be surprised how My disciples could stand outside, asking them, have you been to TM? They said yes. There is no program. One of them rang Me up. I said, no, there is program, I don't know why. They said, Mother we don't want to break our head.

You see, they were working hard, We were not working hard, you saw that. You are doing nothing. Now you first of all change your attitude towards Me and Sahaja Yoga, but this is not a shop. And you are not bargaining for anything, more over it is a gift to you. If you want to have it, have it. Otherwise just don't have it.

[a Baby cries: da da da, the Yogis laugh, Shri Mataji to the baby: da da da.]

TM-MAN: [INDIST.SOUNDS LIKE: That was not my question at all.]

Shri Mataji: Now in Sanskrit it means gift, [INDIST.] yes. In Sanskrit means gift: "da da da".

[aside:] Have you meet?

I must say that, I am sorry for all that did happen and you are going to feel sorry also. As a Mother I, you don't know how I feel ... They are all My children, you don't know how I feel But be wise, try to be wise. If you have no wisdom I cannot help you. That is one thing I cannot put into you, you have to be wise. On small things like that you slip off. I am here to give you the ocean and you are closing your eyes. Do you know even when a little thing goes into the eyes you cannot see the sky. Don't do like that. I am not to gain anything out of you. Keep yourself open, you are going to be the looser, not Me.

TM-MAN: I wasn't really attacking you.

Shri Mataji: Ah?

TM-MAN: I wasn't really attack-

Shri Mataji: Nobody is attacked.

TM-MAN: Now I was a bit closed, my eyes were very wide opened.

Shri Mataji: Now the way you said, you see, what I am saying ...

TM-MAN: You are talking to TM, I could have attacked TM [INDIST.] and to me both of them are wrong, because they are going, a-ham, to [INDIST.LOOKS LIKE: Astemoon]  
[INDIST.]

Shri Mataji: How many have you be, how many years have you been with TM.

TM-MAN: Two years.

Shri Mataji: Now how many times, how much time have you been with Me?

TM-MAN: Tonight.

Shri Mataji: Will you please have some patience?

TM-MAN: Yes, yes.

Shri Mataji: All right. Please sit down. Before that you will have some patience, all right? If it works out, well and good, if it doesn't work out it's all right. If you think you can go you can go.

TM-MAN: I bought the [INDEST.]

Shri Mataji: You better go, because you are spoiling every-bodies chances.

TM-MAN: I am sorry, I am sorry ...

Shri Mataji: If you are disturbing everyone, you can go, ...

TM-MAN: All right.

Shri Mataji: ... that's the best.

TM-MAN: Okay. I must really say I appreciated what we have done [INDIST.]

Shri Mataji: No, no, no. Why should you say like that?

TM-MAN: Because I really did, because [INDIST.] ...

Shri Mataji: You are disturbing for nothing at all, you don't want to hear what I have to say. When are you going to give Me a chance? Here you are, you are saying I should have discussed. All ready it has around one hour has passed, you are not being satisfied talking about it. Now –

Yogi: Just listen to Her. Shri Mataji: - nothing for you to open. Why don't you keep quiet for a while?

Yogi: Just listen to Her answers.

Shri Mataji: Just listen for a [INDIST.]

Yogi: Please, bitte.

TM-MAN: I am doing.

Yogi: Yeah, just listen.

Shri Mataji: You can't,

TM-MAN: I just answer -

Shri Mataji: You better go out for a while.

TM-MAN [angry:] I go out, I really! Was it that.

YOGIS: He can getting a tab. [Yogis laugh]

Shri Mataji: That's better. [INDIST.SOUNDS LIKE: All the children have to be asked.] [INDIST.] He will be all right. Nothing at all, you see, what I am saying. He got his realization, he got his vibrations and some sense else. [INDIST.] This is the position, you see now, where are you and where are they. You see, I told you, that will be a [INDIST.] All of them are not going on the same level. It doesn't matter. So, let's talk of something else, all right? [Shri Mataji laughs] That's how we stand.

[aside:] Put your hand here, you see this [INDIST.] the right has to be moved. You can get in one hand – tell Me, all right. Come along! Ha ha! It's gone.

YOGIS: [various INDIST.]

Shri Mataji: All right, you give one [INDIST.] You see, we clean ourselves, ourselves, all right? And our self can be cleansed. Let it, just keep your [INDIST.] I could not take out your watch, [INDIST.] all right? Just listen!

You see, if it does not work out, it does not work out. If he comes up, you will be surprised, My two daughters are not yet realized, My own daughters are not. What can I do, what – you see, it is a thing that has to work out, if it works out very good, if it not

works out – time! What can you do about it? You see, We can only try to work it out, try to cooperate, that's all. It is a gift of God, it's a grace of God, it has to come into you. If it works, well, if it does not work, then you cannot blame Me for that. Now you should blame yourself. Try to – this is what you are seeking.

YOGIS: [INDIST.] [Yogis laugh] The children are [INDIST.] [Yogis laugh again]

Shri Mataji: They know how to manage, these children know it better. They said, why bother Mataji, let's [INDIST.] go on! [Shri Mataji laughs] It's all right.

Yogi: I mean it, I need a lot more communication.

YOGIS: I agree. I agree with you.

Shri Mataji: You just have patience, all right. Again the same thing I tell you, you have been with Me and you follow one hour or two hours, all right? You did something, it's a very fast subject that I am going to give you, the complete, the most secret, the most human talk, all right? Come along. But one attitude, again I am telling you, that you are doing it for your own wealth. All right?

Secondly that - when you want - you should change your attitude, that you are going to a market. It's not a market, it is not a selling any things here and instead of I be with you, actually you are with Me. That has to change next, all right? So try to understand this point. This is what it is. Say if I am a divine Person, then you have to please the divine Person. The Divinity is not going to fall at your feet, all right? You understand that? And when you understand that, then you can go further.

You see, if you go to any Guru, real Guru in India, first they will hang you by your neck, then by your legs and [Shri Mataji laughs] till they reached you with a [INDIST.SOUNDS LIKE: paper, cinta they call it], you see and they will not allow you to come near there. Anybody who comes, they throw the stones. They'll go on torturing till they find you are absolutely ready they will not agree. Me, I am different, I am a Mother, I teach you and understand you. Apart from anything, the greatest desire is to save you people. All right?

Have you got this chart here or something to talk at night? If you go to the [INDIST.] I will tell you.

Yogi: It's all right.

OTHER YOGIS: [INDIST.]

Shri Mataji: Who is there? What's he saying?

Yogi: [INDIST.] agreement.

Shri Mataji: No, no, no.

ANOTHER Yogi: Now I must sit here with my feet towards you and I [INDIST.]

Shri Mataji: All right, there is the protocol.

Yogi: Yes.

Shri Mataji: Say now, supposing if I am Christ, you have to be respect-full, you see? Something because of that type I [INDIST.]. Supposing they do that, it has an effect, all right? But you have to be respect-full. So here it is, now can, have a look at it. [INDIST.]. Now turn round a little, I will tell, now, come along, see for yourself, isn't?

Here it is. You can put the other way round, yes. See now, this – ah – picture is here of you which shows what you are, all ready and how much you are developed up to the human level. This is the human being as it is to Me, all right? Now these are the subtle centers within you. Now if these centers are in within you or not you can see with your naked eyes. When the Kundalini moves you can see them moving. You can even see the pulsation of the Mother Kundalini. In certain cases you see them very clearly when there is obstruction.

Now which is the Kundalini - [aside: INDIST.] sit here! - is that you see a coiled thing that is the Kundalini. Now what is this Kundalini? This is a renew, a germinated force within us, which gives us the second birth, which connects us to the whole. Like as every instrument has a coil you see which connects it to the mains, in the same way God has placed His residual consciousness within us and that triangular bone for our re-birth.

Now this has got, if you see there are seven centers: one – two – three – four – five – six – seven centers, which are the subtle centers within us and they give manifestation to the gross plexuses which we know in the medical science. Moreover if you see for the left-hand side, the blue line, it represents the aspect of the existence within us. That is also aspect of God. And when this aspect is shut off, there is destruction.

The other side, if you see is the yellow line which gives us the aspect of creativity, of our mental activity and physical activity. Now both these aspects are represented outside in the gross. These are the subtle points. These are the undercovers by the left-hand side sympathetic nervous system and the other one by the right-hand side sympathetic nervous system. Now our evolution up to the point you are is shown by the white line that is there in the center.

Now the central line is called as Sushumna, which represents, which manifests outside in the gross as parasympathetic nervous system. All right? So we have three systems within us, one is the left-side one, which gives us existence, the right-side one which gives us mental and physical being and the central one which gives us our evolutionary state, for which we have evolved.

Now we must think why we have evolved from amoeba to this stage as a human being? Now if you are evolved with some purpose there must be some purpose for us to be [INDIST.SOUNDS LIKE: unfolded]. As we are not yet perfected we have not known our meaning, we are you can say confused and worried. So there must be some method God must have planted within us to be that. It must be His plan, has to be, because if He has created this creation, He is not going to destroy it.

So now what is that thing that is within us is this, the Kundalini, this residual force which is placed in the triangular bone, which rises, passing through all the chakras and pierces through the brain which we call baptism in the Christianity, that is the fontanel bone here and then it enters, our attention enters into the subtle being that we are, by which we get connected with each other.

Now you can turn your faces I tell you, you can turn your faces. You all are like say birds and there is a string going through Me, but you cannot feel the string, you are on the bird, your attention is on the bird. So supposing by any chance it happens, it's a happening, you, your attention goes onto the string – then you can pass into every-bodies bird. In the same way the collective consciousness is established within you. It's not talking, it's not lecturing, it is happening, it's actualization which is being promised long time back, that you are going to get your own self-realization, that you are going to be the fruits and that you are going to be one with the whole is being promised by all the religions and all the scriptures.

Now why these religions look so separate, because the integrating point was not there, otherwise they are all flowers on the same tree. And they are taken away by the people, they say, this is my religion, this is my religion. So they become dead and ugly, that's how the religions are formed, you see? But the basic point is that all the great incarnations, who came on this Earth, exist within us from all these centers. Now let's start from down below, all right?

The lowest point is the center called as Mooladhara Chakra. Now what is Mooladhara? Moola means the root. It is the support, support of the root and what is the root - is the Kundalini. So this support of the root lies below, below the Kundalini and this is

the one that manifests the pelvic plexus within us which also controls sex. Now this center doesn't play any role in Kundalini piercing, what you call [SOUNDS LIKE: chaida], it just lies there dormant down below and looking after the protocol of the Kundalini.

On it resides the Deity of Ganesha, who is the embodiment of innocence. There, from there the innocence comes forward. Now He, this Ganesha has incarnated on this Earth as Jesus Christ. He is the One who is the embodiment of innocence and is the highest, the purest Incarnation. The reason is, because His body was also made of the principle of Brahma, means principle of, say, what should I say, from Brahmadeva [SOUNDS LIKE: what should I say] principle of divine Power, I say, for the time yet, because to that I will come to that later on, what this Brahma-Tattwa is, all right?

Now that is the principle, is, He is the embodiment of that. That's why His body was resurrected. Now this is a very important Chakra, because this is the center where the innocence is there. Now see what this Mahesha means to Me, now when We come to this center. To Me He is the jump of [INDIST.SOUNDS LIKE: aya], Him is the jump of [INDIST.SOUNDS LIKE: aya]. Now the center of, this center is that important making your seat, so you jump on your seat. So basically that is the force, that is the force of Kundalini. If that Chakra is harmed then it's very difficult to raise the Kundalini. So first you do is to finish that. You see, the chances of your realization will be reduced by so many, he had this problem. He had this problem. So many of you had, he had this problem. Who else was there?

Yogi: Kate.

Shri Mataji: [INDIST.]

Yogi: Hmm.

Shri Mataji: He had this, they all had this problem. There was another gentleman whom I remember very badly who made it hard to bring it up. All right? So this – ah what's the gentleman, on the left-hand side he is sitting, or the one who was your friend ...

Yogi: You mean Peter.

ANOTHER Yogi: Peter [INDIST.].

YOGINI: It's Peter who just came up so.

Shri Mataji: [INDIST.] He had that problem, very bad. I don't know, he must have jumped too much. Perhaps he [INDIST.] for that, that's all right, but now it's better. So what I am saying, now to hit up on that center which is the basis of your divinity, innocence. See the subtle attacks he has made, all right? So – and then their Kundalini is waiting there for the moment to rise. Now the other centers are also there.

The green center, you see, is in the center here. It's, it manifests the solar plexus within us. The solar plexus looks after all these areas on the stomach, physically and mentally it looks after other things. Like say, if you are a fanatic, it is spoiled, if you are a fanatic it is spoiled. If you starve too much, fast too much, it is spoiled. If you eat too much also, any extreme you do, it gets spoiled. It is also spoiled, you see, all the Ten Commandments that we have in the Bible are represented by these ten petals that are there. You see?

Around that, is that area where actually it exists in the stomach of God, we can say, this is the Bhavasagara. This is what we have to cross, you see, there is a Void, from there to there is a Void and this we have to cross. And this is the thing which is crossed by the Kundalini-awakening.

Now what happens that around that, that water-like thing that you see there, you see that is the one where ten, the primordial Masters were born, gurus, primordial gurus. Now they were incarnated of innocence of all this ten aspects and they were incarnated on this Earth, say from Abraham, Moses, then we had Mohammed Sahib we can say, and we have Shirdi Sai Nath, then Nanaka, Janaka, all these people incarnated as Gurus.

Now what do they do? They, they, they give you sustenance, they give you sustenance. Now sustenance is, is, for human beings is different, for animals it's different. For example now this is gold, all right? What is the sustenance of gold, is that it is untarnished, it cannot tarnish, you see? What is the sustenance of carbon, that is a valency, you see, it is just tetravalent, all right? In the same way, what is the sustenance of human beings? That's these Ten Commandments which, according to us, have to stay intact. If you miss that, then you'll get spoiled. Human beings can catch if you lose these sustenance, all right?

So this is what is religion, if you can follow, because –the English word I don't know – but the Sanskrit-word "religion" comes to us from a word known as "dharayeti sa dharma", means "the one which is sustained", is the dharma, is the religion, that sustains us, by which we become human.

By which we become animals is the ani-, is the dharma of the animals. By which we become human beings, is our sustenance. And this sustenance is maintained by the Gurus in that area and they look after us, they are born again and again, again and again to tell us about it.

Then, people might say, what's wrong in drink? Why did Mohammed Sahib said: do not drink, Nanaka has said, Moses said that you should not drink. Why He did this? Now there is a reason which you cannot stop it. If I tell you, don't drink, you cannot drink. I give you a very good reason for that, absolutely scientific, absolutely scientific, but you won't stop. So what should I do? You see which is the other way is, why do you drink? First of all I should find out the reason for it.

I find out the reason that because you get bored, that's why. So because you do not want to face the reality, you have an escape. So I do it in such a way that you say face the reality. Once you face the reality, which is so beautiful, you start enjoying it, you don't even remember that you have to drink. People have to remind you and when you drink you get a stomach-pain, so you just don't drink. Automatically you do not drink. You are not to be told, that you don't do this, you don't do that. That's not necessary. Just by raising your Kundalini it can work.

Now all these Sahaja Yogis who are here used to drink, used to take drugs. They had given up their jobs, you are supposed to be seeking. Now they are perfectly all right, they have given up drinks, they are enjoying themselves, they have given many Realization, they are curing people.

So this can be done if your sustenance is put right.

All right?

[GAP in the audio]

... which is decided by Shri Krishna and there are sixteen petals, which means we have got sixteen sub-plexus which look after our nose, our eyes, our ears, our throat, our [INDIST.] the joints and the tongue and all that and also that. So this Vishuddhi is a very important thing, because it's all our face, Vishuddhi is all our face. Now if your left Vishuddhi is catching that means that there is something wrong with your idea about yourself, that you are suffering from a kind of a guilt, maybe, or maybe that your relationship about your sister, or the sublime relationships you are not sure about it.

You do not, say for example a person has a bad Vishuddhi. Sometimes it maybe that he is having a bad time with his Sister. He is not treated very well. You see your sisters, can you imagine, your sisters to [INDIST.SOUNDS LIKE: cry sometimes] and if you have a bad time with your sister this can work out. If you just say that I, I, I love my sister – finished, it comes all right. With very –

Yogi: How about the brother?

Shri Mataji: Ah? A brother is, brother is right heart, right heart, the brother is right heart. For mother is heart and father is also right heart. You see, brother is right heart and this is, left is – ah – sister. And also this points [Shri Mataji shows] brother, but I won't say it is so much as brother as here [Shri Mataji shows]. You see it is a very [INDIST.] way, because your elder brother you can feel it in the right heart and the younger brother here [Shri Mataji shows].

It's quiet, in details if you go it's very interesting to see all these relations be in such a [INDIST.] way. Why? Because you have chosen them. When you are born you choose your father, mother, everyone, you choose all of them. That's how family is very important, but the way the families are today, you see, I can't even tell for example if I have to tell him, you will tell Me, no, no, my

father is a very bad man and he does this, he does this, he does .... You see the whole system is spoiled because of the Dharma, because of the Religion, you see? A father doesn't understand his duties as a father. The son doesn't understanding his duties as a son.

You see, who had asked you to go experimenting with everything. They have also experimented with family-life. With everything they have, be on our own, children are on their own. Now if you are on your own you are cancer, you have a cancer within you. How? Because the cell which becomes on its own has no relationship with the whole, is a cancer, say, is a malignant, say. Say – ah – say loyal is there Nabhi, they can't understand, supposing somebody says, I'm on my own, I don't observe any laws. All right, you better go to jail. That's what it is. In the same way when we start doing all these things without relating ourselves to the whole, we commit all these mistakes and by which we spoil our chakras.

Now this Chakra that is in the centre is, is on the cross of – We can say the, where the optic nerves cross each other, We can say optic – hmm – chiasma as it is called. On that point it is a very subtle center, which controls your ego and superego, as you can see it ... all right. And it controls your eye-sight at the back. Now he had, say ah, a weak back because of his eye-sight you can see that here [Shri Mataji shows], and this weakness, you see, was stopping the Kundalini. First the Kundalini was sublime there, you will get up a much better eye-sight and even not Me it is backed out, come, because the light when it will start spreading here it will be absolutely a different point. I give you an example of this man, you see, he wrote a [INDIST.] of area, he was suffering from cancer and I shouldn't tell you, but I did cure him and he [INDIST.] cured. The secretary was here early, he told Me another story when I went to his house, the Presidents house and this first secretary told Me there is one boy who, one girl, she is gone blind, because there was fire in the house, you can say her eyes opened out, her eyes are open but she is absolutely blind and she cannot see and she just sees downwards. So I said all right, that's it, let's have a look at her. She came down and what I found when she saw the fire some spirit went into her, because she got a fright. So that was all setting down. Just as sure as you have a light, just like this she loses her fright. There was light in My head and in My hand and the girl started looking. Because she saw the stripes on my hat, you see, she was very innocent child, when she saw this [INDIST.] was there. And then she said I can see it and she was absolutely cured, hundred percent.

There are many cures like that, but what I am trying to say, that it is only possible if you have a light yourself. Supposing you are not enlightened, then how can I enlighten another candle? So that's why I said, first of all get enlightened. Then we talk about it. All right? Otherwise there would have been at least [INDIST.SOUNDS LIKE: cowing] numbers, I can't say. But at least eleven numbers are, I say we mean, are [INDIST.SOUNDS LIKE: delated]. I have to deal with only two person and I couldn't sell it one, but another one did came to Me, thank God. So you see that one, that is what, this was, I would never had another talking, all would have talked so much that there would have been no talk. So I said, better let them find it, because it's a better idea so that I can talk to them and have some [INDIST.] all right.

So this is the Chakra which We have got here [Shri Mataji shows], it is, which is in the center, which manifests at the back and in-front. Now in-front this manifests where you have got a [INDIST.SOUNDS LIKE: trunk]. Actually it can't be [INDIST.SOUNDS LIKE: called] a center We should say and this one is the Kartikeya, that is one of His powers. So Christ has come at this center and if he pierces from here than He is in the center, on the optic chiasma [INDIST.] there. He came here because He said, I am the gate. That is the gate, you can see that, He is on the gate. And She came here to show how to cross the gate. So His resurrection is this [INDIST.] chakra. That means you all can be resurrected. He had made the gate for us and we are all going to be resurrected through that gate. He didn't say, I am the destination. He said, I am the path and I am the gate, I am the door.

But He is not the destination. Now where is the destination? Is there - disappears the darkness. This center is to be opened out and that is the Mothers job. And if that is done, then only you have a meaning, otherwise it has no meaning. Any work that is not completed has no meaning. In the same way you have no meaning, you don't know why you are here. What is your meaning? Once that breaks properly then the vibrations start flowing through you, then you can see the manifestation. Within one minute you can start it, it's a very moment, you, out of you something will started growing.

And imagine, you can't partake it, too much vibrations of yourself, because you know, as I told you, TM is a horrible thing, that you should know who this fellow is, but some of the people came. I was so horrid [INDIST.] and [INDIST.] point out, it would not



add to it. It's just odd, behaving like a wounded Mother, all kind of taking Her names, hate like [INDIST.SOUNDS LIKE: endorsing] is that, very unhappy. She is your own Mother! And She is the One who has lived with you all your lives, all your seeking. And She was just saying that I cannot come up and I am wounded. And there were [INDIST.] She looks wounded, and that's how I came to meet this horrible fellow whom you know.

I am not telling you any to befool you, if I tell you, he was shocked. He must have gone wounded [INDIST.] how to go back. So when he started with his Mantra may I started giving you realization to clear people. Otherwise you would have got caught up. And some of the Sahaja Yogis were very upset and they said, Mother what about these TM-people? They are very pity-full. What do I have to do? I said, I know.

Now it is wisdom that you must seek God and then you come to Sahaja Yoga. Get your realization first! Do not just start talking about it, with your [INDIST.] guest. Get to it, learn it, I will tell you all the [INDIST.], everything I will tell you, every details about it. But now what his priority is, that also I will tell you. He takes you either to the right or to the left. With anyone, where will you [INDIST.]. Many here did sympathize. What happens others? Left-hand side is the subconscious area and beyond the subconscious area is your gate to sub-consciousness. There all these types you must try, horrible and bhoots and all that, they live there, there live everybody dissatisfied souls and they are all there.

As soon as you cross over it gets over. Now the names that he had given are the names of the left-side bhoots hugged, that type of people are there. But with Christian names he has given all the left-side names which again all start to the left side and for the grown up people on the right-hand side, because when you are grown up, then your ego is developed and you start moving on the right-hand side. That's why he has given you the other one. But it has only a meaning up to this, say for example [INDIST.] all right? So I move on the, this side from the line, but after I need not, this is the main thing, they [INDIST.] is true, the rest of them are nothing, but just bhoots.

You tell people now for example, a Mantra [INDIST.] "you are raised up with pigs", all right? It isn't a Mantra of Chakras, it isn't a Mantra of Deities, it isn't a Mantra of Kundalini and whatever it has to do with a Mantra? Another thing and it is very simple to understand as I have told that before to you that supposing there is given a name or even one [INDIST.] say you go on saying: "Elisabeth, Elisabeth, Elisabeth". It is too ridicule enough, you see? It's a [INDIST.], finished.

Now I am talking about the Queen of the world, Queen of the universe or say, King of the world, King of the universe and you say all: "Ram, Ram, Ram". Is He your servant? Call Him what an [INDIST.] to call Him? You have not even entered into the Kingdom of God, you are just talking for this, sitting down here. Who will be coming from servant to that place. There could be a very light in the name Elisabeth. I can [INDIST.] Queen Elisabeth is not going to come running, unless and until if you are connected. If you call somebody there it's a [INDIST.SOUNDS LIKE: recombination] of servants, if you go there, you [INDIST.], all right? But you are beyond that, maybe there is God. So you have no authority to call Him, but again I say [INDIST.SOUNDS LIKE: a Mantra has a meaning] it has no meaning.

All the Mantras have got a meaning, because [INDIST.] has a meaning. [INDIST.] But if there is no meaning it is evil, even [INDIST.] but they say nothing like you, no [INDIST.], nothing. In Sanskrit-language it is [INDIST.] very scientific, every [INDIST.] has a meaning. [INDIST.] without any mud, means [INDIST.]. Any name you take [INDIST.] has a meaning, every [INDIST.] has a meaning, everything has a meaning. It is never no meaning at all, that it has no meaning. Now he found out [INDIST.] has no meaning. At the most it [INDIST.] and the Kundalini rises, all right? [INDIST.] For example here it means [INDIST.] these are the sixteen and these are the sixteen petals there are, if you have any one of these spoiled, if you say with this [INDIST.] But why do you go to that? I think, even if it is later on [INDIST.], but what [INDIST.]

## 1979-0619, What have we done towards a higher Life?

View [online](#).

19 June 1979

What Have We Done Towards A Higher Life?

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) - Reviewed

What have we done towards a higher Life? Caxton Hall, London (UK), 19 June 1979.

Every time we have some people who are new and I have to again introduce the subject, tell you about it.

We are here because we are seeking. We are seeking something of the beyond because we have a feeling within us that there is something that is beyond. But we have no guideline to understand what we have to do about it. In all the scriptures it was described that there is higher life, there is eternal life, there is Kingdom of God where you have to enter, that you are to be reborn. All this is Greek and Latin to most of the people and how to achieve it is another problem that faces us. For this we must ask one question to ourselves, "What have we done to achieve this human state?" From amoeba to this stage how did we come? Do you know what you did, what effort you put in, how many times you were standing on your heads breaking your bones? Did you see any cockroach working it out? Did you see any dog doing that or did you see yourself any time? Have you any memory of that, what have you done? In any human behaviour have you seen that for doing anything important we had to do something about it? For example, we have eyes. We have them. We haven't done anything about getting them; they're fixed properly. And this nose being fixed just in the centre – we haven't done anything about it either. All this that we are supposed to be, of which we are very proud – we think we are Mr Such and such and such and such you see, the Mr Ego part. We must know first of all that this we have not done, we have not created ourselves.

What else have we created? Let's see. We have created this thing here. Now this is all dead, from dead to dead. What living work have we done, anything? Can you sprout a seed? Can you, even one? Even one you can't do. So that means we have done nothing so far. It's only a myth that we believe into that we do this and we do that. Some people traveling by train, if they put their luggage on their heads and think that they are carrying the luggage, what will you call that? It is the same way, is our being created specially for a special purpose. You may call it God. You may call it nature, whatever you may call it. But it is not done by you by any chance. Once you understand this then the second point comes in – how are we to be Self-realized? How are we to be in that consciousness? So the answer is you cannot do it Sir. If it is a living process, you cannot do it by anything. You cannot work it out. Is difficult to understand this proposition, but it's a fact that you cannot do anything living and you cannot do this most dynamic thing within you that you take your second birth. If you could accept this assumption then we can go further, that you cannot do anything about it.

So now we come to this conclusion that somebody must do it. The one who has done it so far is going to do it again. The one who has made this has also put a cord with it. He has made all the arrangements. In the same way, the one who has created you has made all the arrangements in your machinery, in your instrument, in this living machinery. He has created you so beautifully, you can't imagine. And then here you are today just to be connected. And this can only be done through the Grace of God.

A light which is not enlightened cannot enlighten another light. If you could accept this concept about your seeking, then we can go further with it. But if you think that by standing on your heads or paying Me some money you can achieve your realization, I am sorry, this is not the shop that sells it. This is a gift from God, is a Grace of God which is bestowed upon you, which you have to receive it. As you have received everything else, you are going to receive it also. But while receiving this being as a human personality you never said anything about it, you never questioned it. But when it is the Self-realization, I find everybody's mind is very, very active.

Now, you did not do it through rationality. Did you go to books to know how to breathe? Imagine if you had to read about it to find out how to breathe, what would have happened to us? Half of population problem would have been solved just like that. Very easy to do that way, isn't it? But people just go and read books about how to get realization. It's most surprising thing, I feel. How can you find it in the book, something that is living, which is to be actualized, which has to happen to you? How can you do it? But, you see, in our human understanding we are on our own, you see. Everybody is running amok, everybody is on their own. They think they have no connection with the whole. They are made by themselves. They are created by themselves. They are great people and they can run themselves very well, which is not a fact. You are a part of the whole and the whole has to decide for you how He has to enlighten you. It is He who has to make all these arrangements and it is He who has to bestow that gift upon you. This is Sahaja. Saha means with, Ja means born. It is born with you. Like a seed has got all the manifestations it has to pass through, all the maps that it is going to create, manifest, many trees that it has to go through in that little seed in that microscopic way, in the same way God has also placed in you long time back all the maps that you are going to be. So your plans have no meaning compared to His plan. Can you plan even one seed like that, even one?

[Aside remarks apparently referring to a member of the audience] Just laugh it out. It's all over, all right? The joke is over. She is one of them who has been jumping for it. That's why she is laughing.

Now, so it is effortless. It is spontaneous. No need to grow horns for it and wear funny dresses like clowns going around very seriously you see, that you are religious people, you are this, you are that. Whom you are proclaiming? The one who has created you knows you very well, thoroughly well. You wear any dresses, wear horns, or wear anything, He knows you too well and He knows who is ready for it and who is not. Supposing you paint a leaf like an apple or like a flower, do you think it will become a fruit? In the same way, even if you paint yourself as seekers write down and they put something like nails into their cheeks and they do all kinds of things in the name of God... Oh God, I tell them why don't they have wisdom to sit down quietly? It is His job. He knows when to do it, when is the blossom time, how to do it. By doing all this, you have really ruined your instrument which is inside you like this.

Now you may say that, "Mataji, how do you know about this one?" You should ask Me a question that way, "How do you know that there is an instrument?" I say that you should not immediately say, "All right, whatever You say is all right." "No". But it will happen to you that this germination will take within you and then you will start knowing how I know. But for the time being let us see that as if you have entered into the first year of science, then once you have got something in you then you can see for yourself what happens. But a boy, who is shy of going to school, or of college, is just standing in the door and the mother is pulling him in, "Come along. Sit down. Sit down." He says, "No, no, no, I am going away." Like that if you behave then what am I to do about it? So just be open, come and sit down and I will tell you what is your being, what is the beyond, and what you have to expect. And when it happens, you see for yourself, then only you believe into Me. There is no use having blind people because you have to be awakened. If you are blind people, how am I going to awaken you? So you have to be absolutely open-minded.

But, say, somebody comes from somewhere. He has read some book in Tibet or even Timbuktu. He comes to Me, "Mother, in that book such and such thing has been written." Now, am I to go and read all those books for you? First of all, leave all your books outside. That's the best way we can manage because most of you, I know, have read too many books and these books are sitting in your head and they will not allow any ideas to go into your head. So you have to vacate it a little bit, little bit for Me also.

The other day I had to ask somebody to write all the books he had written and he took about fifteen minutes to write them down. Then I said, "Forget the books. Write the authors only." Still he was thinking and thinking and thinking. It is so horribly sickening here the way people go on reading everything that we get, everything that we get. Even if they see a parcel which is covered with a newspaper, they will read that. Every advertisement we'll read, every shop we must read, every... I mean such mad people, I tell you. They don't have to buy something, but they will read the value of that. All the time we want to read something. That's why, after so many days, somebody has written a book. I said, "All right, you read it because without reading you won't listen to Me. So better read it."

So this is a happening within us, which is spontaneous as I told you, and this is the instrument we have within us. Now, if there is

instrument or not you will not know. Like, in this room you come in, it's all closed, it's all dark and you cannot see anything and I tell you that go and speak on the mike. "Where is the mike? We can't see it. How to speak?" Then you come around groping for things here and there. You may hold something as mike and start speaking. And you said, "I am speaking to everyone there," and there is no connection at all. It is all darkness. You can't see anything. Anything could be a mike for you. Maybe somebody's hand you might hold and say, "Hello, how are you?" and all that. Yes, you can do anything in the darkness. Anything is possible. So it is necessary that there should be a light, all right? If there is no light how are we going to see? But it is difficult for human beings to understand that there is already a button within us which works it out. You don't bother about it. But the problem is they think they are going to enlighten themselves, when they are in darkness. How are you going to do, I don't understand that. But because Mr E G O – ego – is so strong that you cannot believe that you cannot just do it. It is nice to watch your Mr E G O. He is an interesting fellow you see, and he comes to you in such a funny manner that he denies all the truths of the world, and you take to something that's absurd. Like, if I tell you, "All right, you have to pay me five hundred pounds per month," you will starve yourself, eat potatoes, collect that and bring it to Me and come down and sit down and you have to stand on your heads. You will do that, three nights, three days together; you wouldn't mind. But if I tell you, "You don't have to do anything. You cannot pay Me anything. Just sit quietly it will work out. You say, "What? She's useless, nothing. How can it be? She doesn't take any money, nothing. How can it be? It's absolutely useless." So it is discarded.

This is the ego pampering that people have used in their propagation of ideas. Try to understand it. Ego can make an idiot out of you, I can tell you, absolutely an idiot out of you. And they know how to pamper your ego. They will say, "Come along. You are the Archbishop of Canterbury." So you become Archbishop of Canterbury. They'll say, "Come along sit here. You are this, I'll garland you, you are Bhoganand, you are Dhonganand." Indians understand the meaning of this. And they will put you into new garments. You'll say, "Oh, I have become such great saint, you know, and this..." You'll wear a garland and this and walk about. What is that a sign of? Just tell Me. Only you feel like laughing at it. But they believe into it. They make you believe, you know, that you are great saints. All right, then you are great saints. You are awarded such and such great position. You think, "Oh, I am so great." It's everything empty inside. When are you going to face up to yourself and see that, no, no this is not the way? There must be some genuine innate within us that God must have placed that we are going to get it.

It is He who loves us, He who is compassionate. It is He who has created this beautiful universe and He's is not going to destroy it. He will not allow you to destroy it, let the whole satanic forces work out. He will see to it that it is safe and that you get His powers so that you enjoy them. Like a father who earns all his life, saves his property, makes a beautiful home for the children for them to enjoy. In the same manner, you understand the Father of fathers; how much He must have thought of you, how much to give you, what bounties to pour into you. So, this is the instrument as they, as you see them here.

[FV WARNING – MP3 titled '1979-0619-1-What have We done towards a Higher Life\_I\_T02 ' starts from here and is of such poor quality that that its transcription cannot be relied on]

This one is the cord as I said, the germinating power called as the Kundalini. That is called as Kundalini in the Sanskrit language because Kundala means a spiral, kundala. And there are three and a half seeds placed within you and this is an energy. This is an energy which starts from here. This is a residual energy [Not clear sounds like: 'which has created the whole kingdom... created by God of the child.'] It resides here. The residual one resides here for the last happening of your evolution that is the breakthrough in [INAUDIBLE sounds like: 'the awareness']. It is set down there very nicely placed in the triangular bone so that nobody can touch it; it is so well [not clear sounds like: 'boxed'] inside there. It stays there quietly recording all that you are doing in the searching. There it records spontaneously not because you belong to a certain clan or a certain club or certain dress, because you are a human being. Only the human beings have to surrender to the Kundalini within them.

And this is through this Kundalini only you get the desire to know of the germinating power. Within you all these centres are placed in such a way which you can see with your naked eye when the Kundalini start pulsating there. You can see the pulsation of the Kundalini also here. It starts pulsating very violently in people who have an obstruction [not clear]. But in people who do not have any obstruction [INAUDIBLE sounds like 'it does not pulsate']. But in this also [not clear, sounds like 'as it is'] as the people are very anxious, to have it; they will have it somehow. We have had as a demand [INAUDIBLE sounds like 'if the thugs are'] there. So there is an aura / argument when Kundalini is there. But they said, "No, Kundalini needs help with because that

(inaudible/pulsating.)” You cannot enter into this Kundalini unless and until you are really authorized by God. [INAUDIBLE] here outside this prostate gland where there is a pelvic plexus. According to them this centre which activates or which manifests the pelvic plexus, there is the Kundalini so that they say that is [INAUDIBLE sounds like ‘sex energy’]

And it suits us very well to understand. Now everybody does sex in [sounds like ‘animals’]. Are they going to get realization faster than you? They don’t have any sex education. Are they going to get any such state? How can it be [INAUDIBLE/insane]. [Not clear, sounds like ‘This plexus’] which is under our control. It has to be in a place which is not under our control because it is spontaneous and can only be handled by an authority. Say, for example, I have something on which I have an authority. I keep it in a place where My servants can’t touch and nobody can touch it. Only under My control, isn’t it? Or should I keep it open to everyone? Then what is My control? But it is very hard for people to understand that it has nothing to do with sex. Sex is a different thing. It is the ultimate relationship with husband and wife. Kundalini has nothing to do with it. That’s why it’s placed below here [INAUDIBLE]. When the Kundalini pierces it doesn’t even touch this chakra. On the contrary on this centre, there is an embodiment of innocence which we call as Shri Ganesha.

He is the one who incarnated later on here as Jesus. He is innocent and that’s why innocence means in the purest sense which cannot be contaminated or destroyed by these things. That is the source of our evolution. But then I find they [INAUDIBLE]. I met somebody a great psychologist. And he told Me that he went to India and he read about tantric, tantrikas and was very much impressed by it. “Really.” “Yes, they told me great thing that you can achieve your realization through sex.” If you go to some country [INAUDIBLE sounds like ‘to its gutters and its outlets and its buffoons’], how can you understand the reality of that country? You do not go to any country (inaudible) in a wastepaper basket, do you? But I don’t know why these wastepaper things are even worse than that, are so much impressive to these people. I have nothing to say more about this subject because it’s a sacred subject of [INAUDIBLE] I agree (sounds like- if you want to have sex have it /with it, they want to have this happening.)

Nobody has to run away from the sex. It is another style of [INAUDIBLE] not only that they will say [INAUDIBLE], all right, let him enjoy the way. Why because in the [INAUDIBLE]. And you take it very easily into your heads like that. Now it’s a big warning today. You will know that all these things, either running away from the sex or running towards the sex, is not going to take you to your realization. Only what is going to work out the realization is God’s grace. For this you can’t allow [INAUDIBLE].

There was a gentleman from [Not clear] who came to see Me on the way to the airport, imagine. He was just going to the airport, coming there to learn about self-realization, you can imagine, [Sounds like ‘such a short time’]. Of course, I don’t [INAUDIBLE sounds like ‘do this by-the-way’]. And he came there, on a running horse stopped for a while. And he would not listen to Me, see. And somebody saw this photograph outside [INAUDIBLE] What did he learn? He said, “He said that the Kundalini is in the [INAUDIBLE].” Oh God, I never said that. He wrote it down like that very nicely. And so many people started writing letters to Me. “Mother, when will you come here? You see we want to have our Kundalini awakened.” Because it was connected with a sex symbol, just imagine what absurd thing. Everybody was interested in talking. So I told them, “What is this nonsense? There must be (inaudible/a misunderstanding). This fellow was out of his mind. [INAUDIBLE] I don’t know how [INAUDIBLE]. They all stopped writing to Me. They’re not interested. Do you think God’s temple is a brothel? What have we done to Him? How much we have insulted Him? You think.

Now the Kundalini comes up to that centre here [INAUDIBLE] which I have told you last time is the solar plexus. It is very important [INAUDIBLE]. I told you about these things (INAUDIBLE) first the animal state [INAUDIBLE]. I mean, that they [INAUDIBLE]. Then at the human state when (they reach they raise their heads (inaudible)(could be – start thinking of God, start thinking.)

Animals don’t think of it. They take it for granted (inaudible). There are many human beings are like that. They don’t know. They take it for granted and settle down nicely, morning read the newspaper, go to the office, come back home, go to the pub, come back home. All their life is lived like that. [They used to/first they] die, again they are born, (inaudible/ they used to die]. They have no seeking. There are many human beings of this kind. But there are some great persons who have been seeking, seeking and seeking for ages. Now this seeking starts at this level and the solar plexus is the one [INAUDIBLE]. You start thinking about the beyond. It comes to us in our previous life, in many guidelines in many [INAUDIBLE].

Various incarnations tell us that there is beyond. For example [INAUDIBLE]. There are ten primordial masters [INAUDIBLE] the principles of [INAUDIBLE] within us [INAUDIBLE] all of them are there. All those [INAUDIBLE] came as incarnations actually placed on this chakra and are within us. These are the ones [INAUDIBLE]. So that's why we have to imbibe all these primordial masters, the real ones, I have to say. They [INAUDIBLE] that there is a light beyond. This is all is a dream. Is all is myth the reality lies within us. So we start thinking about this awakening of this dream.

The other day I asked the question, because I want to ask questions also, so that the knowledge is absolutely open. There should be no secrecy about it. I ask the question say that you can say that "Mother if this is true, then the second one could be also secondary." But it is not. Because the findings of the secondary whatever they are like vibrations [INAUDIBLE] can be used [INAUDIBLE] and that is why it is not [INAUDIBLE].

[FV: MP3 titled '1979-0619-1-What have We done towards a Higher Life\_I\_T03' starts from here and is of better quality]

Now these things have been described to us by many Gurus and, we can say, many great incarnations who came on this earth and they told us about how we have been conducting our life, and how we should conduct our life, how we ought to live our life. All these great people and the scriptures have given us the idea that there is a life beyond, there is an eternal life which we have to achieve. So the supply starts also from the people who want you to achieve that eternal life.

Now, the people who try to do that, first they must know that as it is a spontaneous thing you cannot pay for it. For example, how much money will you pay to sprout a seed? You don't put pennies there and pour water. This is the first principle we must know, absolutely. It is a gift. The second principle is that if somebody has to give us something then his life has to be above board. But many people like to cheat themselves morning till evening wasting their lives in the name of seeking. You must know that human life is the most important thing God has created and you have to find out your meaning. You have to get it. You are the ones who are going to get it and nobody else. They go into all kinds of nonsensical things in the name of seeking. Like, they will say, "All right, if you eat potatoes you will get God." Yes, there are people who say like that but we believe into all these, we will starve ourselves and then die. Because as it is, the pocket is finished so you die. We have to live on a diet [INAUDIBLE].

Secondly, we have to know that when you get Self-realization, you should get your own powers. You should not live on the powers of somebody else. But you should manifest your own powers and that you should get self-knowledge. How will you get your self-knowledge unless and until your attention goes above you? Unless and until your attention can see you, how can you get your self-knowledge? For example, now if I say that you are this light, you say, "No, Mother, we are not," because you can see. If I say, "You are this chair," you say, "No."

"You are this body."

"No"

"Then you are this thought."

"No."

You can see all that. But what is seeing it? The one that is seeing it is the Spirit is the Atma within you. Unless and until your attention touches that spirit and sees through the window of that spirit, you cannot understand what is the matter with you. If you are sitting in the house, how will you know what's the matter with the architecture of this house? You have to go outside and see. In the same way, unless and until your attention goes to that position from where you can see what is wrong with you, you cannot understand what is yourself is, what is your being is, what are your chakras like. But the most surprising thing is that when it happens to you, when the Kundalini rises piercing all these centres and opens out of the fontanel bone, then you start feeling the vibrations flowing in your hands, is the actualization. What flows through you is the pulsation of the Spirit. And you

can see the pulsation flowing through you through which you can judge your own centres and the centres of the others, because you jump into a new awareness called as collective consciousness. Actually, it is actualization. It is not lecturing, "You are my brother; I am your sister," till there is a war. As soon as the war starts, forget it. It's a fact. It's an actualization within you that you start feeling others within you, that you know that we are part of the whole. Not through your brain, but through actualization in your awareness it happens. Unless and until that happens to you, you are not to believe anybody. We are seeking the wholeness, our wholeness. We are seeking our relation with the whole. We have to become the whole. For that, there is this mechanism placed within you, and when this happens, you start feeling the whole. And this is what is you are seeking.

But actually what happens (is) that it works on you like a human awareness, you get another awareness which you can call as super-consciousness. But there are other consciousness which we can call as the subconscious mind and the supra-conscious. Like in the past is the subconscious. Supra-conscious is the future. That's on the left and the right. You can start moving on these lines. And there could be some spirits, some dead spirit, they may jump on to you and you will start behaving in such a manner that you cannot control. What is going to happen is that the Kundalini rises very smoothly within you and gets that state. You 'become' that. It is 'the becoming' through this happening. We should certify and not anything else. Talking about it or giving lectures about it or collecting money for it, this is all absolutely nonsense. When you'll discover it, you'll be shocked.

So first thing you must know that you have to achieve it within yourself as an experience, as an experience, not as a shock or a sensation. Some people feel very happy I told them, they went to somebody to see, they said, "What happened to you?" He said, "I was getting shocks all the time." I said, "What, shock?" "Yes, there was sensation about it." I said, "Will God shock you all the time?" I mean, imagine how they you expect such things to happen to you that you are shocked all the time? Another one was shaking all the time like this, you see, shouting all the time. I said, "What is all that?"

He said, "That is what I have got now, Self-realization."

I said, "Oh God."

Somebody was shouting like a... you can say crying like a crow, sometimes like a, like a lion roaring. Are we going to become crows now after becoming human beings, or frogs, jumping like a frog? Why are we cheating ourselves? Don't you want to become that superhuman being? This human life is very important. Don't waste it. It's a misidentification. You have to become the higher personality where you feel the whole is the main point, where you can feel your own powers emitting by which you can cure people, you can give them mental peace and you yourself can raise the Kundalini with your hand. It's so simple. Now people say, "How can it be? It's so difficult?" Yes it is. It is for people who do not know the job.

Now supposing you want Me to fix it up here, I cannot do it. I just cannot. I may fix it there or there; I don't know how to do it. And it will take four hours for Me to fix this one, I can tell you. But, say, Douglas knows the job. He does it very well. I have no problem because he can do it. If he can do it, I do not feel inferior to him. Why should you feel inferior if I know the job? Why do you feel inferior? Immediately everybody will ask, "How do you do it?" But I know the job. You should see for yourself if I know or not. If I know it, you better have it. If you know some job, I do not feel inferior to you. In the same way, if I know, what's the harm? I mean, somebody has to do it. If I had not done it, you would have done it. But perhaps they selected Me. I don't know why. I have to do it and I can do it. So it is better not to quarrel with yourself, misidentifying with your... with things which are not true, which are false and keep yourself away from the truth. Try to achieve it for anything whatsoever. It is most important is to know your meaning, to get your powers. What I do is just to give you the key. It is your own power. It's all your own. It is your own right to get it. There's no obligation at all, nothing. Nothing in return. It's just love that flows and works it out. You don't have to pay for it. You don't have to do anything. You just receive it. It is a gift. Do not criticize it but receive it. That is the way it is.

Now this is the subject, as I said, cannot be covered in such a short time. And I have been talking and talking in various places, in [sounds like Charlinton]. I would say if you have any questions, you can ask. But ask, please, sensible questions. You see, not like, "In that book I have read something," and all that, but something sensible. Don't try to show off your knowledge, because with your knowledge you have achieved nothing. If you had achieved, then you [INAUDIBLE]. The other day one lady told Me, "I am all right. What's wrong with me?" I said, "Nothing, you go home and sleep, that's the best thing. Why did you come here?"

That's the only mistake." If you are seeking, then all right, come as a seeker and then have it.

You do not know anything about yourself, where are the centres. You do not know about others. You cannot do anything about others. You cannot say where is the other person is moving, what is his trouble, what is his problem. And then if you think that you are perfectly all right then thank you very much, but don't disturb others.

So I would request you to ask Me questions which are sensible, which are good for your evolution. I know who are the real seekers and who are not. And despite all that you will be amazed, Kundalini awakening is blessed on everyone. But those who do not take to it, do not accept it and do not go about it, lose it. God is not going to fall at your feet for it. But I have seen, because in Sahaja Yoga there is complete freedom for you, complete freedom for you... And I am in my own complete freedom. That's why I respect your freedom. But that doesn't mean that you should try to disturb others. That won't be good. You have to be considerate about it and please ask questions which will help you and help Me. May God bless you.

Question: [INAUDIBLE]

Shri Mataji: I have already told you, My child, that you did not know anything about you and you became a human being. In the same way, even if you do not know through My lecture, you can become that and you get the light within. And then I'll tell you all about it. If you want Me to tell you all, all, every detail, you'll get bored and I'll be bored too, all right? So let's have it. Like I would say I have done the cooking for you so you have it; enjoy it. And then I'll tell you from where I got this [INAUDIBLE sounds like 'Gurupad'], all right? Is that all right for you? Nothing to worry. You cannot know it through language. It has to work out. It has to work out within you and then you will know. And you'll be amazed how you will grow, how you will mature. We had a boy of sixteen years who came to Me only six months back, and if you see his knowledge you will be stunned, you will be amazed.

Question: [INAUDIBLE]

Shri Mataji: See, it is not a power of electricity. It is a power that loves, that coordinates, that thinks. Can you think of such a power that loves? So it's all right. You will see it and work it out. You'll be amazed how it works, that it starts flowing through you, all right? Then you, you, somebody is suffering, he's got a pain, you just put your hand there. It's a state which is described in the Bible, all right?

Sit with your hands like this in any case when the questions are asked. Put your both the feet straight on the ground. Just, just stay. You need not be very serious. Neither should... you shouldn't be very frivolous. Is the, is the thing of play, you see. It's a play of God. So it happens, nothing serious. If it doesn't happen also today, doesn't matter. I am going to be in London for minimum six years. So you can have it. See if it can happen in a second then why should you worry? It is going to work out. Please put your hands like this, just like this. You may close your eyes if you can. Some people might get little flutter in the eyes. There's nothing to be worried about it. Keep your eyes open. That means your eyes are very tired; just then keep your eyes open.

Now you watch your thoughts. Just see, ask your mind, "What are you thinking?" Just watch your mind, what it is thinking. If it is blank then the second step you should see if you are getting any cool breeze in the hand. Which means the first one where you have no thought. And the second one, one may feel heat in the hand or tingling in the hand or may also feel a numbness. But after a few minutes you will start feeling the cool breeze. And it works so wonderfully that second time you come I won't recognize you, such a change that comes.

Now those who are feeling cool breeze in the hand please raise your hands, all of you. Those who are feeling cool breeze, all of you. What about the Indians? [Mother speaks in Hindi] Are you getting it? You? Are you feeling it? Did not get it yet? Do the men believe in God or no? You, are you getting it or no? Not coming?

Again let's see, good. Again let's see, good. It's working out, very good. It's working out, good. See, it will work out just like the tree, if you see the blossom time the flowers are turning into fruits, you see. Gradually it works out. So leave it alone. It should work out. If it has not, there's nothing wrong, just allow it to work out, just allow. It's the greatest thing that should happen to you,



just allow. Close your eyes it would be better because when the Kundalini rises, you see, eyes get dilated. So just close your eyes. You'll feel better. Just close your eyes.

Liver, very bad, horrible liver and suicidal tendency; heart, very bad. You look after him. He's your friend.

Do not disturb others. Keep quiet. Be quiet. You have to be there for five to ten minutes at the most.

Please close your eyes. Please close your eyes if you are asking for something eternal. Be humble about it. Be humble about it.

You say the mantra of Gruha Laxmi. All of you should keep your eyes closed. Now those who are feeling cool breeze raise your hand. All those, all those who are feeling cool breeze raise your hands. Good.

Are you feeling? Not yet? They'll all come and see you if you are really that or not, so nothing to worry. If you are not feeling it's all right. If you are sure you are not feeling then raise your hands. If you are not feeling, you are sure, please. Who else? You, what about you, are you feeling? Are you feeling? Are you feeling any cool breeze in the hand nothing? This lady, nothing? You two, three and four. [Mother is talking in Hindi]. You are also not feeling? You are feeling it. Is this child feeling it? Are you feeling? Do you drink? Yes, you drink. Now it should be. All right, you got it, cool breeze, yes. Are you sure you got it?" Good.

Have you been to some guru? Have you been to some other guru or someone? Nowhere, nowhere whatsoever? Have you been to someone? Have you been?" It's all right. So somebody should attend to them. Come along, just see. Now you come along. You just get up and see for yourself the powers.

## 1979-0620, Talk to Sahaja Yogis: When in darkness

View [online](#).

20 June 1979

Talk to Sahaja Yogis

London (England)

Talk Language: English | Transcript (English) – VERIFIED

...Then he starts treating people, then he passes negativity more. And it starts appearing to be something good, you see. Sometimes he also feels that he's acquired more powers, because these spirits are very cunning and they establish that kind of an atmosphere. So one has to be careful. There's a regular warfare going on. And that's why we have to just keep our spirits all right. And cowardice has no place in this war.

The whole thing will work out very well if people are identified with the Truth. But Truth, as you know, is very difficult to be identified with; very difficult for human beings, absolutely next to impossible.

If you tell them to be idiots, they'll accept you. If you tell them to be stupid, they'll accept you. Any sort of a thing that makes them look absolutely donkeys, they will do it. If you tell them to be false, they will do it. If you create any atmosphere of falsehood, they'll accept you. But the truth? Very difficult. Very difficult.

Even you will know there are some people that see my photograph and they get the cool breeze, but then when they see me fully, they cannot. Because when they see the photograph there's a lot of darkness still in them. So they believe into me because of that part of that is darkness, because I'm just a photograph. But as soon as they see me they just don't want to accept me.

We had a very nice place in Delhi: I asked Gregoire to go and speak to the girls of Delhi University. Him being a young white person and handsome and all that, they were all very much impressed. And with that thing, I mean, he was saying that there's somebody like that. And they were feeling the vibrations all right. But when they came to me they never felt any vibrations. Just imagine! From Gregoire they were feeling, not from me! But then they recovered from it and now they are much better off. But this was the thing.

So, because of this, the people who represent darkness and falsehood are more successful. The spiritualists are much more successful than a saint.

Yogi: I never had to pay any money.

This can be also because they do not know; they are very intentioned, they think they have got powers. You are human. And by that they have a satisfaction to say that, "We are doing good to others." But they do not know the know-how, you see. That is the point. Because here the people are not that cunning as we have in India. If they know that they are doing harm, they would not do it.

We have very cunning people in our country: even if they know they are doing harm, still they'll do it if they can get some money out of you. So they haven't got any conscience about it. So, here if the people see that they have done good to someone then they start doing it, thinking they have powers, this, that. Because sometimes also they get a vision, sometimes they get a feeling: all these things can be there due to these spirits coming in.

In India it is a very common experience of many people. They worship a deity all the time, and suddenly they find [that] the garland that they put into the neck of the deity gets up from there and comes into their own necks. Then they think, "Now God has accepted us as great saints!" Finished! This is their idea. Now it is nothing but some dissatisfied soul who puts it on them. And they start believing into it, that it is God who has done it. Then they will start a big place and will announce to everyone that,

"I am a saint and this will happen and that will happen." And people are also impressed with this kind of thing. And they would again ask for this thing to happen.

There are people who start getting this red kumkum from their hands flowing. So people believe into it. They think that, "Yes, must be something great, otherwise how can this red powder [be] flowing from their hands?" Or sometimes ashes start [flowing]. And we have got, say in Bombay we have a temple, we have a temple of Mahalakshmi, and they think that Mahalakshmi temple is the place where the Goddess resides. No doubt there is a very genuine temple, I would say. Not temple, but even the statue is absolutely genuine. But the people who are there are so funny that they get hold of some maid servants and then spirits comes into them. They start doing, "Hooo, huuu," like that. This is called as dhagni tirani: means there's a big pot you get for water. And in that water they go on saying, "Huuuun, huuuun," inside the water, and they get those spirits into them. And then they go on, "Huuuun, huuuun," like that. All the people go on like that, all these maid servants.

And then these people come and ask them questions, like, "What is the horse we are going to get?" "Where is my brother?" All this. And they answer, then they believe into it. So they get some money. But these women are horrible women in their own lives and they are always sick and they are very unhappy. But they believe into it. They believe into all these things and they do it. And while doing it, they don't know that they are doing anything wrong. But they get sick and they are very, very unhappy, and ultimately they die a very bad death.

There was one like that in Poona, whom they called as Mamaji, means uncle. And he was a very, very famous man in Poona. Even the police used to use that man for doing this spirits' job. But they knew that those were spirits and these are not Gods. Only these women, the way they do it, they think it is the Goddess that has come into them. Now Goddess should have some sense to come into these horrible women, isn't it! But people don't think about it; so they believe into it.

But this man, this gentleman who was in Poona, because I was staying with the police commissioner there, the police commissioner called him and so he came and he told me, "Mother, I really wanted to meet You for one reason that I'm now fed up of these spirits that I have used, and if You could get rid of them I'll be very happy, because now I'm being tortured by them. And I know what sort of a death I am going to have: they are going to eat my flesh one by one and I'm going to die much earlier, before my death, the way they will torture my life." So all this, he was frightened about, because he had seen other also people who did this kind of work, tantrikas, suffering. So he was very much frightened. So I said, "All right, then you ask for the Parama," means the highest. "You ask for that superior thing, superior most." He said, "All right, I ask for it." I said, "All right, say it thrice that you ask for it." He said, "Yes, give me that, Mother. Give me that. Give me that." I said, "All right, I'll give you that." And he got his realisation, to start with. He got the vibrations above all that. I said, "Now you have lost all these horrible bhoots and their powers and now you'll have your own powers coming in and they will act. These, your own, powers will act which you can be able to manoeuvre and help others." He could not believe in me. He thought that whatever he had for twenty-five years, how can he get rid of them just like this? So he went to the police commissioner and told him that, "Oh, Mataji is telling me like this. I don't believe it. I can always call those spirits." The police used to use him for detecting crimes and things. So he said, "All right, if you think so, why not call one of the spirits? Say your mantra." He started saying mantras, nobody would come in. He tried for half an hour, nobody would come in. He said, "Do you mean to say I've lost all that?" I said, "Yes." I said, "Now thank your stars you will have better death at least!" That's how it works out.

But even in Sahaja Yoga you will be surprised, in the beginning of Sahaja Yoga, even in the beginning of Sahaja Yoga...

Shri Mataji: Regis, tell him how to sit with his left hand towards me and right hand outside: this gentleman. No, near the door. He's a great believer in the Goddess. He's a Devi bhakta.

...So, it so happened that I went to America. Before going to America I told this lady that, "You are all right but your guru has been doing all these tricks of spirits. So you will get those spirits into you, and it will try to entice you. Because they don't want to give up their people. They have no freedom and once they try to get out, they just try to again entice you." So she told me, "No, no. You just don't worry about me Mother I'll keep myself all right." Then, you know, in her own house she started a centre. She put up my big photograph. And people who come to her and she started first giving them Sahaja Yoga and this and that. And then suddenly

she started feeling something falling from her hands. And they were some rice, the rice which is being reddened by this kumkum: we call it as akshata. And she was so surprised at it, that it has started falling from her. And gradually everybody was surprised and they said lots of people started coming to her. Then they started asking her questions like, "Where is my brother?" "Where is my father?" "What is the horse?" this, that. And she started answering that, that, "You know, horse is going to win this race." And they won that race. One fellow had put lot of money somewhere and he had forgotten about it, in a big house, so she told also, where is the money. And they were all very much impressed because they are very materialistic people. They are only interested in what money we are going to get, or what health problems they have. They are not interested in Self-realisation. Very, I should say, low-graded people they are. So they were just worried about this, not worried about Self-realisation. And all such people started coming to her who were not interested in Self-realisation but in all these things. And she became very popular; she became so popular that there were, sometimes used to be three thousand people, and she had to take a hall and this and that.

And I came to know about it somehow within myself and I immediately sent a telegram to her saying that, "Please stop all that nonsense and please don't do all this." And she could not believe in this. Then when I went to India, about a month later, she had not yet stopped. And by that time what had happened, she said, "No, Mataji came to me and she told me that, carry on. I saw her standing before me, she said so," and all that. In that short time that I was [not] there, I mean one month or so I was not there, she started using a big whips and a big stick to hit people, "To take out their devils," she said. And she used to hit them very badly on their backs. And it was so horrible that some people broke their backs and all sorts of things happened. And she was using a stick, and sometimes a very flexible one, so that they would get marks on their body. By the time I reached she came to see me, and some of the Sahaja Yogis joined hands with her. It was so silly that I just could not understand how these people all joined hands with her. And then she came to me and she said, "I have started a very big organisation in Your name Mother. You must come. You must go there." So I told the Sahaja yogis, "None of you need come. I will go myself." So I went down. She came and she opened the door of my thing, she washed my feet and lots of water she brought and then she washed my feet with milk and all sorts of things. I was just feeling very embarrassed about the whole thing! I didn't know what to do. I went up to the room and she made me sit down there and all these people were singing my praise, this, that. I was very embarrassed: everywhere I could see all these horrible, these spirits sitting down there and mocking at me. I said, "You are going to be eat a great lout." And I didn't know what to do and how to tell them about this. And then they started saying, "Hoooon! Hoooon!" I said, "I have had it now here!" I said, "All right, I am all right. I am going back." She said, "We'll do your puja." I said, "No, no, you are not well. I'm going back home, you come and see me there." She was very happy.

Next day she came, she thought I was going to say, "Oh, bravo. You have done very well." So when she came and sat next to me she said, "Now see, Mother, see how many powers You have given me. I am so powerful!" I said, "Really? I must say you have some powers isn't it?" She said, "Yes." I said, "All right, will you tell this gentleman about him?" So she started telling him that, "You were born in such a place and you have a house like this." He said, "Not me. It's not me. You are telling about somebody else." Then there was a lady sitting there. She said, "You are a person who has got a clerk in your business who is like this, whose name is this." She said, "I don't have a business. I don't have a clerk." She looked at me. She said, "Mother, have you taken away all my powers?" I said, "If they were your powers I would have respected you and loved you. But these were somebody else's powers. As soon as you have entered into my house they have left you completely. And now you go back you can get them back again unless and until you say that I want the eternal, the eternal, and eternal. And after this you have to be very, very particular and watch yourself, your attention, whether you are accepting these negativities or not." She said, "Yes, I want the eternal, eternal and eternal." And she was all right, and she went back home and she was all right for about fifteen days.

But you see, popularity of that kind is very difficult, to avoid the temptations. That's why it is said, "Lead us not into temptation," with that same thing, "but deliver us from evil," for the same reason: because evil is standing in every corner you walk through. And she fell into this. And when she fell into this, she started another organisation of her own and she started this and that, and she was so frantic. Nowadays, for your information, she's a very serious patient in a lunatic asylum.

So, human beings are like that: they take to such things. I mean, that time only about one hundred and fifty or two hundred people used to come and meet me, while she was getting three thousand.

People want darkness, they want falsehood, they want that somebody should hoodwink them. They want somebody should

befool them. They want to live with the befooling. And those who know this and know how to handle it, they'll just keep you on the run. They will keep you on the run all the time, that you'll be befooled you from this place to that place, and that place to that place.

Now, there can be people who are extremely simple-hearted. But the simplicity goes to this limit that they cannot recognise the reality. You have to be in the centre otherwise you can become a simpleton. And that simpleton-ness can really be very killing. But if the person is say, very intelligent, he relies on his intelligence, then they will play on your intelligence. They will pump up your ego. They'll do this and do that, and somehow or the other they will get you there, because they are extremely cunning people. They are the embodiment of cunningness. So you cannot outwit them because whatever intelligence you have is limited while they have such a lot of intelligence of such a crooked nature that you cannot go to their level. After all, you have your conscience with you. So they have no conscience and they play about so much that they really hoodwink you and you do not know about it.

And that's how you will find that all the incarnations who came on this Earth were killed, crucified, poisoned, like Mohammed Sahib was poisoned; or harassed, or sent to forests like Rama; and Krishna: tortured by many rakshasas who went to kill him. All sorts of things. I mean, there is no incarnation who has not suffered. So that now people think that if you do not suffer you cannot go to God.

This is another madness people have, that you must suffer to go to God. So they are all carrying the cross. It was for Christ to carry the cross, not for you people. So there is no need for you to be that miserable and take the sufferings upon yourself. There's no need at all to suffer. There is no need at all to unnecessarily torture your bodies, unnecessarily torture your being to such a limit that you are absolutely useless for the day when you are going to be crowned. Come here, come in! Let him have a chair...

So this is what I tell you: that falsehood is easily acceptable to people. People accept falsehood with such gusto and with such force and they do not even see what is happening, they just rush to it. Because we have lived with it.

First of all you have lived with matter. We are identified with it because we have lived with it, because we do not know what is the Truth. We have lived with untruth. We have lived with the dreams. We have not lived with the awakened state. We are not yet identified with that awakened state. That's why you are awakened, then you go off to sleep. Again you are awakened, again you go off to sleep.

You are more identified with sleep than with awakened state: that's why it happens all the time. Sometimes people say, "Mother, Sahaja Yoga also, when we get realisation again we go down." But what can we do? You see, it's not the responsibility of Sahaja Yoga that it should just shoot you off to that place. It is also your responsibility in a way, that if you have had problems within you and there are pouches and ditches where you are physically hurt, mentally hurt, everybody hurt. So then what happens? That power which has really touched on top, goes back and tries to establish it. It happens like that, so [there's] nothing to feel bad: it will again come up. It has to make your instrument all right, because your instrument has gone into horrible things. Especially very funny habits one develops by these horrible devils coming into you.

Even a person, if he drinks too much, then know that he's possessed. If a person he talks very much, or he jabbars, or he's harsh, then know that he's possessed. All the time if he has a habit to snap at someone, shout at someone, or strict at someone then know that he is a possessed man. Or if he has a habit to be quiet unnecessarily, he tries to be quiet all the time, then know that he's possessed.

Any extreme behaviour is only caused by spirits. Actually what happens [is] that, when we go to the extremes, our human awareness cannot bear it. Then what happens [is] that we just ask for help from outside. And there are many busybodies around: they just enter into you and start munching. There is no need to strain your being so much and go to extremes. You have to be just in the centre.

Actually, this country or any of the Western countries, I thought, would have been very good for you because you are saints and that you would have lived with a very temperate life. There was not such problems as we had in India, or in any other developing countries. I thought you will be much better off here, but, on the contrary, what I find: the material life that provided everything for you, made a slave out of you. You even have habits of matter!

Now when you have habits of matters, there are some other habits can be put into you. And the habits that are put into you by these...

Shri Mataji: Just keep your hands like this.

Yogi: He's very badly damaged.

Shri Mataji: Very bad? All right, you put your left hand. You can stand or put your left hand inside ?? He's from the same course as you have been (TM) and he has been jumping all the time, poor thing. You can go there, in the door where Hesta is. And he has really hurt himself. All of them are hurt in their bones, all of them.

Any man who has no sense left of the dharma, or of his balances is a man who is possessed. Anyone who is doing a crime which he does not understand is also possessed. Or a human being, say a man having a relation with a man, is a possessed condition. If a woman has relations with a woman, it is a possessed condition. It is not a condition of a normal person. And human beings have to be normal human beings. If a woman, if she doesn't care for her chastity and she leads a fast life that means she's possessed. If she goes about with many men that means she's possessed. If the men do that they are also possessed. They cannot be normal people who do all this.

You see, whatever are the sustenance of human beings are also the powers of human beings. Like that, we can see the people who are in the centre, the people who are sustained, they do not have all these temptations. I mean, they just don't like it. They are just normal people. And that is what one loses gradually by doing extremes. And you don't even realise. The whole society could be like that: possessed, with ideas. You can see what foolish things we are doing in this country. I know in India they do all sorts of nonsensical things: like telling lies, and cheating people, fraud and all that is very common in India.

But here the other things are there. Like the way we are wasting our energy in nonsensical things about sex and about flirting and all this nonsense. Flirting is nothing but a virus infection of sex. Your eyes are caught up. Really, it is the infection of the eyes, and it comes into the eye, you see. Then you start looking here and there. You don't know what you are looking. Flirting, if you ask them, they have no joy in it. They just see around. They see one place to another, one woman to another. Then the woman catches it, the woman gets it. You are just looking like this. You don't know why. It's a such a waste of energy.

Actually, I didn't know what was flirting. But once, when I went to America, in seventy-three, a young boy came to me and he said, "Mother, why do I look at all these women? I waste such a lot of energy. Why can't I keep straight? What is the need to look at them?" They do not know anything to it: any woman passing. Then the woman also would dress up in such a way that she would attract somebody else. So that this is also another kind of fraternity working. And the whole game starts. We find even in places like people are above sixty years, they do the same nonsense. It's something surprising that even they are not mature, because if you get this poison into you then you do not mature. It's like any fruit which is infected cannot mature. It's an infection and when it comes into you, you do not mature. That's why you find even eighty-year-old people behaving just like silly young twenty-five year olds. That sort of people you find, so commonly here, where you go. You feel so ashamed and embarrassed. And a eighty-year-old woman starts telling you about her love affairs and you just don't know where to look! And it's very common. They boast of it and they talk like that. Their talking is so funny that you can't imagine. It's most embarrassing the way they talk about things and the way they live.

There was a lady who told me: she is a lady of a good family and an ambassador's wife, and she told me there's a very great writer here, she was about eighty years of age and she writes lots of books on philosophy and things. So she invited this lady, the

ambassador's wife, for a lunch party. And she said, "Why lunch? I could come for dinner with my husband." She said, "No, no, no. I want you for lunch and give you a nice time. I'll get you a boyfriend." She said, "Are you joking?" She said, "No, I have one, my own: about twenty-four years. And what years' age do you want?" She was shocked. She said, "What? I don't want all that." She said, "You must know. You see, you women are no good. Eastern women are no good. You must learn how to enjoy life!" She said, "I am sorry. I am not to learn that!" And she just put down the phone.

Now this lady is writing books on philosophy! See the stupidity to which people are taking. And she is one of the most successful writers in England. I don't know her name. She didn't tell me the name. But this is what it is. She's successful because she is spreading darkness. Because people want to live with whatever they were. They were in darkness, they were just matter: this dead matter is just darkness. It has no awareness in it. Then the animals have a little bit of awareness. And they come to a point when they are human beings. They have passed through millions of years with that ignorance and that darkness and they more adhere to it than to something that is beyond.

They only evolve because God's grace is there, otherwise they would never have evolved. Because God has put some sort of a seeking in their stomach that for food, for other things, they start evolving. And when they start evolving they reach a stage of human consciousness. Now at human consciousness if I have to say that you have to face the reality, why should you? You think that, "If I have to face reality then I have to work for it." Because that is another thing you have done so far. You think that you have done something all the time to achieve something [and that] if you have to achieve something then you must put in effort.

Then you do not want to take that path when you were dark. We have done nothing to become a human being, and that, if we have to go further we are not to do anything about it. On the contrary you start running fast, very fast, and if you know the phrase that, "You take two running jumps and go to hell". It's like that, for example.

And you speed up so much on that, that then you land into difficulty. That's why it is necessary to understand that you are human beings and at this time you have [been] given freedom, absolute freedom. Because you have to see your own evolution.

Because you are free you can see it. If you were part and parcel of God and if He had done for you, then you would not have seen it, like animals have not seen it. But this you have to see and you have to be aware of it. That's why you have been given freedom. If you are not away from me how will you see me? And this is the reason you were separated from The Whole, so that you can see that you become The Whole.

While the animals do not see it because they are dark. They are part of The Whole, they are looked after, they live like that, they don't get ego, they don't get superego, they do not speed up suddenly, they do not do all these things, as you do. They do not have insurances! They are sensible, we think. So we go down to them and want to learn something from them. And what do we learn from them? Their sex behaviour! Imagine. This is human brain, specially made: real clowns!

The way we look at things I don't know how: whatever is to be done we just do in the other way round style. Like, what you have to learn from animals [is] that they are one with The Whole, the trees are one with The Whole. When there is spring the trees will bring out yellow flowers, when there is the summer they'll bring out the red flowers, and that's how they express the colours. While they are looked after: whether they are here or anywhere, they are looked after. The nature looks after them. There is a circle between them. If the trees have the leaves they emit carbon dioxide. Then that has to have a circle again. So the leaves have to fall down into the ground because the nature must take nitrogen from them, and must replace it back to them, to nourish them again, so they can go into that cycle of movement. And from how it moves from one end to another. How carbon dioxide goes into the air and how it is again reconverted back and how the whole thing is worked out in a cycle is done.

But they do not know all about it. They do it blindly. Absolutely blindly they are doing it, because they are blind; because they don't need to know. Like the small little babies and puppies of the dog, if you see, they are blind; they don't know how to go about. They just feel their mother and just go and start sucking the breast and take [milk], feeding. You have seen them, very sweet ones! They can't see anything. They just smell something, they go down there and do it. So the mother looks after them at that time, and she does everything that is needed even when they are blind.

When you are also little children, when this is not covered up, closed, your mother looks after you, your father will look after you. They treat you just like a part of them all the time. All the time they are worried about you. Not in modern times, of course. Modern times are one of the most convoluted ones. But they used to do that way. But [when] you are grown-up then they give you freedom to know that you are grown-up.

And that is how God wants you to know that you have evolved, you have received your Realisation. That you have become what you had to become. Because you have to now really re-manifest God's powers.

This is the thing we have to understand. And then we should know what is our role in life, and what are we doing, where are we, how are we placed, what is our position.

This should give you the complete energy to get to your Self, and work it out.

May God bless you all.

Rustom what was the matter? Why didn't you come?

Rustom: I have just come Mother.

Shri Mataji: Oh, I see.

(end of recording)



## 1979-0625, Seeking the Life Beyond

View [online](#).

25 June 1979

Seeking The Life Beyond

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) - Reviewed

Seeking the life beyond, Caxton Hall – 1979-06-25 London (United Kingdom)

Only thing I would request you not to get into Siddhis.

Try to control. If it happens, I think best thing is to go out for a while because I do not want others to be disturbed in the hall, though I'll try to control.

You're all here, because we had a feeling that there is something that lies beyond which we have to seek. The feeling has come from the unconscious mind and you all want to find out something. Perhaps you do not know what you want to find out but the feeling is there that, whatever you are, you are not in a perfect condition. That you do not know what is your fulfillment. You're seeking actually your fulfillment.

Now when I am talking to you about Sahaja Yoga I have to request you that, this subject is to be understood with careful thought. It's not a frivolous thing, that you can get to God. Neither it is possible for any human being to achieve it himself. This makes it impossible for people to understand but as I have told you before, you have become a human being without doing anything about it. You got your nose stuck up there without using any glue, without doing any sort of exercise or circus. In the same way if you have to become that higher being, it has to happen spontaneous manner. In a very spontaneous manner by the grace of God. This is something very difficult to digest for human being because we are ego oriented.

God has given us ego to decide whether we choose the righteousness or we choose the wrong path.

Now I would again request you for one more thing, that it is for you to choose and it is for you to gain and not Me. I have nothing to gain from you to begin with and to end with. You have to gain something out of Me by not demanding but by accepting the gift of this knowledge for which you cannot pay me, you cannot purchase me, you cannot dominate me. Try to understand that so far if you have missed that point, be careful, that you do not go on sticking on to the same thing through which you have not achieved anything. If you still feel that you have been doing the right thing and that's the right stuff you go ahead. Go ahead with it. That would be much more fair to me and to yourself. When you'll find that you have not found it then you come back to me but don't try to show anger nor any demands. If you have not found it better have it. It's a simple common sense. Use your common sense about everything, that perhaps I hope, that you have not lost as yet.

To begin, we must know that it is a spontaneous happening within us. That means we cannot do it. There are people who may teach you, who may tell you that you can do it but I am not going to tell you a lie. You cannot do it. Supposing I tell you, you hang on to it and go on calling God, God, you'll get it. I can tell you fifty percent of you will do it but if I tell you you cannot do anything about it, you'll not accept this proposition. It's rather difficult. While you know in this country, Martin Luther's ideas are there and he has also said it that, you can get it spontaneous.

The another thing you must realize that all the scriptures and all the incarnations who came onto this Earth have a historical background. Like a seed sprouts into its root and shoot, then grows into a tree and then flowers, everything that happens to the tree has a meaning in the living process. If your evolution has to be living, it must have a history behind it, where all the incarnations came in and have left some mark within you. And as in a seed, you have the map of all the manifestations it is going to go through, in the same way in your seed of germination also there has to be a mark. There has to be some power that is going to work it out. After all God has created you from a small amoeba to human being and He's not going to destroy this

creation of His and He's not going to leave it to you, to get to your way. As I, the other day was telling you, that all that is important has to work out spontaneously. For example, your own breathing. Supposing for breathing if you have to read libraries after libraries what's going to happen? Whenever you try to do something like that you're going away from the middle path of life where spontaneously you have been going as shown here in the central path, you can see, there are centers within us.

Now, I am amazed that people who talk Shankaracharya do not talk of Kundalini. I mean if Shankaracharya has written anything, he has written nothing but kundalini, kundalini, kundalini! He has written about the centres. Not only that but he has throughout praised the Mother, the Holy Mother. Nobody reads it and how do you believe this second hand, third hand and fifth hand knowledge? And just depend on someone because he says it is from Shankaracharya? It's not difficult. All these books are in English. Most of them are translated and you can see for yourself that these people who have been called as seers, who have been the real guidelines have very clearly suggested that it is through the spontaneous development that you get it. Right up to Kabir you can come. Even much before Shankaracharya, the evolutionary system was understood by group of seers who called them as 'Nathpanthi.' But they kept it as a secret because that was not the time to have an amass evolution. Like few flowers appear on the tree for many years and then the blossom time comes, in the same way when a human being is fully prepared, then only, this amass evolution can work out.

There are all these subtle centres within you. I do not know why should you accept any theory which does not relate to your body. People talk of body and mind. There was a big exhibition where they had also called Me. I am not for a sale. That's the problem. But body and mind, you must know, what is in your body. What is in your body? Let's see now. If there are doctors they'll understand Me better. Within ourselves there is a nervous system and there is an autonomous nervous system which is, in Sanskrit language called 'swayamchalu,' auto. What is auto? What is 'swayam'? Who is the one, who is running this nervous system?

It has been found out by your sciences that there is a system which works by itself which has two sides; one is the parasympathetic and the another, the sympathetic. Now here, what I'm showing these three lines are representing, in the centre, the parasympathetic nervous system, on the left, the left sympathetic and on the right, the right sympathetic. But these are the undercurrents of the actual manifestation of the gross. In the gross whatever you see has something behind it which works it out. For example, if there is a light burning here you must know that the electricity is coming from somewhere and there is a source somewhere which works it out. If the source is cut out this will go. In the same way, the source of these three autonomous nervous system within us are these channels which are subtle within us and they exist as energies. It is hard to see these energies because as you cannot see electricity, you cannot see these three channels which are within us. But the kundalini which is the germinating power within us, in the triangular bone, when it raises itself, then you can see the movement of this energy rising within you and you can feel it also with the stethoscope. You can see the pulsation of the kundalini.. This you cannot do. Try your level best. Jump for 100 times or stand on your heads, break your neck. Do anything you like. You cannot make your triangular bone pulsate. Can you? Anyone one of you, can you do it? That is what Shankaracharya has said. I am surprised how these things are misappropriated.

There are so many types of people who have come and why are you not understanding the point? That you cannot do your own evolution. You cannot achieve it. God has made all the arrangements for you. Have you placed your eyes here which you're using and have taken for granted? God has made them. He has placed them in the sockets and you are using them. You can only use it. You cannot do it. You can see with your naked eyes, as I said, the pulsation of the kundalini which many, at least fifty percent of people have seen and thousands have seen all over the world. You cannot cheat about it. You cannot just give talk story and talk and talk and talk! There has to be something happening within us. For example, if I take a stone and put it in the water, will it germinate? Only the living seed can germinate. In the same way you are a living being and it has to germinate. This kundalini rises through various centres that are within us. These centres are the landmarks of our evolution, in different stages, from amoeba to this stage. Now, going into details is a big problem, in such a short time but I would say you must get hold of the pamphlets we have got here and see through that and find out what are these centers. These centres exist within you and which you can feel it with the stethoscope when the kundalini is rising. They pulsate. That is the 'Anahata,' which Shankaracharya himself has called it 'Anahata' and you do not know the word 'anahat,' how do you talk of Shankaracharya? The sound without percussion. You can hear it. You can hear it on top of your head when it comes to and it breaks. But why are you wasting your

time in something nonsensical because you can pay for it? Are you not really seeking something? Be truthful about it. Don't try to waste your time.

Hardly you've understood anything from all these things that you've been doing and still you are continuing with it. I have to request you, now get to yourself and get to know yourself and your own powers and do not be enamoured by anybody's powers, even Mine. You have your own powers within yourself and these powers must be manifested and these powers you should be able to handle and not that you are handled by somebody else all the time. Jog from places to places. Suddenly you find somebody shouting in the air. Without any control over? How can it be? You see the technique means, any technique means that you should be able to handle that power, isn't it? If you cannot handle that power what sort of a technique is this? Supposing you go and touch the wire and you get a shock, then is that the technique? Will you call that the technique you got a shock from the wire? But if you know how to handle the technique then you know how to maneuver it. Is a simple common sense which we must know. The power which we cannot handle is not our own power. If it is your own power then you should be able to handle it. You should be able to know what your doing about it. So these are not your powers whatever so called techniques have brought to you. You have your own power in your heart as the Spirit is within you. Only thing it is to be enlightened. It has been said by all the scriptures of the world. All the great incarnations have said it and why don't you relate everything to that? There is no secrecy about it. What is the secrecy about the truth which is just like light coming on this Earth? Secrecy is only done by mafia people. Only the mafias have to have secrecies about things. What is there to be a secret? If it is a universal language everybody should know! Everybody should be able to handle it and it should be an amass realization to understand what is this power.

Now coming to the point, what is this power? Let us see. As I said in our heart lies the Spirit, is the 'Atma' resides within us. Now the last breakthrough of our evolution is where we break our fontanelle bone by the awakening of the kundalini. This is the last. We've got all our instrument properly done. The chord is nicely, just like this chord, is nicely rounded up three and a half times, kept there ready, for a moment, when somebody who's an authority comes forward and gives you that connection. You have to breakthrough. And this is the breakthrough when, will happen then, you must know that the whole language will change. You will have a transformation and you will have a new dimension. Even through your Psychology you can understand this. You don't have to go to scriptures. That the next step into human awareness has to be collective consciousness. Is a scientific thing. Already your sciences have discovered this collective consciousness. And what is collective consciousness? Is, to feel the other. For there is nobody the other. You are a part of the whole. You're seeking that wholesomeness within you and once this will happen you will feel that wholesomeness and you'll be amazed how you will be feeling others within you. All these centres are in our fingers as shown there. There are 7 centres which are shown here and which you can also see in the map. All these centres get enlightened as soon as the kundalini goes out of the fontanelle and goes into the all-pervading subtle power. You can feel it on your hands – what is wrong with you and what is wrong with others. You start feeling your own centers and you start feeling the centers of other people. Automatically. It's a subjective knowledge it is not objective. You just become the subject. It just happens automatically within you. You don't have to think about it. It just works out as your human awareness has been achieved. In the same way super human being awareness also can be achieved through God's grace.

Now what is the technique of this? It is the technique of God. But still when you become one with the ocean, you also learn the technique of the ocean. When you become the whole, you also know the technique of the whole and that is what, is the technique of Sahaja Yoga. First of all, you have to be enlightened. Unless and until you're connected what's the use of doing anything else? For example, if this is not connected, what am I going to do with this? In the same way if you're not connected with God, what are you shouting at? And whom are you calling? First thing is that you should be connected. Now for this, people have got theories. You see those who want to fill their pockets can find out lots of theories. Like how can you do it? You must cleanse yourself. Simple thing is that if you're in the myre, you're sinking, how are you going to cleanse? You've to get out of it. If you're in the car how are you going to repair the car? You have to get out of it. You have to detach yourself from the car and you cannot do it through thought. By saying I'm detached, I'm detached, you cannot. This would be something like saying, I'm the Governor of Westminster, while I am not. It's an illusion in which we live. It's a fantasy with which we manage. It's a happening where you just get detached like that. What surprises me, that why should you believe into an absurd thing like that? That it is the most difficult thing. Can't you see so many flowers are turning into fruits every season. How many? Can't you understand that you are also going to be transformed? Why should it be difficult? But if you are bent upon breaking your necks, I can't help it! I mean, you can do whatever you please. After all you have the freedom; you can cut your noses, you can cut your ears, you can

take out your eyes or you can do anything of that kind. How can anybody stop? Only thing I can do, is to feel anguished about it.

So try to understand that there is a power within you. God has placed it there and it is going to be raised and you're going to get that realization but already you have done lot of things to spoil your chakras nicely. I mean, man is onto another trip now. First he was destroying others. Now he is on the other side, he is destroying himself! There's a special pleasure in destroying yourself. Like taking pain on your body. You see, we have heard people who beat themselves. They sit down and beat themselves, they enjoy. See, such queer people in modern times. Can you imagine? When I'm here, I find all sorts of funny people, half lunatic, half baked. Even if they are full lunatic I would be happy because at least they can go to lunatic asylum but they are half lunatic. They're all the time trying to destroy themselves. Where is this destruction going to lead you? Like bearing the pain. Why should you? Why did Christ crucify Himself? Did He not? Or you don't believe in it? Why are you crucifying yourself? Who has asked you to crucify yourself, for nothing at all? He didn't even ask His disciple to carry His cross and why are you carrying your cross for nothing at all? The other day, I met some people, I was amazed how they have destroyed themselves. Imagine, it is something like that a Father Who is very compassionate, Who is full of love for you, Who has created all these beautiful things and Who just wants to open your eyes and suddenly He finds that you have become blind! You're good for nothing. Imagine what a frustration it is! But still, His compassion and His grace and His love, is so great that how so ever you may have done wrong, it is not equal to a drop compared to a great ocean. His love is like that of ocean. He'll engulf all that, I assure you. But still, like, I don't know what to call but I would say, childish people, frivolous people, foolish people, stupid people! If you're sticking onto that, that 'come, O bull, come and hit me' and sitting down there paying the money to the bull, 'come along, hit me more, now I give you more money, this time more money, come along, hit me more,' then what can anybody do? If you're still misidentified, it's going to be very difficult for anyone.

This afternoon I've been busy breaking my neck with those [unclear]. I've been trying and trying my level best but the trouble is the misidentification part, you cannot. You can treat any disease, cancer anything but not stupidity. Stupidity is something, is such a foolish thing that nobody wants to admit that you have been stupid. You want to carry on with it and you want to destroy yourself under the fantasy that you're a great crusader or sort of a great martyr! There is no need to have martyrdom when you're entering into the kingdom of God. Come along. There's a welcome there. It's a welcome for you. Please come along but I find all wounded soldiers around. All of them are so wounded. Doesn't matter. As long as, you have love for yourself and love for your eternal being, as long as you want to evolve, everything is going to work out. Is going to help all of you. Try to understand that there is no argument which can convince you. It's a happening. Supposing some people think that by arguing with me they will get their evolution, they do not because it is beyond thought. You cannot go there with the thought. So you'll argue with the thought. With argument what have you achieved? What can you gain by arguments?

It is not a mental feat. It is the feat of God which raises the kundalini by which you get your realization. But then there are people and there are people; now we have in India people called as 'tantrikas.' Specially they flourished in the 6th century in our country. You see, our country is a country of extremes. We have had very great saints and great incarnations, perhaps, maybe because they were absolutely the other side of it, we can call the mud. In the mud only these great lotus flowers were born. But we have also the greatest thugs and the greatest crooks of the world. You see, it is so well matched that it is difficult for you people to understand. They will look exactly the same. They'll appear exactly the same but you won't know what they are up to and if you're anxious to deceive yourself then you will have it! If you're anxious to go in the wrong way, they will do it. The first and foremost thing is that what righteousness you have achieved through any of your pursuits? What greatness have you achieved? What powers you have been able to manifest? For example, we had somebody in India who came to Me and before I could say anything he started jumping. I said now where to talk, you see. I said give him a loudspeaker and let him carry there. I just can't talk and while jumping he was arguing. He was arguing and jumping and arguing and jumping. So I requested him, 'Sir, you please stop this otherwise I am fed up of raising my head down and up' and the whole congregation got upset with that jumping. Alright, doesn't matter. But then

I asked him, 'now', I said, 'what're you doing?'

He said, 'these are my powers'

I said, 'then control them! If these are your powers why don't you control them?'

So he said, 'now I cannot'

I said 'alright, I'll control'

I put My this thing and made him sit down. He sat down and then I said, 'can you tell Me what's the matter with this gentleman?'

He said, 'No'

Then I said, 'Can you tell me what's the matter with you?'

He said, 'No'

I said, 'then how do you have your powers? At least you should know what's the matter with you.'

He said, 'no'

Then I said, 'but what about your kundalini? Do you know where is your Kundalini?'

He said, 'I don't believe in it'

I said, 'very nice! You don't believe it. Like a little somewhere, what you call a [fire flee] saying that I don't believe in the sun or I have no faith in the sun'

I said, 'alright, you don't believe in kundalini but see for yourself, now what is this pulsating?'

He looked at it and said, 'yes, I can see that' and then he started jumping, you see, up and down, up and down, up, he was so exhausted but then I found, he had a very bad heart and the heart was so badly damaged. I was so worried about this fellow.

I said, 'now you have to take to Sahaja Yoga very seriously and I'll work on you.'

I worked on him for the whole day and the whole night but next day again he was back. He couldn't give up because he had a dress, he had a name, he had everything and he was thinking he has become a real minister of buffoonery. So, so the thing was on.

One must know that God is a honourable thing. He gives you honour and not stupidity and useless things that the society does not respect. Whatever society respects is honourable. You get a status which is honorable. It gives you righteousness, it gives you discrimination. Minimum of minimum this should happen to you but if you are such a buffoon that you are jumping up and down, your clothes are falling down then who will call you a Godly person? Then on the streets I find some people dancing. How can that be God? It is dignified. Divinity is dignified. Dignity is the first thing that will be expressed in a person who is a realized soul. How can people believe a buffoon? Can they? Or clowns? How can you believe yourself when the whole technique leads you to buffoonery? Try to understand. Now they can give some explanation about it that you're getting this and you're getting that, but which scripture says so? In that also they are very very clever, some of them. The other day I received a letter from 'Poona' (Pune) with a book and I was amazed at it. The book was talking about Jnaneshwara, a great saint in India. The couplet was somewhere there and he was telling something else. I said, 'how does it relate with this, I don't understand?'

There is not a word of what he's saying in that couplet. Now those who know the language, those who understand the language, if you translate something and say something else, how can they be deceived? But those who do not know can be deceived. So, first thing is that you should not be deceived, even by Me. You have to keep yourself alert but that doesn't mean you all jump on me, my head and trouble me. Alert. If you get your realisation, then you will know what I'm talking about is the truth but before realization be sure that you're not yet been there, what I'm talking about. You're still in a dream and the dream has to open into reality. You're still not feeling the reality. Of course, fifty percent people here know but fifty do not know. When the dream opens out, your awareness becomes different. You become a different person and you start maneuvering immediately. So you have to know that dream has to end and reality has to come. You may even say that, 'Mother the reality that you are talking of collective consciousness may be another dream.' It is not. It's very easily verified that whatever you achieve, what's called in Sanskrit is 'uplabdhi.' Whatever you achieve, in that state, can be used for this dream state also. Everything has a relative understanding and you can understand it very well. For example, you can also say that, 'Mother you might be another person who's turning us into buffoonery. Alright, it's quite correct. I mean you might say the same thing. For example I will tell you, we had some people in Poona (Pune), Poona we had, there were some people who came down and they said, 'we are great brahmins and pundits' and all that.

I said, 'Alright sit down and put your hands towards me' and they just started shaking before me like this.

I said, 'why are you shaking?' Now, you are brahmins, the great pundits and very educated people, why're you shaking before me? Why don't you control yourself?

They said, 'Mother because You are Shakti that's why we are shaking'

I said, 'but the others are also shaking. Ask them from where have they come?' They all had come from the lunatic asylum. I said, 'they and you are in the same category, while the rest of them are getting cool breeze in the hand.'

So relatively you must judge Sahaja Yoga. Now whether you are alright or not should be judged from the way some lunatics

behave towards me. We have had many lunatics before. Now we have some hidden ones here. They don't appear but they are and they must understand that this is a disease which has to go away and which can be cleared. Absolutely clear. You have to become pure. You have to become lighter. It's all going to drop out in no time. Only thing you have to decide about it. Not to quarrel and argue but get it and that will happen to you because you are all seekers. You have been seeking for ages. It was described in the Puranas that during this time, 'kaliyuga,' then it will be the worst time then all these great seekers who are moving in the big hills and dales will be born again and they'll get their self realization. This is being promised and not the buffoonery. Your self realization and self when you realize you know about yourself and about others because there's the same thread passing through all of you. When your attention is outside you are separate beads but when your attention is inside then you can feel others. Whatever I'm saying, whatever I'm explaining has been explained right from Socrates, Christ, Mohammed Sahib, all of them have said and I would request you to be humble about it and take your gift which is [for you]. But you don't open the mouth of the horse which is gifted to you. In the same way be decent because God is not going to fall at your feet that 'please have your realization' because God is not seeking election from you nor is He going to please you to that extent that your ego would be pampered because He doesn't want to ruin you. He loves you. He is compassion, He is love. His love is going to work it out. You cannot purchase love in the market and the divine love is something that is beyond all these material considerations. When you get your realization, you will know each and every technique because the vibrations, the cool vibrations, which is the enlightened awareness flowing from your hand which you can feel it in the central nervous system you will be able to handle it and use it. You will be able to protect yourself, you'll be able to protect others and give them realization only by raising your hand just like this. It is fantastic, it is tremendous, it is dynamic and really unbelievably great. I am Myself surprised at Myself the way it is working but thanks to you I would say, that you are there to receive it and get it. It cannot be worked out with many but works out with quite a lot of people. Only the trouble is that, here is the seeking in the West. The western people are seeking much more than Indian people are seeking but Indians are the ones who know about knowledge. They are not naive, they are not ignorant so they cannot be befooled much while in the West, people are ignorant about it and that's how they can be befooled. So it's a funny combination for Me and as the seeking is, it is going to work out, it is going to happen to all of you.

May God Bless you!

Can I have some water. So, as usual if there are any sensible questions, please ask.

Question: If it is Your power, can we do anything?

Answer: Now, the thing is, first, I'm saying, for your awakening, for the connection and then you can do it. You understood? First of all you should be awakened, enlightened and then your powers will start manifesting and then you have to do it. After that, so this is the thing, alright? Like, till your car has started you cannot move it. It's something like that but once your car has started you can use it. It's like that. Alright?

Got the point? That's God's powers, so you can say that way but you are a part and parcel of God. Ok? So, this doesn't remain any more, this difference doesn't remain any more. So, it is like, I don't say these are the powers of my finger, do I? I say these are my powers while these are the powers of my finger. In the same way if you are the part and parcel of God then the powers of you and God are just the same because they are working through you. Alright? You're working for the whole.

SahajaYoga is not a thing that you can finish it in one day and it has taken me, I think, I don't know, number of lectures here also, tried to explain and we have also published a book and this book will be available, I think, I hope so...within 15-20 days which gives you lot of knowledge about it but without realisation you should not read that book. It's not going to help you at all. You have to get your realization first and then read about it.

Question: [Inaudible]

Answer: How many people has he given realization? How many people has this Gururaj given realization to? Not one! So forget it, you see, don't bring in names because you know then it amounts to criticism unnecessarily. Not one person has been given, realized. Now at least 50% are realized souls who can feel your kundalini, her kundalini and their own kundalini. Even Heister has

started feeling. Alright? So don't bring in such names because you see it amounts to personal criticism in to which I do not want to indulge in. I'm not interested. Don't take anybody's name or book's name because it is useless. So far you haven't got it. So better get it. I know some of you might have paid some money so you think better cash him also but its rather difficult. It's a lost game. So forget about it [laughs]. It is! Better give up!

If you haven't got it as yet, you better get it. That's the point. If you bring in any name, I do not want to say anything about anyone because none of them have given any realisation to anyone. Simple thing. And the real ones are not coming out in the public. They are hiding themselves somewhere else. They don't want to get crucified and you cannot crucify Me. I am too good for that.

Alright, just put your hands like this towards Me. You have to take out your shoes. All of you should take out your shoes. Put both your feet on the ground. Now. And don't concentrate. This is another thing, this concentrating is wrong. Do not concentrate at any point. Please do not concentrate. Just let it go and let it happen.

Let it be, Let it be. For her it's alright. Let her rest her feet on the... It's alright. What has she got? polio? What is the trouble? Have they removed any parts? Oh, this is the problem, you see! They remove a part, it's impossible. It's a re-pairing shop here. I can repair it but if you've removed some parts and put some dead things there, it's rather difficult. We'll work it out. Let her have her [hand].

Now you may close your eyes. If you can. Some of you may not be able to because if there is flickering in your eyelids, open your eyes. Be honest to yourself. Sahaja Yoga can only be achieved by being honest to yourself. Nobody is going to force anything on you. In all your discretion and your own self respect, you should be honest to yourself. Close your eyes and see if there is a flickering in your eyelids.

Now, those who feel they have no thought in the mind, can be on the look out for the cool breeze to come on their hands flowing inside. But may be in the beginning, it may be hot, may be tingling, could be anything. If it is tingling then you have to just throw it away like that, if it is tingling. If it is cool breeze it's alright. If it is hot also then you can throw it. Just throw it away, be honest about it and if it is cool breeze, you just keep your eyes closed.

Put both the feet on the ground properly. Take out the shoes. Remove the shoes, yes, put your feet on the ground. Take out your shoes, my child, take out your shoes. Have you got your shoes? No? Alright.

Tingling? Just, you sit comfortably here, be comfortable, be very comfortable. First thing is comfortable. If there is any pain, anything, open your eyes. You should not feel any pain. but if there is, then please open your eyes.

Just close your eyes. Please close your eyes.

[Inaudible]

If your wearing specks or [unclear] then take it away and if you have any, what you call, any tight things like belts or something, loosen it a little bit, if there's anything tight. Be comfortable. Be comfortable. Be absolutely comfortable.

If the hair from the forehead are removed it would better for Me. Forehead should be open. Please keep the forehead open. (Mother speaks in Hindi and tells someone to remove someone's cap). Now, just like this open it out because forehead should be open, it's good. Now put your hand again. Yes.

Now first thing is now, I feel, kundalini stops at this point, and here, the essence is forgiveness. So please forgive everyone, even your horrible gurus who have taken money from you. Just forgive all of them. You don't have to bother. God will look after them. Just say 'I forgive ALL of them.'

Now you have to also ask forgiveness from God. Any mistakes I have committed in my [unclear] Oh God! Please forgive me. You can put your right hand on your heart and say this. Right hand on your heart and left hand towards me. Now say this. Heister

keep your eyes open. Very bad heart all of you have. All the TM people must get their cardiogram. Cardiogram must be brought in. Very bad heart, very bad heart. Like a frozen heart it is. Hmm...better..[unclear] just say that please forgive me. The aspect of God in your heart, that is the Spirit, is the one that is the ocean of forgiveness. He forgives you but you must ask for forgiveness. He's the ocean of compassion. These are the mantras.

Feeling the cool? Good. Are you feeling?

Humble yourself in your heart at the Lotus Feet of God. Humble yourself in your heart. Whatever you will do with your heart you will have no doubt. So put attention to your heart and humble down yourself and say that, Oh Lord! Please forgive me if I have done any mistakes without knowledge, without understanding or also with understanding, please forgive me because You are the ocean of compassion.

(57:35 min) Do not disturb others. Please do not. This is the most important time of this life and many lives before. So understand it's value.

If you have anything in your neck then please take out. If you have been to other gurus specially because they catch your vishuddhi.

Suddenly you feel there is no thought in your mind.

Feeling lighter? Much lighter.

Keep your eyes shut. Please keep your eyes shut. Just keep your eyes shut for a while. Feel extremely relaxed.

Try to remember this experience. Try to remember this experience.

Some of you are not yet getting it because you are trying. Just don't try, leave it.

Now put both the hands towards me. Put them on your lap and be comfortable. Put your hands straight but be comfortable.

Close the door

It's a very deep experience.

Keep your eyes shut because if the eyes are opened out there is dilation of the pupil. The kundalini will stop before the Agyna. Please keep your eyes shut. All of you.

[1:09:18] This experience comes to you because the Kundalini has been waiting for such a long time. Out of joy She gives you this experience but after this you have to learn about It. You have to know what It is, how to maneuver It, how to work It out, what It means, then the technique starts. First you should initiate It with realization.

[1:10:40]How many of you are feeling cool breeze in the hands? Raise your hands. Raise them high. Good. Good.

Are you feeling? No? This lady next to you? Are you feeling? Not yet feeling? Those who are not feeling vibrations, cool breeze in the hand, please raise your hands. Honestly.

Your alright. Now, those who are not feeling the cool breeze and have not been to a guru, raise your hand. You've not been to any guru? One, two, who else? Just stand up. In the end there? I can see the hand there. What's that? Ok now, give yourself a bandhan.

You've not been to any guru? You've not been to any guru my son? Nowhere? Your not feeling any cool breeze? Alright.

Who else is there? Who has not been to a guru and not feeling vibrations. Not been to any guru? You come along, alright? Here.



Can you sit, sit next to that girl, three of you.

You have not been to any guru my son. 'TM'. Only TM? Alright, No, no, but you are feeling the cool breeze. 'Yes.' Then the question is not there. You are also not feeling? Alright.

Copyright © 2023 Nirmala

## 1979-0708, Guru Puja: Gravity Point

View [online](#).

8 July 1979

Gravity Point

Guru Puja

London (England)

Talk Language: English | Transcript (English) – VERIFIED

Today is the day of Guru Purnima. It is a full moon day, that's why it's called as purnima. The guru has to be like a full moon: means completely grown, completely matured.

There are sixteen kalas, or the phases, of the moon, and when the complete purnima comes in, the full moon day, all the sixteen kalas are completed. You also know that in the Vishuddhi chakra there are sixteen sub plexuses. When Krishna is described as Viraata, He's called as the Sampurna: the complete incarnation of Vishnu's aspect. Because He's got the sixteen phases completely done.

So today's number is sixteen. Six plus one is seven.

Now we have to understand the importance of guru. Why should we have a guru when we have God? We have got shakti, then why should we have a guru? What is the need to have a guru?

'Guru' means the weight, the weight. We get our weight from the magnetic forces of the gravity of the Mother Earth. So guru means gravity, the gravity in a person.

Why do we need a guru? Because to know God is easy, specially in Sahaja Yoga, to be one with Him. As soon as you get your Self-Realisation in Sahaja Yoga, the modern Sahaja Yoga, immediately you become entitled to give Realisations to other people. It was said that guru is the person who makes you meet the Divine. But it's not true, because any Self-realised person in the Sahaja Yoga can raise the Kundalini and can give Self-realisation to others; immediately after they have touched the Sahasrara or opened the Sahasrara. But normally a realised-soul cannot do it. Any born-realised soul cannot do it on its own. It has to have authority of me, as I am today

That's why it was said that guru is a person who makes you meet God: means raises the Kundalini and makes you one with God. Because in those days when the gurus were Self-realised, when the gurus were realised, they had the authority and power of raising the Kundalini only after they had reached a very great state of evolution: complete purification, complete detachment.

So it was not possible for people to give Realisation when they just touched the realised state. Most of the gurus in the olden days started by first cleansing the people. First cleansed them, one by one, raised the Kundalini, brought it to every chakra and then gave them Realisation. It was a different technique altogether. You can say it was a bullock cart technique.

And that's why one mantra was given for a particular chakra: where was the problem, where the Kundalini was stopping. For about, some people used to get it even for ten years they would work out on one chakra. I have known people who have been working on Agnya for ten years, twenty years. But you know in Sahaja Yoga we clear it out just like that. That has something to do with your particular ?? and ??.

So the first conception that a person who makes you meet God is the guru has to be a little bit advanced. Because for you now it's the child's play to raise the Kundalini and make them one with the Divine. But still you don't become guru in the Sahaja Yoga terminology. Even if you have vikalpas, you have doubts, about Sahaja Yoga still you can do it if you raise your hand. Even when your chitta, attention, is not clear cut still you can do it. You can still do it. How? How it has worked out that way, so beautifully?

It has worked out, I would say, at this stage only. Maybe later on I will tell you. But its pure Divine, which is not contaminated by whatever state you may be in, its flowing: absolutely pure Divine. With others it was different, they had to cleanse it, clear it out. As an instrument you are perfect, but as a guru you are not.

Whatever may be your defects or whatever you maybe lacking, you raise your hand and the Kundalini will rise, at your beck and call. On your fingers it is going to move. You get tremendous power. You can ask anyone, they'll tell you they are surprised. They are jealous of you. They can't understand that how, by raising your fingers, that you are perfect instruments. Because you are created by somebody really perfect.

But you are not perfect gurus: that one has to understand. And that is why you need a guru to tell you all that, what is the perfection.

Now as I have told you, that guru means gravity. You cannot say where is the axis of Mother Earth is? You cannot see it. I mean you cannot see it, you cannot feel it. But they say there is an axis on which the Mother Earth rotates. So it's an energy, an energy on which this Mother Earth rotates. In the same way you have an axis, which is your Sushumna, which gives you the gravity.

The first important thing for a guru is that your gravity point is one. Everything centres on gravity. Unless and until your attention is completely fixed on to that gravity point within you — which is called as dhruva, is a fixed point — you cannot become a guru. So the gravity in you comes to you by clearing your attention, by looking at your attention where does it go? How do you reach your gravity point or anything that has a gravity point? How do we discover it? We go on balancing it, and when the balance is complete, that time we say this is the gravity point. In the same way your attention should hold your gravity point in complete balance.

So the first thing is that you should be a balanced person. But a balanced person is not a fixed person, he is not rigid. But an imbalanced person is a person who runs here, there, there, even after coming to Sahaja Yoga: running after this, running after that, running after that. Such a person cannot achieve much. Fix your gravity points, the balancing point, with Sahaja Yoga.

That is much [more] important than knowing anything else. First of all fix your gravity point then you will be amazed that, whatever you see apart from Sahaj Yoga, in the light of Sahaja Yoga, you will realise that, how it relates to Sahaja Yog as it relates to you gravity point. Say it is against it, still you will see where it is against. If it is for it, you will see where it is for. For example you will read books: immediately you will know what is the truth, what is not the truth. But if you do not have that point fixed or attained, then you will be slipping down this side or that side. Anything else can attract you, you can slip down from Truth. So that point has to be fixed first of all within yourselves: dhruvapada as they call it; the position of the fixed point from which we understand that everything radiates from it, everything is controlled from here. The light within us by which we see what is darkness and what is reality.

But do all this, even if you glorify and say all the names and chant everything, it has no meaning unless and until you develop discipline about it. Discipline is the sthai bhav or you can say the emotion of permanence for a guru state, guru seva, or for becoming a guru.

You must discipline your body, discipline your mind, discipline yourself. Sahaja Yoga is such a simple thing to have: I mean you are just connected with me. But you are not a guru. So how do you discipline yourself? Some people have awkward way in their bodies, then they should get to it, that they have a proper way in their body. Mould your body. It is not to torture your body but to master your body. For example, I would not say that you go and sit in the cold ice water. Its wrong, to freeze yourself and make your bones horrible. But you must do all that is required to give you a supple body and a body that can live under any circumstances. A little bit of course you have to exert also, that you should be able to sit on the ground properly, that you should be able to sleep on the ground properly. There should be no problem about these things. You have to discipline.

Sahaja Yoga is a real blessing, but can be sometimes a blessing in disguise. If you take it for granted you will drift out, you won't go very further.

So the body should be such that it should be able to take lot of load upon itself, should be able to do a lot of work. This is for you to decide about your own body.

Now you see your guru's body how it is: I take lot of work out of my body. I can work for hours together. I can keep awake for hours together. I'll never even once say that my body is no good. It's such a nice friend I have. But there is a very great tapasya state, penance we have to have, tremendous penance. Because this is a human body which had to work out lots of things. You know at the time of Rama, He had to walk bare feet all the way. He was a King and He had to live in a hut.

So do not be dominated by luxuries and comforts. I do not mean to say that you unnecessarily torture your body, that's not the point at all. Because I must bring the balancing point, always. But do not pamper your body that it becomes a hurdle for your penance. Keep your body clean, respect your body, and it will be very happy when it will know that you have used it for the Divine purpose.

There's an Indian word for which we call it: a 'bhaitak' here. I don't know, there is no English equal to that. But bhaitak means the power to sit: that's the gravity within you. How long can you sit in one posture, what is your bhaitak. Like any studies or anything they'll ask, "What is your bhaitak?" "Have you got the bhaitak?" Is the power to be seated on one point: how long you can sit continuously. That is how you judge your gravity. Unless and until you have a bhaitak you cannot be a guru.

So the body is to be brought round properly. It has to be disciplined. It's no question of becoming thin or fat, but the body should be such that you should be able to use it for your purpose as a guru. Sometimes, you will find you can't sleep on the ground: then you [should] sleep on the ground for three, four days, then the body will be very happy. It will pain [for] one or two days. But do not insult your body. This is the other side of the discipline: we don't take our bath, we don't keep ourselves all right. Then you are insulting your body. Look after it. You may have to look after its softness, the gentleness of the body. Treat it with respect. By becoming barbaric you are insulting your body. So the body is very important, this is made of five elements, and all these five elements within us, as gurus, has to be sparkling.

I can go on like this but now you think about it: in future, what have you to do with your body. How you are going to use the five elements within your body, to cleanse them, make them beautiful so that your light sparkles.

The gravity comes to you in your body this way: that you start generating your power or your principle of gurutva, principle of your mastery, through this point of your gravity.

The second point is your attention should have that gravity. Your attention is very important. A person who is easily disturbed is not a deep person. Or easily taken to something, like say emotions. Or easily to some other, say, intellectual pursuit.

As gurus there will be temptations for you. People will be challenging your state. A person comes out with a very big intellectual 'truth' or something, then immediately you feel challenged about it and you will say, "All right let me handle the situation." Handle it at the Sahaja Yoga point, on your gravity. Just sit down on your gravity and see for yourself. Immediately you will know how to handle the situation. You need not talk to that person, you'll handle the situation all right: not on [the] intellectual level but on your gravity.

If the attention has the gravity, it pulls down the ego and the superego of other people.

Then you will not be frustrated or frantic. Also if you can start from the outside it may work out with human beings; it works out like that. Like study your behaviour how you behave towards others. Or study your attention how it behaves towards outside: what attracts your attention, what attracts your attention. Study your attention. By that study you will be able to fix your attention

in its maryada, in its boundaries.

Once you put the boundaries to the attention then the depth starts developing. The person who has no boundaries can never have depth, he will be spreading just like that, always; no depth at all. So you have to put boundaries by understanding your attention, that, "No not more than that." "All right not more than that."

Like some people in Sahaja Yoga I have seen, they get interested in a patient, then for them that patient becomes important. Or get interested in some person that he must get Realisation: "my mother," "my father," "my, my" . And all the time they are talking about it: "my jobs," "my clothes," some sort of a 'my'. And they don't know how to draw the line. You must know where to draw the line, is maryadas. Otherwise the whole thing will fritter away. You will become a frivolous person. There won't be any gravity in you. So you must know how far to go with a person when you are dealing as a guru, then you are a master. But if you do not know where to draw the line, you may be crossing the line and getting into his clutches.

So the best way to handle the situation is to get into thoughtless awareness, again and again and again and again, and you establish that clearly.

Now, some of them complain to me that it's not an easy thing to do. It's the easiest thing to do, if you give up all other useless things that you are doing. And then gravity will give you the wisdom to do the right thing at the right time.

Ashram is a place where one has to learn to be a guru. But I find it is not always a good experiment for people. Once they have an ashram they take it for granted. They think, "This is the place for us to nicely come and live and some people will work, some will be enjoying. Some will pay some will not pay." It's most surprising. You must immediately find out the person who really has the spiritual authority and try to follow that person. And instead of that we try to meet up with people who are of lower spiritual authority. And [if] he sleeps till nine o'clock, everybody sleeps! In an ashram nobody should sleep after six o'clock: is an absolute thing. Absurd! You must sleep early and get up early. Otherwise you can stay outside. You all must get up at six o'clock. Do you know what time your Mother gets up? And what I find: nobody is up here. In India they all get up very early. But I find nobody is up here and my attention is all wasted.

And you don't realise how important all these things are. This is the training time for you. For this you are born, you have been seeking this for ages now. You have got it now, you must discipline yourself. But I have seen in ashramas where people pay a big amount, they get up at six o'clock, 4 o'clock, 3 o'clock. Because in Sahaja Yoga everything has to come from you. This is the style it is.

At the most I can ask people who are not all right, to go out for a while, live outside, and then the join ashram. That helps some people. But not more than that; because I am also a Mother though I am a Guru. It is you who should mature yourself. You'll mature much faster than [if] I force things on you. Finding faults with others but not with yourself. You must have a discipline, a time in the morning to get up, do little a puja or something. At least spend half an hour, all of you together. You should be ready by 6 or 6.30, sit down, do meditation. I have to lay down rules for you now, because you do not want to lay it down.

I am also amazed that many people do not know even my aarti, after so many years, by heart. That is what Sahaja Yoga is, because it's a Mahamaya. So you have to learn it yourself. You have to do it yourself.

It's easy to talk about Sahaja Yoga, very simple: stand up and talk. Because you have heard from your Mother, your talk. But it will have no impression on another person! It will fritter away. Because it must come from your centre of gravity.

This is the greatest thing you can do to yourself: is to discipline yourself fully. And compete in disciplining yourself; and make your body all right, your attention correct

Attention is corrected by many ways. As I said: watch your attention, where does it go.

Now what else are we going to talk but Sahaja Yoga? Is there anything more beautiful or more interesting, more manifesting than Sahaja Yoga is?

And what is the job of a guru? Is nothing but to expose the Parabrahma Itself, the whole working of the Divine; that is the job of a guru. To expose the complete working of the Parabrahma is the job of a guru in the modern times, not only raising the Kundalini. But after raising the Kundalini you should be able to tell all about the Divine powers and everything. For that you have to learn, you have to read, you have to understand.

Do you understand now the difference between the old gurus and modern gurus? Because they were brought with such tremendous discipline and hardly one or two used to be great gurus. They went through such studies and such interrogations and examination and tests that by the time they were 75 or so they became gurus. But we have to do it quick and the best way is to do it yourself.

Perhaps the tradition of the Western countries do not give you much impetus for disciplining. That's called cutting out yourself perhaps. But a disciplined person is the only one who can be a Sahaj Yogi. Spontaneity works best in a disciplined person. A disciplined person is the one who knows the technique, and the energy is the spontaneity. But a person who is frittered away what will spontaneity do with it? It cannot work it out; the instrument is so horrible. So you discipline yourselves so that others would be disciplined by your behaviour.

Once you have disciplined yourself, when you become a guru, you have certain privileges as a master. And it was used as a weapon by many masters before, you need do that. I am just telling you as a side issue — is the temper. All the gurus had tremendous temper. It was expected of the guru. Like I would tell you about Allauddin Khan Sahib who was a great musician, was the master of Ravi Shankar and all these people. And my father was the political advisor to this Maharaja of Maihar. And we went down there, I was there also. That time Ravi Shankar was an artist was playing a little bit here and there. I mean he was quite a good artist still. So his guru had a great respect for my father. He used to treat my father very great reverence. So he was playing something, he was very good at Mridangam. So he played the Mridangam for my father. So in that the tune or the lehar is there, the tune one has to play, the simple tune; just to play the mridangam, to be played on that (as an accompaniment). So my father asked Ravi Shankar to play and he got out of the situation. When his guru went away he came and told my father, "See this one here? The big lump coming out in the head." He said, "He has broken my sitar on my head this morning because I played one swara, one note, in a wrong way." This is the gurupad! You know? You cannot take liberties with your guru at all, and at the slightest [mistake] they will take up this and hit you, you see.

So people used to be very careful. If they were sitting near the stone. The people would stay away from them. They would throw stones. They'll keep a chimta, big chimta like this. Anybody coming near them they would hit them. At the slightest thing they gave a chimta to a disciple. It was a long thing, you know, made out of iron and a chimta is a double pronged thing. And they would hit the person, "Tham!" like this. It was the situation before I came in here as your guru. It is difficult to be a guru and a Mother, I cannot do both things together! (laughing) But that was the situation, even those great artist today who are playing great things like you'll hear now Vilayat Khan Sahib: you go and ask him about his guru, how much time he was beaten up, absolutely beaten up any swara they did wrong was: absolute chastity, absolute discipline. If the guru said, "Five o'clock tomorrow," even if guru comes or not, five o'clock you have to be there. For any art in the Indian style was like that, complete discipline. Without discipline not even education was imparted: terrible taskmasters. And that's what they used which you need not here in Sahaja Yoga.

There is no need to use temper in Sahaja Yoga because I have not given you, imparted, any knowledge to you with temper. Perhaps there could be hardly anyone who has seen me in a temper. So that is not the way we Sahaja Yogis are going to impart knowledge to others. We have to be very mild and sweet, because in the pattern of your own Guru, because She's sweet, She's very mild and She's very persuasive and kind. In the same way you have to be, because that pattern you haven't learned. That's why don't take to that kind of a pattern where people are in a big temper and they come out with a big temper. It doesn't behove a Sahaj Yogi to be like that.

I mean, they had such tremendous powers also that they could just make somebody into ashes; with such a temper they lived. And they had one guru somewhere like a Rock of Gibraltar, that you face him and you hit your head. At least one or twice you must have a big hitting from him, otherwise he's not your guru. That was the system.

Now we have a great artist sitting here. You must be also remembering his guru, who must have really beaten him nicely before he imparted knowledge. They said, "Without you hit and chisel, you cannot make a good disciple." And this time we are going to challenge that and to prove that our Mother was extremely kind and still we are chiseled out beautifully, by your own chisel. That's why I request you to do it yourself because I cannot do it as a Mother. And that's why it is your responsibility to do it that way.

Today is the day where we all have to decide that we are going to be gurus now. I am going to retire as a guru. It's all right to be a Mother to you people. Now you have to be gurus of other people, and for that you must know what you should achieve. You have all the powers within you, you can manifest them also. But you cannot have a following unless and until you become a guru. This is the only difference [there] is. If you want to have a following then you must chisel out yourself in that fashion that, as soon as people see you, they should say, "Here is [somebody] with that gravity."

I think that should be sufficient for today's Guru puja.

Only thing, the last, most important thing is, that you cannot make a drama out of it. It has to be a reality. By standing like a big, imposing person, you do not become that. On the contrary people will think you are mad. It should be from within that you should develop that dignity within yourself, that poise, that balance, that understanding, within yourself. A kindly poise, a beautiful personality, benevolent. But standing above everyone else by it's gravity, depth, gentlemanliness, generosity, proper bearing, neatness, cleanliness [and] above all, love: a heart like an ocean, most forgiving.

I am sure next year we'll have some gurus here who have already got some disciples around them.

May God bless you.

## 1979-0710, We Are All Seekers

View [online](#).

10 July 1979

We Are All Seekers

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – Draft

We Are All Seekers, public programme, Caxton Hall, London, England. 10 July 1979.

To see so many new people also here. Those who have come for the first time it is better if they sit in the first line most of them, those who have come for the first time. Come forward. [UNCLEAR]. You have come for the first time?

We are all seekers - that is to say, that we all feel that there is some purpose in our life, that we realise that we have not had our fulfillment, that we know that we do not know why God has created us, we also do not for definite if there is a power that is called as God's power, this divine power. It is said that, in all the scriptures, that the divine power permeates into the smallest atoms and pervades all the universes and regulates, coordinates and organizes all the working of this Mother Earth and of human relationships and that is the power of God's love, divine love.

It is too fantastic to believe for a rational mind, you do not see it operating anywhere. It is but natural people do not believe it. But there is something that makes you feel that there is a hand that has organized so many things which we cannot explain how it was organized, why it was organized. For example, we know there is gravity, but we cannot explain why there is gravity, how it is working? Once we realise that there is a little dark in our awareness, that the human awareness has not reached that state where we can really understand ourselves, can we look forward to something. And so far there has been lots of guiding for us through various incarnations, through various prophets and through various gurus and the humanity has come to this level that now we are through our scientific knowledge of psychology and science also have started feeling that there is something like God. But still, all this knowledge is outside and understanding is also outside. Inside we are not sure, is a fact.

Some people will say oh I feel nice about it, that's not the way to judge divine power. You can feel nice even going to a pub! Feeling nice is not the way to judge, to judge the divine manifestation. Actually our power of judgement is not yet awakened fully. We are to be reborn. The God who has made us human beings from amoeba - if you call him God alright, otherwise you call nature, whatever you may like to call him- must be having some purpose which we do not know and it is he, his power is going to again give us that evolutionary breakthrough by which we are to know him. Let us say scientifically what have we discovered because scriptures now so many [UNCLEAR] out of [UNCLEAR]. We have discovered in the realm of psychology that there is an universal conscious, a power which is not conscious or which is not in our conscious mind is working out - guidance, harmonizing, informing - about future, about past - in our dreams. This is universal yet unconscious to us, it has not come to our consciousness, it's not in our conscious [UNCLEAR way?]. There are many things even doctors cannot explain, scientifically and many many [UNCLEAR things?]. For example in [UNCLEAR a being?] when two chemicals, which are just chemicals like acetylcholine and adrenaline, when they manifest, their reaction or their mode of conduct is very different in different levels of the being. For example the one that we augment, one of the centres here or the plexus here may relax the other and they cannot explain how a chemical reacts differently in different places and they have been very very honest about it. They say the mode of action of these chemicals in the human beings cannot be explained. They are being very honest. They have noted it down but that they can not explain but explanation is to be found out. As if there is somebody who is managing this show within your different [UNCLEAR plains?].

By moving outwards we have found out science, we have found out psychology, we have found out many things. But there have been people who have been moving inside their attention and trying to find out how are we made, what are we, what is our basic structure, what are the underlying forces that works this human personality. The thing that they have discovered, which is being



supported by many scriptures is this which you see here. They say God has created human beings in his own image. He has created you in his own image. So all these things exist in him also as well as in you, the difference is - in him they are the object, while you are reflected. As if there is a mirror within you and you are giving the reflection of the object that is there.

These centres are within you and in the course of Sahaja Yoga, we don't have regular courses like as you have in the universities and things like that. I mean to say when you see in these programs, when you watch in these programs you will see that they exists, you can see the pulsation of that residual force which is shown there, which is lying there dormant in three and a half coil, which pulsates. You can see with your naked eyes. This you cannot do. Divine force is that which manifest something that you cannot do. For example you cannot sprout a seed, it sprouts by itself. In the same way you cannot make this force pulsate here in the back.

For example you may stand up and dance, you may [UNCLEAR left] your legs, you can stand on your heads, you can do whatever you feel like, but you cannot make some thing pulsate there. That is the divine, spontaneous force of God's love. You can see with your naked eyes. You can also see the rising of that force on your back. In various people there are atleast approximately 70% people I have seen. It rises within you touching all these subtle centres which are manifesting your plexuses outside, which are gross in nature. And you can see it pulsating here on your head - as Nanaka has said or Kabira has said it - [shunya shikhar par anhad baje]. Anahada - There is sound without percussion you can hear it [lub dub lub dub] here. Here you can feel it and that is the baptism where the Kundalini rises - this force is called as Kundalini - through all these various centres and opens it out and you become - it is an actualization - you become a person who is a self realised person.

It is the becoming and the happening, it is not just lecturing or giving you any courses or making you, I would say, slaves of it. You can see for yourself it happening with you. It happens to you and when this happens as described in all the books, specially of Adi Shankaracharya, who has dealt with nothing else but Kundalini Kundalini Kundalini, and with the centres - that there is a flow of Chaitanya Lahari, there is a flow of waves of this divine power - which is cool breeze like as you have read in the Bible - is power of the Holy Ghost is felt like cool breeze.

Truth is only one there cannot be divided ideas and opinions about truth - is only one - everyone has said the same thing but maybe the language maybe different, style may be different, explanation may not be that big or small, but all of them have said the same thing. So the flow starts flowing and you become - that, the actualization takes place, this is baptism. The manifestation of your spirit in your heart - you feel it in your conscious mind that is in your central nervous system you start feeling, its flowing. That means you become a hollow personality and through you this cool Breeze starts flowing.

This is the force which is the synthesis of all vital energies that exist within us. They are basically in three forms. The one that flows on the left hand side gives us existence. When our heart on the left hand side stops our existence finishes. So the negation of existence is destroying - that's why it is also called as the destructive force. This gives us the emotional side of life. The other one gives us our creativity - by which we create, by which we think. And the centre one is the one by which we have evolved from amoeba to this stage. And all these stages of our evolution, all our path of evolution has got these milestones which demarcate our evolutionary process.

Everything that you will do in Sahaja Yoga will be explained to you and you will be able to maneuver all these power yourself and there is no secret in Sahaja Yoga. You will have to know all the deities that are settled on these Chakras, which were like leaders who came down on this earth to lead us into our evolution and they are all very nicely settled down there. And when this force of Kundalini, this three and a half coiled force of residual energy, passes through these centres - it enlightens these centres. By that enlightenment you get physical, emotional and mental enlightenment. That's how many people get just cured - just cured. We have cured cancer, cancer can only be cured by Sahaja Yoga, there is no other way out - whether you like it or not. You can also cure it. I mean now days I don't cure anyone these people only cure.

Mentally you get cured and others can be cured mentally too. Because these are the subtle centres which are supplying our sympathetic nervous system. They give us the energy by which we use our sympathetic nervous system which is manifested by these two forces - the left and right sympathetic nervous system.

So the tension that mounts up in your head through the working of these centres - emotional and this side is physical and mental, which collects in your head there like two balloons - through superego - the blue one, and the yellow - the ego. These sympathetic nervous systems get refreshed, fed, nourished, by rising of the Kundalini and both these balloons which are pressing us with tensions are sucked and the Kundalini opens into one thousand petaled Sahasrara - last limbic area centre and pierces the fontanelle bone over here. This part is called, in sanskrit language, as brahmarandhra - means the hole to the Brahma.

Brahma is that subtle power which permeates everything. For example in this room their many pictures, you cannot see them; if you put a television you can catch them. In the same way this power exists which you cannot feel unless and until your television is plugged into it. Unless and until you are plugged into the mains you cannot feel it. And which is the cord of this is that three and a half coiled energy is the cord God has placed within you because he wants to use you as his instruments so that the subtle energy should flow through you and you should feel it and you should be able to give it to others. This has happened to many and will be happening to many because the blossom time has come.

Many are getting into their head one of enquiries which i can feel clearly that they must have read some books on Kundalini which are frightening and they must be thinking that how it can be that simple - Sahaja. How can that be so spontaneous. It has to be, because it is so important and it is living. After all God has given us these eyes, this nose, everything, without doing anything about it. Our breathing if we have to do it by paying to someone, to some Guru some money, then how many would exist in this world? It has to be spontaneous, easy, available to us because it is evolution. It is effortless; we cannot put in efforts for it. Those who think they can put in effort for their well being are the people - something wrong of them. When you can breathe easily why should you put in any effort for it? Will you do that?

But people don't like Sahaja Yoga because it is so spontaneous. They don't want to accept this that it could be so spontaneous. The trouble is after becoming human being we have also developed a silly thing called ego. To say that I am on my own, I can do it on my own - It would be something like one cell in the body saying that I am on my own. We are a part and parcel of the whole. Unless and until you get this connection with the whole you are not going to be satisfied, try anything else. This is your birth-right to have it. God has made you for this, he has poured all his love just to get you there. But like naive children some of you have spoilt - spoilt the instrument. Alright, doesn't matter, even then Sahaja Yoga can take care and it will work out.

Sahaja is a word which means Saha Ja - Saha means with, Ja means born - is born with you. All this is born with you and the right to be in union, yoga, with God is also Sahaja - is also born with you, is also spontaneous.

You must know that God is all pervading and he is love, and he is almighty, he is not going to allow his own creation to be destroyed - is he? He has created you and he is going to work out your realisation. It is his job - he has to do it. But those who are not authorised by him if they try some tricks like some of them so foolish as to use sex! Imagine! Kundalini is your mother, she is so loving, she is born with you every time you come on this earth. And this mother is to be respected, she is the holy mother. Do you think you can use this nonsense to insult her and then to get your realisation? I can understand in frantic mood somebody might have misunderstood it, possibly is there. But one should think about it.

Moreover, how can God who is so compassion, will give you any pain when you are going to do the most beautiful thing is to enter into the kingdom of God. Why should you suffer for it? - is a simple thing. Those who had to suffer have already suffered at your hands, not at the hands of God. Human being have made them suffer, not God. This is a wrong idea you have got about suffering also. How can God make you suffer? What do you think of him? He can't even bear a little pain in you and here you are out to go on destroy yourself. This is a new violence, new type of violence has come into human mind. Now they cannot have wars so they have started beating themselves and destroying themselves. If they cannot [beat or eat??] others they will [beat or eat??] themselves. Is it wisdom?

If there is an incarnation, then they will kill that incarnation, torture that incarnation, crucify, give poison, see to it that it is

destroyed. And in the name of seeking now they are destroying themselves. It has to be the most beautiful experience for you but you are [UNCLEAR]. I see your Kundalini is wounded, is just breaking her head here and there, with those wounds she is suffering because you have made her suffer. You have to respect yourself and love yourself as your God, the lord, loves you. Only this much is needed, nothing more and then it works out. It has worked out with many and should workout with all of you. You cannot argue about it, for example we had someone the other day who argued with me for three days, I said with argument what can I do, if it does not work out, it does not work out. For she knows everything, she is your tape recorder. She knows everything what you have done in your previous lives, in the earlier lives and all that and she settling down there, she doesn't want to come up, what can I do. I can only pour my love on it, again pour my love, I can work on it but there are some seeds which take more time to sprout and some are just like this that come up. Some are very [UNCLEAR].

But in any case the Kundalini comes up the first time with a big force I think because she recognises that the time has come. But I must warn you with some people it goes down. Because she has to supply energy to the various chakras, various centres, various places. So she comes down, and again supplies energy, cures that person. Supposingly you are suffering some physical pain. Say somebody has a liver trouble, you can see with your naked eyes the Kundalini is going there and you can see the pulsation, you can see at liver point it is working you can see with your naked eyes. She is suggesting that the liver just now need the energy so I am supplying energy there. Then she again goes back, comes up, supplies other parts, nourishes you fully and ultimately she comes and settles down. But with some people once they are realized, they are realized, settle down nicely.

Now this is the time which is very very important. Especially with the western mind as it is you see, because in Sahaja Yoga there is complete freedom to doubt. There is no Taboo for you, complete freedom even to argue I mean you are the loser one [UNCLEAR], complete freedom even to doubt it and complete freedom to lose it also. Only with freedom you are going to achieve it. You have to have complete freedom to go into the kingdom of God. So your freedom is respected, you are absolutely free, absolutely free to achieve it or to loose it. I have seen people who have never even been able to talk a word to their gurus here will come and sit on my head and torture me completely for hours together they will be arguing with me. And then they will say why didn't we get it Mother, why didn't we get it. Now how am I to tell you frankly about it? I don't want to hurt them. Again I work on them and again I work on them. Here the people are here and they can tell you day in and day out I have been working. You don't have to work at all in the beginning. You are realised then you can help. But without realisation I don't bother you, I make you sit down comfortably and get it to yourself. Is a question of understanding that this is a gift and it is not selling. Then you will change your attitude. You are not come to a shop, to demand something, but to get a blessing. You are not paying for it and you cannot pay for it. It is an insult to even to think that you can pay for God. Because we have seen throughout now people have been living on this kind of earning like parasite, you cannot believe that somebody says that you cannot pay for it. But those who take money in the name of God are much worse than you people are, they are parasites, they have no self respect.

You remember Christ had taken a big whip and whipped these people. What can a Mother do without except for weeping and crying and to say look at this the way they are exploiting my children. It is for you to gain, it is for you to achieve, it is for you to put your wisdom into it and receive it. The time has come do not let it go. It is not ego satisfying by any chance. So many people feel satisfied also if they pay for it - It is a ego satisfaction. Understand it is a very subtle enemy of yours. You cannot pay for it, nor you can work it out. It is a spontaneous thing that will work out within you, it will happen to you and you will be empowered by your own powers. Whatever powers I have what does it matter? You see even if I have say thousands of pounds what does it matter to you unless and until you have something of your own. Why should you be enamoured by my powers, you should ask for your own powers. And you must know that you have a lot of [UNCLEAR] which has to manifest. And you must know the technique behind it, you must know from where it comes and how it works out and you should be able to maneuver it completely in a scientific way.

The knowledge of self gives you the knowledge about your own centres and knowledge about everybody else. Because you become collectively conscious, I said become - is not lecturing that you are all brothers and sisters, you are. You are part and parcel of one whole, you are that. This finger is part and parcel of my being in the same way all of you are. But you are not yet conscious about it. That consciousness should be an actualization, should be a happening within you, not only a thought process to think yes we are all one. It is not going to help you.

Only after this transformation of happening, where you develop a new dynamic awareness within you, then only all human enterprises, your democracies, your [memocracies], your communism and isms and everything will find a perfect solution. You cannot have perfection with in [UNCLEAR]. You have not found out your own perfections, neither you know your fulfillment. When you know your fulfillment and you become. This has to happen to all of you.

I have been giving lectures after lectures, too much of it I think sometimes, and also there is a book Gregore has written on that you can go through it, it has given basics of Sahaja Yoga, is a good book, though it has not yet arrived here. But by reading you cannot understand it, nor can you have any proper knowledge. You have to get it.

A great poet in India, Surdas, wrote a huge big piece of poetry called as 'Sur Sagar' means the ocean of musical notes and at the end of it he says "Surdas ki sabhi avidya dur karo nandlal" he says that O Lord, please now remove all the non knowledge I have been describing. Without realisation is all talk talk talk talk talk. They will talk of an abstract God, they will talk about the deities, they will talk about great things like peace and happiness and joy. By talking you are not going to achieve it. It's a mockery of reality. You cannot make a drama out of it. It has to be a reality - really felt within you.

I hope I have tried to explain to you in such a manner that too much of thinking you have in your head is little bit [UNCLEAR] and I hope you are ready now to receive the realisation. Let's see how many of you get it. But as I have told that even if you get it, you have to come back to Caxton Hall again to stabilize it - many of you have to do it, I am sorry, but you have to do it. So that you establish it fully and work it out on others and learn it - the technique which was called as the most secret once upon a time, is going to be told to you each and every word and everything that belongs to the God. Is a special gift for you.

May God bless you all.

Now if you have any questions, sensible ones, please ask. Not to waste anybody else's time like I read in 'timbuktu' something. If you have read something you have not found something. So it is not question of telling me because you see you are unnecessarily pulling into controversies, I do not want to go into that nonsense.

[Water – Mother asks for water]

There is one more question people are asking which I know - what happens to our karmas? Which is a very common question people have, that we should wash of our karmas otherwise how can we get realization, it is a very difficult thing and we have to clean ourselves out otherwise how will it work out? Who does the Karmas? Do you know that? - is your ego. Animals don't do any karmas and they do not have karma bhogas either. A tiger will eat a cow and will eat well and will give it to it's children also, without even thinking about it - the karmas. Only the human being accumulate their karmas in this ego that is there. Once the ego is sucked in, if you are not there, then who has done the karmas?

How can you wash your karmas when you have not separated from yourself? How can I wash my inner centres when I don't know how to enter into them? And then what good karmas are you doing otherwise also? Actually, as described in the Geeta - that you have to become akarmis - means the karmas become just like the rays of the Sun, they just flow, they just emit, you just see them, you don't feel you are doing it. At the very outset Krishna has said that but then he found Arjuna was a mediocre and so took him round and round and round because he had to play diplomacy.

There are human beings, see I have met some of them - very great ones, they are telling me we are cleaning our karma, not only that but they are also saying that we do everything and put at the feet of the Lord. Now this is absurd - you can't just do it that way. Because the ego is intact there - you see. It has not yet come down. So it is only a mental obsession that you think oh we do everything and put at the feet of the Lord. How can we do it? You cannot. Is an absurd condition - this is the diplomacy.

Once you realise that this is stupid to think we can do the karmas and put at the feet of the Lord, is a stupidity - then only you will come to reality that you have to become one with him. When he flows through you then you just say it is going and coming. Like

this one you see, my sound is passing through it, it is not saying I'm doing it. But supposingly it gets a cap of ego here settle down, it will think that it is doing it. But if the cap is removed then he knows that I am speaking, it is passing through that. That hollowness has to be established. Because that is not established you are thinking that you are doing it.

I have given this simile many a times that some people who were going by a plane put all the luggage on their heads and they were asked - why are you doing it? They said we're trying to lighten the weight of the aeroplane. In the same way we are doing something, we are doing nothing. What can we do? As I told you you cannot even sprout one seed. Only whatever is dead you have put up a show - you think - oh you have done it. Only you have changed the forms. You have not done one living thing so far.

Enlightened within you - you start living it. It becomes a [naive] experience for you. We should see for ourselves how it happens - because my lecture may become like another scripture which you read in the church, come back home and forget about it. Better have the experience. Experiencing is the main. I hope all of you will get it. Let us see how it works out. You must co-operate. Tell your mind not to think anymore. All the books that you have read so far please keep them behind the doors. You are lost in them completely. You are nowhere to be found. You are a book yourself which you should read.

So, any questions [again]?

[UNCLEAR] unconsciously too?

Karmas, no, karmas are created, you see. Because of I too came a little late you see - I was telling them about these two energies we have got - on the left hand side is our emotional energy and on the right hand side we have got a physical and the mental energy - which manifest our activities. So you see when you go into any activity like that - because human beings have raised their heads like this - see - that centre you see here - vishuddhi - that center is not yet shown connected - but gives rise to these two balloons that are there. They go like this crossed here in the optic thalamus when it crosses, at the optic chiasma as they call it. There it starts accumulating one on the left and one on the right. Now this accumulation creates this one the blue one - as the superego and on the other side is the ego. Say if you have too much of emotional activity, alright, then you get as fumes come out factory, you can say, these fumes accumulated in that balloon there and if there is too much of mental and physical activity then the ego develops like that.

Both of them combine here by the age of about say about 2 years or so. This forms a cartilage here. And by the time you are about 12 years of age it becomes absolute calcified. You know that. That's how you get I-ness, you get separated from the whole - you become Mr. X, Mr. Y, Ms. Z. You are all becoming yourselves - in the sense a shell is formed like a egg shell. So a shell is formed around you so that you should grow into your freedom, so that you are a life your wisdom by using it, so that you should know the value of your own being. And then when you are matured enough, just like - in the egg condition as the mother comes and hits the top of the egg, in the same way the Kundalini comes from down there and breaks your centre here. Then the ego and superego which are supposed to be collecting your all the karmas, they are just sucked in. And then you become a hollow person and you start the power flowing through you, you can feel the cool vibration flowing from your hand.

Now, who is doing the work here? Because it is a myth which drops of. You have given a myth like a bird takes a little baby bird and hides it somewhere and goes away from that baby bird and starts calling - so that it should fly on its own. In the same way, you have been separated from the whole, so that you become one with the whole and know that you have become one with that in your awareness and that you get the power in your knowledge, in your consciousness. So far all evolution have taken place without your conscious mind coming into play. But now you will know that you are realised and you will know there is a force flowing. So when it will be flowing you will just say mother it is going it is coming. You will not say I'm giving it or I am doing it. The language changes, the priorities change, everything change.

You already got it. Close your eyes, just close. Put your hands, just put. Close your eyes, put it on your lap, put it on your [UNCLEAR]. Have been to some course or something before? Have you been to any other course? Huh? No, no, I have no courses. You have been to some other course? Huh? Which was - Hath Yoga? That's why little problem, but doesn't matter. It is such an imbalance thing - hath yoga, this western hath yoga is. You did patanjali. What I am saying - why not read the thing, it is

in english language, translate it. This is a something they have started just to create some actors and actress. It is not to be done by householders, it is not to be done after the age of 20 years. There are ashtangas - 8 things are to be done simultaneously. But these people I tell you are mad who are teaching. It catches on the heart, we have some of them - there is one sitting who has done hath yoga. But it's alright, it will work out, alright!

If you are paying actually so much attention to your body is not important, It's the spirit, your heart, it gets upset, angry when it sees that people are paying so much attention to their bodies. Body is a servant of the spirit. And it is happiest when it works for the spirit. Right - It will be alright. You have to draw the balance, it will work out. It is working out already. Oh we have many hath yogis who came here from hath yoga. We have from all sorts of places- All sorts of combinations and permutations I have worked out. But you have to be wise people. You have to understand wisdom. Otherwise Sahaja Yoga is not meant for lousy people. Wisdom is the main thing you must have. There is a saying in Marathi language - said by a very great saint in Maharashtra [UNCLEAR in marathi] - It is not the work of the lousy, of the people who are superficial or superfluous. That's why you must see that it works on many in a very good way, but people have to also later on maintain the balance. This is what you are seeking.

Now all of you take out your shoes, would be better idea. Please take out your shoes and be comfortable. I mean if you are tight anywhere, here on the thing, too much tightness on naval point will not be good. Just if you are tight - if you are not, if you are comfortable is alright. And just put your hands just like that. Take out your shoes, and if they are tight, tight here, also sometimes - it's not so outwards but sometimes it does. Or anything tight you are wearing. Just put your hands. Just simply [UNCLEAR]. Now you can see there I have shown the different centres which are within you, which are expressed on your fingers - left and right sympathetic nervous systems. When they get enlightened inside, outside you start feeling. And through your centres you can feel others also. Just by putting hands like this. If you can close your eyes then please close. Some of you might get flickering of the eyelid then please open the eyes. In case you can easily close the eyes without any difficulty then please close it.

Because when the Kundalini is rising through the optic chaisma it dilates the pupils. Now you should watch your thoughts - watch your mind. Just ask your mind what are you thinking. Just watch. Don't have to do anything. Sit comfortably with both the feet touching the ground, with both the hands towards me, very comfortably placed. Be comfortable. You should not be awkward nor you should feel pain anywhere in the body. And just watch your mind. See what are you thinking, are you getting any thoughts. You are quite aware, fully aware - but are you getting any thoughts from anywhere? Watch - are you getting any thoughts? You can't close your eyes? Are you getting cool breeze in your hand? [Nobody as yet?] I think foreheads must be opened out a little, on the foreheads if they are covered on the forehead if it is covered, may be just clear out your forehead is important. Just clear out this place. Thank you. Thank you all of you. Just clear out. Thank you. Thank you.

Now the kundalini in most of you is stopping at the Agnya that means you have to forgive others. Just go on saying that - I forgive - inside your heart. Just say I forgive. It is the greatest weapon you have got. After saying that you have to also ask for forgiveness because you have put your attention to something or somethings too much and less to your spirit. So you have to ask for forgiveness of that. And they say humble down in your heart.

Please pay attention to yourself and not to others, please. Now the time has come to pay the attention to yourself and not to others.

Close your eyes.

Feeling any cool breeze in hands, then don't open your eyes, just for a while just [UNCLEAR].

[UNCLEAR]

Open your eyes [UNCLEAR]. Alright, it will work out [UNCLEAR]. Have you got it cool breeze in your hand? Feeling nice and relaxed [UNCLEAR] cool breeze in the hand have u felt it? Not yet. Slightly yes, just do it, keep your eyes [UNCLEAR] these eyes are so dilated, just keep your eyes closed. Alright, everybody is going to. Are you feeling it now? [UNCLEAR] yes it's good.

[UNCLEAR] it's alright. I will work it out. [UNCLEAR]

No shaking nothing [UNCLEAR] just tell yourself I will not going to show off and it will work out you will be amazed. That's all no shaking nothing [UNCLEAR] it will just work out in you. Just tell yourself I am not going to show off.

[UNCLEAR]

[aham?] sakshat narkasur mardini [aham?] sakshat narkasur mardini [aham?] sakshat narkasur mardini; [aham?] sakshat sarva mantra siddhi [aham?] sakshat sarva mantra siddhi [aham?] sakshat sarva mantra siddhi [aham?] sakshat sarva mantra siddhi [aham?] sakshat sarva mantra siddhi; [aham?] sakshat moksha dayini [aham?] sakshat moksha dayini [aham?] sakshat moksha dayini; [aham?] sakshat Sahasrar swamini [aham?] sakshat Sahasrar swamini [aham?] sakshat Sahasrar swamini; [aham?] sakshat nirmalam [aham?] sakshat nirmalam [aham?] sakshat nirmalam

All those who are feeling cool breeze in their hands, all of them - please raise your hands, all those - good, it's good, raise your hands also, all of you those who are feeling cool breeze raise your hands. All those who are feeling cool breeze again raise your hands high. [UNCLEAR] raise your hands. Sahaja Yogis have to raise your hands - i mean [UNCLEAR] saying about Sahaja Yogis also. It's good. Aren't you feeling cool breeze? You are feeling - yes I could feel that. He too - is he not feeling? Huh? You are feeling what - pressure? But not yet cool? It will cool down - alright. Alright, please put down your hands. He has got it. [We have got it both of the]. What about you? Did you feel the cool breeze also? Slightly. Alright put the hand like this straight. Alright, just straight - as if your are asking you know like this. Put it on your lap if you want to. Alright, those who have come for the first time and have not felt the cool breeze and have not been to any guru please raise your hands. You have not been to any guru? You have not been to any guru before? No, no, I am saying the gentleman - you have not been to anyone - to no one at all? Alright. Who else, you have not been to any guru? To spiritualists? That's the same thing. All is black magic it's just the same. Alright, put your hands like this. Now you have not been to any spiritualist sure? Never been. Alright. Who else is like that. Now Douglas you see him, it's easy for him. He has to take him out. You just come out that side he will see your vibrations may be little here and there may be. Just sit down there he will work it out. Alright let's sort it out. To that - there there.

## 1979-0716, How truthful are we about seeking?

View [online](#).

16 July 1979

How Truthful Are We About Seeking?

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

The other day I told you about the instrument that we have already within ourselves, for us to have our own Self-knowledge, which is an actualisation, which is an experience, which is a happening by which we become That. It is the becoming, it is not any brain washing or sermoning but it's a becoming I'm talking about. When we say, we are the seekers of Truth, how truthful are we about this seeking? This is one point we should try to understand. Are we really, genuinely seeking? Are we genuine about it, or we are doing it because it's nice to say that we are seeking the Truth? If you have to seek something genuine, you have to be truthful yourself.

This is one of the greatest hurdles in Sahaja Yoga. Sahaja Yoga is a system by which you jump into the Truth itself. You become the Truth, you don't see the Truth, you don't understand the Truth, but you become the Truth. It is most amazing thing that human beings don't understand what to expect out of Truth. They are seeking Truth but they have no conception about the absolute value of Truth. Truth, we cannot compromise. It doesn't have two sides: like you have day and night, you have right and wrong. It's absolute! There is no compromise about it.

For example, as the other day I told you that when you get your realisation, you start feeling the cool vibrations flowing from your hand. And these cool vibrations are the indication that the Divine power has started flowing through you. Now, these vibrations that you have are flowing through you like a cool breeze, are absolutely genuine, they are much more genuine than genuineness, because human beings always have relative idea of genuineness. For example, say, if you take carbon atom- it can be placed in any way, it has got four valencies, but it can be placed any way in a molecule. You can change the form of it, but still, if you go to the details of it, the carbon will remain carbon. And a hydrogen will remain hydrogen, in its basic structure.

So, the Truth that is the basic thing, cannot change. You cannot mould it, you cannot befool it, you cannot act it. When these vibrations are flowing from you, if there are no vibrations then you are not there. Nobody can say that you are there, that you are a realised soul because you are carrying a big horn on your head. You may carry any signs and signatures saying that you are a great person, you have so many following and there are so many people running mad after you. But still you are not a realised soul and you are not. Even if you are crucified and you are a realised soul you can feel it that this one, the one whom we have crucified, is the one who is emitting vibrations.

But if the seeker is not truthful or is conditioned and he's trying to cheat himself all the time, he is not going to gain anything. In Sahaja Yoga you have to gain. Nobody else has to gain, it is you who has to gain. So, you have to be genuine about it. You cannot purchase it with money. You cannot hide it by any false means. You cannot kill it. It is eternal. If you lose your vibrations in your hands- many people have told Me that "Mother, we've lost the vibrations, now, what to do?" As if they have achieved something great by losing the vibrations, sometimes I feel. It's a mistake! There's something wrong with you somewhere which you must get it corrected. If you think by talking or by befooling, by hiding things you are going to achieve anything, you are sadly mistaken.

So, we have to be extremely truthful to ourselves, we have not to cheat ourselves when we are facing God, when we are facing Truth.

There are some people in this world who destroy others and there are some who destroy themselves. In the same way, there are some people in this world who cheat others and there are some who cheat themselves. There are so many things in this world which helps you to do that - is to cheat yourself. So, be on the alert! Like you read some books- they pamper your vanity,



sometimes, pamper your ego and make you feel 'Oh, I'm all right, I feel all right!' And you think that you have really achieved the goal that you wanted to, because certain books say 'so, so, so, so...' Or maybe, somebody is a man who is not interested in your well-being and your Truth-seeking, may give you an idea that 'All right, this is the Truth, all right!' So, you believe that this is the Truth and you accept it, that this is the Truth.

And with that kind of a conditioning, with that kind of an idea within your head, you go ahead and carry on your life. One life, two lives, three lives... You are supposed to be a seeker of Truth! How many lives are you going to waste seeking? Are you really genuine about it? Or is it, because there is a fashion that one has to talk like that or similar/ly? Of course, to cheat other is, of course, is a sin, no doubt. But to cheat yourself, itself, is also a big obstacle in the seeking of Truth.

So, we have to realise that we are here to face the Truth. And God has created us in such a way that He has placed everything so beautifully within us for this thing to happen, for us to get our Self-knowledge. You are not to go in wilderness to find it out! You are not to read anything about it! Which university did Christ go to, or Krishna go to? What education did Rama have as far as university education is concerned? You have to read within yourself, your own book is within yourself, and to see for yourself, in a very humble manner to understand, 'Where am I?'

Sahaja Yoga is a system which says, 'saha-ja'- 'saha' means 'with' and 'ja' is 'born'. It is born with you. Everything born with you is genuine. Do you know that? We do not know. Our hands are genuine- they never cheat us. Our feet are genuine- they never cheat, do they? Our eyes are genuine: you see something white, it looks white, it is white. Our eyes never tell us that it is black. Only when we are sick, then the whole composition changes and you get all kinds of wrong information from this body of yours. Your heart is genuine, but we teach our heart to cheat, we teach our eyes to cheat. We have pretensions and the Truth knows you.

When I say this we should not have self-pity about ourselves. It is never the way to go from one extreme to another. This is a very common condition of human being. If you tell them one thing, they go from one end to another end. No, you just stand in the centre and see for yourself: How much genuine are we to receive the blessings of God? Are we really seeking God or we are seeking something else behind the name of God?

I tell you, everyone who professes any religion should just have this test and he'll be surprised that either he is seeking money out of Him or he is seeking power out of Him or he is seeking some sort of a physical or maybe a material advantage of Him. That is how we are disillusioned by these people who teach us about Truth, because we find that they are not seekers of Truth, they are cheating themselves. A seeker of Truth has his attention all the time inside, on his seeking. He is not bothered about other things. The seeker wants the Absolute, the Perfect. The seeker doesn't want something that he's not seeking.

That's why innocence is the best way one can seek. Like a small little child once was lost in a fair. So, the child started crying for the mother. And the police people got the child in the hand.

So, they said, "All right, just now wait, we'll get your mother, but first of all you have something else." They gave a nice balloon to the child, to play.

So, the child says, "No, I don't want any balloon, I don't want. I want my mother."

So, they said, "All right, let's take you down, we'll give you some ice cream to eat, some chocolates."

The child says, "No, I don't want any chocolates, I don't want anything like that. I want the presence of my mother. I want my mother. I won't have anything else."

They tried and tried their level best to pacify the child, but the child would not take anything else but would just ask for the mother. Because child had lost the mother and it was seeking the mother, it was doubting everything else but that.

But our sense of discrimination, our sense of understanding, our wisdom is so developed, is so foolishly developed, I would say,

that we always miss the Truth and grasp the untruth. I don't know how human beings can do it? It's difficult for animals to do but human beings just manage. That's all we have done so far in the history, if you see. Such great incarnations came on this Earth. What did we do out of their lives? We crucified them, gave them poisons, we put them in the jails, we did whatever was possible out of them. How many followed them, one or two?

But take Hitler now. How many followed him?

Because we have a special identification with falsehood, not with Truth, we have lived with falsehood all our lives. Moment to moment you'll find we are doing like that. In the name of money, in the name of power, in the war, they say, everything is fair, in the name of so-called love. With all this, we expect to find the Truth? Also we expect that Truth should fall at our feet?

So, to all the seekers of the Truth of this world, I request to know that if you are seeking the Truth, this time you don't miss it.

It is a genuine, absolute, eternal, joy-giving, being within yourself. Yourself, within your heart it resides, is the Atma, is the Spirit within you. It does not like cheating. It knows you are cheating, it knows all the field - kshetrAgnya ( the Knower of the field). It knows what you are doing, what you are playing with, what you are doubting? It knows everything.

Because this Spirit within you is one with the Whole, it keeps absolutely in harmony, unison, concord, with the Whole. It is we, with our intelligence you may call it, or ego, or superego, whatever it is, we try to cheat it. It doesn't like it, at all.

If you have to become that, if your attention has to get dissolved into that Spirit, then keep your attention pure. Purity is the way you are going to get into it. It is something between you and yourself. It is something which is your own concern within yourself, it is for you to decide and to understand.

If you are getting vibrations in the hand, if the cool breeze is coming, if your Kundalini has touched the Sahasrara, maybe, it is the Grace itself is pouring into you. But do not take it for granted. You will not progress fast if you go that slow way. You can only progress if you go on drenching yourself in that Grace. This is the first problem of Sahaja Yoga, I find, specially in the West. And that's why I have seen, that you are more enamoured by people who are not genuine and least bothered about someone who is absolutely genuine.

The second point that comes to My mind, which is very important, the other day I hinted at it, that when you get your Self-realisation, it's just the Grace that you get it, at the first shot, you do get it. It's just the Grace that you get it! To maintain it, is your job. You lose it very fast, so many of you.

Because as soon as you get it in Sahaja Yoga, you start doubting it. Firstly maybe, because you do not think that you are capable of getting a Self-realisation. You undervalue yourself, because you don't know how much God loves you. His creation will be destroyed if He does not give you Self-knowledge. It is out of this divine Love that you have got your Self-realisation. But you lose immediately the vibrations so many of you, because you start doubting.

What are you doubting there? Because you are confused! What are you going to gain out of doubting or lose out of doubting? There is no shop here. There is nothing selling. You have paid no money for it. You are not going to lose your powers or anything. If you are a king, you'll remain a king, may become even a greater king. If you are a student, you might become a better student. What is there to lose that you've started doubting and playing with it?

Perhaps, very few realise the value of Self-realisation. I've seen the sick realise it more than the healthy people, sometimes, because sick feel comforted in their body. But how shallow we are! Just think of it. Sometimes, this Ambrose, this amrut is given to someone who doesn't know the value of this.

I had some great saints in India who told Me, who know Me, and who know My work, that, "Mother, You are wasting Your energy on these people, they are no good." They don't want to come down.

I say, "Why do you say like that? I know they are seekers of the ancient times, they're great people who have been seeking the Truth and today they are born as normal householders."

But they said, "They are so identified with other thing that it is going to be very difficult for them to accept the Truth."

You have to steady yourself on the platform of Truth, which itself plays around. It tests you. There are ways of testing you. Every minute it is testing. You have to settle down on it. While, I've seen many people saying, "Then why should we lose vibrations?"

I mean, see the attitude, I'm saying. You are a seeker. Truth is not the seeker, sir. You have to settle down there, isn't it? You have to sit down there, isn't it? Because you are going to gain, you are going to get the joy that is Truth, that is Love, that is Eternal. It is you are going to benefit. So, why be that shallow? Why be that frivolous? Because you are people, of ancient ages, have been seeking the Truth.

There're people you have seen the other day, I had met a man who was on the TV or something and he was talking big thing about wholesomeness and also of seeking and self-knowledge. When he confronted Me, I found him absolutely shallow, good for nothing, absolutely useless fellow.

He said, "I must have the experience."

I said, "Why must you have, sir? Why do you entitle? Because you can give big lecture in BBC, because you have read this book of this man, that book of that man?"

It judges you, My children, it judges you every minute. You are judging it, but it judges you!

Perhaps, I hope in My lifetime, I may be able to see that Truth is dawn upon this Earth, in your heart and that thousands and thousands of you, who are really the seekers, receive it. But it's a living process. It is not a artificial process. It is not just a movement, linear movement like that. It is a living process. There are so many things that have to work it out. Like you can have many plastic flowers, but to get one flower, how much time one has to spend watching it blossoming?

This growth does not cut anyone, it doesn't move in a linear way as other growths do: like your power, like your political, economic growths. They move in lines, they have no relationship with others, you see. There is no relationship with the Whole, they have no sense of proportion. Like somebody's nose increasing, somebody's ears increasing. It's a cancer! All these movements will lead to cancer, means they will eat you off. They have to eat up somebody to make their way. They just start blindly moving one side, then they cannot turn round.

It's a wholesome, living movement. And that takes time. It can work out very fast. It can go into a chain reaction. I can assure you: if you all decide to be genuine about it and humble about it, if you little bit change your attitude about Sahaja Yoga: that there is nothing selling here, that you are the seeker, you have to knock the door, you have to ask for it and then you will be blessed.

This is the biggest gap I find, and that's why sometimes, I feel extremely helpless. Please, try to understand. Please, understand this is the situation: you are seekers, you are really genuine seekers, you have been seeking for thousands of years. It has been said in the scriptures. And you are born on this Earth to get your right as the citizen of Kingdom of God. But seek That! Do not seek anything else, because nothing else is important, neither fulfilling, nor rewarding, neither perfect.

Today, we are going to have the meditation now after this. In Sahaja Yoga the meditation has only one simple meaning is that the Kundalini has to rise from the triangular bone there, and has to touch the Sahasrara, here, and open you to the subtle point. This is a simple thing, is meditation.

After realisation also, meditation means the same that you keep your Kundalini high up hanging there. You are with the subtle collective consciousness, with the Universal all-pervading power of God's love. Once you are there, you are just hanged up into that blissful state. Then diseases don't come to you, then mental tortures don't come to you. You become a witness and you become the instrument of that power, which is all-pervading and you get the collective consciousness within you. It happens to you.

If it does not happen to you, then genuinely, there are some defects somewhere, which one has to correct. For which I am willing to work hard. And there are so many who have got it also. So, you are also going to get it and you are also going to feel it. There is no problem about it. It is a gift, it is not an enticement. Do not mislead yourself any longer- you have done quite a lot. Now please, receive the gift and establish it within yourself.

Do not identify yourself with all false ideas. Say, if you are a Christian then, 'I am a Christian. Only Christ is the One.' Yes, He is the One, no doubt, but He means many thing. Or if I'm a Muslim, then Mohammed Sahib is the only One. Or if I'm a Jew, then I do not believe in Christ. There are many like these mad caps all around. You are not that type!

Get over these boundaries and false identifications and raise your vision higher, which is called as adhishtana, you put yourself higher than what you are. Which you are! And just say that, "I'm a seeker of Truth! Does this behove me, my personality. How can I think like that about it!"

The Truth has to be universal and has to be for all of them, whether they are Christians, Jews, Hindus, Muslims, atheist. It has to be for every one of you. So, you do not put it into compartments and strangle it, because then that is the end for your seeking. That is the death of your seeking.

As I told you before, a tree has many flowers and it has beautiful, one, whole personality. People take the flowers with them saying, "This is my flower. This is my flower."

They remove it from the whole and the flowers become ugly and die out. The sap of life moves in the tree all over, it does not stick on to one flower because it is one in unison with the power of God.

We, human beings, are separated, specially for the purpose of our independent development, but, in our wisdom we should be able to see all this around us and learn from it. There are so many thing which teach us that do not get into compartments. Does a tree say that 'I belong to England' or 'I belong to India'? If it cannot prosper in one climate, it does not, that's all.

As human beings you are the highest and are the wisest and the best. Let God see how this blossoming time flowers you into beautiful fruits of His work, of His creation.

May God bless you all!

Will you put your hands like this, towards Me, just like this and take out your shoes? Now, you are here for seeking and not for any mental acrobatics. So, please, tell your mind to shut up for a while. So far you have not been able to find it.

All right, so let us go ahead. And now do not put your mind to any exercise. Just put your hands in a very simple manner like this, in a most comfortable position. Do not put any strain on your body. If there is anything tight, please, remove it. And let us sit little comfortably. Just most comfortably, but put both the feet touching on the ground.

[Pause for 2 minutes]

Please, close your eyes. Please, close your eyes, because when Kundalini crosses over the Agnya, there's a dilatation of the

pupil. And then eyes little bit, you see a little bit, blind for a little while, but please, keep them closed, otherwise the Kundalini won't cross, you see, because She doesn't want to disturb you, you see. So, She'll keep below the Agnya.

Now, if you cannot close your eyes properly, in the sense that there is a little flickering in the eyelids, please, open them.

[Pause for 30 seconds]

Don't be angry with yourself, you see. It is not true of everyone what I said you. But it is a little bit in everyone of us, a little bit of that lacking sometimes, you see. So, please, don't be angry with yourself, but love yourself. By loving you will be able to judge it; what is good and bad for you. Just don't think about it. It will work without thinking. With thinking it is not going to work out. So, just leave your thinking one side. You've not to think. Most of you have become blank.

[Pause for 30 seconds]

You have to get it like a small child wants to have his mother. In the same way, you have to get to the Truth. That's all, very simple. But tell your mind to rest a while, not to take you to too much thinking. That is very important, because this mind only cheats you all the time. Train it up properly.

[ASIDE] You should record it, vibrations.

[Pause for 2 minutes]

If you are getting any cool breeze in your hand... All those who have come for the first time should see if there is any cool breeze coming in your hand, through your fingers, fingertips.

[Pause for 30 seconds]

You are [UNCLEAR] to the experience. Very good.

[Pause for one and half minutes]

Now, those who are getting cool breeze, please, raise your hands, all of you.

Mother addressing somebody in Hindi. Tumhe nahi aa rahe? (Means 'You are not getting?') [rest is UNCLEAR]

Those who have come today for the first time, please, raise your hands who are getting cool breeze. For the first time...

Mother asking a Sahaja yogi: "Aa raha hai unke cool breeze? Nahi aa raha? Unko bandhan do tou tumhara aa jayega." [Meaning: "Is he getting cool breeze? Not getting? If you give bandhan to him then you will get it."]

Now, those who have come for the first time and are not getting cool breeze, please, raise your hands. First time and are not getting cool breeze, please, raise your hands.

Have you come for the first time? Have you? This lady... ask her. Have you come... Yes. Are you getting cool breeze in the hand? Then raise your hands.

Did you follow My point? Those who have come for the first time and are not getting cool breeze, please, raise your hands.

Hanna is he getting cool breeze?

Haan? [Meaning: 'Yes?'] What's the matter? Doubting? You are going to waste all your time, like this, My child... [Unclear] How are you going to listen?

Please, raise... Are you getting cool breeze? No. Then again, raise again... All of you who have come for the first time and are not getting cool breeze, please, raise your hands. Are you getting cool breeze? Good. [Unclear] I'm so happy! Very happy! You all have got. Are you feeling better now?

One, two, three, four...and four... What about that lady there? Are you getting cool breeze, no? Getting it? Very good! All right, let it work out. Close your eyes, it will work out, all right? Only four people are not getting vibrations. Have you been to any gurus? Have you been to any gurus? Guru, guru. What you call them, masters or gurus or I don't know... what all names. What do you say to gurus?

## 1979-0720, Why Are We Here?

View [online](#).

20 July 1979

Why Are We Here?

Public Program

Cardiff (England)

Talk Language: English | Transcript (English) – VERIFIED

"Why Are We Here?", Public programme. Cardiff, Wales (UK). 20 July 1979.

... a lady from this place and she told Me that: if there were some film stars coming or some film was to be shown then there would be many more people, the whole place would be packed out, but people have no time for God.

It never amazes Me, it's very true. We have taken everything for granted but we cannot take it for a longer period. You have seen that, in all the affluent countries, wherever people have achieved their well-being through material advancement, [the people] have reached to a stage where they start thinking - why are they created? what is the purpose of their life? Why are they here? Are they here just to be born, earn some living, spend some money, run after power, run after other superficial things, which do not give you a fulfilment [of] the joy that has been promised to us through all the scriptures. And then they start thinking "After all what is it we are here for?".

One has to think why we are made human beings from Amoeba stage. What was the need for us to be human beings? There must be some purpose for our living. When this stage is reached then people don't care for cinema stars or for any powerful personality, so called, politically or economically, but then they ask for something that is of an eternal nature.

So today we are here to find out if there is something of that kind existing or not. I say there is, but you can't see it. It is all-pervading, you just can't visualize this. You have heard about it that there is God's divine power, all-pervading power, around us. For example if I say that there are lots of pictures around - you just can't see any pictures, except for these bare walls. But there are many pictures here. If you just open the television set you will know that there are many pictures around, but there has to be a television set to catch it. And that catching has to be done by our awareness. But our awareness, as it is, the human awareness, as it is, is not subtle enough to catch that divine power about which I am saying.

Now in India we have been talking about it for thousands of years. Even in this country you know that there are so many people who are seeking truth. That stage has come now to many countries, and has to come because, when one realizes the futility of life one starts thinking "After all why are we here?"

When God has made us from Amoeba stage to this stage, He has placed an instrument within us to achieve our last stage where we can become His instruments and that His divine power, which is all-pervading, that is flowing through us, we can perceive and we can visualize it.

It's a question of actualization of this experience, it's not sermonizing, that I stand here and talk about God and all "You must be like this and you should not do this and you should not do that". But it's a question of actualizing the experience of that divine power within you. If there are some medical students here or medical doctors they will understand that, within us, there is a system which we call as Autonomous Nervous System, which looks after our Autonomous work, means which is done by 'Auto'. Now who is this 'Auto'? In Sanskrit language, if you translate it, it would be SwayamChalit. Now who is this Swayam, who is this Auto? This is what they have not been able to say. For example, if you run fast your heart will start beating fast but automatically it comes down. Now who does it? There must be someone who does this job. Even the heart that is beating - who is beating the heart? Who is digesting the food? Who is looking after us? How are we born? Human beings cannot even transform one flower into a fruit. While there is Someone who is doing millions and millions of such living things while human beings are doing only dead work. Like there was these dead stones and dead clay out of which we have created this beautiful hall. But this is all dead

from dead. We are just changing the forms. Living things we have not been able to achieve and have not been able to do.

We have to become really living or enlightened. Unless and until we are that we cannot do it.

Now what is the system, within us, that God has placed is to be understood, in short. Because if I start telling you all the engineering you will be bored stiff. There is an engineering, for example if I have to tell you to put the lights on, I just tell you that "Please push that button," and it would be on. But, if I have to tell you all the engineering that worked out this electricity here, and then all the [description about the] way the history has brought this progress in electricity, you'll be completely bored stiff. That's why I said, first of all, you get the light inside, by putting your hands towards Me and getting the Cool Breeze flowing into you. I wonder how many of you have got it? Those who have got it and those who haven't got it, both of them, we are going to look after that.

Now the thing is - it's a living process which has to happen to us. Or I would say it's an evolutionary process, the ultimate of it, the end of it the yoga. Yoga means the union with God. It means two things, one is the union of your Self with God and secondly it means the deftness, the 'kaushala', the technique - how it happens and which way it works out and how you can manoeuvre. These are the two sides of yoga.

Now when we think of yoga, normally we think about standing on our heads or reducing our weights or something like that. It's just a very wee, wee part of the whole yoga even according to Patanjali. Patanjali has brought Hatha Yoga on this earth, but it was to be done only up to the age of 20 years, when you lived a very celibate life in the jungles. And the few things that we are doing, called as 'Asanas' has a very big significance, no doubt, but it is to be used with a proper understanding of it. For example, it's an exercise, physical exercise, to keep your particular centres, in your being, alright. But if you do not know what are the centres, what's the matter with you; supposing you do not know what's wrong with you, what exercise are you going to take? You might be harming yourself.

We do not take all the medicinal shop just to cure one disease, and if you have no disease, what's the need to take such a strenuous thing like Hatha Yoga. I mean it is such a mistake, I would say, and such a misappropriation of the knowledge that people start thinking that, if we have to take to yoga, it's only for our physical being. But we are not only the physical being; we are also emotional being, we are also mental beings and we are also spiritual being.

Yoga means our union, the attention of human beings should become one with the Divine Power. This is a simple meaning of yoga is 'the union'. The rest of it is just a means to an end and those means if they are used in such an imbalanced manner and so much in a biased manner, or you can say, only a wee part of it, then, you can imagine, what will happen to this body.

This yoga has to take place. According to all the scriptures that is the way we have to be. Unless and until that happens to us, we can never be peaceful, we cannot feel alright and cannot feel that we have any meaning in life. But it is much more than that; like, in the scriptures, in the Bible, Christ has said that you are to be born again. Now what does that mean? Even in the Koran it is said that you have to become a Pir. First of all you have to become a Muslim, means you have to surrender yourself, and then you have to become a Pir. Only by surrendering it does not work out.

So all these things that we heard so far, and the science that has progressed so far, lead us to one point that: there is still something missing in us; we are not yet perfect beings. We have to know our meaning. We are not yet perfect and something has to happen in us that should give us the complete idea as to what we are. For example, now this (microphone) is an instrument we have created here, for a purpose, but unless and until it is put to the mains, it cannot work. In the same way, if we are not put to the mains the instrument that is a human being, cannot work it out, and that's why this happening must take place. But for that what are we to do? What did we do to get this nose? And what did we do to get these eyes? What did we do to get this body? Nothing. We have taken it for granted. In the same way, what are we to do for our future evolution? Nothing.

What did you do to become a human being from a monkey stage? Nothing! And in the same way you are not to do anything, but this has to happen by God's grace. It is His grace that is going to work it out. And when somebody who has the authority of this



grace, or somebody who can manoeuvre this grace, and the one who is already graced or, we can say, the one who is already a Self-realized person can only do this. Without this the life has no meaning, no joy, no happiness. Many people these days you find are talking about tensions. "We have too much tension, we have too much of worry, life is very fast. What to do how to live?" The reason is, you are still lost in your ego and super-ego, because you think "I have to do this, I must get it done" and "This is my idea of doing.." a particular thing. You depend on a certain conception of something to be done and when you find it is not done you get frustrated and unhappy.

Because all your attention is on what you can do and not on what God can do to you. It can only happen if you become a part and parcel of that Divine Power. Otherwise, by giving lectures, that "you just leave everything to God" it is not going to happen. It's a happening which has to work out within you, that, suddenly you become that, you become the part of that great dynamic force and it starts flowing through you. And through this only, you'll be amazed that wondrous things happen and miracles take place. For example, we'll say cancer.

Now the disease of cancer cannot be cured, except for with Sahaja Yoga. You'll be amazed, we have cured so many patients of cancer. And once you get your realization it is very hard to get to cancer. The reason is, the power that we have got stored within us, we are using all the time through our sympathetic [nervous] system. Now that power is limited and that limited power gets exhausted. When the energy comes to the least position then we get so excited that the cells in that system start growing on their own. Like, in a broken home, a child starts running amuck. So these cells when they become amuck, or they start on their own, they overgrow and malignancy sets in, that's how cancer is caused.

Now this cancer can be absolutely corrected if you, somehow or other, pour that energy into that person, into that patient. Now this energy is all-pervading as I say. I mean, you need not believe Me, but if you keep your mind open you will know that this power exists around us. And this power is stored within us up to a point. If you could, somehow or other, open up yourself to this Divine Power then the power is all the time flowing in you and you do not have any problem of exhausting it. For example you are going by a car and the car has got limited petrol, and you are worried and you are in tension, because you think the petrol will be over. But supposing by any chance, if you are connected to the mains, and all the time this petrol is flowing in the tank you won't have any problem. In the same way if you could be connected to this Divine force you will be surprised, you will not worry.

As you know, rationally also, that worry doesn't give you any help. It never gives you any help, on the contrary it exhausts you. This worry is a myth and all such myths - we have so many of them, one better than another. And we are so much misidentified with all these mythical things of the world and we are so much worried about useless things that [despite] this beautiful life that God has created us as human beings, for us to enter into His Kingdom, to enjoy His blissful presence, we have become the most miserable animals. No animal is as miserable because they never commit suicide. We are the only people who commit suicide and who try to do all kinds of nonsensical things. We are the people who are known for creating all kinds of institutions like insurances and such instruments by which we suggest that we are extremely insecure. Animals don't have any sense of insecurity. They live in the jungles, they have always the danger of a higher animal trying to harm them, but they are never that upset, they are never that worried. Why human beings have to worry so much? The reason is simple - that the human beings have not yet achieved this oneness with the Divine.

Now this oneness with the Divine has to be achieved, by human beings and God has given us freedom to be ourselves, to begin with. He has given us freedom for one reason, so that we should know what is right and what is wrong. In our own freedom we should decide. No use going to churches or to temples or any place where people give you lectures saying "Don't do this and don't do that". You are a human being and a wise person, you know for yourself what is wrong and what is right. But why is it that we do not take to the right course? For example, we see a man coming out of the pub, falling all over, people beating him up and taking him away to a police station. But here we are anxious to enter into the same pub, to come back in the same way.

Now, you cannot explain these things. Why human beings knowingly do such things, but they do. The reason is they are not yet clear-cut about what is their being. They have not evaluated themselves, they have not been able to understand what an important thing it is to be a human being, and once this happens, this happening takes place - I'm not saying it is a lecture but a happening, it takes place - you immediately become a transformed personality, a different personality, a different personality, and you'll be amazed after this what happens. It's a wondrous thing and I hope it will happen to all of you.

Now today, somehow, our people from London have not yet reached and we have had a little misunderstanding about timings and things. But whatever it is, whatever is the small number we have from Cardiff, I would like to work on you people and to see

and tell you all about it - what we have within ourselves and what is the thing that works out your system. Now within ourselves, we have, at the back, if somebody can stand here I'll show you. He's Dr. Rustom from England. He's come, he's also a psychologist and he's with us now. If you can turn round I will show them now..)

In our body, here in the triangular bone, resides that germinating force and that germinating force is there, which rises through the spinal chord, through six other centres, and emerges out of the fontanel bone area in the brain. Now what we 'baptism' is the same thing. When this happens, this portion becomes absolutely soft like a child's portion. When you are a child you are not yet free, in the sense that God has yet kept you under His care. But when you start growing the ego and the super-ego, on both the sides, start developing, and you form a complete 'I-ness'.

So you become 'Dr. Rustom' or you become X,Y,Z. Now the same thing is lying down here, that germinating force, and She rises - She's called as Kundalini - and She rises straight on, like this, between, passing through, the different centres which are denoting our evolutionary force. Like we can say that we have all these stages of our evolution within ourselves and these are all the stages which are placed within us and these are all the different centres, which are seven in number. One is below the Kundalini and there are six above it. Out of them, the one that is here, is the centre between the optic chiasma, where the two optic nerves meet. And that's the point they call the 'third eye' and that's a very important point, and this is the point of Christ. This is the point where you see this red mark (Shri Mataji's bindi) is the point of Christ and when the Kundalini rises She awakens all these deities. For example, Mohammed Sahib, is in the void. All the Guru's like Mohammed Sahib, all the prophets, are in the void here, in the stomach. Because these people haven't arrived I haven't got my map (chakra chart) here but they might be arriving any time then you can have a look at it.

And like these centres that are here, we have all these deities, these leaders who came to save us, on this earth. We call it in Sanskrit 'Dash Avataras' [lit. 10 incarnations]. And then we have so many prophets like Mohammed Sahib and like Moses, Abraham. All these are great Prophets. They are all settled within ourselves here. You will be amazed that they are in a dormant condition. When this Kundalini rises upward She gives power to all of them and they start working and then they open out here, on the head, on top. You can see Dr's head, he's here, is absolutely like a child here. Is just like a child has a dimple, or you can say a portion which is very soft. In the same way it happens to you in your head and you become one with that all pervading subtle power.

And this, once it happens, then you get all the blessings of physical health, emotional well-being - many mad people have been cured by this - and also of mental enhancement; that you start seeing things as they are. Because you enter into the realm, as soon as the Kundalini crosses over this point (Agya), you enter into the realm where there is no thought. You are aware, but you become thoughtless.

In thoughtlessness, only, you can see things much more clearly. Because supposing you see a particular scene, there is a thought in between. Then you start thinking "how much it must have cost? From where it must have come?" and you cannot enjoy that scene directly. But if there is no thought, like a ripple-less lake, the whole joy of that creation is reflected in it and you start enjoying it. But it only happens if the Kundalini has crossed up to this point. But when it pierces through this (Sahasrara) you start feeling the Cool Breeze in the hand, flowing.

Now all these centres are reflected on our fingers here. All these centres like, from here you can say, one, first one is here and then the third and then the fourth fifth and sixth, and this is the seventh. All these seven centres are reflected on our fingers and hands, on this one and this one. And after that you can start feeling yourself and others on these fingers, to begin with. Later on as you grow in it and mature in it, then you start feeling within yourself. For example, this starts moving from, say, this centre, which is below the Kundalini. And this does not take any role in the awakening of the Kundalini, except that it informs, [the Kundalini] that, there is somebody who knows the job.

Now this Kundalini rises without any harm, without any trouble, in a very straightforward manner. Now there are books, you might have read, some of you, that, "Kundalini rising is the most hazardous thing, it creates lots of problems" and all sorts of things. But here I am before you. I must have given Kundalini awakening to thousands of people in India and abroad, but have not seen this thing happening to even one person. This thing happens to people who do not know the job because supposing you do not know what is electricity - you'll always get a shock. And then you will say that "electricity means shock". If you do not know

how to manoeuvre the power, and if you are not authorized to do it, if you do something unauthorized, you are going to fall into problems. This is what happens, and this is why there is such a lot of writing against Kundalini. People say Kundalini should not be risen. After all this is the germinating power within us. It's like a primula, it's the 'ankura' within us, which has to sprout to make us living and enlightened.

This is what we have to achieve and this is what we call, is to be 'born again'. And this Indians know very well that we all have to be 'born again', we have to be Self-realized and we have to have Atmasakshatkar. Everyone, who has a little idea about the scriptures, knows about it.

Now as far as the science is concerned. Science people cannot understand it because they deal only with the wee part of life. What is science is, that you are dealing with the dead. Whatever is available, you just take it out and see for yourself that it is there. For example, you can say that there is gravity. Alright, but why? How gravity has come into it? Why gravity has come into it? No scientist can answer. But they are such arrogant people that they think that there is no God. How can they say that when they cannot answer a few questions like this? For example in the body, in our own body - he's a doctor and there are many other doctors. I myself have done medicine, and they cannot answer many questions like, for example, there is something like acetylcholine and adrenaline - two chemicals in our being. Now when they are in the body, their mode of action is that they have to augment or to relax, cannot be explained. And they say that they behave like human beings, we don't know what they think about it. It cannot be explained.

Another simple example could be that when any foreign body goes into your stomach, then you throw it away. Anywhere in the body, if there is a foreign thing coming in, it is thrown away. But when a child is to be born, you know that the foetus is retained. Not only retained but looked after and nurtured and matured. And when it is ready then, exactly at the right time when it is absolutely ready, then it is thrown out of the system. Who does this? Who does this understanding? And who manages this? The discrimination between the two, doctors cannot understand. They can say that "here is a finger and if you open it there is this muscle" and "there is this thing and there is a heart" but they do not know why it is there, why this finger is placed here, what does this mean and what does it relate to.

Now with your naked eyes, you can see the rising of the Kundalini in many people. Now as it is there are very few and most of you have got it, but when there is somebody with an obstructed second chakra or third chakra, then you can see the pulsation of the Kundalini. So many of these, who are here, have seen it. With your naked eyes you can see it. Then as, it rises higher and higher, you can see the rising of the Kundalini, you can see the wave moving up. And inside you can feel absolutely peaceful in your brain. You become absolutely thoughtless and aware of it. This happens in a split of a second, if you are really ready. For children it takes no time, it happens just like that.

But, you see, for elderly people, or people who are involved in some extreme habits, like a person who is an athlete. We had, the other day, a big tennis player coming over, and it would not rise, because he was full of it, you see; he was a big tennis player and a big man and a great person; so the Kundalini said "alright, wait for a while. You're too great for me!" So it would not rise.

And then with some people who are 'atikarmis' (lit. very hard workers); working very hard - doing something too much. With them also, the Kundalini doesn't rise. Those people who are temperate, who are in the centre, who are not arrogant, who are humble people - only for them the Kundalini rises. And I have seen people that cannot understand why, in very simple, ordinary people who come to Me, the Kundalini rises and when these big, big people come to Me it does not rise. It's a simple thing is, that - are you a human being who has led a normal, balanced, simple life?

If you are an abnormal person, then the Kundalini is not for them. It is for the middle type of people, the people who have led a life of a middle path; not of extremes. There are so many factors to explain to you, especially if you have a physical problem. Say somebody's suffering from diabetes, which is a common disease of the modern times and doctors cannot cure it. We can cure it, no doubt. The reason is that diabetes is caused to people because there is one centre which thinks and which looks after, also, the pancreas and also the spleen, the kidneys, the liver. Now if you are a person who is a planner all the time, planning for tomorrow and planning too much and "we must do this". And all the plans fail. If you plan too much the plans will fail. If you just see the plan of God and fit your plans with it, that's the way to be successful in your plans.

Now when you start planning too much, you plan it so much that this particular centre, which we call as Swadishthana centre, which manifests the Aortic plexus within us, is given such a lot of work that it stops supplying any energy to the pancreas and, as a result, we get diabetes. But if you could give a balance to that particular centre, by giving power to it, you can cure diabetes very easily. Diabetes, people who lead a very temperate life, they do not suffer from such a disease like diabetes.

There is heart trouble now. Heart trouble is a very common thing that people suffer from. That is also caused by the over activity of the mental self. For example, Hatha Yogis, so-called, who are worried about their physical being and everybody is trying to be a wrestler or a cinema actor. They run, I have seen people running for hours together and miles together. They lose all their power, even, to feel. They lose all their feelings for anybody else. They become dry people and such people can get a heart attack in no time. Those who are great thinkers and those who are planners and are great politicians, you can say, or great economists, and all that - those people also get to heart attack. The reason is that the life is very imbalanced. They do not see to the left hand side, they do not see that they have an emotional being also within them which is being starved. And they freeze the left side. By that freezing they get the heart attack.

Once you come to Sahaja Yoga, you become one with the Divine. The force starts flowing through you and you become radiant. You become much younger. You start looking much healthier and your temperament becomes very happy and jolly. You don't worry then because there's a hole here (at Sahasrara) and all the worries pass through that hole. You cannot worry. Even if you want to you just can't worry. You don't mind, you take things as they are. If there is a palace for you to live it's alright, if it is not you can sleep under a tree and enjoy yourself. Such a person doesn't take any sleeping pills or any such medicines that requires attention from people who are all the time worried about something which is very, very temporary.

Once you get this eternal thing flowing in you, this gives power to all your beings and completely integrates you. For example, those people who do some work, then they think "Oh, mentally it's alright, but emotionally it's not alright. You see, I'm working in the office but I neglect my wife. I don't know what to do. Now this is alright but that is not alright. Should I do it or not?" - All these problems are solved because you get completely integrated. All your being supports you. You start feeling your chakras. That is what is Self-knowledge. You start seeing them, feeling them. You start understanding what's the matter with you, where is the problem, where is the catch; "where am I catching? what is troubling me?" You start curing yourself.

You can feel others also because you jump into a new awareness called as collective consciousness. For example, in every country, if you go, or in United Nations - if you go and here there, people give big, big lectures. They'll say "We are all brothers and sisters." Now how are we to believe this? It's not a fact for us. You see, we have to just tell ourselves all the time "We are all brothers and sisters," but we are not. That's what we realise. We think we are all separate people, how can we be brothers and sisters? But by this happening you just become one [with them]. Like you become a part and parcel of one being. You can feel your own finger. In the same way, you start feeling others.

What happens is that, now, as you are all sitting separately - you are all connected with each other through a thread that is passing through you. But just now you are disconnected because there is a blockage in between here, in the head. Once this connection is established then you start becoming one with everyone. Like if this finger has, supposing, lost it's nervous feeling. It cannot feel other things and the body doesn't feel it either. But supposing the nerves are opened out, then it starts feeling the whole. In the same way we can understand it, that, supposing there are many pearls and there is one string passing through them. If your attention is on the pearl, then you think "You are separate, I am separate, he is separate." But somehow, if your attention passes into the thread then you can pass into everyone, and you are collectively one.

When it happens, then only, this unity that we are talking about is established. This wholesomeness is established. It is not by giving lectures and telling people that we are brothers and sisters and we should live together. Husband and wife cannot live together, let alone the whole world. Unless and until this happening takes place this won't work out and that's why this has to happen.

It is that the time has come. This used to happen to one in a million. At the time of Raja Janaka, who lived in Bihar as you know -

and there are many people from Bihar - there was only one - Nachiketa - who got realization. Can you imagine that? But today the time has come, the blossom time has come. When there is the beginning of the tree only one little flower appears. After some time there are three or four flowers appearing. But when the blossom time comes many flowers are transformed into a fruit. And this is the time that has come and if people miss this time, it's going to be very difficult because the time is coming when the last sorting out will start and all those who have not achieved this will be sorted out and will be taken away. Like the husk of the wheat which has not yet ripened. So the time is very important. Give up your ego. Give up your arrogance and just get it. To get to it you don't have to pay for it because you cannot sell love. This is God's Divine love. Those gurus who take money - know that they are the ones who are here just to cheat you.

You cannot sell it in the market. You cannot sell it. Those who are selling it are sinful people. God's love cannot be sold in the market. But we have lots of these commodities being exported these days, from India also. Here also, I have seen, there are many people who have come up and, about them, all the Puranas, all the scriptures have talked about calling them 'fake gurus'. 'This cannot be sold. This cannot be worked out. It is effortless' is written everywhere and that's why it is necessary for us to understand that, when somebody tries to say that "Alright, you can pay for it," he is just trying to pamper your ego. You cannot learn it by education. You cannot get it by talking about it or by arguing about it. It can happen only within you if you are in a mood, in a condition or in a deserving position to receive it. But there are so many deserving, I am amazed that, there are thousands and thousands who are deserving. If they only come to Sahaja Yoga it can work out.

So the system of Sahaja Yoga is not My own, as such, as people think - that it's My own. It has been going on for ages and ages. Everything that has happened in this world, that is living, has been spontaneous. Even the creation of this world has been spontaneous. In the same way, this happening, where you jump into this new awareness, where your evolution has to culminate - you have to become that - is also spontaneous, effortless, and done through the grace of God.

May God bless you all. I would like to have some questions from you and then I would like to see if you get this, because that is the main thing, is to get to it.

Have you any questions? Please ask.

Seeker: (inaudible)

Shri Mataji: That's it, correct. That's the trick. He's got the right point, you see, how the Kundalini rises. As I said it's a spontaneous thing. Now how a flower becomes a fruit? How a seed sprouts? It works out this way, it's very simple to understand. When the sun rises the sun's rays fall onto the fruit and the fruit has got the built in mechanism within it, or the seed has got the built in mechanism within it which just starts. In the same way, you have got the built in mechanism within you and maybe I am authorized for that, and it works out in My presence. But once it works out in you, it works out in others.

It's like one light enlightening another light. For example, only a candle which is enlightened can enlighten another candle, isn't it? But once the other candle is enlightened you can equally enlighten another candle. It's like this. Maybe I'm the one who started this joke. Do you have any objection for that? And then you can do it and the others can do it. It is something, just enlightening another light. Because it's all ready. Your candle is all ready. Once I enlighten you, you will start enlightening another person. It is that spontaneous. Alright?

Seeker: do you need to put in any effort?

Shri Mataji: Nothing, nothing. You do not need to put in any effort. If you do not put in any effort then it works out faster. Effort spoils it more. It's like this, I would say, that supposing you don't know how to swim and a person who knows how to swim comes along and he tries to save you. Then if you try to put in an effort, you make it difficult. But the person who knows how to swim, can teach you how to swim, later on, after saving you. And then you can teach others also. So just now if you put in effort it might hamper the progress. But it just works out in a very very simple manner.

It radiates from My being, what can I do about it? It does. And it was there since I was born. I knew about it. But I started My work

much later because I wanted to do it en-masse. That it should happen to many people. So I had to study what the problems with human beings are - how they are obstructed. You cannot do it with effort. That is one thing which is difficult for man to understand and accept, because of our ego comes in. what did you do to become a human being? Just think like that. Nothing. But the beauty of the whole thing is that, only after you have become a human being, at the next stage of evolution, you are going to see it, you are going to watch it, and you are going to know it. This is the only thing is that, because you are a free person, God has given you a speciality. By raising your head you have developed a centre within yourself, by which, you have become separated from the whole, no doubt, but also you have developed yourself in such a way that, when you get your realization, you can feel it and see it - that you have become a different person.

It sounds very fantastic but it is very simple too. Now how do you do it? If I tell you, as I have told you, that you have to just put both your hands towards Me for the time being. Just like this. Just like this. And it works out. In the way we do to a mass (?), you see - in the same way - you put your hands towards Me. Your fingertips are manifesting all the sympathetic centres within you, and they receive. And it passes through your hands and gives an invitation to your Kundalini and it works out. But even, say Dr. Rustom, or any one of these who are here, realized souls; they look like you only, but you can see from their faces, the way they are, that they can do it too. And you can do it too. It's a very, very simple method which should be worked out, and once you learn how to manoeuvre it and understand it, it works wonders.

But it happens, in this country I've seen, especially, and in the western countries, especially, it happens that, after realization they start rationalizing it and thinking about it - "How can it be?" They forget the experience that they had and then they go down. So please, do not go down, but go higher and higher today. It is an experience. We have, from Cardiff, somebody sitting here who has received it. He came all the way and he got it there and he's just here and so many of them have got it all over the country here. They have lost their identity as, say, 'Britishers' or Indians and all this and they have become so much one with each other. Such integration has taken place, you have no idea.

May God bless you all!

Let us see if it works out in you. And if it does not work out we'll have to see what are the centres, where are they, how we have to work it out. It's only with movement of the hand that you can do it, because the force is flowing through your fingers. It happens and it should happen to you because it has been promised and that is what God wants to see - His creation coming to its fruit. He won't allow His creation to be destroyed, which he created with such care.

## 1979-0722, Intro to Sahaja Yoga

View [online](#).

22 July 1979

Intro To Sahaja Yoga

Public Program

Leeds (England)

Talk Language: English | Transcript (English) – Draft

Public Program "Intro to Sahaja Yoga". Leeds (UK), 22 July 1979.

(Unclear) about Sahaja yoga and (unclear)

understand it better(unclear)

our attention (unclear)

understand the problem of Sahaj (unclear) is that perhaps one has to reach a minimum (unclear) searching for God. (unclear)

Maybe today you are born and raised because here most of your problems are solved. Basic problems are solved (unclear)

(unclear) enhance your attention by going to the subtler side.

You don't find out the source of that and there is a very big problem(unclear)

There is a western world (unclear) and the problem of stress, the problem of pressure. (Unclear)

When the door is locked, you feel more pressure(unclear)

But if I go towards the door and try (unclear) then I feel, in the same way, in the west, you feel the pressure because you are trying to opening yourself to subtle(unclear) the door toward something, but you know that you are not satisfied and there is a big pressure in your mind

((Or: (unclear) find out something(unclear) but it is about everything that you already knew(unclear) because your mind is opening yourself toward something (unclear)

Because you know you are not satisfied and there is a big pressure in your mind.

(unclear) And you have to see and find out (unclear)

You should not be any of things that you already have been

For example, go for transfer(unclear)

You have been all kinds of things

That materially possible(unclear)

So one has to realize there is a big pressure; you seek something which you can't achieve it by yourself, so you feel the

pressure(unclear)

Because you cannot (unclear) it, you get it itself, because, you cannot manage it that's because you get the get pressure another lot of money because as you know (unclear)

Because you can not get it by yourself, so you feel the pressure. And this pressure(unclear) You cannot say all your(unclear)

But behind all these ones there is a piece of (unclear)

Which satisfies all your(unclear)

We have to understand ourselves first, (unclear) like you want to have a big house; (unclear) we can lots of money because as you know(unclear)

(unclear) You cannot say that all your wants have been satisfied and have sense but behind all this wants, (unclear) there is the essence of that satisfaction for all your need which satisfies all your(unclear)

For example, you want to say Coca-cola, you want Pepsi cola, you want water, you want another kind of drink(unclear), that's the principle

If you want to find out what is the source of power. [7:25]

In the same way, you are brought to Sahaj yoga for satisfying that principle of seeking

So one thing should be clear to us that we can not do it on our own, that's why we have the pressure(unclear) That's why you are in tension as you call it(unclear)

Moreover whatever we are seeking doesn't give us the satisfaction of the principle of satisfaction

So for one to another, we are seeking(unclear)

So you come to spirituality. You come to satisfaction of your spirit and there also you find you do not need to go shopping(unclear)

You go from one to another (unclear), because in that also they are not seeking the satisfaction of seeking

If they could value their seeking on this point, are we going towards the seeking which will give us complete satisfaction? Then maybe they will come to Sahaj.

Because you must know that God has come to (unclear)

Without it, you didn't do anything about it

The whole your being that you are is created without you being any involved(unclear)

You get it for granted

Imagine that all God has created(unclear)

So you have done nothing about it and you got it and now that you are feeling the pressure you want to do something.



Which you also must understand that you cannot get it which it is God that has to give you

If you understand that because if God has to do it that God has created you, then you call it a spontaneous thing that has to happen within us. (unclear) [9:46-9:57]

And this living happening in us by which Because if God had created you, then it has to be spontaneous (unclear)

And when this seeking is completely satisfied? It will be satisfied when you will have the fulfilment of your(unclear)

+that you understand why you are made what is the purpose of your life. Because if God had created you, then it has to be spontaneous

And that you (unclear)

That you understand why you were made, what is the purpose of your life?

Before that, you will think with all desires and this and that. All they are just sitting on your head and making you run here run there and making you mad (unclear) because you are not riding the horse (unclear)

So now you have to ask yourself

But how about riding this horse of yours sometimes for a change (unclear)

But how to get on top of the back of the horse(unclear), that is the technique of Sahaja yoga.

But as we can see there is no Technique for sprouting the seed.

How do you sprout the seed?

(unclear) it is a living process(unclear)

In the same way, you can also say that also (unclear) for us there is no technique

I would say here is an instrument that has to be connected to the mains if you have to start (unclear)

In the same way, you have to be connected to the mains If you have to make it work.

(unclear)

To give you the fulfilment of your patience/Vibrations. So what are we to do about it?

But again what do we do with it?

Again the question comes what can we do about it? How are we doing it? (unclear)

[11:50-12:15]

So then you (unclear) must be wise and last and the whole being within you has also created within you the instruments(unclear)

energies that are higher within you(unclear)

To understand some of these energies, you can see, because we have got so many systems (unclear)questioning system within us that is subtle system (unclear)which works out automatically through our nervous system. Automatically we call them autonomous nervous systems.

We understand some of these energies, you can see, within us like a nervous system, which are (unclear)

In the same way, there is complete programming which is arranged within us for our evolution and give us this chance of our sprouting our rebirth and is managing all these features. (unclear) of our future(unclear)

Now if I say all the scriptures are correct, you are not going to believe me (unclear)because you have not read the scriptures in the light of the spirit.

Now there is the spirit within us! If I say so, you should say that Mother (unclear)

Just keep your self open and as I would say that there is in sulphur dioxide, sulphur and oxide.

Keep your mind open and (unclear)[13:48-13:55]

In the same way you, first of all, you just open your mind, then you can see for yourself what your answer is like. (unclear) [14:09-14:19]

And then you can see in yourself whatever I am saying (unclear)which is very difficult even to make you(unclear) hear what I am saying(unclear) [14:19-14:48]

Just keep your mind open (unclear) there is the residual force within us in the triangular bone (unclear)

Which you can not (unclear). You cannot make something pulsating the triangular bone here at the basis of triangular bone. Can you?

You can jump alright.

You can shout, you can scream, you can do all these things, but can you make something pulsing at the base of the triangular bone?

And these people had seen (unclear) and then you can see the pulsation starts(unclear)

Imagine in the triangular bone as it rises up and it pierces through the bone (unclear)and you can find from this portion of your head becomes soft just like (unclear)a child.

This is the real baptism,

This is the rebirth that Shankara Charya has started. He had said that not by any so-called Yogas like jumping on your head and all these things you will gain sankya. Sankya is the philosophy(unclear) [16:06-16:19]

He has clearly said (unclear) in all his books. Whatever he has described he has talked about the shakti within us which is the residual force in the triangular bone(unclear)

Through the grace of the mother Just clearly said, all this bhoots among the Shakti within us which is the residual force in the

triangular bone that preserve what is happening like a little(unclear) of the germinating of the seed(unclear)

Even in the Bible or in the Quran any of these scriptures it is written that you are to be reborn again.

Even in the (unclear), it is written: you are to be born again.

But what is this reborn what is this rebirth within us, what is this happening of rebirth within us?

You have to understand what should happen within us that luckily we are born in modern times and there are so many books (unclear) which are called as scriptures about this and describe the goddess

Now these scriptures are absolutely (unclear)they have promised that this is going to happen and they are promises(unclear) but in this seeking thing(unclear) in the West what has happened that when there is the democracy(unclear) [17:52-18:20]

T there is a demand of (unclear) where people went (unclear) demand the people but artificial like it and say this is (unclear)very common in the modern time's things like thieves (unclear) and that's how we are enamoured by them.

It is a sad thing that they are also human beings. They are deceiving themselves and deceiving others (unclear)

As we have said, we cannot (unclear)

Someone who is authorized needs to do it.

So when such a statement is made immediately the human mind is so fragile

But there are people saying that he's the one, he is the one who (unclear)

The third person is the one.

And a normal seeker gets (unclear)

He doesn't know which (unclear)

To go

But if you could realize that there is no shop. That you cannot purchase him in a shop. You cannot pay for him in a shop. If one can understand this small (unclear) he can work it out

How much money do we pay for sprouting a seed?

How many times do we stand on our head or hop to get a plant to sprout?

Over thousands and thousands in this area (unclear) that are wanting to have flowers, which are getting transformed into fruits.

There are thousands and thousands in this area only, Now how many fastings have you done for that, or shaven your heads or those things?

It's a simple thing some people shave their heads I said "Why?" he said that he becomes spiritually awakened.

Why? Why should you shave your head for that? And then I have said that by shaving your hair if you are going to become

spiritual, I am going to be reborn and what about the sheep which is shaved every year at least twice? He should be the most spiritual (unclear)

In the same way, we think we will wear some kind of a dress and join some kind of society and say that we are spiritual human beings and by that, we will become spiritually

awaken? (unclear) And by changing dresses or by following dresses or changing the colour of your dress if you can make even one seed sprouted (unclear)

But when it comes to sprouting the seed, we don't do all these things

(unclear) [21:42-21:50]

But they should be reborn

But they become our own power we just leave it to good

Another question comes is how to be reborn? (unclear)

you should not be living a life of temperance, we should not you should not live a life of extreme behaviour (unclear) We should be tempered.

And a time comes when a person will recognise how to do this, give his life (unclear) And it can be done

And at the time that a person who is unauthorized do this to give (unclear)

In Sahaja yoga, people think that is something new(unclear) A trend, one of the trends that have started.

even they have seen what they have got(unclear) so it will work toward the Sahaj

Even the seed has knowledge (unclear)

Sahaja Yoga.

When the seed becomes, gradually evolves say into an animal, then becomes a human being. Then the same (unclear) acts for its last evolutionary charge.

Last evolutionary channel (unclear)

So Sahaj yoga for human beings is very simple where you have got the residual force(unclear) and there are seven centres in you already prepared, well placed for this just to happen (unclear)

And this happens for instance in such a gentle manner like that if you were (unclear) [23:26-23:35]

This is one candle which is conveniently Prepared, and you have already a wick standing out. It is all, ready. It is all connected. And it works, it is all connected.

And this candle, this candle is already enlightened, what you have to do is to just bring this candle near the other one(unclear)

Now, what is the technique? The technique is already, this has been already done, has been placed there (unclear) and the candle

is just ready, and as soon as it comes near that candle it is enlightened.

Now, what has that candle lost by this? Or what is the obligation of that candle on this? Or how much this candle has to pay to get enlightened? Or to shave the head and all that nonsense (unclear) It just works automatically; you have seen just now. But supposing this thread that is inside it is halfway through, is not properly there some naughty boy has pulled it out, or you have done some mischief with it, then it stops.

And it is too embarrassing and it drops(unclear)

I just go automatically(unclear)

But supposing that(unclear) is not properly there(unclear) somebody (unclear)

Then it will be balanced and(unclear)

So (Unclear)

The Kundalini falls out. And I have felt that you (Unclear)

What about me (Unclear)

I am quite an expert in making candles. So do not worry about, about a candle being faulty and it does not work.

And Here again one must understand, that there is no attitude of obliging you at all, no obligation.

There is no (unclear) of any obligation at all. There is no repayment of any compensation because there is no obligation first.

This has to enlighten another life, otherwise, it has no meaning.

(unclear).

God has to look after his creation.

Because (unclear) look after you and to give you the realization

Because it will have no meaning if his creation is

He will jolly? well have to look after you and give you realisation

Because he is going to lose his significance.

You are part and parcel of that being and what you are finding is nothing but your wholesomeness

It is only a finger which is numb. That's it.

And by rubbing a little bit it starts to wake and become one with the circulation and is automatically connected and is feeling all the pains and everything.

In the same way, you are a little bit numb because you have been severed.

For example, if I cut this finger it will have no connection, but if I again join it back it will(unclear)

You have no connection again joining path (unclear) starts in the same way you are an (unclear)special technique of God almighty by which you raised your heads, and by raising this head you have somehow put the energy into (unclear)(mother earth) in such a way (unclear) that it had created two forces within you called ego and superego.

And when they cover each other, overlap each other, you become a separate entity that (unclear)

(unclear) Mr X Mr y. This is done just to make you absolutely free and well developed and matured. (unclear)

For this last happening, and when this happens, then know that you are evolved more. That you have evolved to the highest. So far has never been. How you became from monkeys to this stage at the level of humans(unclear) can you know that?

Monkeys do not know so that they have to become human. But that's why God has given to you.

And that is why one has to understand this especially (unclear)

To decide what is right, what is wrong which will mature us, mature, mature, mature Beside(unclear) mature children, mature people who will inherit this powers and then he exposed us to his power and that starts to (unclear) and then and that is the last heart(unclear)

For that there is a (unclear) In your heart which is known as the spirit in Sanskrit is called Atma.

And this spirit it watches you throughout whatever you are doing. And whatever you are doing, whatever you have done before your seeking also(unclear)

In your seeking also it has recorded in this residual force in your triangular bone. It is all recorded.

So when the kundalini awakens inside, this tape recording starts showing.

Like if this (unclear)

Has got in between somewhere water you can see the weakness in the boards.

In the same way, you start showing (unclear)

In the same way, it starts showing on the fingers of other people who are doing this. That sees his kundalini has stopped at this point in the body. and this is the point you can see clearly.

If you can clear this point somehow, (unclear) if there is a technique like that, then you can raise the kundalini higher and higher and higher and that can be (unclear)

You can say that the Sahaja Yoga, the happening will take place (unclear) or:

while the happening takes place you cannot explain?

Like that you cannot explain the technique of how a seed sprouts. But you know how to (unclear)

How to put the tree in the proper line. How to trim it. How to bring it to a certain height.

(unclear)

Whether to cut it at this point or not. That all (unclear)

Is that is the technique of Sahaja Yoga?

So here we are combined with God(unclear). we become one with this all-pervading power. His power starts flowing through you, emitting through our spirit, and you can see that smooth pulsation.

And when then this dynamic force starts flowing, we become one with the whole, the circulation of the whole starts through you with (unclear)

And you can feel other peoples (unclear)

On your fingers.

and when this dynamic force starts the circulation and you can feel the (unclear)

Not like this, that I don't like her because she wears a particular type of dress. It is not that.

Its actually feeling it on your hands (unclear)

This is what one has to happen (unclear)

And this what we call the combination of our creation(unclear) which is what has to happen in the whole world, the whole humanity. And this is what in us

Then make it absolutely, you make it your own

This is what we call, it's the culmination of our creation.

You have done a lot of work on the collective consciousness, on the collective unconscious.

That there is a collective unconscious which guides us in our dreams giving us (unclear)

This our collective unconscious is unconscious because our attention has not yet entered it.

But after realization, the same unconscious becomes consciousness, because it has started or happened (unclear)and you start feeling it through your central nervous system, actually feeling it.

Then make it absolutely stable. To make it your own how have to correct your (unclear) Body, mind and emotions, which is created by five elements.

You actually feel the actualization of (unclear)

Body, mind and emotions which is created by 5 elements. (unclear) reduce it align it

You have to properly adjust yourself if you have too much of one element in you have to reduce it. For example, if you have too

much of light, light in your head it means you are egoistical (unclear)

If there is too much air in your head then you have to use this air, that is outside to take away the surplus.

All the five elements that have created the centres, can be corrected manually adjusted, balanced, put into complete coordination and integration by the technique of Sahaja Yoga.

Is that you have to become that.

Manually of it, you can do it, but the first and foremost thing is that they have to be in contact. If there is no light in this darkness what work am I going to do? So first of all the light has to come within you and then you start correcting yourself (unclear) and becoming completely integrated.

This is the blessing (unclear)

And the attitude towards the English Is very different than the attitude towards the (unclear)

And the attitude toward yourself is so different and attitude towards(unclear)

In the shop, if you go and the person doesn't give you what you want then (unclear) "It is alright I have paid for this and it is written like this, you have advertised like this and I am not doing it so you better do"

If I say after why, where did you get it? Did you steal it or what did you do it and bring it here? the whole grace of it vanishes.

Or if she brings it to me I will ask her did you go in the market to buy? From where did you get it? Or did you get it from the corner, yeah alright, now call (unclear)

When you say that you are looking to pay for it, just think of me. I mean it's a very common experience of money. You see they have gone to America first and they said "Mother, you must charge people otherwise they have no interest"

I said, "I don't want to." Such foolish people who want to pay for their gift.

If I am giving them something of value, how can you pay for it? Instead unless and until you pay for it they will have no use.

I said, "I don't want." I cant (unclear) About such people. I think it is insulting to me. What can you gain from that? I give it because of my (unclear)

You say you are going to pay for it just think of it

If you can pay for it then it doesn't have any value

What you can give for my love?

You can just love.

It's a very difficult topic to understand.

You cannot understand now this pure love, and that is joy.

Once the kundalini rises(unclear) and pierces the Sahasrara, you enter into the realm of god, (unclear)you enter into collective



consciousness means you get the power of Others kundalinis (unclear)

Actually, you know it in a sense that it becomes your own knowledge. Even a child can say that Mother I am catching here that's hot, my left heart is catching.

See even a little child (unclear). Born realised children know that. At a very young age, they can tell you where is the problem.

You do not know who are born realised, who are not, you do not (unclear) Right person or wrong person.

How can you make up?

Because you haven't got the light within

Without the light, how will you have self-knowledge? So you have to have the light to see yourself. When you have the self-knowledge, you have the knowledge of others

This is the first thing that happens to you. And then when you become the spirit it's a thing that gives you the joy which finishes your seeking.

When the spirit starts emitting joy. Its nature is joy, whole its nature is love, its whole nature joy.

When it spreads through ... How much joy ...

We can't imagine a human being who wants to give joy.

If a flower which is not that aware is anxious to give you the joy with its colour and its fragrance

That is the nature of the spirit which wants to give joy wants to make everyone joyous, by awakening their spirit that is the source of joy

to make everyone joyous

And then, when we who understood (unclear) superego are sucked in

Who is sucked in, then the peace of the witness resides and starts seeing things like the drama (unclear) So beautiful?

The joy of the creation just becomes one, because there is no thought at all, you just watch it, without any thought.

When there is a thought you always think how much time past, how life is, is a headache all the time.

But there is no thought and a complete vision. It sees you seek, it sees you are. If you are asking for that (unclear)

Whatever is possible (unclear) Make your spirit (unclear)

But if you are asking for something else, I am sorry, I can't help

Like India, there is one guru who, who gives you diamonds ... they say that (unclear) One diamond with 8 karats.

Somebody came to me I said "I have no diamonds, but there is a diamond within you, only the light has to fall on it, and then you will let the light of that diamond spark. And that diamond is such, that nobody can steal it, nobody can touch. And when that

diamond touches any other personality, the diamond in that personality shines.”

So it depends on the (unclear) In the West I must say we have very powerful seekers, very high quality of seekers, but they are lost because of their social problems, family problems, another problem like over reading, being into the wrong(unclear)

While in India they do not have that seeking, but they are born in a country full of divine vibrations and they cannot feel it.

So it is like somebody who has the teeth but no food and someone who has food has no teeth.

...

Be kind to yourself. Be kind to yourself. You have already tortured yourself, too much of torture. Please stop it and be kind to yourself, love yourself.

God has created your life (unclear) Understand its value and don't waste it. This is my message

May God bless you

So the thing is, this is also an (unclear) Because when we do something. We through our ego think that we are doing it

For example, ...

So when they sat in the plane they put all the luggage on their heads saying that we are carrying Ganesha. In the same way, we are carrying the luggage on our heads.

The one who has created, the one who has made you a human being, the one who has placed all the (unclear) Within you (unclear) Everything. Is a myth. And the more you identify with the myth the more you (unclear)

These days it's a fashion to be guilty what are you guilty about I don't understand that gods love can't forgive. He's an ocean, an ocean of love. But why dwell on all these nonsensical things.

Give him a chance. This is all a myth. It's a myth. It's the ego that says that I do this and I do that animals don't behave like that.

They don't have an ego. They don't think that I have done bad karmas or good karma. It comes through our own agencies, that we are a municipality that says we shouldn't do this shouldn't do that.

Then we have all other such (unclear) People saying you shouldn't do this shouldn't do that.

All the time we think “oh, we are doing all the time wrong.”

As children, we don't think it is wrong, but as we grow older and older we start thinking it is wrong. Alright (unclear) In the way that you hinder the progress of others, you hinder also your own progress by such destruction.

But that can be corrected. You are a solid (unclear)

I haven't met anybody so powerful that you ...

Not one person who is not been able to fix

I mean the repairing shop is so strong, and also the instrument is very strong. It has never failed so far, so why should you worry,

just (unclear) And let us have it.

It's a very, very simple proposition.

Let us have question and answers

Question

You become silent in yourself, enjoying that peace

Conditions and the things start flowing to others through you.

You carry

Laughing

Like tiger like a dog sometimes

But this life is not about physical wellbeing or mental wellbeing

The light

This you really enjoy and everything you do is

Q.Enjoying something

R. you have to understand there is a complete mechanism in us and complete

And whole

What I didn't tell you, because suppose you

But suppose

That is why first go to

Q.How much time we have

R. You don't know how much time

And in between sometimes

But in spite of that, you have thousands of realized souls and no one can

Sahaja yoga but even understand each other

Q.( a man)

Seven centres

These are within us and triangular bone

In 3 and a half coil, this is the germinating force which has to rise through the 6 centres. T

These are the six

This is the centre which the pelvic plexus which

4 one of the sub plexus is

This chakra will help to hold the kundalini because here resides our innocence in the last chakra our innocence

And the embodiment of the innocence is the Christ

And here is the as Shri Ganesha because of she as Shri Christ late

Why is important

Now unless you are raising in the sense that you can not pass through this chakra

That means you can not when you are getting

It means also kundalini awakening you become innocence

It also means that kundalini

Because kundalini is the mother

Is such a that you

So it is important to understand that you can not achieve

That's why a good life a married life

The second chakra that is Swadishthana chakra

6 petals which have the creativity and also this chakra help for future

When you think about this chakra

When you think so much this chakra, plan too much and other activities

So those people who think too much

That is also because is too much when you

This manifests the right

If you use the right all the time planning, then the left side can loose

And such a person run too much

And he

I can't feel love, happiness

I asked rally can't you feel anything he said no!

Heart

I can't not my children I can not my wife

I am running all the time

I said that's why. Because you are running too much

That your emotional side

Running for what?

And such people can get heart cancer

The left side is for your emotions

Starts not bothering about your emotional life you can become a horrid person.

And if you use too much the tendency of

Angry and

They can have the right side

They can become lunatic

They become that then (laugh)

There is a chair

Because

It is called nabhi chakra and outside

The physical level and it looks after the ten commandments which are

Socrate, Nanaka another Janaka is another all these primordial masters

All these primordial masters came to this earth to tell us about the balance within us and also is the source of the evolution

Where we start amoeba transforming into

When they Reptiles rise their body higher and higher because they want to have

So to the animal kingdom is the stomach

But when they go higher into the right side the same centre

Shri ram is the centre into the human being

For social life and he is the one the ideal

This is the centre for your fatherhood

Or if you are

This cent

re

Left-hand side centre

This centre where spirit and the centre one is the one since the age of kali yuga

The antibody in us which later on in life goes into body and

Go to the circulation

And this is the centre of the Mother creates antibody in us

Antibodies within us and she prepare to live this world

When this centre is a spoiled sense of security

Those people

Get asthma

This centre here is the centre is called Vishuddhi and manifest itself serves

16 petals and it controls here tongues

And cheeks and also the balls of the eyes

It is a very very important centre

You start developing this ego and superego

Emotional on the left-hand side

Create ego and superego and

This is the centre

Is the centre

And that point

Which controls our ego and superego and

Center of the

Outside is presented

As Shri Ganesha

Which has called Ekadasha with 16 destroying powers

In the beginning, we have to just

When kundalini raises

Take the name of

And you will be amazed until and unless

Like you are going to

So somebody tells you

You tell them

That somebody

It is the first and

You are Mr. z

In the same way

These are the

At the Highest

She is the one who opens this centre

So these are all these seven cent

re

So Christ said those who are not against me are with me

Who has come just

You could have been

Better for me

But don't feel hurt

If I am the heart you are

You should

Experience

Cool breeze now?

What about you?

Don't worry

Now it's a clear-out

What about you sir?

But not in your hands

Is there any problem there?

sit down sit down

no matter

you got it

what about

it works in no time

you didn't listen to my lecture

what about you?

A.

Would you put your hands toward me?



Hands the nerves

Maybe sometimes

If I know

What about you?

Laughter

See that's it

Let see them

What about you?

On both of hands? Good

What about you?

So close your eyes and enjoy this

Agnya right or left

Did you go to PM also?

So put your hand

Sit here and close your eyes, just close your eyes and you feel better

## 1979-0724, We have to seek our wholesomeness

View [online](#).

24 July 1979

We Have To Seek Our Wholesomeness

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

Public program "We have to seek our wholesomeness". Caxton Hall, London (UK). 24 July 1979.

Yesterday, I met a lady, and she told me that she was seeking God. I said, "What do you think of God, what are you seeking?" When we say we are seeking, do we know what are we supposed to seek, and do we understand how we are going to feel our seeking complete, that we have reached the destination? As last time, I told you that seeking has to be genuine, from a genuine heart, and that you cannot purchase, or you cannot put in effort about it. But today I would like to tell you what are we seeking.

Let us see how the seeking comes within us, from where? As shown here, there is a center called as Nabhi chakra, which is here in the center [INAUDIBLE], Nabhi chakra, which is placed in our spinal chord, and manifests the solar plexus which is placed mid-way under your navel. This is the center that creates the seeking within us. Seeking is only possible when something is living. For example, what is the seeking of this chair? It cannot think, it cannot move, you can put it here or you can put it on the street. You can smash it and throw it away, again use that wood for some other purpose or make a stool out of it. It has no seeking of any kind. Only when a thing becomes a living being like a ameba you can take a uni-cellular egg. It starts manifesting seeking because it is supposed to seek. Not the dead. So those who say we are not seeking are as good as dead. Those who say we are seeking are living and also kicking. The little bit if you understand that a desire is created within a little animal, called as amoeba, by giving him hunger. Just think of it. It has no brain. It has a just a small nucleus but it can feel it is hungry. It has to eat something to grow. It also knows it has to reproduce and then it starts seeking. It also knows how to take the food in, but it does not know how it digests. That part is not his job. Even for us just the same. So the seeking starts in a little ameba and the whole evolution is based on that seeking, gradually improving and improving the ways and means of seeking, while the desire is that of food only, alone. There is also another desire or, you can say, an emotion, in the smallest of ameba is a sense of preservation. It knows the dangers that can finish his existence. When this little ameba becomes a human being, in thousands and thousands of years, then the seeking is changed. In the beginning it starts, of course the food seeking is still there, that's the basis, you must have food to begin with. Of course the methods are improved, changed, evolved for the seeking of food, but there is also a great understanding of how to preserve yourself and your clan. The clubbing starts from a very early age, even ants understand that. So they understand that we all have to club together, unite together, integrate together, if we have to protect ourselves. And this seeking of wholesomeness also develops gradually in the human beings and the expressions of that is, you can see, all our efforts to preserve ourselves and to be clubbed together. These efforts are expressed in our political and in our economic enterprises. Now in the human being a new seeking starts: is to have power over others. Animals do not seek power, they have. For example a tiger is much more powerful than, say, a poor rabbit. He is born like that. And a rabbit does not want to become a tiger. He does not try like every Dick, Tom and Harry would like to become a prime minister. But a rabbit would not try to be a tiger, he understands "I am a rabbit and I must develop my means of defenses and my means of offences by which I exist." In the same way the tiger acts, he is aware of his powers and also he is aware of his limitations. And some of the animals also have a power of leadership in them. They become leaders. You must have seen some birds that they have a leader, one leader going and wherever that leader changes the direction, all of them change as if they are like the tail of that leader. In the same way, the same way that goes that bird goes, the leader goes all of them follow.

So, this also is expressed in human being in a very big way that there are some born leaders who lead a group of people to some destination in which they fulfill the seeking of that group. Now the seeking of the groups could be money, mostly it is. Now money animals don't understand, this is the creation of human beings only. So, for them money becomes very important because it is their own creation. We had barter systems, but then we thought it is better to have some sort of a medium which

will convert one good into another, so we start the money. So, the focus of man's attention from food goes to power and from power to money. Sometimes if somebody has lots of money, then he wants to have power. It's but natural. There is nothing wrong in it, as such. Fundamentally, it is a thing which is natural for human beings to run after money and then run after power or vice versa.

But beyond that starts another seeking, is the seeking of knowing why are we here? What are we doing here? What is the purpose of our life? Why God has created us? To what purpose, to what end or it is just a joke going around? Are we just foolishly being born, getting married, having children and dying like ameba? Or have we any other purpose? Many human beings do not go beyond money or health, they want good health. I mean animals don't take any exercises as far as I know. But human beings can go to any extent to preserve their health, but for what? I mean, you may be a wrestler, for what? Just to fight each other? You might be the healthiest person living on this earth, but for what? You are just a waste. What is your use? You may be the wealthiest man going in the best cars and the whatever you may call it, all the so-called luxuries of life and material well-being, but for what? When such a question comes into our mind the new kind of seeking starts, which asks the question, why are you here? Are you here just to run in this rat race morning till evening, earning money and earning power and doing all useless activities, pleasing others to show off your money or to extract some money from others? Is that the aim of your life?

Now this is the beginning of the fourth enquiry, or the fourth dimension in your awareness. This enquiry is also the flowering of the same rudimentary thing called as hunger: hunger for spirituality, hunger for God, hunger for higher things of life. It starts within us, that I call is the genuine happening. In this seeking, we get confused, because by the time this seeking starts in you, you are already famished and finished. How? Because you are already conditioned by all kinds of nonsensical things going on. You may be calling yourself a British or a Indian or some sort of an Australian or I don't know all sorts of things that people call themselves, but in the eyes of God, you are just a human being, You are, I mean you don't have a tail to begin with, and you don't have your head bent down like this you have your head upright. Whether you are in Africa or India, or in England or America, it's just the same. As long as your head is up like that and you don't have a tail (of course some people must be having, the way they behave), you are definitely a human being. And if a human being if he is evolved through various experiences of life and realizes that none of these experiences have really given him the fulfillment and the answer to his question "Why are we here?" then the turning point takes place in his life, and he becomes a seeker. Not before that.

Those who go to gurus and say, "Mother, will you please give a job to my son," then you don't know what to say, you should say to such a person, "Now my child, you are not yet fit, you are not yet mature to come down yet." Or if you go to someone to ask for, say, a diamond ring. Or anyone says that I give diamond ring in the name of God, and you are quite satisfied with such an answer, then you are no good as a seeker, no good. Useless for Sahaj Yoga specially. Or somebody who says, "I will cure you" and for [SOUNDS LIKE curative] you go to someone - alright, the person may cure you, but you are no good as a seeker. Why should God cure anyone who is not seeking God? I mean, why should I repair this instrument if it is not going to carry my voice? Or else some of you, if you go to a guru, and if he tells you a story like this, that you have to pay me some money for this, because if you don't pay me money you cannot be involved into this kind of a thing, you better slap such a guru on his face and tell him that "What do you think of me?" It's complete indignity to your seeking. He wants to involve you through taking money from you. Can't you see that he is insulting you by saying that you are such a materialist, that when you give me money then only you will be attached to seeking of God? Just think of it. All such arguments people give you and if you accept them and if you follow such gurus you cannot mature for seeking.

As you have to be genuine, you have to be wise to understand that you are seeking your fulfillment. You are not seeking money and diamond rings and these tomfooleries that are going on and you are not there to witness them and these foolish magical tricks of people, but you are going to witness the magic of God. Then in the seeking also you must know that if God is the universal being, anybody who professes that we are the chosen ones and nobody else can be a chosen one or he was the only prophet and he was the only God and because you belong to some organization, it is nothing but absurd fanaticism and ugliness. Do not deceive yourself. Please try to understand: self-deception will never be forgiven by God. Ameba, does he deceive himself if he sees the food there, does he? Or a lion or even a frog, it has such a little brain. It understand what it is seeking, Will he deceive himself? But human beings deceive themselves morning till evening. We have to seek God. We have to seek our fulfillment. We have to relate to that wholesomeness that is God, the primordial being. The whole of it, this is what we have to

seek. You are created for that.

If you study a little fetus in the womb of the mother, you will be amazed that the whole of the fetus is looked after by the navel cord from the mother, and though all the portions of the fetus are not yet fully developed as to get connected with the brain completely from the very beginning, still through one channel it is fed, looked after, managed. Then the child is removed from the mother when the child is born, and gradually all the sensations and co-ordinations of all these different sensory organs and organs of motion and organs of automatic functions are created gradually, very gradually, as he starts growing. But once the connections are established, a human being starts acting. On his own the whole body acts together; it knows when it is pinched. Here in the finger the whole body knows that you are pinched, the whole knows about what has happened. The whole connection is established. It's a living process, it's a growing process which works out. But with human beings there is a very big problem. The biggest problem I would say that they are always identified with imperfections, with wrong ideas and only in the human being these things happen, that's why one has to be careful. Dog can smell better than you do, and it knows what to eat, what not to eat. You don't know. You don't know what is a real guru and a dirty guru and horrible guru and a vicious man. You cannot make out. Somebody runs out of the jail, he wears a dress, comes to England, "I am the guru" - great, and thousands will be running. They don't know and the more he has, the better it is.

But there is a way. God has already placed that within yourself. For your growth he has placed within you, only He is testing your genuineness but if you are so obstinate as to stick on to some misidentified nonsensical things you cannot work it out. Be free from all these things, open out yourself. You all have to be aware of the whole. You all have to get self-realization. Though by that, God will feel your fulfillment of His creation, no doubt, and He has to do it, He will do it, but He'll have to work very hard. And still and still if you do not accept the truth, then the truth will be expressed, no doubt, but then, the untruth has to be destroyed. And at that time, those who are identified with untruth will be also destroyed. Before that, take heed to your wisdom and know what we have to seek? We have to seek our wholesomeness, which we have partially expressed in our political and economical and social clubs.

All this has to be integrated, all the great religions which have been [SOUNDS LIKE profounded] in the growth of human beings, which have substantially helped in the growth of human beings, which are the substratum of their living, has to be integrated in that habit. For example, I meet supposing a Hindu, then he says, "Mother, how do You talk of Christ? We don't believe in Christ." Now you are a very great person not to believe in Christ. Who are you not to believe in Christ? What do you think of yourself? What do you mean by saying that you don't believe in Christ? Do you know it is blasphemous to say such horrible things about any great incarnation on this earth?" There are some who say, "We do not believe in Moses, or in Guru Nanaka or in Mohammed-Sahib." Who are you? I don't believe, I don't believe. What is your belief? On what it is based? Why do you say such things? What do you know about them? Only by going to churches or going to these mosques or going to these synagogues. They are blind making you blind. What have you achieved but nothing but stark fanaticism? It's a disease. It's sickness. (I am not sure that I have closed the inverted commas in the correct place in the last paragraph. MG)

Just come in the Kingdom of God, and you will see that they are all seated there on the dais, they are all together and you like fools are fighting. Did they ever say that, for example, when Christ came did He say that Moses was wrong, did He say so? When Nanaka came, did He say that Mohammed was wrong? Did anyone of these great saints say so? Then who are you to denounce them? This is one of the greatest hurdles of so-called seekers. Then they are identified with their gurus. I asked them one question, "If you are so much identified with your guru, go ahead with them; why do you come to Me?" "I come to You, Mother, because I am suffering from asthma, since I went to that guru." "Then ask him to cure you. Why do you come to Me? If your guru has given you whatever you wanted, why should you come to Me? If he is a real guru, I would see it written large on your face. I can make it out and I'll worship that man who is a real guru. I will go all out to meet such a person and I will regard him as the greatest blessing for Me also, but they are very few and all hidden in the Himalayas or some places from where they do not speak. Nobody listens to them. They are very few. One of them tried to go to America; within five days he was back in India. He wrote to me saying, 'Mother, very difficult.'"

Because you are identified with games, with playing games, you like people who play games with you. You do not like people who tell you the truth. This is it. You have to have it but you must know is the concern. How can anybody who loves you can tell

you something that is detrimental or injurious or absolutely dangerous for you? They will not tell you, those who are fake will never tell you about anyone. They will say every thing is fine on the other side of the earth, till somebody genuine comes up. They are not going to say a word about it, take it from Me.

So in your seeking first of all your misidentifications must drop out. You are so misidentified with so many things, like people would say, "Why should we follow Christ - He was a Jew." I mean, He has to be born in some place somewhere. And as it happens you have to belong to some religion somewhere. You have to be born in England or you have to be born in India, or maybe in Timbaktu. I mean, you have to be born in some place. So the rest of them say "No." And those who live there also say, "He is no good because he was just born like us here." They want somebody to drop from heaven. It is so funny. So for us, those who are genuine seekers, must open their mind fully and if you want to waste your time, go ahead; you go ahead with your gurus, go on wondering their marvels, giving them money, giving them your women, giving them your property, giving them everything that you have, getting sick, mad, ending up in lunatic asylum, I will not say "Come, my child, come to Me". But even then from the lunatic asylum also if you realize your mistakes and come, then God is the ocean of forgiveness. But from the very beginning I have to warn you, all such people are wasting their time and My time. So please all such people who are still very much misidentified, please do not trouble Me with their arguments too much.

Because always I find that they are supposed to be true seekers like the lady yesterday and she started telling Me, "Have you read this book?" and "Have you read that book?" I said, "I would, but by reading that I do not find anything in you. You have read them, what have you achieved? Have you achieved anything?" Nothing. "Have you seen this guru and that guru and that guru and that guru?" I said, "Maybe, but what about you, what have you got?" She has asthma. One eye is blown off, she cannot sit, she has got a rigid body because she says she has rheumatism. She is actually possessed. And there she is a seeker and then she asks Me a question, "Mother, I am a seeker and why should God be so unkind to me?" "You did not use your wisdom, my child." Even today, take heed to wisdom, and know that thy God loves you with all His heart, with all His soul whether you love Him or not. He has placed this seeking within you. He has placed all these instruments within you. He has placed all the things so beautifully that spontaneously it works in no time. But people are such, they come for Realization and if I tell them "All right, you come and sit near Me." "No, won't sit." "You please take out your shoes", "No, I wouldn't take out my shoes." There are many like that. Even if you tell them "Why don't you sit down with both the feet like this because you will be relaxed, you see." There are many more reasons for what I say, why I say so. But still "No, why should I do?" There are certain things which are very important for Self-realization if you want to have it. You better do that. The whole attitude should be of understanding, that here you have to take from Me something. It's a gift for you, and there should be no obstinacy about taking this gift. I mean, that we do not do in normal courses. If there is a gift for us, then we do not become obstinate about it. Do we? Do the human beings become obstinate when there is a gift coming in? But only when it comes to God they wouldn't even take out their shoes. It's such a great thing you are asking for, which is the flowering of your seeking from ameba stage to human stage. In the human stage also thousands of years you have been seeking and today when you are at the threshold of it, why are you obstinate?

I say in Sahaja Yoga you get your Self-realization. No money is to be given or taken. As a by-product, you get your health alright. Of course, your material things also are all right. Many things improve as a blessing of Sahaja Yoga. But the real thing that happens to you is that you get self-knowledge. You get Self-realization. That there is light enlightened within you, and you start seeing yourself, your centers and the centers of others because you also get contacted with the whole, you get your wholesomeness.

This is what Sahaja Yoga has to offer to you and if you want to have that, please have it. The rest of it is just a by-product, because if there is a light you do not falter, you walk straight. You don't say, "My legs improved because there were lights." No. "My eyesight improved because of my light. Because there were no light there was a problem." As soon as there is a light everything becomes alright and you start understanding the whole, you know how the whole thing is and you start walking straight and you know where to sit, and what is the chair and what is the person.

This is what you are seeking, then you are a seeker and you are a true seeker and you are to be blessed and it's My job to see to it that you reach there. You get your own powers, not of your guru but of your own. And that you understand yourself you get your self-knowledge and the knowledge of the whole. But if you are not that, My children, I am sorry, you are still a baby in the seeking,

you have to still grow more, and grow more, and then you come to Me when you are grown enough. Otherwise it's a headache to work on a person like that, or to give them Self-realization or anything whatsoever. They are using sometimes Sahaja Yoga for curing people. You do get cured, no doubt. Even cancer can be cured with Sahaja Yoga. It can be. It can only be cured by Sahaja Yoga. That's the point in it. But again it will come back to you. We cannot promise, guarantee anything. Unless and until you rise in Sahaja Yoga and become the master of Sahaja Yoga we cannot guarantee. You may get back the disease again.

Why should God not have a sense of giving for something as you have? He loves you, no doubt. He wants to give you because He loves you, but if you are wayward and if you are prodigal by nature, why should He continue to give you is a simple question that you should ask yourself and then ask for realization, you'll get it. After getting it also there is a period of doubts because first you get thoughtless awareness, which is called as Nirvichar Samadhi. When we say awareness in the normal terminology, it means alertness to anything is awareness. But when we say samadhi it means enlightened awareness. You get thoughtless enlightened awareness. And then you get doubtless enlightened awareness. The stage between the two in some people is so little that they just are there. I have some people here who just got it and are there. They don't pass through these two stages. But there are mediocre and there are also absolutely bullock carts I would call them, they cannot move with the time of the jet. In these modern times, imagine a bullock cart being pulled by a jet - big problem. But if you are of that caliber and that quality you get both the stages just like that. There is no doubt after that. But then there are some who get into doubts. I don't know what they doubt here. They had the experience, they feel the vibrations coming, they see cool breeze flowing through them. They see it working on others. They see the pulsation of the Kundalini, the rising of the Kundalini. They're getting better in health and everything improving. Still they are doubting and wasting their time. And everything is delayed, their cure is delayed, everything is delayed because of that. Alright, so we have here jet planes, we have here supersonics, we have missiles, and we have also bullock carts.

See, it takes lot of things to make this world, isn't it? And so I take everything. All right. With all My love I engulf them. But I would request you not to slow your progress like that. What are you doubting is the question, that I do not want anything. If you are paying for something, then you should doubt it. You are not paying for anything. What are you doubting? What am I to gain from you? But still so many of them sometimes come and tell me, "Mother, now we are doubting." I say, "Alright, go on, when your doubts will be over, you do come and see Me." That's how it is. I would request you to try to tell your mind that you have done all kinds of things. You have been to all sorts of gurus. You have been to all sorts of nonsensical books and you have been to all kinds of doubts. Now settle down for a while. Settle down. Tell your mind not to mislead you, and get it. This is your own; this is your own property; this is your own right to be there. So get it, and if any doubts are coming, tell them to wait for a while. May God bless you all.

I don't mind answering your questions at all. I would love to answer them. But my experience is when you tell them to ask a question they speak like possessed people. They have certain things, kinks in their heads and they come out with it. And they would not bother that Mother has little time to give realization to others, such a great thing has to be done and they'll take out from somewhere something small and will go on harping on it and disturbing all the others and taking the time being very, very selfish. And then the quarrel starts which [INAUDIBLE] to answer their questions there are some here who will say that I have too much patience with all of them. And I try to give all the answers, as far as possible, so I will try to answer. But if you are just fond of talking, talking, talking, then I am really tired, I would request you to get your Realization, settle down with truth and glorify your being because you are glorified by God, the Lord who has created you. If you have any questions you can ask but as I have said it be careful that you are not disturbing others and asking foolish, stupid, useless questions.

[The following was on my recording but not done by the transcribing team. MG]

Question: [INAUDIBLE]

Shri Mataji: This is a very easy question, Madam, and I don't think I should answer at this stage, why? Because this question you ask yourself and you'll get the answer, alright?

Questioner: But I have got an answer [INAUDIBLE]

Shri Mataji: Now see ... Alright, I'll tell you one thing, alright? The question is alright, this comes to everyone, when they see Me they ask such a question, but I'm little tactful, I would say, because when Christ said, "I am the light, I am the path", what did you do to Him?

Questioner: INAUDIBLE

Shri Mataji: Yes, he said so, so what did you do to Him for that? (Inaudible reply from questioner) Alright, you did not but others did, alright? When Krishna said, "I am the One you should follow, I am the One you should surrender to", what did you do to Him - did He tell anyone else? He just told Adjuna - why? (Inaudible response from questioner) Then what's the use of telling you about it also? Let Me work it out, then you will know. It's better you come in the light and see Me, alright? And see yourself. So, that's what let us do because this is a question which can be answered in the light. Like you can say, "Is there a charge, or not?" (Inaudible reply from questioner) Alright ... alright. Yes, now, as a guru is a guide to that God within you. To become that because that God in you is away from your attention. Your attention is not speaking to the God's kingdom. Your attention is away from Him and this is a method by which the attention rises and becomes one with that spirit which is in your heart, which is knowing you, which is understanding you, which is correcting you, also guiding you and protecting you, but you are not there, you, the one you are today is your attention is not there and that's why you are not yet collectively conscious. (Inaudible intervention from questioner) No, it's alright, but your attention is not. See the difference! For example, my brain, alright, has its attention, say for example, on my finger, alright? But my finger has no attention on my brain. (Inaudible intervention from questioner) You see the reality can only become there by being there. (Inaudible intervention from questioner) No, you cannot, unless and until you become the reality. You have to become [INAUDIBLE interruption] No, then you see you are not there, you can see only see Caxton Hall from outside. When you come inside, do you see the whole hall? (Inaudible interruption from questioner) That's true, but you have not become ... you are seeing from outside, you are not inside. You have to enter in, that's why. You see, you have not yet entered it. You are there, but you have not yet entered it. That's why it is said you have to enter into the Kingdom of God. You have to be re-born. Your awareness has not entered into it. Once it is entered, then you'll be amazed, then you will be able to feel everybody else's centers and you will know what they are inside, where is the problem and you will know also where is the problem with this. (Inaudible intervention from questioner) Who? I don't want to say that, I am very tactful, but there is something about Me, no doubt, which you will find out - there must be something ... (Inaudible intervention from questioner) Alright? So let us have it. It's true, there must be something, but I do not want to say something now - some of them know and you will also know it, and you will also know the whole thing, but gradually let it work out. (Inaudible intervention from questioner) Christ told His disciples who never believed it till He resurrected [INAUDIBLE ] and today I tell you anything, you will not believe Me, I do not want to make you useless, so you first get your realization and then you'll know. First you know yourself and then [INAUDIBLE ] Let us have it now, alright? (Inaudible intervention from questioner) I know, yes, that's why I said your attention is not there. Of course, no doubt about it. Yes, that much I must accept. I have to accept and [SOUNDS LIKE boast] many things, I know, but I'm little scared of that! Alright?

Shri Mataji: [speaks in an Indian language with another questioner] He has asked Me a simple question which is a very sincere question. He said, "How are we to believe there was Shri Krishna or Christ, and this and that?" That also is another very important question, is that how are we to believe that They were there? Was He, were They there or not? Now this is a question, which, o.k. isn't it I don't know tactfully if it is correct or not but I would like to tell you that these centers, all these chakras, have got all these deities in them about which I have been telling you. Christ is here, and Krishna is here. (Interruption) Now, just a minute, just a minute. Now, how do you know if they are there or not? Is the point. When you get your self-realization you will find that from your hand a cool breeze will start flowing. You'll become that, then you will enquire how it has happened. It has happened because these centers (recording becomes inaudible in patches as Mother has probably moved away from the microphone to point to the various chakras on the chart) ... top part of your head ... here, at the fontanel bone area ... and then you start feeling the cool breeze ... After that, you'll be amazed ...

## 1979-0726, Modern Seeking, In Search of Joy

View [online](#).

26 July 1979

Modern Seeking, In Search Of Joy

Public Program

Enfield Grammar School for Girls, Enfield (England)

Talk Language: English | Transcript (English) – Draft

Public program. Enfield, England. 26 July 1979.

It is really very fortunate that I could come to this place, as it was arranged by My first Sahaja Yogi, I feel very proud to be here. There are so many others who live in this area but so far they have never arranged a program in this area, though they belong to this place. And there must be something in this area, that so many of them are already there.

Today, in these modern times, we are standing at a very precarious position. On one side we find our material affluence has not rendered us any help as far as the Joy of the Spirit is concerned. We have achieved no joyful state by achieving all kinds of scientific discoveries, and the so-called flights of our scientific mind. In a way it is nice that we have started realizing that it is not this matter, which is going to give us joy. It is a simple thing one has to understand, that matter can never give us joy but can only give us domination; it can dominate us, can enslave us. For example, if you make a chair out of the wood, then you cannot sit on the ground; and if you get a very comfortable sofa set made for yourself, then you find it hard to sit on a chair made out of wood, so that you cannot live without the habit that is formed within us due to the subtle domination of matter.

We go on changing forms of matter, one after another, and we find that we have not really achieved anything, as far as our real joy is concerned. Now we must know what is joy is: as it is described in all the scriptures of the world, joy is a state of mind which does not have duality. Like day and night, like happiness and sorrow - it does not have that. It's a state in which you feel you are beyond all the waves of thought, all the waves of identification, and you start enjoying yourself. This joy that we talk of doesn't come from matter, nor does it come from your mind; it comes from the Spirit, which is in your heart. You may say, "How are we to believe that there is a Spirit?" Of course, you have to know that there is a Spirit only in a hypothetical way. It's just a hypothesis I am putting before you. You need not accept it at this moment, but I say there is a Spirit in your heart.

Now, Sahaja Yoga is a system by which your attention enters into your Spirit; it's an actualization. It is not talking, it is not sermoning, it is not conditioning, but it is a happening. And this happening takes place within us because we are made that way. God has created us specially for this last happening within us, where we become connected with our Spirit, and thus we become connected with the Spirit of all the people and actualize the experience of collective consciousness. It's no question of giving any, what you call the brainwashing about it; it's just a happening that has to take place within you. And this has been promised in all the scriptures: they say it is your second birth or they may say it is Self-Realization; and there are many other words people have used but it is just the same.

Now, if God has made us - I mean, even if you do not believe in God, say Nature has made us - a human being, out of a little cell like amoeba, then why has He done that? What is the purpose of our life? Has He just made us to live like other animals who come in this world, enjoy their life and die - or reproduce, at the most - or to create these things out of matter which are not joy-giving? Has He created us for that, or there is a purpose for it? The way we have evolved very beautifully from amoeba stage to this, we can see that there must be some purpose behind the whole program. Even if you read chemistry or physics - in chemistry you can see there are periodic laws, and if you see the chart of periodic laws you'll be amazed how beautifully every element has been organized, and how these are placed in the chart and how they act according to the valencies they have. It is a remarkable thing the way even the periodic laws of elements, who are supposed to be dead, are so beautifully working. When we come to any such programming we start wondering how one could have achieved this tremendous power. For example, we see so many flowers turning into seeds, without our knowledge they grow up really microscopically, and suddenly you find lots of



fruits are available. We cannot even sprout a single seed, and here we find thousands and thousands, and millions and millions, and billions and billions of these seeds sprouting every moment, and the One who is doing it has to be some great personality.

But what about us, when we are facing life with questions: Why are we here? We start thinking about it and we find no answer to it. This is what I call is the modern seeking, which is such a blessing for us, that we are seeking something beyond, and we are not satisfied with whatever we have. This is the greatest blessing and, once you have this blessing, then only you can be really rewarded for that blessing, because you have to knock at the door, otherwise the door won't open.

Now, let us see here within us, what sort of a programming is there on display. Now, all that is put here you need not take it for granted just now. You can only say that you cannot see these things within you, but as a hypothesis it's an absolutely new knowledge for you, so just keep yourself open to it. This is the body of a human being and, as God has said, that you all are made in His own image - you are made absolutely in His own image, but still you are not aware of yourself to be aware of the whole. For example, if this is the Body of God, all the small cells on this body are human beings, and they have to find the connection with the whole. If the Primordial Being is the whole, we have to find out how are we connected with that, and how we become wholesome. This is the basic seeking we have got within us. In this seeking we are actually seeking that point by which we really get connected to the whole. And that point is the Spirit within you, in the heart. This mechanism is placed within you; it is there, it exists. And there is a residual force in the triangular bone, in the coccyx here, which is kept ready as the germinating power. This is called as Kundalini in the Sanskrit language. Now, if I use Sanskrit, you shouldn't think that it is something Hindu, because there could be a confusion like that, that it all about Hinduism I am talking about. But there is nothing like Hinduism, because there is no one God about Hinduism, it's only, you can say, a philosophical discovering of the seers.

Now, This Kundalini is present in every human being. Because India was such a country that they did not have to face problems of the nature so much, people went into meditation and saw this residual force existing in human beings. Even in the Bible it is written that, "I will appear before you as tongues of flames." Now, we do not understand, neither anybody can explain, what are these tongues of flames. In every religion there is an indication about Kundalini, in quite a clear-cut words, but because we have no idea as to this knowledge what it is, because it was kept as a secret knowledge for quite some time, we get confused, and in that confusion, what we do is to condemn it as a knowledge belonging to a particular region. These are all universal things and they cannot belong to any region or to any language or to any nation as such. It belongs to every one of you, and all of you have got this residual force placed at that point in the triangular bone.

Now, when the Sahaja Yoga - which means: 'saha' means 'with', 'ja' means 'born'- the one which is born within you; this right of union with the Spirit, with God, is born within you. 'Saha' means 'with', ja means 'born', and it also means the 'spontaneous'. And whatever is the spontaneous is the easiest: like our nose is born with us, our eyes are born with us; we don't have to do anything about them. In the same way, this also yoga - means this power to unite with the Divine - is born with you, in the sense that this germinating force is placed within you. And this germinating force is the one which connects you with the Spirit. This lies dormant there, in three-and-a-half coils. And when this Sahaja Yoga practice starts, you can yourself see with your naked eye, the pulsation at that point. You can see it moving with your naked eye; anybody can see it. You can even photograph it; you can even take a film of it. You can see the pulsation in the triangular bone absolutely there. Then you can even see the pulsation rising onto different centers.

All these centers are subtle centers of the power within us, which has given us evolution. And when this rises within us, it enlightens all these centers that are within us, these subtle centers. From down below if you see - the lowest one it doesn't touch there, it is already there, it is the center of innocence; then the second, then the third, then the fourth, then the fifth, then the sixth and the seventh. So it crosses only six centers. And each one of them manifests outside. These are the subtle centers, as I have told you, inside the medulla oblongata, or you can say the spinal cord, and also in the brain, as shown there, there are two centers in the brain, one here and one in the limbic area. They manifest outside: the gross plexuses which look after our organs; like we have got the second center, which is there, is called as the Swadishthan Chakra, and this one manifests our aortic plexus. Aortic plexus looks after our kidneys and our liver, and also pancreas and the spleen and another kidney and also uterus. That is the center which goes round and round over that green area and looks after these organs that I have talked to you about, and

supplies the energy that is required through the right-hand-side energy that is coming into it. This is the energy of creativity within us.

Now, the center, the one which is called as the Nabhi Chakra is the one that manifests solar plexus. It also looks after our viscera, and our intestines, stomach and all our digestive organs. Now, this is the center for our seeking. As a small, little amoeba we seek for our hunger of food. When we become human beings, hunger of food is there; then we have got also seeking for, say, money; then seeking for power. But we reach a certain stage where we start seeking the Divine. All these seekings start from that center which is called as a navel center, which gives rise to the solar plexus. Now, the solar plexus, which is manifested outside in the gross, as I have told you, looks after your digestion and other organs, which surround the viscera.

Now, the center above that is called as the Hridaya Chakra, or you can call it as the center that gives you cardiac plexus as a manifestation. This center is very important; if a person suffers from, say, a sense of insecurity, this center goes out of order, and when this center goes out of order then one starts feeling the palpitations, and also the breathing becomes very difficult. Now if this center is spoiled then we get a disease like breast cancer and lung cancer. Cancer is a disease which is caused by the malfunction of these centers. And because doctors cannot reach these centers, they cannot cure the cancer, because they can go only up to the plexuses, which are gross manifestations. They cannot go into the subtle, because they have not themselves become the subtle. When they become subtler they can enter into these centers and cure it. But it's very difficult to convince a doctor that he is still not perfect in his awareness, and he has to perfect his awareness and then he can treat people. Of course, we have some doctors also who have become Sahaja Yogis, but they have not been able to convince many doctors either. But when the doctors themselves get sick with cancer they come to us for treatment. And recently we have treated one lady whose husband was My professor in medical college, and who is himself a very well-known doctor. But his wife is now sick with cancer, so he came to Me - the one who was My teacher - to get a cure, and we did cure her.

So this is what it is: that cancer, and all such subtle troubles, can be only cured through entering into these centers. But the entry comes through the awakening of that Kundalini only. Unless and until this Kundalini awakens, you cannot enter into these centers. So we treat outside, and we cannot enter inside. It's only not for physical, even for mental trouble. If you have a mental trouble - say, the above chakra is there, the Visshuddhi Chakra; this is the center when human beings lifted their heads, this center developed - now, if people are suffering from mental trouble, this center on the left-hand side goes completely out of order. If the left-hand side power is out of order, then a person can be absolutely possessed and could be in a lunatic asylum. We have had recently a girl coming from a lunatic asylum, and she came to our program and she got cured completely. She went back and they said, "No we don't want you here. You are perfectly all right. We don't want to waste one bed for you. You are perfectly all right." She's all right; she has three children - of course, her husband had divorced her. but she's all right now, she's absolutely, perfectly all right.

It's a very simple thing, because if the light passes through that, it opens out also this top chakra, between this chakra and that chakra, the one higher is, the top chakra. When it opens out you start getting the Grace of God coming into you, and then all the energy that is exhausted or malfunctioning is [completely all right (?)]. That time you start feeling in the hands cool breeze-like thing, and you become that.

Now, the center above it is a very, very important center for us because it is the center of Christ. It is the center where Christ has entered - as He said that He is the door. He had to enter through this door. Now, how are we to believe that this is Christ's center and not somebody else's? When this Kundalini is rising - which you can see with your naked eyes, as I have said it - you'll be amazed that when the Kundalini stops at that center, unless and until you take the name of Christ it won't open; you have to take His name. On every center there is a deity, but specially this center where you find My red mark is, inside in the brain, where there is a crossing of the optic chiasma, there is a very subtle center which controls your ego and super-ego in your brain, and which gives you really the path, or you can say the gateway opens out for the entry of your attention to this Kundalini into the Kingdom of God, which is the limbic area in your head. The Kingdom of God is in your head here.

When you pierce this topmost center, which we call, in common Christian language, 'baptism'; which is a happening, which is not that you go to church and somebody who says, "All right, I'll baptize your child." It is not that way, because these people are not

authorized, they cannot raise the Kundalini. Unless and until you raise the Kundalini, you cannot say a person is baptized, you are just mechanically done. Anybody... you cannot get his certificate in the university that you can do; it is a thing that has to be within you; you are to be empowered by God. And through your movement of your fingers, the Kundalini should rise. Only such a person is really entitled to be called as a baptist, is called as a person who really gives you the baptism. And you can see, when the Kundalini enters here, you will see that the fixed part of the head becomes softer. And that is the time you start feeling the cool flowing through your hands.

Now, you can see on your hands all these centers that are there, you can feel them on left and right-hand side. They are demarcated with these colors by which you can make out, if you place your hands towards, say, Me, and if you are getting catch on this finger or this finger, you can make out what center is catching.

And then the method, the technique, of how to cure that center is also absolutely exposed in Sahaja Yoga.

Within one month's time I have seen people have become masters, absolute masters. We have here [inaudible] the one who has organized, and so many others who are sitting here; they are all masters of Kundalini. They are normal people; they are just like you, to look at. You don't have to change your dress or announce something or denounce something or give up something. It is just a happening; you become that. And it is within you. You know, you can see, you know you have it. But you do not put a signboard on you that "I am a realized Soul." But such a person can feel another's centers and can feel his own centers. This is Self-knowledge side. First, the yoga takes place by which the knowledge side. The first stage is of knowledge, that you start knowing about your centers others' centers, because on your head here, where the Kundalini touches, is the Feet of God Almighty, and they are expressed in your heart and your Spirit, and that's why you touch the Spirit within you.

And once you have touched the Spirit within you, you touch the Spirit in everyone. You start feeling; actually it happens to you. Small children even, when they get Realization, immediately they start telling: "This is the finger catching, that is the finger catching." It's a subjective knowledge; means you become the master of it; you have that knowledge. Like human beings have much more knowledge than animals have. They know what is bad smell, what is good smell; they know what is beauty, what is not beauty. Animals cannot say that. In the same way, here it becomes your power. Your awareness itself develops a new dimension, an enlightenment, by which you start seeing in others what is the matter with them and what is the matter with you.

So the second stage is the start of knowledge, that you start getting the knowledge as to what is your centers and what is the centers of others. Now, at this stage, when the knowledge starts, you see, we are so conditioned that we have sometimes some conditionings within us, and we pick up one sentence here and there, and we start doubting. This 'doubting Thomas' is a very great thing in this country; I have seen, I'm sorry to say. But In India the Kundalini doesn't rise so fast as it rises in the Western countries, because you are really saints and you are seekers and you are genuine. But the second stage in India doesn't happen so much in India as it happens here. I sometimes say that you have got food to eat and some people do not have teeth to eat the food, and some do not have food when they have teeth, something like that. So the Kundalini rises in the West so fast.

Specially in America, I was surprised, thousands of people came to My program, and suddenly the Kundalini rose and they got the experience, and the second moment they started doubting. Now, this is something, for Me, it was very queer when I visited America, when it was in year seventy-three, I was amazed that how people could start doubting about it when they had an experience of it? Why don't they see whether it is true or not? Before that only they have started doubting, without even seeing what it is, whatever She has said is correct or not. Then they are walking off without even seeing it. I just could not understand their mind. I said, "What's wrong with these people. Why are they behaving like that?" I just could not understand them that time. But now I understand, I understand it now: because of your questioning mind, you see, you cannot get out of it very easily, and it starts questioning. You must question about everything; that's the style it is; the life is like that, that you have to question about everything. And you must question; it's a good thing; you should not follow anything blindly, readily. But when you have got it within you, still you go on questioning because, when you are standing, say, in the water, you are afraid of the waves, but you are aware of the waves and you know there are waves.

But supposing somebody lifts you from there and puts you in the boat, still you have the same thing working on you, sort of, that feeling of giddiness that was there, and you still think: "I am sinking." And then you start questioning: "Am I on the right path or

not? Am I on the wrong path?" Because of this problem so many fake people have taken advantage of you, so many fake people have taken, and they have really minted money in this country, and so many other countries. They come and tell you - they are something very big and bombastic - and they tell you: "You are not to ask us any questions. You have to pay so much money to us. You all don't have to tell anybody what we tell you. You all should be separated. You must meet us separately, privately." And a secrecy develops establish; I call it a 'spiritual mafia', and people are literally frightened of them. They are so afraid of them they think that: "If we divulge this thing, then we will be finished in our progress." And there are many people who have come in this country, your country - also in other countries - and have really exploited you completely and taken full advantage of your spiritual naivety.

One has to know that it is a living process, the end of your evolution. This is the time which I call as The Last Judgment. In this only, you are going to be judged. And this is not going to be paid for. You cannot pay for it, you cannot pay for it. You have to just see that you are judged where, that's all. It is a different attitude when you go to a guru who takes money, and a different attitude when you come to Sahaja Yoga.

Please remember that this is a gift for what you are. And also, if there is any problem, it can be corrected and can be put right. It's all free and it's a gift, because it has to happen, it is all promised. Just think, the whole Creation will be wasted if God's children, like you, do not know what He is, and you do not enjoy your fulfillment. That's why this has to happen.

But if your attitude is like going to a shop, and you start asking that, "How many times should we do it? What is the way should we do it?" then it does not work out. It is a very spontaneous thing like, I would say, a candle is there and I have to enlighten another candle. So one candle which is enlightened just enlightens another candle because it is just there. In the same way, if I am an enlightened person, I just enlighten your candle, because you are just ready for it. And the enlightenment has to be absolutely free, absolutely free of charge. You cannot pay for God; you cannot pay for your Self-realization. I wish that the Western people could understand this. When I asked some of the people that, "Why did you pay for this guru, and why didn't you ask him a question that, 'Why we have to pay so much of money?'"

So they said that the guru said that, "You Westerners are such that unless and until you pay for it you are not involved."

I said that, "You should really have seen that this man has no respect for you. What does he think of you: that, unless and until you pay for God, you won't be involved in God? To that limit?"

Because all these institutions - so-called institutions, I call them - which have worked for God, have been working on moneymaking. Anywhere you go: "What are you doing?"

- "Oh, we are collecting funds, we are having a fete."

For what for the fete? Is this the job of God. Is He here to look after the poor and the rich through you people? Who has created poor and rich, is the human beings have done it. God has not done it. God is here to bestow upon you that bliss, that joy, which is surpassed by all material enjoyments and happiness. Once you get this, you just start enjoying it so much that you understand the futility of all these things. And you can live with very few things, and you can be the happiest person. I have seen people who came to Me who were alcoholics, absolute alcoholics, and the next day they gave up drinking. Because you start enjoying yourself so much, you never get bored; you get so relaxed that you just stop drinking.

But the only problem, as I have told you, that you go home and start doubting, and then I cannot help you. You have to know that there are imperfections in all these centers. As a Mother I have to warn you that there are imperfections because of your naive-ness about things. Nobody has guided you properly. Some of the people who have been to some of these gurus and some of the other cults and things, have bigger problems than the rest of them. If you have led a very temperant life, and a normal life, it works in no time, and you do get it. And as it is, I have told you that you are real, genuine seekers who do get it. But the Kundalini is again sucked back if there is a problem in any one of your centers. For example, you are a liver patient; so at the first shot, after seeing Me, the Kundalini will shoot up, it will give you an experience but again it goes back. It's your Mother, so it goes back to your liver. And you can see it pulsating, you can see it, everybody can see it will go there and suggest that the liver is not all right. And it will supply to the liver, look after the liver, and then comes back and then goes. So it is so, that if you have any physical, emotional or mental problem, the Kundalini comes back and goes; so you have to have patience only.

It is not just like touch and go. With some people it does; for example, Cooly, the one who was here, first day he came to Me in a

very big crowd, I would say, and such cool vibrations that I started calling him 'Cooly' because he was really remarkable. He's a Greek boy from Cyprus, and I was surprised the way he got his Realization. Nobody got that cool, so I called him 'Cooly'. And I had met one doctor Cooly, he was a very fine man and a Realized Soul who - you might have also heard his name - he was doing heart operations and things. He looks also like him, so I called him 'Cooly', and though his name is Anthony I started calling him "Cooly". And since that day he is keeping up, though he catches a little bit on his heart, because he has done all kinds of things like Karate and Hatha Yoga and all kinds of things for his physical side, and he has put a little imbalances, but his vibrations he has never lost. There are many like that we have. And there are some people of such high caliber. Recently, I met about five-six of them; I was amazed, "Such great saints", I said.

So, it is the judgment you will have of your own, but do not judge Me. I am beyond your understanding, just now. Till you have your vibrations established, you won't be able to judge Me; it's rather difficult. So I would request you that it is a question of judging your chakras, your centers, and it's a question of judging the centers of your friends and other people, and understanding them. And when you will understand all that, then you will start understanding Me also. Because many people do like this: that somebody will see, in India, I was wearing a white sari without a border, and he said: "Why are You wearing a sari without a border?"

I said, "Now this is too much." Such frivolous and shallow people; do you think they should enter into the Kingdom of God? They really require more seeking and understanding of the subject. So, we have to understand, this is the greatest chance of our life. We have been seeking and seeking all our lives.

It is described in one of the Puranas that once Kali - is the one who is ruling nowadays, the modern times, is the worst of all evil persons - who was caught by another, Nala [?], who was harmed by this evil personality. And he said that, "I am going to kill you. And you are the worst of all. And I don't know why do you exist on this Earth."

Then he told him that, "You can kill me but I also have a meaning."

- "What is your meaning and what is your fulfillment and why should you be there?"

So he said that, "My importance is that, when this Kali Yuga, this modern times, is come, then people will go all wrong, confused, and be in a big confusion. But that is the time all the great saints who are now roaming about in the jungle and forests, and finding God, will come back as ordinary house-holders and will find the Truth."

Nala said: "For that reason, I must leave you, because you must exist, and this should happen, because these saints have been seeking God for so many years." And that's how it has happened.

Now, for giving lectures, you see, there's no end to it, and I've been lecturing and lecturing, from Greece to to Scotland, to here, to all the places, and they have got many tapes about it. Because this is vast knowledge and, if you gradually get exposed to it, and you'll be amazed how great you are and how much knowledge there is within us. So far whatever you have seen is not the Truth; It is beyond. Whatever you see now is just an illusion of the truth. The truth has to be within you. When the light will come in you, then you will understand, the truth is that you are an instrument of that God. Like this instrument is connected with the mains, now we can use it; in the same way, when you are connected with the mains, the Divine Power starts using you. You become a hollow personality, and you can maneuver it and you can place it, and you know how to use it and how to apply it, how to explain it, and how to give others also Self-realization.

You'll be amazed; we have people here who must have given realization to hundreds of people. But in India we have people who have given Self-realization to thousands. And some of the saints are very highly-evolved saints who lived on Himalayas, and on so many mountains in India, who do not want to face the public. They came to see Me, one by one, and they said: "Mother, what are You doing? Why are You giving these powers to people? These are ordinary human beings."

I said, "Maybe it's the will of God." But it's not that, because the time has come, the Blossom Time has come. When in the tree there are one or two flowers, when it is a small tree, we are not bothered and we do not see it. But when it is a blossom time, and the tree is fully grown, there are many flowers, and these flowers easily turn into fruits; and that is what is happening today. But we have to see how many of us really can get it. And this is the attitude one should have; a humble attitude one should have.

Thank you very much.

Of course I would like to have some questions from you, but you must understand that we are dealing here with many people,

and you should not completely bring some prestige point, or some sort of a thing that you have been doing before, and keep everybody clogged to it, so that everybody benefits by it.

Thank you very much.

May God bless you.

Seeker: [Question inaudible]

Shri Mataji: You see, when I say He is on top of your head, it has a symbolic meaning. It means God is everywhere; His light is everywhere, all right? And 'He is on top of your head' means that, as you are a human being - now, you see in the picture, as shown here, that there are two sides within us: left and right side. One is our emotional side, we can say, and the other is the mental and the physical side. Now, when these two sides start working in the human being only, then what happens, because of their shape being like this and the brain being in a prism-like form, a kind of a by-product of our activities of emotional side and of our physical and mental side, starts coming out as balloons - I mean, this is all psychology I am telling you - and that is called as ego and super-ego in our brain. When this ego and super-ego start growing in childhood, when the child grows to about twelve years of age, then what happens that our fontanel bone area, where we get our baptism, becomes calcified. And that is how we get separated from God, in the sense there is a power of God within us, in the heart, expressed as Spirit, but the God's All-pervading Power is not felt by our awareness, we cannot feel it. We know there is God. I'll give an example, a simple example, for example if I say there are many pictures around here, you won't believe Me, but if I put a, for example, a television, or video tape, or something like that, something like that which will catch it, you will get all these pictures in that, but you do not see. What I mean is that God is around you, His is everywhere, His power is everywhere, it is All-pervading, but in a subtle way. And the Kundalini has to rise through our fontanel bone and enter into it. This is the way we have to enter into that All-pervading Power. This is what I am trying to tell you. When I say God is in your head I don't say God is sitting there; no, I don't mean that. What I'm saying that His Power there, is to be felt through this baptism only. It does not flow to your hands or your feet; it flows upwards. It flows upwards and comes out. That's how we are made; you see, we just can't help it. For example, if it is from here, it is from here; you cannot question it. So, when it opens out, our attention gets permeated into that All-pervading Power, and we start feeling it within. You can understand? It's more symbolic. Literally, if you take it, I mean, it will look odd. He's all everywhere, no doubt, but you cannot feel it, He's not in your awareness - means your central nervous cannot feel it, isn't it? But then you start feeling it, you get connected then, and a rapport is established. It's like a, I can say, a computer. You ask questions like: "Is there God?" Immediately waves of cool breeze start.

Seeker: [Question inaudible]

Shri Mataji:... When it settles there the Grace descends on these two centers - we call them Ida and Pingala nadis - these two channels they start.... But if you have read about Kundalini: horrifying experience, you see, all sorts of nonsense - forget it. Because those who have written also in English have not gone into it that thoroughly and are misunderstanding. I don't know what sort of translations they have made, because they have said that there are four types of Kundalini rising: in one which is described like an epileptic fit, I think; another one is something like a possessed person; the third one is another jumping, hopping type; and the the fourth one is the one that I am talking about. So they call it - this is in Maha Yoga/Sahaja Yoga - they call it 'Sahaja Yoga', you see, or Siddhi Yoga. These are the three names of Sahaja Yoga: one is Maha Yoga - means the 'greatest yoga', another is Siddhi/Siddha Yoga, or the Sahaja Yoga; they call it by three names. But they are saying that there are four types of Kundalini Jagruti. This is not; there are four kinds of people who proclaim to be the gurus, actually. You see, the one who is a demonic person, when he gives awakening, he has no authority; on the contrary he puts a spirit in you and you get these epileptic things, you start jumping and you start hopping and you start shouting, sometimes you roar like a lion. All these things happen when a person who is not an authorized guru but a demonic personality.

But we can think they could not translate some of the words perhaps. I can only say that that must be the misquotes. They must not have understood the words they called as Rakshasas and Pisachas as we call it. I don't know why they have not been able to place it and call it its type. You see, it is unauthorized. Any person who is unauthorized who tries to raise the Kundalini can do tremendous [damage?]. It's very practical, you can understand: if I do not know how to handle this, and I put My finger in to some two holes I find, I get a shock and I say that Kundalini-rising is a shock, because you don't know where to handle it, what to do it. And there also people who are absolutely dangerous, and you can call them absolutely unauthorized. And if such people try to be holy people, they really are troubling the sadhakas, means the ones [who are seeking?].

So one has to have an authority, and one has to be a Sahaja Yogi, means the one who has the power to raise the Kundalini. If he does not have a power to raise the Kundalini, and to know how it rises, what are the chakras, then whatever he is doing is absolutely absurd. The one who does not know cars, for example...[inaudible] if you are not a driver and you start driving, then... In the same way, you do not say that car moves in four ways: by one it kills people, by another it jumps out of rock. You do not say like that. In the same way, this Kundalini-rising has been written in such a funny way in some of the very, very thick English books, that I was amazed, how could they not see this simple thing? Perhaps, you see, they have read some books and taken some translations from them, and they didn't have the experience or a proper man to guide them. But there is nothing like that happens in our centers [?]. Now in London itself we might be having about three to four hundred people who are really very good Sahaja Yogis, and really... in London city itself. And we have had thousands of them in England; nobody has said like that. But I have seen funny people coming. One man came in India itself, and was sitting with his both his feet towards Me, and the people said, "You cannot do like this. You cannot put your feet towards Her."

He said, "Let me sit like this, otherwise my kundalini...[inaudible]"

"What happens?"

He said, "I start hopping like a frog."

Now the simple thing is, after becoming human beings, are we going to become frogs? We should understand, we are not going to become frogs and animals, that we are roaring like lions.

And then another thing we should understand: if it is for our evolution, will God put something like this and torture us for nothing at all? He is the Ocean of Compassion, and He is the One who is going to give us all the properties that He has within us, and is bestowing on His own loving children. Is He going to make us miserable [inaudible]? Even, people talk of suffering, that you must make your body suffer - why? Why should you make your body... God has made this human body... these self-destructive things are not needed at all.

You don't have to destroy others, neither to destroy yourself. You must have real compassion for yourself to begin with. All these methods of starvation, and doing all kinds of horrible things to your body, are nowhere near [inaudible]... are not to be done. It is not necessary. As if we didn't know that Christ Himself crucified just to pass through that gate and to make a way for us. Then why are you still crucifying yourself for nothing at all? Are you Christ? If you are doing it, then why? Everything He did is useless. That's why I felt that it is of importance that here is the...[inaudible] the area of your fontanel bone, here is the Kundalini. And there are many people... in Sanskrit language, in Hindi language, it is said that, "Here is the Anahatha, here is the pulsation. You can feel your pulsation when it comes up, then the pulsation disappears and you become [one with it (?)]"

It is very simple - has to be, because whatever is important has to be simple. For example, your breathing: now if it is for that you have to go and read some book and then take it from some man by paying him money; how many people would exist on this earth? Everything important has to be very simple and spontaneous. Except when somebody is sick.

Any questions? Or would you like to have the experience now, would you?

Yes?

Seeker: [Question inaudible]

Shri Mataji: You see, acupuncture and all these systems started by, in the Chinese [inaudible] – there was a very great Sahaja Yogi was Lao Tse. He started acupuncture actually. And He has described Self-realization in a very clear way, absolute clear way. And He has said that nobody who is not a Self-realized shouldn't do acupuncture at all. He has prohibited it completely for people who are not Realized souls; but everybody is doing it, which is a wrong thing. When you do in an unauthorised way, you do cure, but you create an imbalance in the body. I'll tell you how it is cured.

For example, here is ...and you can see [inaudible]

Both these centers look after the liver; this one and that one – partly. Now, these are the two points where they put the needle – supposing. Now, what happens, that by putting the needle there, a sort of an emergency is created in these two centers; for

example, this one and this one, all right? When the emergency is created within us, these two centers start exhausting their energy, they start giving more energy and more energy to the Pingala, in the sense they start giving energy to liver, and liver gets cured. But there is no balance, because liver gets all right but you may develop some other diseases. You may become a person who is absolutely dry; you will be such a person that you will have no feelings for others. Because, if you start using this power too much, then the left side is neglected. If the left side is neglected, it will freeze and you will have the heart of a stone. And we do not see human being as a whole, we see him as a part, that's why we do not understand that liver-curing is important, but what is important is that the whole of the man should be all right. What is the use of curing liver and getting cancer? It could amount to something like that.

Now, a man who thinks too much, you see, works through this center, who plans too much, thinks too much, works through this center, because this center converts the fat globules for the use of the brain when you are thinking - to replace.

Now, such a man neglects other organs which are looked after by this center. The man who is a great planner will have diabetes as a disease because his left side is completely frozen, he never uses it. He becomes emotionally a dry person and he develops diabetes. Doctors cannot cure diabetes- why? Because they do not know how to give a balance to man. But supposing if a Realized person does it, then he connects the person, the patient, to the mains. And then if you take energy from there for one person - doesn't matter because you are exposed to the mains, and it is flowing all the time. You see, this is the difference. That's why, in acupuncture, I have yet to come across people who are Self-realized, I have yet to come across; I've met many. And they don't like it when I tell them, "Don't do acupuncture before Realization."

One should not do anything in a naive manner, because you are creating problems for others, and for yourself also. Because by doing such things you are creating bad karmas for yourself. You are doing bad things, you are ruining man, and that's how the bad karmas are coming into you, because you do not know what you are doing.

For example, if you tell somebody to put your finger into the holes [of a plug], they will get a shock - unknowingly. And he gets a shock, of course he gets a shock; something will happen to him, no doubt, but something will happen to you also, that you will have bad karmas in you. You will have a much less chance of Realization than others have, because you have done something wrong to others - by mistake also. That's why don't enter into something which you do not know; is a wrong thing. Never get into that thing about which you do not know. First you should get into it, see for yourself how it goes out.

Otherwise, there are people may take you into a very difficult situation. I have seen people in extremely difficult situations.

I know of a lady - she had a guru with her - she had cancer. I was amazed: most of the people who have gurus, wrong type of gurus, get cancer. It's most surprising, but I have seen it. Because the left side catches. Most of them have gurus or they go to spiritualists, left side catches. So all these wrong cults and things that have started, without actualizing the experience, are very dangerous, and one should not do it. But nothing to be that worried and upset. It's a fact, see, one has to understand that, if you go into anything... supposing there is fire, and you enter in, you'll be burned.

And also some spiritualists also cure - I've seen that - but they put another spirit into you. I had a lady in India - she came to Me - she went to a spiritualist to cure her husband from drink. So he gave up drinking and he started [inaudible]. So she went to him and he became an insolvent, you see, very rich man. So she said, "This is even worse than drinking." So she said, "Somehow or other, remove this from him." So then he became a thief, a kleptomaniac, he started thieving things from her because he had no money left also. So he used to thief things; he did not know what he was doing. And then she got the fright of her life, because this man suddenly became all these three, and the whole thing was there, and he started manifesting all three devils within him. And still today we have not been able to cure him. It's like that. And the woman herself is now suffering and she gets these [fits?]. So these things are very dangerous, like calling the spirits; one should not play with these spirits at all; we should keep them out. Try to tell [God?], because He is really the one who keeps us away from spirits.

So we are really surprisingly funny, in England, I have seen, all the churches have got all the dead bodies there down below your feet. Your children go to church, everybody. I don't know from where did you get this idea of putting all the dead in the churches. All right, if you want to put them in charge of God, have a different church for them. You are taking your innocent children, your people there. All of them are just under your feet, they are sleeping there, you disturb them, and they catch hold of you; they are



not yet [reborn(?)]. And that is what it is; we have not to go near spirits. Spirits, and all those things, are not going to give us any powers. May seem all right at the time, but we have to ask for our own Spirit and our own powers. They give terrible trouble to Me also because, whenever a person comes from a spiritualist, he is singled out, and it's very difficult to give him Realization, and it takes the maximum time. But even if you have been, I mean, [we have worked, we have done it (?)] - so nothing to worry. Once we cure, you see, if we cure about five or ten people who are coming from spiritualists, I'm sure we will solve that problem.

So shall we have now?

Now, how do we do? You have to just put your feet, in a very relaxed manner, on the ground. Why on the ground, like this? You have to be relaxed, so that your body is little bit relaxed and there is no problem of your Kundalini to move. If you have very tight belts or something, you can loosen it - if it is very tight. If it is lightly tied it is all right. Or a tie or something, you find it tight. If it is not tight, it's all right; makes no difference. But there is a little expansion of the spinal cord when the Kundalini rises, so better to give it a chance to rise. And you just have to put your hands like this, just like this.

Now, these are the fingers, as I have told you; all the sympathetic centers of the left and right are here. And when the power flows inside, it invites in the Void - there is a void in between - they are shown connected but they are not really connected within us - and when it enters there, the Kundalini receives the information at the point - I'm sorry, when it reaches the last chakra through these two: Ida and Pingala nadis. You see, these two; Ida and Pingala nadis, through them it reaches the first center there, you see; then a kind of a bridge is created on the Void, because this center informs the Kundalini that somebody is there who is authorized, and then She just starts pouring out by itself. And it passes here, and you become one with it.

At that time, what happens? First of all, when it crosses this center, Agnya Chakra, then you become thoughtlessly aware - means there is no thought. You are aware, you are not fainting or anything, but you become peaceful, no thoughts are there. If you watch yourself, some of you must have been already without thought. To test it you watch Me without thinking - can you do it? If you can do it, that means you have crossed this point. When you cross this point, then you start getting Cool Breeze in your hands, and you feel really relaxed. After this, how to use the Cool Breeze and all that, you should again meet and understand it. But one feels extremely relaxed, and it's a very joy-giving experience.

After that, one should try to keep thoughtlessly aware; try not to think. Tell yourself, "I don't have to think, I don't have to think", and go off to sleep. You get a very nice sleep. If, after this, you get this Yoga Nidra for, say, about twelve hours, nice sleep; or, say, ten hours, nice deep sleep, then you will be surprised that you will be established at a point where the doubts from the thought do not come into your mind. Because that's the one thing which is very dangerous. But when it establishes a little higher, then you become 'doubtlessly aware', when it becomes absolutely a conviction, then you do not have any doubts. But it is not through rationality; it is through the state you achieve within yourself. And, after that time, you start giving Realization to people, and, only if it crosses even Agnya, you can cure people. But don't do that. First thing you establish yourself, know yourself fully and take it. Nothing to show off, but to understand that we have to know ourselves fully, and we have to explore all our powers, and to be ourselves, genuinely, with all humility, and then only we are going to give it to others. Let our lights be fully established and then you'll be put on top of the rock where people can see you, and can know that here is the Light which is guiding us. Let's have it now.

Please put your hands like this. You can put the paper down here if you want to, for the time being.

Sit in a way that you are not uncomfortable. Comfort is important at this point. You should not be uncomfortable, because attention isn't running; just put your hands like this. But while sitting you must allow your feet to touch the ground fully, touch the ground fully; because the Mother Earth is one of the elements which has created some of our centers, so She sucks in some of your problems. So put your feet directly on the Mother Earth, just like this. If it is easy for you to take off your socks also, it would be a good idea, because mostly socks are of nylon, and they insulate you completely from Mother Earth. If you feel like taking off, you should take it. It would be good thing.

Now, what happens, as I have told you, that in your hands you start getting Cool Breeze. Close your eyes because there is a dilation of the pupils when the Kundalini crosses over this; so please close your eyes. There is no hypnosis; you can see that. You

have to close your eyes, and see if there is no thought. You just keep your eyes closed. But some of you may not be able to close them because there will be a flickering in your eyes; maybe some of you. If so, then you can open your eyes. But if there is no flickering, and if you can silence it, close your eyes and keep them closed.

Some of you might be feeling in your fingers a little heat also, possibly. If so, just throw it away like that. Or maybe some tingling, maybe. It's due to some physical problem in the body. Just throw it away, if you feel the tingling. Now put your hands back.

Some of you who are wearing specs also; if you can take it out it will be better.

You'll be all right.

Some flowers become the fruit first, and then later on, one by one, they are transformed. In the same way, it doesn't happen to everyone at the same time; so be a little patient with yourself.

All those who are getting the Cool Breeze in the hands please raise your hands, all of you. Raise them high; even Sahaja Yogis. Good, good. Don't open your eyes; it will work out, just work out. So many have got it, and so many are going to get it. Gradually it will work out. If it is not working out, nothing to worry; it will work out, it's working out.

Now let us have people who have got Cool Breeze, all of you. All of you who have got Cool Breeze please raise your hands. [Shri Mataji asks people individually what they are feeling. Mostly inaudible]

...Can you put your left hand on your liver. Liver is the common problem in this group...

...Did you go in the graveyard?

## 1979-0806, Self-realisation and fulfilment

View [online](#).

6 August 1979

Self-realisation And Fulfilment

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

"Self-realisation and fulfilment", Public Programme. Caxton Hall, London, England. 6 August 1979.

So much, already, has been said about Sahaja Yoga. As I have told you before, for new people I would like to say that, 'saha' means 'with', 'ja' means 'born'. It is born with you. It is with you.

The germinating power which is going to connect you with the Divine is born with you. As you have a nose, eyes and face, in this body, in the same way this germinating power is within you, has been there for ages.

In all your seekings it has been with you, and now the time has come - the blossom time has come, you can say - that people have to receive their connection with the Divine, otherwise the Divine will lose its own meaning.

Unless and until you have your own meaning, unless and until you have your own fulfilment, your Creator, who has created you, is not going to get His own fulfilment. That's why this grace, this special gift to the modern people, that you can really get your Self-realisation.

But as Regis has pointed out very rightly, we have all the instruments very nicely placed within us, but since we are born we are attracted all the time by people who come forward with theories that they can introduce you to Divine. Or sometimes you feel that you can find it out. Sometimes we waste our time in very shallow life, all the time destroying ourselves or destroying others. All these things have a bearing on your instrument – which is a fact. So when you come to Sahaja Yoga I would request you to understand that there is no shop on here. It is for your betterment. It is your right also to achieve it and to get it.

You are made human being from amoeba for this only. But this right comes to you because you deserve it. If you are not of that calibre you cannot get it. You have to have that calibre to get it. Those people who come here they do not get Realisation and then they start saying that, "Oh, Mother, we never got Realisation!" As if they are very proud of it! There's nothing to be proud if you do not get your Realisation. One has to be serious about it and should get your Realisation now and here.

If your calibre is very low, what can one do about it? What can one talk about it? In these days when people are so ego-oriented no one wants to listen about it unless and until you are hypnotised. In your freedom you do not know how to be humble sometimes. If you could be humble, if you could know one thing: that so far you have not got it and you have to get it, because that is what you are seeking, that is your own right to have it, that you are created for this, that you have been seeking for ages now, and you have been misled, have been misused, hoodwinked and you have been carrying on for days together, for years together with all kinds of tomfooleries.

But when you come to Sahaja Yoga you want everything (clicks Her fingers) like that. That's a sign that you are free. That's a sign that you are free also to argue with me. It's a very good sign. I feel happy about it. But sometimes freedom can be abandonment. Freedom which does not have the background of wisdom has no meaning at all. Use your wisdom.

This is not a place where you can pay for it, no. You are going to cash your seeking. If you are genuine seekers, all right, even if you have had problems, even if it was a mistake, one would go all the way to see that you get it, and you will get it. But are you really seeking? Is the point.

I have seen people come here, just sitting down because they belong to a particular group or something, just to come and see: what we call in Hindi 'tamasha'. It's just a show they want to come and see. Is this the way are you going to waste your life? You have to evaluate yourself. You must know that you are seekers of the true nature and you are not bound to anyone because you have paid, because you are carrying somebody's symbols on your heads. You have to be yourself.

If you pay respect to yourself, I am all with you. But if you have no respect for yourself, if you do not evaluate yourself and you want to waste your time with nonsensical things, what am I to do? You just tell me. What would you do in my place? I have limitless patience for you and love, lots of love for you, and I have told you that I am going to work it out for you, and work it out and work it out. I am not going to be tired of that. But you must little bit cooperate because you have to gain something, not me!

The first thing you must understand [is] that you cannot hold me. I am a very difficult person, in a way that you can only hold me through your sincerity. I know everyone who is insincere, out and out. You will yourself pay for it. So be sincere to yourself. Is it difficult to be sincere to yourself? Be just sincere to yourself. Do not be conditioned by things which have not given you anything so far. Be sincere to yourself, respect yourself, evaluate yourself, that you are definitely something of a higher level that you are here today. You could have been in a pub.

So you must get for which you have come here. There is no difficulty at all in getting that. On the contrary, on the first day most of those who have got Realisation here, will tell you, have got their Realisation with such a tremendous experience but have also lost it! Because when the Kundalini, which is in the triangular bone lying dormant, when She knows that there is somebody who can give you Realisation, who has authority to give you Realisation, She rises. You can see with your naked eyes. We can show you. The other day we had taken a picture of a person whose Kundalini was pulsating. It was interesting to see how clearly, even in the film, it was showing. You can see with your naked eyes. This is what should happen to you is the rising of the Kundalini.

The other day I was amazed that somebody told me that in the Patanjali Yogashastra it is written in the third chapter that, "You must put your attention to the desha." Now, what is the English translation they have taken for 'desha'? What is 'desha'? Is the country, is the nation. What translation they have taken is 'the territory'! Now this is something absurd, because supposing you have to pay attention, say, to your heart: heart centre is governed by the Deity of Primordial Mother - Jagadamba. She governs it. She is the Queen of that desh. She is the one who does everything. When you have to do the correction of this area, you have to go to the Queen, ask Her permission, let Her know your difficulty, and She will correct you.

While they are saying that, let us say, 'bronchial tube'. This is just a territory. Now supposing we are in this area sitting down: now this is the territory of this place and we have to do something here - can we do it? Are we supposed to do it? No. We'll have to go to the authority, ask the gentleman. He'll put his own people or his own artist or his own architects or whatever is the job is, and correct it by his own authority. Can we correct anything here if we want to? But these small things also, you have not been able to see so clearly, that by calling some name of say "Caxton Hall, Caxton Hall, Caxton Hall," do you reach there?

All the science of God is going to be exposed before you, completely. You are going to know the complete science of Divine Laws. They are very different from the ordinary laws we know. But first enter into the Kingdom of God. That's why I say first get your Self-realisation. Some people, of course, in the former days, cleansed all these chakras one by one. But they were all realised-souls. I don't find any one of these people being realised-souls.

First, important thing: a realised-soul never takes any money from anyone. It's beyond his dignity to live on the money of other people.

Secondly, he doesn't show of his powers, but he gives you powers.

Thirdly, he never keeps anything as a secret. Is it a Mafia going on, that we should keep secrets? When we are talking of collective consciousness, when we are talking of the consciousness of the whole, how can you keep it a secret? Every one of you

have to know what's wrong with others, what's wrong with you, what's wrong with the whole. Otherwise, what is the use of such secretive people? Imagine in this whole body of ours, if one cell becomes secret, it does not communicate what it has got and another becomes secret. You may develop gangrene or you may develop horrible diseases like cancer and something like that.

A person who is a realised-soul is an open slate: anybody can see such a person. It's an open slate, absolutely an open slate, and you cannot by any chance purchase such a person or dictate such a person. He lives in his own world. And once you get your powers you become the same.

In Sahaja Yoga when the Kundalini rises - I mean, by no other means it rises, only through Sahaja Yoga it rises - when it rises and opens the Sahasrara here, then you become one with that All-pervading Divine Power. You become; it's an actualisation. It's not a lecture or anything like that. It's no impression on you, no cinema, nothing! It's a thing that happens to you by which you start feeling on your fingers the different chakras and the different happenings in other people.

Now the trouble with us is like this: we have had many fake people, many scriptures, many books. Some say the Christianity disillusioned them, some say Hinduism has disillusioned them. They are all disillusioned. So they think everything is an illusion. Now one should know that if there is a copy, there has to be something, the absolute. Every copy must have an absolute. Otherwise, how do you get the copy? But you can make out a copy. Say, in his days Constable was copied by somebody very well. All right, he sold [paintings] also, but they found it out that it was not Constable. Then the reality that is expressed and manifested through a realised-soul, can anyone copy it? You can find him out in no time, just like that, if you are a little bit intelligent and alert. That's the second point.

Not that you are not intelligent - you are all very smart - but there is somebody who can outsmart you. And that outsmarting comes in [your] confidence in your own smartness. The person who has outsmarted you is the one who has copied. And this copy can be found out only if you are a connoisseur. Now how do you become a connoisseur? Not by surrendering to every person, no; but by getting the degree as described in all the scriptures. Now what is the degree described in all the scriptures? Is that you must get your second birth. You must get your Self-realisation. Did any one of them say that to you, except for me, that you are here to get your second birth, you are to be born again?

While they will tell you, "Yes, but it is very difficult. You will have to pay for your karmas. You will have to do this. It's not an easy thing. You go on for fifteen years." I don't say that. But what do you have to give me is difficult: is your sincerity.

When you pay money you become sincere about it: this is something absurd about human beings I really don't understand! Actually, when I pay money I should become a little bit confused about it. But people become really sincere when they pay money. You see, you go to see a cinema, you pay money for it, and it's a horrid one, you cannot enjoy it any more. I mean, it's terrible. Still you say, "Let's go through it. After all, we have paid!"

So the payment of money is the fixation, first of all. And there you think that, "Oh, we paid it. Now we should pay little more!" Like a competition starts. And you do not see what the other person who has done twelve years where is he? And I have done one year, where am I? You are all running a rat race there, reaching nowhere.

Self-realisation is a thing which is an actualisation, should work in you. At least in some if it has worked, it is there. How many there are people who will say that, "We are Self-realised"? Recently I had a note from one guru because by mistake I said perhaps he touched Self-realisation, to come and verify from me whether he's a Self-realised or not. Very few people will say that, that, "I am a Self-realised-soul." Very few people will say that because they know what they are facing then. Self-realisation doesn't give you any horns. On the contrary, you become so humble. I have seen people who are Self-realised who are sitting down here, have given Realisation to so many.

We have one boy, Maharaj, in South Africa. Today only he rang me up. He has given Realisation to so many people that he says, "I can't believe it." He has cured people of diseases. He has done this and he has done that. He says, "I can't believe it, Mother. For what have You given me all these powers?" Just now somebody from Glasgow told me that he has given ten Realisations to

people on one day! You can see the Kundalini rising, you can see the working of it, there's actual in it. You are such scientific people: why do you believe into some make-beliefs like that, that you go on for years together and ages together, killing yourself, killing your money, killing your wife, killing your children and achieving nothing whatsoever?

You have to have the knowledge of the Divine, and that is only possible when you have the eyes to see. Those who cannot see, how can you describe the colours, the beauty of that love, the working of that love? So I say, I request you, that you get your Realisation. Be sensible children! Be nice! Be good to yourself. Get your Self-realisation - that's most important - and then work it out.

Now for Sahaja Yogis who are already realised, a little bit of it I have to talk to them because I am going to India for a month. And what I have to tell to Sahaja Yogis today is that they are realised, most of them have got vibrations, they are getting vibrations all right, they get caught up very much and they get involved. So detachment is to be worked out.

Now detachment is a thing people don't understand what it means. They will wear some sort of a dress to show they are detached. They'll take one cot and sleep under a tree and say they are detached. There also they will have a lock to their box! Or else they'll go in the Himalayas and they'll think they are detached.

Detachment is a state of mind within. It's not without. It cannot be expressed in clothes or in a kind of a way of life or and all that, but it is a thing inside. And the best way to judge it is when you try to give Realisation to someone: are you in sympathy with that person? Because he is from the same guru you are, so are you giving Realisation to that person? Are you more concerned with that person because he's from the same clan from where you come or from nation where you come? This so-called sympathy...Sympathy is a wonderful word: sym-pa-thy. 'Sym' is 'to share' and 'pathy' is 'the pathos'. So you share the pathos! It's the best part of what sympathy is. Sympathy is not the thing [but] compassion. It just flows. It just flows. You don't have to sympathise with any one. Just it flows and works. That is compassion. That comes out of detached being which just flows. He's not bothered about what clan he comes from, what country he comes from, no association with your outside. Whether he is your brother or sister or not. Whether he is your enemy or not. You just work for that person out of compassion, like a river flows, like the sun shines for everyone. In the same way you become an akarmi: means you are not attached to the karmas that you are doing.

This is a very simple rule one has to follow: is not to sympathise with anyone. And then this leads to another problem: you sympathise with someone and you will get a hundred and one [people] every day who will be just telling you and crying and telling you how miserable they are, absolutely miserable! So how will you correct them? By sitting with them and crying? Or just telling them "You get your Realisation first"? All this is coming to you from your Left Side or from your Right Side. Be in the centre! We'll work it out!

It's a different state of mind where you reach. It's a different state of awareness where you are: into super-awareness, where you see the whole thing just like a drama, where there is not unhappiness and happiness but only joy remains. This detached stage is an achievement which Sahaja Yogis should develop.

It's very easy being alert about your oneself, when you start taking interest in others - or in [anything] whatsoever, whatever is the thing. For example: a child, if you give him a child, now if he comes here, it will start running all over the places, touching everything, jumping over it, doing this, doing that - finished! It might collect few candles, make some sort of a toy out of it, throw it away and go away. The child is not bothered as to what is the future of that or past of that, it just works out and finishes. It's just a play. But I cannot do it by giving you this sermon. You have to achieve it! Sahaja Yoga is experiencing and achieving. The one who achieves, achieves for himself. The one who experiences, experiences for himself, and when he does that, he does for the whole. He creates a nucleus for the whole and the whole starts working in such a manner that you are amazed how in a collective way so many people start getting Realisation.

Each one of you, who are Sahaja Yogis, are capable of giving Realisation to one thousand people every day, minimum. But you don't try, you are shy, you are humble and you don't want to claim that you are a realised-soul. Actually, I should ask them to put

on their heads saying that, "I am a realised-soul". What's wrong in it? But you feel shy about it and you don't talk about it,. While I have seen people without any knowledge, without any authority, will have a big flag and a big ashram and will be somebody, will be beating the drums, "Here, says the Falana Yogi! Come along, come along, come along!" And everybody will be piling up, and you go and find some horrible hypocrite sitting down there, wearing artificial moustaches and artificial beard.

But, for Sahaja Yogis, it is important to find out as many as possible, to give them Realisation, to bring them to Realisation. Work it out in your own way. Find out what's the matter with people: why they are like that. Sit down, discuss it. Find out why people are not coming to Realisation and going to false things which are of no use. Think about it. You are the best to tell me and you are the best judge.

For you meditation is very important because after Realisation you can see in your light what your problems are, without being afraid of them. And also you know in Sahaja Yoga technique how to cleanse yourself, how to take out your karmas, how to cleanse yourself completely, and how to get completely rid of all your problems. So take it up seriously! Meditate! You know how to meditate. You know how to clear out. You know what are the chakras which are caught. Help others.

Meditation must be done religiously and regularly. There aren't many "don'ts" in Sahaja Yoga, because Sahaja Yoga itself looks after many of your things. You cannot keep your old habits. It just drops. You drop [them] automatically. But you must meditate, you must learn how to meditate. And if you have any particular problem you can ask your friends. [There's] no harm in asking, not to feel shy about it and you all must help each other. We are all part and parcel of one Being and we have to help each other as much as possible. And those who have known Sahaja Yoga for so many days and who are now quite well-equipped with the knowledge of Sahaja Yoga: you must ask them, take their advice what is to be done, how to work it out and steady down yourself. You have to steady yourself. Unless and until you have a proper attitude towards Sahaja Yoga it won't work out.

If it is just a tertiary matter or secondary matter it's not going to work out. It has to be the first thing in life and the rest of the things should be secondary. Because you are evolved, all right, but your evolution is not yet steady and you have not been able to give that fulfilment to your being which gives you complete satisfaction and complete joy.

Unless and until you achieve that state you are not going to be happy with yourself either. So please try to meditate and meditate. People give excuses: "I can't meditate here. I cannot meditate there. I can't do." This is all wrong. This is not the way you are going to improve. It is for you to achieve this. Wherever you get the chance you try to meet these people in the ashram, see there, and try to find out places where one can work it out and one can give Realisation to others. All shallowness of life, all foolish hankerings and things will drop out gradually. But if you want you can also, because now you are Self-realised, you are well equipped and that you have got special powers to do that.

Now I am going to India. I am taking your message to your brothers and sisters in India. They are in thousands, you know that. And in the villages they are so simple and nice and it's spreading like fire in India in the villages. Not in the cities, because city people are developing themselves; they are getting sophisticated. But in the villages people are very simple and Sahaja Yoga is working wonders there.

In the same way you can also find out here many people who are of a very simple nature [that] would like to come to Sahaja Yoga. Through many methods you can invite them. For example, I would say, this boy in South Africa, he came down here, stayed here in the ashram. He was realised long time back. But he learnt all the techniques. He went back to South Africa and the first thing he started was to give out the photographs to people for treatment, and many people got cured gradually. And then he had some problems: he telephoned to me that, "This is happening, that is happening." But for such people who are in need of physical benevolence it is better to work it out that way, with some people, and then the news spreads and how, gradually, people come to you.

But there must be some people with sound physique also who want God, who are seeking God. In Sahaja Yoga you will find meaning to all the religions of the world, to all the great incarnations who have come on this Earth. Because they came here to give you all the steps which are required for your evolution.

You all should now concentrate on the chakras which are not all right within you. Concentrate on the chakras and the Deities on the chakras. Wherever is the problem, you just concentrate on that, and put your attention to it. With your attention you can clear it. Take the name of the Deity at that point, as you know the mantras are, you know how to point the mantras yourself. Now you know all the shastras of mantras. So you put your mantras properly wherever is the need. Then you put the complete attention flowing – dharana. Absolutely, you see, till it sustains it completely, continuously within you. And then you go into your enlightened awareness, samadhi.

So this is dhyana, dharana and samadhi.

Enlightened awareness, first of all, is thoughtless awareness. So try to keep in thoughtless awareness and also later on into collective consciousness. These are the two stages you have already reached. Try to maintain them, clear them and establish yourself there. This is the way it should be done. And as we call in Hindi language baithak: you must have a baithak, means you should be able to sit on it, you should be able to do it for quite some time. But not with what you call a kind of a obstinacy about it, but out of joy. As long as you feel the joy of it, you start doing it. And you will be amazed to see how you establish your chakras and your Deities and at the beck and call of you, just even a mention of that, it will start working like that.

I want, whatever I am, I should give it to you. All that I have. Because I have nothing to gain. I had all these, all years, all ages. What I want is that you should have it now and let me see you prosper, like the Mother Earth flowers in the blossoms and the fragrance spreads, I would like to see all of you blossom and your fragrance spreads throughout the nations and the whole of this universe, the whole of this world; the whole of these nations should be transformed into the new world of beauty, grace and bliss of God.

May God bless you.

Every one of the Sahaja Yogis must get at least ten people by the time I come back. Try, you can do it. Thank you.

With the Master going away. In the same way you should also know that, whatever talents you have you must increase them and increase them and get more and more people for Sahaj.

Those who have come for the first time, please raise your hands, for the first time. Please raise your hands.

Now, can you come here forward? I would like to see you. Please come. Let them sit down. Sit please. Give them some chairs. Yes, that's comfortable.

Many obstructions in the Sahaja Yoga comes from physical being, very much, if you are not keeping good health. Then first that hurdle is corrected, when the Kundalini rises.

The second one is from your mental being. Supposing you are a very disturbed person, also you get a problem: in raising the Kundalini there is a problem.

And the third one comes from your mental attitude. Say, if you are over-read and some conceptions are in your head about Self-realisation, also, it takes time.

The fourth one, which is the most important is that, if you have had any spiritual drawbacks, initiated by some people who want to sort of exploit the situation, then that becomes a very big hurdle to you. Even if you have been interested in the spiritual sort of thing - going to the spirits and all that - that also has a very bad effect.

So one should not worry. Even if there is a problem, it can be corrected. It has to be corrected and it would be corrected. But, as I



said, that Realisation is within your reach: nothing to be frightened about. If there is any such problem, we'll correct it. For that we use a method, a technique, which all the Sahaja Yogis know. For example, they raise your Kundalini. I can raise also. I raise my own Kundalini on which I raise your own Kundalini. This is called as Dhyana Yoga. Actually, Sahaja Yoga is the Maha Yoga. It's the greatest yoga by which, you see, you can raise the Kundalini of another person with your own hand, because the vibrations are flowing from your own hand, the Divine vibrations. It can invite and it's subtle. It can give you a balance. If it is more on the right or left, you can give it a balance. If any centres are in problem you can give them vibrations and the centres can be all right, you can cure the centres. And the centres can be given more power to come together and work it out.

Like cancer disease now, for example, in which the centres are separated: these two centres get separated because the cells become on their own, start extracting the energy too much, and there is no control left. Now when this happens, then it is necessary to bring both the centres together like this, from the left and the right and put them together like this.

For that it is necessary to give vibrations there. And that's why some people will have to give you vibrations on one centre. But that should not upset you. It is so surprising that some people when they are given vibrations, they don't like it, they don't like this. They are so sensitive about things. But there's nothing going to go wrong with you.

When Mohammed Sahib taught people how to do Namaz they all used to laugh at Him. What He taught was nothing but the Kundalini rising. He just taught the Kundalini rising. And, by Kundalini rising, He wanted people to get Realisation. But they all went wrong because there was nobody Self-realised to do all that job, except for Him or His Son-in-law, his Daughter or His Grandsons. The rest were all good for nothing people perhaps, or maybe it declined after sometime. And the whole system of Namaz became just what you call a formal stuff, and nobody knows why, what it is for. But they are just doing it because they are told. Nobody laughs at it now! When it was genuine everybody laughed at it.

In the same way the technique of Sahaja Yoga is to be understood gradually by you. If others are giving you vibrations you shouldn't mind. Tomorrow you will be doing it, you will be giving Realisation to others then. You are going to do it yourself, everything that they are doing today. And there's nothing to feel funny about it. Just they will just move the Kundalini at the back, just like this. Or they might just give you a balance like this. There is nothing to feel so much upset about it. There's nothing nonsensical about it. It's a technique which is written in all the scriptures. Kabira has described it, Nanaka has described it. All the other scriptures of Shankaracharya has described it. If you read Markandeya he has described it. [There's] nothing new about it. But because you do not know it, you are naive about it, that's why you don't understand. But nothing is going to harm you. That is how you cure people and you make them feel better. There's nothing to be upset about anything whatsoever.

Now we have some people here who are born-realised and they have the knowledge of Kundalini within them. They are born like that. We have one little boy here, he's a born-realised. He lives in Holland. There are many children who are born-realised, and they understand me much better. And they start working on Kundalini in no time. And most surprising: I find most of the Sahaja Yogis' children are born-realised. Even those who come to my programme, their children are mostly born-realised. And I request people to bring their children because perhaps they are here because of their children. And they understand it very well. They know how to work it out. They know how to carry it out. I don't have to tell them anything.

So one has to know: there is something which is very, very genuine and clear. Only thing is you do not know about it, you have not seen it, felt it, that's why you find it little different. But it is different. It is a different thing, isn't it? After all, when you come to London, you find London is little different from India. And here you have to use something which you do not use in India. So, it's a little different, but still you have to use it if you have to live here. In the same way when you enter into the Kingdom of God, you have to know how to use your hands, how to use your feet, how to use your whole movement of your Kundalini and of others. That gradually you will learn, so nothing to be afraid of.

But again and again, one has to say that it's a serious matter. You cannot do [it]. You may get your Realisation just like that. You'll feel very nice. But do not give it up: come back again, assemble together, establish yourself and then you will know what you are fully well and how much you are capable of.

May God bless you.

So now, if you put all your hands just like this.

You may close your eyes.

Now, just watch. If your eyes are closed without any strain or without any flickering of the eyelids then it is all right. But if there is any flickering please open them. If there is no flickering in the eyelids then it is all right. You can see yourself.

Now when the Kundalini rises above the Agnya Chakra which is this where my red mark is, in the centre of the brain, where the optic chiasma is, then you become relaxed.

(break in recording)

With great poise and with great understanding, you just watch yourself. Is there any thought in your mind? Just see for yourself. It is you who has to certify yourself.

Now, if there is no thought then you pay attention to the top of your head very slowly, not in a very pushing manner, or anything. Just here. You pay your attention there.

We are putting off lights because there should not be much strain on your eyes.

Now what happens is you start feeling cool breeze in your fingers coming towards your palm. Maybe you are feeling hot, if so, throw it away like that - if you are feeling hot. With both the hands, not together but away from each other, and pressing both fingers like this. Just press them forward like that. But both the hands should be on both the...yes.

Now keep your eyes shut because the dilatation of the pupil takes place when the Kundalini rises.

Those who are feeling cool breeze in the hands, please raise your hands. All of you who are feeling cool breeze in the hands.

Good!

Are you? Little bit? Not yet? Are you feeling? Little bit, little bit. It's starting. Just both of you, you are going to get it slowly, slowly.

What about you, my child? No? Please put your hands here. Are you keeping all right health-wise? Better now, see.

Put both your feet like this, straight, on the ground, here. Feet on the ground like this, separate, here. Yes.

Are you getting? Are you feeling? Little bit, yes.

Are you feeling? Not yet. All right. You don't feel it? Just see. Wait and see. It will work out. It will work out. It is going to work out. It works out. Good, here it is working out.

Just you can feel there, if they are feeling all right. You can get up and see if it is there. Come up. Some of you should get up: Gavin. She's got it. She's got it. Both of them.

He's got it. You've got it too, definitely.

Keep your eyes shut. This is the greatest experience of ages now. Keep your eyes shut. Enjoy yourself, absolutely! Enjoy yourself!

What about you? Not yet? What is it? You have some problem here? Here? All right, that's it. We'll correct it. You've got it, very well. May God bless you.

Liver, liver. Just you look after your liver. And very sad.

Is he all right Don? Good.

No, he's alright. What's it? Heart? Put your hand on his back, .Just hold your breath. All right? Hmm, leave it! (release your breath).

Why don't you see each other, will be a good idea: check each other! It's a very good idea. Check each other. Come along.

## 1979-0818, Atma and Paramatma

View [online](#).

18 August 1979

Talk to Sahaja Yogis

New Delhi (India)

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

"Atma and Paramatma", translation of Hindi Lecture. Delhi (India), 18 August 1979.

The sudden arrival is for various reasons. In Sahaja Yoga sudden arrival has a special significance.

We must have seen many incidents in our lives, which have suddenly happened. They do not mean anything to us. If we try on intellectual level, we cannot understand why a particular incident has taken place in our life.

It has been the way of human being, that he wants to understand everything through reasoning. This is correct on his part because his awareness is not yet awakened. When his awareness is limited and when he is searching the proof of everything through his intellect it is difficult for him to adopt some other means which are outside the scope of reasoning.

You have heard a lot about Paramatma, Atma, Adi-shakti etc. You have also read about them in books. Every now and then, man talks about Atma and Paramatma. There have been many incarnations, who have told that you should first realise your Atma because man cannot reach Paramatma, without knowing his Atma. As you cannot identify colours without eyes in the same way, you cannot attain Paramatma unless you meet your Atma.

You cannot intellectually understand Paramatma. It is only through Atma that you can understand Paramatma. So far, all saints have said "be alert in the observance of your Dharma, search your Atma, understand the Atma that is residing in you."

What is Atma? What work is it doing residing within us and how is it related to Paramatma? It is said that Atma is the reflection of Paramatma in our heart. This reflection is like that of the sun in water. Although reflection of the sun is seen in water, he is away in the sky and not in water.

Similarly Atma is as much as it is seen, it is beyond all that and not limited by it. But, for any reflection to be clearly visible the mirror which is the cause of that reflection must be clean. If the mirror is not clean, or instead of mirror a stone is there, the sun's reflection will not be seen in it.

In the same way, that man looks disturbed who has not yet become clean like mirror, so that he can see the Paramatma's reflection within himself. Although the sun is seen taking different shapes on the ripples of flowing water, he is steady at his place and it is only his reflection that changes its shape. Similarly, the reflection of Atma appears to be absent or it just shines for a moment and disappears, in the person who is full of sin and wickedness or whose heart is loaded with false ambitions and desires. It thus entails that all these - body, mind, intellect, ego etc. that we know, should be converted into a mirror. It should be transformed into a mirror.

How will it happen? God has made that arrangement within us.

Many incarnations have worked for evolving us from amoeba to human being and have brought us into our present stage. When we are moving about as alert human beings. We are alert but not enlightened. A blind man is very alert but one who has sight sees everything without being bothered about it. A blind man can perceive small, small things. He knows small details of every place. One who is having the sight looks at only those things which are worth seeing and which he wants to know about. Kundalini Shakti that is residing in us has been placed in us by Paramatma and has been created by His desire.

Kundalini shakti creates our mirror, develops it and cleans it. Slowly She makes it capable of receiving in itself the reflection of Atma. In Sahaja Yoga you know that awakening of Kundalini is very easy and spontaneous. But Sahaja Yogis must know that they have come to Sahaja Yoga primarily to clean their mirror, to wash their sins and past deeds, to become purified of all the dirt that has been accumulated within from time immemorial. They have not come to collect sins and dirt, but to become pure. Many Sahaja Yogis are aware that Kundalini is that current which passes through their Chakras and awakens their Chakras. When the light comes on your Chakras you can know their condition even on your finger tips.

This is the knowledge. This alone is to be known. So far the knowledge that you have had was not enlightened. There was no light in it. Now because of the light, you can know which of your chakras have problems. There is a way to clear the Chakras of those problems. How to do it, is also taught in Sahaja Yoga.

You can not see the filth as long as there is no light. It is not visible in the dark. You will see it when light illumines within you. So the first object is, to accomplish the light, to what people call - achieving the truth or knowing the truth. First we should know the truth and in the truth we initially come to know what our qualities are. In Sahaja Yoga, man easily accepts his faults, because he can see them in the light. Suppose there is a spot on this sari, and it is dark. If someone points it out, we won't agree and may even feel offended. But if we see it in light, we would be surprised that there is such a big spot and we have not noticed it! We won't feel bad about it, and would like to get it cleaned somehow, immediately.

Suppose if there is a catch on some Chakra, say on Agnya, you will understand it yourself. You will have some pain or some such similar feeling. In the light you will understand that you have problem there; and you will clear it. But if you are not sensitive and do not feel the problem, you may go mad and may land in lunatic asylum without even knowing that your such and such Chakra was caught, and such filth entered inside you. Similarly you never know even if you contract some disease, because you are sitting in the dark. In the darkness you do not understand whether you are sitting on a snake or some bomb has fallen on you. When the light shines inside you, you realise which calamity you are facing. So the first glimpse of knowledge is regarding yourself. You know your problems.

In Sahaja Yoga, people get the Realization. Immediately thereafter man sees his own faults and as human nature is, he starts running away from Sahaja Yoga. Initially, he gets scared, the very moment he starts seeing his own faults. He cannot believe that so many faults exist in him. He is scared and then he starts doubting. You have seen; thousands of people come and get the realisation but they do not come again. What is the reason for it? If hundred people are realised only 10 per cent come back. It always happens.

Therefore Sahaja Yoga is developing rather slowly. That does not matter. It's reason is that man is so much identified with himself that he does not want to know his faults; and when he knows them, he starts running away. But it is better to know your faults and correct them, rather than carrying their burden from life to life. People do not know what time has come. It is the last chance. You. won't get any more chance. In Bible it has been described as the 'Last Judgement'. Your last judgement is in Sahaja Yoga and how it will be done can be judged by yourself. When the light comes within you, you judge yourself. "See my such and such Chakra has been caught." Then you say "Mother, I have a catch on this Chakra". You know that I am ready to put in all efforts for you. You can also work on each other. Thereby you can completely clean all your faults, problems and sins etc. Why should you carry that burden? Instead of throwing it off people are running away from Sahaja Yoga. This is human brain. That keeps thinking and always remains worried. There is nothing to be scared of. If you become little steady, you will realise how big is this power, which not only brings into light your faults, but also removes them and removes them completely.

So, first of all you must know, that Kundalini Shakti is extremely holy and virgin. This virgin power makes us clean and pure. In Sahaja Yoga. She is very much pleased to give you the realisation.

Then there can be only two possibilities. Either you recognise the self-realisation within you, and rise up to its greatness and go deep in it; or leave it altogether. There cannot be a third alternative. As someone asked, "How many turns are there in London?" Only two? Left and right.

Either you completely accept it or leave it. If you have decided to accomplish it and to completely clean yourself, then the reflection of Atma will shine in you. In this Kundalini Yoga you become aware in collective consciousness, you remain aware in collective consciousness and you clean others also while cleaning yourself. Others' sins are also washed. It is regarded as auspicious, here.

Some persons are very auspicious whereas some are quite inauspicious, latter ones bring calamities in the house or in the country they enter. There will be difficulties, wherever they stay. One gentleman came to me. He was a young man of 23-24 years. He said "Mother I am quite inauspicious". "How do you know?" I asked. He said I am very inauspicious. Even children are afraid of me. When I go to a house the family has to face some difficulties or the other, or some bad event occurs, that people are now convinced that there is something wrong with me and I am inauspicious, because it has happened repeatedly'. Such people are inauspicious because all darkness of sin is associated with them and it is so deep that like a blind person they face tremendous difficulties, grief, sorrow, sickness etc. and ultimately they are finished in that. If such a person visits a family some one from them may even die.

Considerations regarding good or bad omens is in vogue in our country since time immemorial. Those who are saints, although they are care free, have no place of their own they may not be bothered about their clothes and food and may be staying in jungles - bring prosperity wherever they go. This is also told about God. If you want to recognise God, His biggest identity is that the biggest auspicious is in His hands. He does good to all and makes all happy. Touch of His feet makes everything auspicious. There are six gifts of God, which bring prosperity, well being, happiness etc.

Whenever incarnations came, great and auspicious works were done. But now the time has come in which that work will be done, which is the most auspicious work ever done, thereby, you also will be the doers of auspiciousness and will realize the Spirit residing within you. This is the ever great work of Sahaja Yoga and the incarnations. It should inspire the entire society. In this great eternal life, when shadows of Kaliyuga are enveloping the whole universe, your torches (flame) should burn high, and in their light you may attain auspiciousness, joy and prosperity. It is necessary, for this, to keep your lamps clean, you should wash your sins and past deeds. Your past deeds are washed along with your ego.

Karmas are done by your ego. You must have observed that after coming to Sahaja Yoga, you can very easily see your ego (Ahankar) and how it works. In Sahaja Yoga also, you come across many temptations and in that when your ego dominates, you forget whether you have to go to Sahaja Yoga or Sahaja Yoga is to come to you.

Many people when they surrender to their ego, turn their backs to Sahaja Yoga expecting Sahaja Yoga to follow them. As long as your ego is enveloping, you cannot have the glimpse of your Spirit. But it is useless to fight with your ego. In Sahaja Yoga you do not have to fight with your ego, but you have just to see because your attention is itself awakened.

Your ego cools down by just seeing, as your attention is enlightened and in that light you witness the play of your ego any laugh at it, any laugh at the ideas given by your ego. As you start seeing yourself, your ego starts getting deflated and as your ego is deflated you rise in your light.

Sahaja Yoga is a very subtle process. Few people know that it is a very subtle process. Sushumna Nadi is extremely small, extremely thin, exactly at the centre of Brahma Nadi, reason is man's attachment to his karmas. That extremely subtle channel Brahma Nadi is loaded with sin and dirty things and thereby gets so much narrowed, that very thin fibre of Kundalini could pass through it. Imagine that Kundalini is like an enlightened rope made of small fibres. Its very thin fibre could pass through Brahma Nadi. This is the condition.

You have all seen that this is a very subtle, very deep process. Most of you have seen Kundalini's movements and pulsations. She tries to make, somehow a small opening at the bottom, so that it becomes possible to pass at least one strand through the extremely narrow passage of Brahma Nadi and with that very subtle strand She pierces the Brahmarandhra.

Initially this happening takes place very easily in most of the people. But She again coils down due to the pressure of the burden and then they even forget that the peace, serenity and cool vibrations etc. which they had once received are no more with them.

They are shocked when they see in the light that these things are embodied in themselves. Then they get scared and become suspicious. Man's intellect comes up with many doubts. The first doubt which is very common, is 'Who is Mataji'? This is the first question. I want to tell you that you cannot understand Me as long as the eyes of your Spirit are not open, and you should not even make efforts to understand. First you open the eye of your Spirit.

When Shri Ram came, people said that they accepted Parashuram, when Shri Krishna came they said, they accepted Shri Ram and at the time of Shri Nanaka, they accepted Shri Krishna when Christ was here they accepted Abraham. All of them had taken human form. But it is all the play of Buddhi (the intellect) how interesting it is! Now, I have come and people are accepting Shri Sai Nath (of Shirdi). But when he lived here, he did not even get any thing to eat. Why was it so? He was also a human being. As long as he was alive, he too was considered useless and tortured but when he died he was regarded as Bhagwan (God). What is the reason of this all? Why has man been like this?

You will have water of the Ganges, where She flows. If She is flowing here, will you say 'We do not accept Her as the Ganges!' There may be nothing at the place where She was flowing earlier, or may be, only a nullah at present. If you want to take it as the Ganges you go your way. If the Ganges is flowing at this place, why not accept it?

It is not easy to understand human intellect. It is the most difficult job in the world! It is easy to understand God, because He is what He is. He does not have such double dealings. Man has a variety of qualities, not just double. All animals from snakes and scorpions to elephants, horses and lions are residing in him. You will not understand at all, why his brain is working in this way.

Now when the Ganges is flowing why don't you take water from Her? Imagine this plug has been connected here. Will you connect in its place a plug which is out of order? It is quite pragmatic. I cannot understand what hallucination is there on human intellect, that he does not accept the truth which he is seeing but accepts something that is not seen?

Its reason was understood long back and that is Ahankar (ego). Man has too much of ego. If you had accepted Shri Rama in his days, he would have told you to get your Kundalini awakened and get the Realization and get established in Sahaja Yoga. Had you recognized Shri Krishna, he would not have played Sahaja Yoga in Gokul, but would have given you the Realization and told you to practice Sahaja Yoga. If Shri Nanak had been accepted, there was no need for him to break his head telling you to do different things. He would have simply taught Sahaja Yoga, but very few understood him in his days.

Now, when he is not here, you have built Guru-dwaras in his name. When Mohammad is not here mosques have been made, because they think now Mohammad Sahib is in their hands. Now Rama is in their hands, and they can make his temple and say - "This is our temple, this Rama is our property. We have authority over him and whatever you have brought - all money and other things, offer them to this idol". You say all this because you think you are the authority of this idol. It is sheer ego because of which man thinks, that he can keep God in his control and for that he is making all the show. Every time the same show was repeated. Even now, I see big temples. What is happening in them? What is going on even in those temples having 'swayambhu' idols? [Those idols which have come spontaneously out of Mother earth are called Swayambhu idols. They are not man-made.]

Ego makes donkey out of man. Even donkey has its respect. Donkey also may have some sense of propriety but an egoist can be worse than a donkey. If a man is equated with his ego, then the result is a donkey. I always say, you will be surprised to see how the ego is inflated in a man. If one gets excess of money he goes astray. One out of one lakh rich people, talks sense. If they receive money, they will think in which pub they would go or to which dirty woman they would go etc!

Never would that man think, that the money he has got could be spent on the work, within himself and without that would be acceptable to God and would bring His blessing. They will make the show of ego even in that, they will make a temple and

inscribe on it that the temple of Shri Rama has been built by such and such person in the name of his father. What will you call it, if not madness! If his father had done some work, automatically he would have become famous. By seeing such dreams of false ego man remains away from the truth. Even though man sees the truth face to face, the ego teaches him not to accept it because by accepting the truth he would be free from ego.

It has many remedies. Say a man receives plenty of money and becomes very powerful. Excessive power also makes one a donkey. One behaves like a joker and becomes a laughingstock. with too much of power because that goes to one's head.

If a woman becomes extremely beautiful and she takes it into her head that she is a ravishing beauty, then she goes down to a nadir. Why does man become a donkey when he has excess of something? Its reason is - he cannot wield it. If he is an emperor, even millions of rupees have no value for him, but let a pauper have some money and he will be flabbergasted.

If a real king comes to power, it does not matter for him at all. He lives in the world like a king and is not bothered by small and petty affairs. But an ordinary person cannot, because he has no ability to wield an excess of anything.

He cannot go to an extreme when he attains the extremes of his Spirit, rest everything becomes valueless for him. On the contrary, due to his ego he loses his freedom and day and night he remains in such nasty hallucination that like a fool he thinks that he is being praised. Never can he think as to what he is doing and which is the right path for him.

Now the time has come to stop and see. It is now time to rise and to know. It is time for you to stop wherever you have reached on the mount of your ego and look back. So far, you have not achieved anything, you do not know anything. Accept it with humility and let it be imbibed in you. You have not yet understood your Spirit. With your every step, you are getting more and more involved in dead things that put you in the fetters of dependence and enslavement of your six enemies (Passion, anger, greed, pride, temptation and jealousy), stop for a while and see your mirror there itself which is within you and you will find the Paramatma of your eternal Atma residing within you. Know Him and go deep. Enjoy that bliss and with that light dispel darkness of the world. This is very great work and many people are not sticking to this great work. That is the difficulty. Thousands will come here if I start mesmerizing.

One such fake guru reached London. He emptied the pockets of ninety thousand people, he charged \$ 6000 from each person. Sixty people from them came to me, they were suffering from epilepsy. I asked them as to what he taught them, which mantras he told. At the cost of six thousand dollars, those poor things, got the mantra - Ainga phinga thinga! This mantra was passed to them secretly in writing and they were told that by chanting this mantra they would get many siddhis.

Today, those people are on the roads, their homes have been ruined, their plight is miserable. Had they been wise and tried to understand, they would not have gone to such a person who was pampering their ego. Always he would tell them "you are a great person, you are phongan and all should come in their best etc." Those who fill their coffers, keep inflating other people's ego and all people in the world like such persons.

Big newspapers, will bring out their advertisement and write their praise because those persons have money which attracts money. Big celebrities would call on them. But inside, there is a big falsehood. Can we say man worships falsehood? But man himself lives in a big falsehood, which is his ego.

One who preserves such falsehood and is carried away by it, invites his disaster. Why, I am repeatedly asking you, - why are you inviting that disastrous end? What is the reason for which you do not want to know yourself? Why don't you want to surrender before God? Why are you following wrong people? You are ready to sacrifice even your life for those who are robbing you, destroying you, who have done all harm to you because they have mesmerised you. Have you got no capacity of your own to understand what is going on?

Paramatma can be known, only in complete freedom. You are getting scared of whatever little freedom you initially experience in Sahaja Yoga and want to go back to your old state of dependence. Sahaja Yoga is very simple, but you people are not.



There are many complications in cities. You have to pass through considerable pressure and strain, because of which you have to face big problems. Hence, initially, you have to become simple.

You know, that my work has great impetus in villages. Ego is more powerful in cities. Due to small things, people become egoists and that is why they surrender to those who pamper their ego and run away with their money. You just keep looking at them and receive disease. You will be surprised, all those patients of deadly diseases, like cancer, etc. whom I have cured, all of them without any exception were the victims of fake gurus and tantrikas. I have not seen any cancer patient who was not connected with a false guru. That's why it is said that doctors cannot cure cancer. You would now understand, how wicked, inauspicious and harmful these people are! Even environments around them are bad. Those who go into their environments come to such a tremendous grief that you will be shocked to know. Very large number of people have died in Morvi, some of them were innocent, but worst kind of sin was to be committed at that place. You have heard that those people had decided to buy for a sadhu a huge land in Kucch.

Man must see and think in whose hands he is playing and how he is inviting his own disastrous end.

I am telling you as your mother and persuading you not to go to such wicked people and invite your disaster. Do not destroy your Spirit by going to such people. You should understand your Spirit. There is no need to spoil everything in the oscillations of questions and counter questions. Get Realization first. First know your Spirit. I will do the rest.

On what basis will you ask questions before that? Have you got any means to ascertain who is genuine and who is fake. You must know your Spirit first. So long as you do not know your Spirit it is useless to discuss because it is a very subtle subject and not shallow, that you could come and see somebody's face and say something and that's all! Never get into such a mess that you cannot come out of it.

Sahaja Yoga is a superb feat, it is extremely great. Sometimes I myself am amazed at it! It is such a fantastic thing. It looked really very difficult how would it take place in a man and then grow further.

Jesus could be considered as the last man, to do a lot of work and after Him we can say on Guru principle Nanak Sahib came. Even in his time so many could not know their Spirit. He was breaking his head on advising the people. He had taken human form but still He was not recognized.

I was with Him, in fact with all of them. I am glad that there are about 10,000 persons in this country who have come to Sahaja Yoga and attained their Spirit.

This is the last judgement! Let us see what happens. Whatever people come is alright for me. Even if they do not come, it's still alright. Remember, God will not bow before you. You have to accomplish Him in your own freedom. If you have not achieved Him, it is not His fault, nor is it of Sahaja Yoga, mine, or that of Atma.

You, who are having your ego, will have yourself to blame. It is your wealth or your asset and it has been given to you only because you should accept it, know it, and enjoy it.

May God bless you.

1979-0901, Public Program

View [online](#).

1 September 1979

Public Program

Pune (India)

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

1979-09-01, Public Program in Pune

## 1979-0922, 1st Day of Navaratri Celebrations, Shri Kundalini, Shri Ganesha

View [online](#).

22 September 1979

Navaratri Puja

Mumbai (India)

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

1st Day of Navaratri Celebrations, Shri Kundalini, Shri Ganesha 22-09-1979

[English Translation from Marathi]

On today's auspicious occasion, in a pleasant environment, such a beautiful subject – seems that many coincidences have come together. Till date nobody suggested me to speak on the subject of worship but it is so important. Especially in this land of Yoga (Yogabhumi), in our land of Bharat (India), especially in this holy land of Maharashtra, the Goddess of nature has come up with the creation of Ashtavinayakas, so what is the greatness of Ganesha, what is the importance of Ashtavinayakas etc is not known to many people. I am very surprised at this. Perhaps the people who understood everything, who knew everything - those great ascetics and saints of our holy land – they must not have been given the liberty to express, or may be nobody listened to them. Any amount of explanation about this will be inadequate and even seven lectures instead of one would be insufficient for me to speak about Shri Ganesha.

Today's auspicious day is that of 'Ghata Pujan'. Ghatasthapna is primordial. When this universe was created, many times. The universe has not been created only once but many times. When this universe was created, first they installed the Ghata (container). What do you mean by Ghata? One needs to understand this very deeply. Firstly, the Almighty resides in the state of Bramhatatva, (universal element or principle). We will call it entropy in English. When there is no movement in this state, when the desire originates in this state or when the Almighty fancies desire then this desire gets established in HIM that something new must be created in this world. Why does He get this desire? It is His desire. To understand why the Almighty has this desire is beyond the understanding of the human being. Likewise there are many things beyond the general comprehension of a human being. But as we take them for granted similarly we must accept that that God's wish is His own hobby. It's His desire, He does whatever He wants to do. This desire gets merged in Him and again gets awakened. Like a person sleeps off and again awakens. After sleeping even if his desires are dormant and are with him, they get activated only when he wakes up. It is same thing with God Almighty. When He has a desire to create nature then all these waves of creation of the universe, of the desire or what we can call as waves or ripples get collected. And after accumulation, the ghat in which they get filled in – this is that ghat (container) .

It is the will power of God Almighty itself. If we separate the God Almighty and his Will Power, and if we can understand it that way. It is same with us. We and our will power are different. This power takes birth first. Till the time you desire something, till then that thing and its realization does not happen. This beautiful enormous world of ours, this too is a result of somebody's desire. Everything gets activated only after we wish it and to activate God's desire, we need to separate it from HIM. If it remains included in the God Almighty, then it remains dormant. When it starts its work by separating from HIM, we call it as "Adishakti" .

When this initial state came, then Ghatasthapana happened. This has happened many times since time immemorial. And today also when we do Ghatasthapana, we remember that eternal infinite process. Means during this time (Navratra first day) we do the Ghatasthapana. So keep in mind what a great event this is. That time what the God Almighty desired, before activating it He collected it. This was placed in a Ghat (container), the same desire today is being worshipped by us. We worshipped it today. God Almighty desired it. He made us part of humanity today. He helped us reach this great state. Hence it is our prime duty to bow to His desire. In the language of Sahaja Yoga, we call this as the desire of Mahakali or the power of Mahakali. This is the power of Mahakali and these events that take place for nine days (specially in Maharashtra) these are about the various incarnations of this Mahakali. Even today, nothing can happen before the power of Mahakali or the power of pure desire. Hence

the power of pure desire is the beginning and the end also transpires in it. First of all, everything emanates from the desire and at the end it merges in it. So this power of Shri Sadashiva ( Lord Shiva), is the Adi Shakti and it moves around as Mahakali Power within us.

At this juncture if we consider it as the Supreme Power, if we consider it as the formulation of the Viraat ( infinite) , the power on the left which flows through our Ida Nadi and that power is known as power of Mahakali. This is more widespread in the humans. It is not as much in the animals. This power enters us from the right side of our head. Subsequently it moves along the left side to go below the triangular bone which is the position of Lord Ganesha and ends there. Means first and foremost, the power of Mahakali gave birth only to Shri Ganesh. Then Shri Ganesha got established. Ganesh is the first deity that got established and similarly the situation of Ganesh is same as that of Mahakali. This is the seed and the whole world emanates from this seed and again gets merged with it. Similarly everything after emanating from the Ganesh element merges with Ganesh element itself. Whatever exists, Ganesh is the seed of that. Whatever appears in front of us, in action, in desire, Ganesh is the seed of it. That is why Ganesh is considered the foremost main deity. Not only that, without worshipping Shri Ganesh, we cannot do any work. Then they may be Shaiva( devotees who worship Shri Shiva), maybe Vaishnav( devotees who worship Shri Vishnu), may be devotees of Shri Bramha or anybody else – all of them first worship Shri Ganesha. The reason for this is that Shri Ganesh element was established by God Almighty as the first thing in this universe. The Ganesh principle is what we call as 'abodhita' or what we call as 'innocence' in English. This is a very subtle principle. We do not understand it. In childhood it exists in the children, everywhere we see its expression, its fragrance, wafting all over - that is why small children are so lovable - such is the principle of "innocence". It is present in Shri Ganesha. It is difficult for human beings to understand this that how can one deity encompass all these things?

If we look at the sun we see it has the power to give light similarly Shri Ganesha has power of 'innocence' . This power of 'innocence' that the God Almighty has imbibed in us , we worship this power of innocence. And we should also be such innocent beings. Many people feel that being innocent means being ignorant. The meaning behind 'innocence' is that just like a small child is innocent , he is naive –that naivety should come in us. We do not understand how great this principle is. Suppose a small child starts playing. Today's kids do not have much naivety. We only are responsible for that. What else can we tell others. How are we following our religions. How deeply involved are we in our religions?

How religious we make our children – it is dependant on that and must know this is the outcome of that. Now the presence of innocence in humans can be identified by watching a child. A person may have it, however old he becomes, still he has that innocence. Like a small kid while playing can impersonate Shivaji, may build a fort, will do everything. Then he will leave everything and go away. One must leave everything after doing it. One must leave everything and be detached about it. One must not get entangled in something. Must have no involvement. This is the typical behavior of children. If you give anything to any child, he will preserve it. Will preserve it for a long time. After some time he will have no feelings for it. If we take away that thing without letting him know, he will not feel anything about it. But there are some things that a child may not leave which are very important to him. One of such things is his mother. He does not leave his mother. Rest any thing of this world you take from him, it is alright with him - He does not understand wealth, he does not understand money, he does not understand education, he does not understand anything except his mother. This is my mother. She gave birth to me. She is everything for me. He does not accord importance to anything other than his mother. Rabindranath Tagore has written a beautiful story. A small child lost his way in the market place and people caught him and asked him what he wants.' He was continuously crying. They told him that they would give him this thing, give him horse, give him elephant. He said nothing doing , I want my mother.' And he was continuously crying for his mother.He did not eat anything offered to him. Kept on crying the whole day. He became quiet only when he met his mother.

All of us have this seed element in us from the childhood itself. We do not leave our mother. We know that this mother has given birth to us. But in addition there is another mother within us that the God almighty has given. And this mother is "Kundalini" . God almighty has curled up Mother Kundalini and placed her in our sacrum bone(triangular bone).She is our mother and we are continuously searching her. In all our searches whether political, social or educational – whatever your interests may be, behind all these interests you are searching your mother. This Mother Kundalini takes you to the ultimate position where you get complete satisfaction. The search for this mother, the longing for this mother, which lies in us in a subtle form , which embraces

us stays awakened due to the Ganesha principle. The person whose Ganesha element is destroyed completely he is not innocent. We observe many qualities in a person who is innocent. means he has chastity in his relations with his mother, sister, and brother. During common interactions, social interactions, during worldly interactions God has defined one spouse and all other people in this world – if we consider that we have pure relation with them as God Almighty has defined – if this is seen in your behavior then it should be considered that the person has true innocence. This is his true attribute. The sign of innocence is that a person sees purity in all individuals. Reason is as he has purity within himself, he will not regard anyone as impure. Here we don't have to explain about chastity as people know what chastity is. . In England or America we have to explain because their minds are confused. But you all are sensible. By grace of God in this land of India say due to Ashtavinayakas or due to good deeds from your previous lives or due to the service rendered by our gurus and saints , this is one land on this earth where holiness still prevails. It is a very great thing and you have organized the puja (worship) of this holiness. So while doing puja, you must pay attention to whether you have that holiness or not.

In our Sahaja Yoga those who do not have Ganesh element they do not have the purity. He is of no use to us. We do not pay attention to such a person. But there is no way to tell upfront that you have lost this holy attribute. Even though we know all this , we cannot tell this – because this Ganapati who is installed there, he is the son of Gauri. And Gauri means the power of Kundalini which encompasses us, this is the power of Gauri. Today there is Gauri Pujan(worship) and Ganesh Pujan – we must realize what a significant day it is. The Ganesh element present in us tells Gauri whether this person is alright or not. Means one must appreciate the good arrangement that is made. Means the two nadis coming from the top, Ida and Pingla... Now if you have not read about Sahaja Yoga at all then it will be a bit difficult but if you try to understand it is not that difficult. Ida and Pingala are the two nadis(channels) within us. Of these one is Mahakali and the other is Maha Saraswati. These are the two nadis. The Maha Saraswati has emanated from Maha Kali. Means she is the power of pure action. The first one is the power of pure desire and other one is the power of pure action.

Of these two powers, whatever deeds we have done in this birth as well as past births, whatever are our good deeds , whatever are our bad deeds, this all is evaluated by Shri Ganesha who is within us. He is observing how much virtue this person has accumulated. Today's modern people do not have any inkling about virtues and they do not even think about it. People think what sense does it make that how much virtue one has and for what. When they don't have any concept about virtue then sin and its atonement etc.- then knowing these things has no meaning. But the human has a feel for sin and virtue. Animals do not have this. Animals do not have feel for many things. If you walk an animal thru dung or filth, it does not sense the smell. It does not have any appreciation for beauty. The moment you become human, you get a thought about virtue and sin. You understand that this is wrong. This is sin, should not do this. This is a good deed, should do it. Instead of we making a judgment about sin and virtue, Shri Ganesh keeps an accurate account sitting within us. Every human has a place for Shri Ganesha and it is near the prostate gland, we call it MOOLADHAR chakra. establishment of Shri Ganesha . The triangular bone is called Mooladhar where mother Kundalini is sitting. Just under that triangular bone, Shri Ganesha is protecting her rather protecting her chastity.

Now we know how Shri Gauri established Shri Ganesha. She was married but had not yet met with her husband. That time she had gone for her bath and after removing the dirt from her body.....Now if you have vibrations in your entire – if your entire body has the divine vibrations and if this divine vibration is flowing and if that is taken in the dirt of one's body then that too has divine vibrations. She created Ganapati out of this dirt and kept it outside her bathing place. Now see, she kept him outside the bathing place and not in the front from where the all the filth is flowing. Many of you must be knowing, when the water from the bathroom flows then many a times the leaves from patra(alu) or some people plant lotus flowers also and they grow there quite well. It is quite surprising , the lotus flowers grow only where there is a puddle. Same is the example of Shri Ganesh. Means where the dirtiest region of the house is, on that dirty region of the house this lotus has bloomed and with its perfume it imparts its fragrance to this dirt. This power of his also greatly helps us in our lives. The dirt that we see in us is secured due to the Ganesh element. Now this Ganesh element has to first perform puja(worship) of Kundalini means of Shri Gauri first .Means your Ganesh element first has to perform your Kundalini's puja. In short , to bring abodhita (innocence) in us . You will be surprised when Kundalini gets awakened that time the fragrance of the Ganesh element spreads in the entire body. (Mataji speaking – These are realized should, please sit here..It does not matter) Many people especially Sahaja Yogis sense the fragrance when Kundalini gets awakened. Because Ganesh element is made out of earth element or the earth itself is made out of Ganesh element. This earth is made out of Shri Maha Ganesh(Ganesh Almighty). So the presence of Shri Ganesh in us, that

too is comprised of the earth element .

Now we know that all fragrances emanate out of earth. The fragrances of all flowers emanate out of earth. That is why when Kundalini gets awakened many people sense different types of aromas. Not only this, many Sahaja Yogis tell me that Shri Mataji when we remember you we sense very intense fragrance and such fragrances emanate from your body also. Many people misunderstand that Shri Mataji wears some perfume but it is not so. If the Ganesh element is wakened in you then the fragrance emanates from within. Different types of fragrances emanate out of a person. But you must be knowing that there are such people in world who call themselves as Sadhus or saints and they cannot live with fragrance. They call themselves God and they cannot tolerate fragrance. We have explicit writings on this. You read any deity's description. Especially that of Shri Ganesha. That He loves fragrance. Not only that, He loves flowers. And He loves lotus. Similarly it is written in the description of Shri Vishnu, written in the description of the Goddesses. This means that those people who do not like fragrance , who cannot tolerate fragrance they have some serious flaw and they are against the God Almighty. They do not have the power of the Almighty for sure. The person who cannot tolerate fragrance at all, he certainly has some anti-God elements in him. Because fragrance is a great principle of the Earth element. There are many names for it in the language of Yoga. Its no use telling about it that as you would keep thinking about it. But the important point to note is, whatever five significant elements are and before that whatever life elements they have , the first amongst these is the element of fragrance. This element constitutes the earth. Shri Ganesh is made up of this life element. Therefore before worshipping Lord Ganesha , one must exude perfume ourselves that means our lives should have a subtle fragrance. Not at an overt level. A person who is very wicked , is very vile at an overt level, has an equally fowl smell. Such a person from Sahaja Yoga's perspective is fowl smelling....On the outside even if the person smells good, still that person is not considered fragrant. Fragrance should be such that it should attract the person. If we stand near a person and if we feel pleasant about him and experience purity then that person is a real fragrant person. But if the person has lust and libertine instincts oozing out of him, if you stand near him some people may feel good and this depends on their vile instincts But these people don't belong to the Ganesh element.

A person of the Ganesha principle is very righteous, but still this person has a special charm, and this charm has so much holiness that this holiness itself keeps him happy. Now the concepts of attraction also have become very weird. They are against the Ganesh element. The reason for this is that people do not have Ganesh element in them. If a person has the Ganesh element, then the attraction also depends on our Ganesh element. It is quite natural. If the element is present in us, how can we get attracted unless the other person also has that element as well.

There is a famous painting of Monalisa. You would have heard – It is a beautiful portrait by Leonard-Da-Vinci and it is kept in the Louvre museum in Paris. If we see that painting, see that lady ,you feel she is very listless. She has nothing special from the perspective of modern ladies and according to the modern ideas of beauty , nobody would ever call her a beauty queen . She has a typical smile over her face which is called the mobile smile of Mona Lisa. And even after working hard on that smile for thousands of years, people have not been able to draw such a portrait.

What is the main thing about the famous portrait , means what is the main element here and - that is Chastity. This portrait has so much of chastity that it makes it attractive. Even in today's modern age , behind the weird and perverted thoughts, I am surprised that thousands of people come to Louvre to see only that portrait. If the portrait is not available to view on some day , then nobody goes inside that day. It is a very large museum but nobody is prepared to go in if they are unable to see that portrait. That way there is nothing special about that portrait. That lady is in a very simple attire, She has very plain hair. And in spite of having a very simple face, what is the captivating feature of the portrait? Chastity!! Chastity is the main feature.

But in today's modern world if we talk about purity , then the great intellectuals do not agree with it. They feel that these are old ideas and these ideas mean don't do this, don't do that, by saying this we are conditioning people and by thinking thus a person goes on the wrong path. Now to tell you, a person imbibes chastity due to company of his virtuous parents. First of all the mother . Firstly, if a mother is not virtuous it's very difficult for a son to be virtuous but sometimes a child takes birth out of the womb of an adulterous woman just for her salvation because he is a great soul, and a holy soul takes birth in his form. I have seen that just like a lotus blooms in filth he takes birth there. Especially in London I am very surprised to note that there are some small children whose mothers we will not entertain at all at our door steps. Even if it is like that it is an exception. If by nature the

mother is a pious woman then , boy or a girl they become pious quite easily. Or they acquire virtuosity quite easily. Here we do not tolerate any utterances against our mother. People come charging even if one word is uttered against mother. But how many mothers are there today who have this chastity in them. In chastity the main thing the mother has is that she should have loyalty towards her husband, first and foremost. If Parvati would not have the loyalty for Lord Shiva then is there any meaning to her ? There is no importance for Parvati then. Even if she is perceived as more powerful than Lord Shiva, that power belongs to Lord Shiva. Even if it is the power of Lord Sadashiva, still first of all she chose Lord Shiva as her superior , she bowed in front of Him. And only then she was considered as a powerful deity. But She is His Power.

It is different for God Almighty and deities and absolutely different for human beings. The humans will not understand that when the husband and wife live in unison they are not separate just like a moon and moon light Or the Sun and its rays. The humans don't appreciate this unison . They think that there has to be quarrels between husband and wife. If there is no quarrel then it is an abnormal thing. This way a very pure bond between a husband and a wife or we can say between Shri Sadashiv and Shri Parvati existed. And their son is Shri Ganesh. Parvati gave birth to Him only on the basis of her chastity, means she did not include even the father's component. Means only on the basis of her chastity and her resolution she gave birth to Ganesha. This is such a significant event. With her chastity, with her resolution she did this. In Sahaja Yoga too, whatever virtuosity I have, I have put it to stake. With this resolution - to give birth to as many people as possible - is the mission that I have set for my life.

Now before me so many speakers have spoken about me. You don't think about it. Till the time you get something from me, get any experience of me till then you do not get entangled in these things. People frown upon such things. Not only that, people get furious about it. Now this boy also got angry because the speaker said,' Shri Mataji is a goddess'. People do not like saying such things at all. ( these are self realized people). They get upset about such things. And to be angry is congruent with human nature. If someone refers to you as Devi (Goddess) then people are bound to be upset. But if idiots refer themselves as God even then people bow to them. People consider them as God Almighty. Then if someone makes them dance naked or fleece them of their money, still it is OK. But will still call them Bhagwan. But one should understand the reality. And if we get it , understand it as to what it means and why we have to say this. And why we have to admit it. Today I am going to tell you that.

If you do not consider Ganesh as God then nothing will work as per your wish. But people don't understand because you cannot see him in person. Suppose a doctor keeps a photo of Shri Ganesha at his residence. He will apply kumkum on it and if I tell him that the Ganesh element is physically present in your body, you get physical advantage from it, he will never accept this. But if I tell him to remove the photo of Lord Ganesha from his house, he will not agree to that. But if I tell him that you cannot make any move without the Ganesh element, then he will not agree to that too. They feel that only a doctor can help in body matters. They do not believe in the divinity of Shri Ganesh but in Sahaj Yoga one has to believe. The reason behind this is , whatever trouble you face due to the Ganesh element then you have to pray to Lord Ganesha only. Means it is like this. Say you have some issue with your prostate gland.....Now I want to narrate my experience. I have a disciple named Agnihotri. His name is Rajwade but as he has performed many important yagnyas(fire rituals) he is referred to as Agnihotri Rajwade. He is a very committed Sahaj Yogi. Two three years ago he came to me and said that 'I don't have any issue except that of prostate gland. ' I was very surprised. This , very accomplished devotee and Sahaj Yogi and why should he have an issue with his prostate.? Because the prostate ailment arises due to the issue with the Ganesh element or if Ganesh gets upset with him. There was no reason for Ganesh to be upset with him. As he was a committed devotee and had total faith in me and was a very simple person. Then why is the Ganesh element working in the opposite direction for him, could not understand. I told him,' take some prasad'. The Prasad is in the form of Chana(peas).

When I gave this to him , his fellow person said,' Today dada will not eat anything.'

I asked 'Why? Why are you not eating today?'

He said" today is Sankashti. Everyone says you should not eat Chanas on Sankashti. '

I said,' This is the mistake. Sankashti is Lord Ganesha's birthday'.

Now all of you are educated people. Even if some one tells you anything, you should use your intelligence. Should be alert always. We keep fast on Sankashti. Sankashti or Ganesh Chaturthi are the birthdays of Shri Ganesha. If you keep fast on his birthday are you in mourning or what. It's a simple thing, the expressions of a human being or whatever he shows as being sad or happy. Like when someone dies at our place, we do not eat food. If your grandchild is born, you will distribute sweets, have a party, have a celebration. Then will you keep a fast when Shri Ganesh is born? Then you surely will suffer from prostate problem. Then cancer of the uterus. That too happens due to this. If you do not treat the Ganesh element with respect means if you do not treat your son well, if you do not have the feeling of motherhood in you – all this ends in Uterus trouble.

There are very holy rules of the Ganesh element. If you do not follow them then you suffer from a uterus problem. But a doctor cannot relate this problem with Shri Ganesha. This is related only to Shri Ganesha which he cannot connect. He only infers that the prostate gland has deteriorated or that the pelvic plexus has gone bad at the most. But the undercurrents beneath this or what is understood due to intuition or what is subtly understood - that which you cannot see, for which you still do not have vision, for which you do not have sensation or have not reached a state of complete fulfillment - to experience this. Then how will you understand that this problem is due to the Ganesh element having gone bad and that Shri Ganesh is upset with us. That is why we cannot achieve Sahaja Yoga without pleasing that deity. Upon hearing this, this doctor got annoyed. The moment we mention Ganesha, all doctors assert that they are not ready to believe in Shri Ganesha. We only believe in scientists. Then forget about it. Your cancer will not be cured until you put faith in the Ganesh element. Cancer arises when the Ganesh element is deteriorated. If the Ganesh element is deteriorated, as it is maintaining balance in the tiniest atom and molecule, if it is damaged it gives rise to cancer.

Now I can cure cancer, have cured and will cure. But this not my business. Now I have informed everyone, please do not search for Cancer patients. Because I have cured many of them and they have proved useless. There may be a few of them sitting here. But most of them then don't follow Sahaja Yoga, don't make progress further. Again when they suffer from cancer then, ' Mataji, you have cured us once. Then how did it recur?' Did you follow Sahaja Yoga? Did you pursue it diligently? Did you think about it? Did you worship Shri Ganesha? Did you understand Ganesha? Nothing like that. I cured you of cancer without charging you a single paisa(farthing). Again you want me to cure you and you took no effort to....

So Ganesh element is very important, whatever importance one gives it is not enough. This, very beautiful Ganesh element made of four petals, is within us. And Shri Ganesha is sitting right in the centre of the Ganesh element which is made of four petals. This Ganesh is present in us in the pelvic plexus – which is the physical manifestation – and is taking care of physical aspect of our body. It has many aspects. The first aspect is the physical one and mental. The seed of the Mental aspect is the Ganesh element. As you have seen, as I have demonstrated just now, that the - power of pure desire – which is the power of leftside – it gives all emotions. As Ganesh is sitting at the root of that emotion, if an individual has lost his mental balance – his Ganesh element has been spoilt. This does not mean that he is impure. But if his chastity is damaged, if his chastity is persecuted by others, still he can be affected. If a person is persecuted by others this may also damage his Ganesha principle because he feels that if god or Shri Ganesha exists why doesn't He punish the persecutor? Why does this person persecute me so much? If there is God, if there is Ganesha then why does he not kill the perpetrator? He has a battle axe in His hand. Why does He not massacre him. When such questions arise in the person's mind his left side slowly starts deteriorating. And then he is on the verge of becoming mad.

Just see, how balancing the Ganesh element is. However hard you work and whatever trouble you take, or if apply your intellect and think of future, plan ahead.

Today's people are afflicted by the disease of logical thinking. Means if you start thinking too much and if there is no balance in it, then your left side gets severely affected. Means it gets frozen. And the right side starts expanding. Hence left side diseases occur due to the damage to Ganesh principle. Like diabetes.. This disease happens when our Ganesh element is spoilt. To set right the balancing of Ganesha, He attracts our attention to the diabetes. Diabetic person starts working less. Similarly for heart disease. If you perform intense intellectual work then you suffer from heart disease. Do you see the balancing here? If you do intellectual work then you suffer from heart attack. This is the work of Ganesha. Now we have seen that the swastik of Ganesha



is placed in our body in such a way- means these powers which intermingle with each other, of these the power that comes from the left is the power of Mahakali. The one coming from the right is of Maha Saraswati. – their meeting point however is in the line of Maha Lakshmi

The sympathetic system on the left operates due the power of Maha Lakshmi means due to power of pure desire. If lot of things happen against the wishes of an individual and if he suffers a lot due to this and none of his desires get fulfilled then he will go mad, he will not get a heart attack. Heart attack will occur to a person , who desires a lot of things, he wants this also and that also , and does a lot of planning. He wants to do that- wants to serve the country – wants to do nation building – Some or the other thing. These are mental balloons only. Nobody has done any work. If they would have done, it would have been visible. They have just created quarrels amongst each other.

Now whatever work this is, we do a lot of such external work. We must do this work and we must do that work – we must ponder over this. Because of these things our left side which is called Ida Nadi or which is the Maha Lakshmi element that gets weakened. Due to its being weakened, whatever is supported by it , or whatever our organs supply to it – that gets endangered. I have mentioned it earlier that uterus, kidney, pancreas , heart, thyroid - all these diseases happen due to over thinking. And it is balanced by Ganesha. This is the function of Ganesha. Hence we see that even if people are in a hurry, still if they see Ganesh temple , they would anyway manage to pay their obeisance. There is a long queue at Siddhi Vinayak temple. But does it make any sense? It would benefit only if you have got your self realization. If you do not have self realization, if you are not connected to the God almighty, then you will not realize how He is divine and how someone else is not. You will not realize whether Siddhi Vinayak is the real deity or who else is the real deity, Who is a false guru and who is the real guru – you will not be able to fathom this. Means this seed of Ganesha that you have in you, after Kundalini arises, Shri Ganesh explains to Kundalini that this person is suffering from all these issues and the Kundalini guides... She should be called as an informer as she provides information. Now after the Kundalini rises , you will immediately understand – if someone has a liver problem, then it would throb at that place. You would see this with your own eyes. If there is a catch on Nabhi Chakra, or if Nabhi Chakra is affected, when the Kundalini rises below the Nabhi Chakra, then you can experience the pulsation or the palpitation over there. If a person is affected by a demonic catch (Bhoot Baadha) then it will throb over your back. You will be surprised to know that we have created a film on this. Even if the Kundalini rises due to me – no doubt about it- Kundalini rises, but if the Ganesh element is affected then He will pull her down again. If she reaches the top , she will suddenly drop below again. There are many such Gurus, there was one at Pune about whom there are many stories floating around. One does not know what they exactly do. But their specialty is that even if I bring up the Kundalini and secure her, still they would pull her down. What damage they inflicted on the Ganesh element I don't know, what they did I am unaware. But what I have observed is that the Kundalini definitely falls down. Even if I bring up the Kundalini 5 times still it fell down. Quite a few times I visited these fake gurus, to see and observe what they were doing, I observed then that they indulge in very dirty and improper deeds. First they damage the Ganesh element by some or the other means . They say that to raise Kundalini they need to put their hand below. Now see. The Ganesh element is sitting there like a small child, to protect the chastity of his mother. And the sex drive gets a boost from the Ganesh element . So the people who say that they will awaken Kundalini by doing sex, they started saying Ganesh had an illicit relation with his mother means with Kundalini. He is sitting there . Anyone who pursues that path , he immediately hits back. Many people came to me who said,' Mataji, Our Kundalini is awakened'.

I Said,' Is that so? What is happening? '

' Now when I am sitting in front of you, such and such thing happened.'

Said,' why did this happen to you. Cool breeze must flow through the hands if Kundalini is awakened.'

But the person had big boils on his neck and water was oozing through it.

Some people have a lot of heat in their bodies.

A person at Delhi sent me telegrams three times,' Mataji, my Kundalini has awakened, what should I do?'

That time I was at Mumbai. I said , send him a telegram and call him.

But I started from Delhi and he reached there.

My sister in law said that he was running here and there as if he is bitten by thousands of ants or scorpions. Just kept on running from here to there.

At Delhi, there is one gentleman called Dr Batra. He happened to come for a program just like you people. Those days I used to cure people, now I don't do that.

He said,'Shri Mataji, see me. For one month I have been suffering. I am being bitten by scorpions. My Kundalini has been awakened. People say this and that. '

So I said,' Sit down for 2 minutes'

Still he was impatient, so I went to him and calmed him down in 5 minutes.

The reason was mother earth. He was standing on the ground.

' You sat down on the ground, I am very happy. Today is an absolutely proper coincidence.'

The mother earth sucked out all his heat.

Now how will you tell mother earth, 'O mother earth, you suck all my heat'.

She will not suck it out, but she sucks it for a Sahaja Yogi.

The reason is that once the Ganesh element is awakened in you, and as the same element is present in the earth, the earth is operational on the same element, she sucks it. That is why one should keep this element awakened in us, the human should preserve the chastity.

Not only this, but in Sahaja Yoga, the Sahaja Yogi , who is Chastity personified – for him, Ganesha is the one who propels him forward. In that world , the one who rules , – after paying obeisance three times to that Shri Ganesha - one should try to imbibe the purity like HIM in oneself..

Now the things that should not be told but which the people are talking about, about which a lot has been said - in this way many tantriks( false gurus) have invaded our country While their invasion is not political still it is so immoral and deadly that we are suffering from their deeds. These tantriks have created this filth in the 6th century. The reasons for that are , the monarchs of those times were vagabonds who lived off on people's money-

The abundance of money results into this. First spoil the Ganesh element, if money is in abundance then it persecutes the Ganesh element, go after young girls, go after small naïve girls – this spreads due to this. What do these people do? They do the same thing – exploit naivety wherever it is seen, whenever a naïve person is seen, persecute him. Destroy ones own naivety.

For these vagabonds and fun loving people, the monarchs and kings , means the kings and monarchs of those days lead a self indulgent life and their ministers who were mostly Jain people. Now these Jain people at one point developed so much orthodox perspective , so much religious extremism – I think none of the Indian religions had this. They became very orthodox people. Other religions there is some balancing. But Jain people became very orthodox . I asked one Jain person. A very renowned Jain

saint had been to my place. I said,

‘ Mahavira had asked you’ll to contemplate, and you folks built temples and shaved off your heads , roamed around naked – what is this all about. Why do you do these things. What is the need of this? First of all, contemplate and be one with God Almighty. ‘

They said that,’ we do this as after doing meditation etc. we achieve paranormal powers. When we got these powers , we used to shout like ghosts, used to do this and that.’

‘Then keep doing it, these things will wear off.’

That time it may have happened, due to practicing religious extremism. But now a stage has come that you should sit for meditation and get your self realization. But amongst us, still there are these people. Many Jain people have come in Sahaja Yoga. At Nagar many people have got their self realization due to this. Because they realized that by doing these frivolous deeds, we have not reached the God Almighty.

Many such people who have tried very hard but could not be one with God Almighty, so to explore something new, they came to Sahaja Yoga and have achieved their self realization. What I mean to say is that we too have religious orthodoxy. We too have our share of inflexible rules. Maharashtra has lot of this stuff. Means one should wash hands 63 times in the morning, don’t know who told this. But if the lady washes her hand 62 times and not 63 , she will not be able to sleep at night. Must prepare so many wicks, do this thing for so many times. But they do not do what needs to be done. Means while making wicks, bad mouth the daughterin law or daughter. We have such things here. Hence what I mean is Sahaja Yoga will not be achieved by everyone. It is not for any Tom, Dick and Harry.

Shri Ramdas has explained the background for our work. If you have read “Dasbodh”( religious treatise by Shri Samartha Ramdas, A Marathi Saint) then we do not have to tell you anything. He has explained everything and that is the truth. A person who has the caliber and who is at that level, only that person can achieve Sahaja Yoga. Not everybody. It happens, you will get vibrations, you get realization but again slide back to original state. We have given vibrations to thousands of people. In this Mumbai city itself at least ten thousand people must have been given vibrations. But how many of these really progressed. To say, very few. Because they look in the opposite direction.

There is this guru who respects me also. He was telling me that,’ donkeys should be given donkey work. Why do you keep on giving realization.? What is the need?’

I said,’ there is a dire need, This is the time for that. If realization does not happen now, then this is the last judgment. It will not work like this. Now write your own judgment. Whatever happens after this, whatever loss and profit that will happen, eleven rudras(Ekadash Rudra) will come in this. Eleven Rudras. Only one Rudra is sufficient to destroy the whole world. But when eleven Rudras come, you cannot imagine. They will obliterate everything. Before this, for people whose judgment has to be done that judgment should be done now by Sahaj Yoga and people should accept it. But for most of the people , they get berserk over small small things and they leave Sahaja Yoga . If I would have charged money and created some commotion and a grand show, then people would have liked it more. If I ask them tell me first how much money will you give me, How much money do you have to give – means if you cajole the ego of a person, he is ready to come. But in Sahaja Yoga it is to be said that all this is done by God Almighty, it happens easily.

Just like a flower transforms into a fruit, similarly it will happen for you also. And just as you have nose, eyes, mouth and this human form, similarly God Almighty will give you a super human form. It is a gift, it is a boon from the God Almighty. You cannot do anything about it. Human is not ready to accept this stance. He has developed so much ego, he thinks that until he stands on his head for 10 days, he will not get anything. First you should understand that the God Almighty has done such infinite things which we cannot do, we cannot do any live work, en how will we become a super human. He only will do that. But only thing is after getting self realization only in Human form one understands that he has achieved self realisation. This the first thing.

Second, with the power a person gets, he can make others achieve their self realization. This power flows through him. This way many people can get their realization. Means he will attain divinity. He himself will come into divinity. There are many such people, who were followers of great gurus, but I have not seen divinity in any of their disciples. There is no transformation that's taken place in them. They are where they were. Even if it happens, due to fear or faithfulness but it has not happened from the inside. That event has not taken place. That transformation has not happened within. If one wants to convert this equipment into a radio or to make a fruit out of a flower means the whole thing changes. Nobody has reached this state.

So in summary, first of all we should protect our Ganesh element. Nowadays there are different types of advertisements and the advertisements relate to the so called advancement or development in western countries. They have gone to the pits, have been completely destroyed. That's why some are in a sad dilemma and are planning day and night as to which method to use to commit suicide. This is their state. Hence you should think before you pursue that path that why we are doing all this, there has to be a purpose behind it. We are in human state. That should also have some meaning. There is no point in doing the same things again and again. Similarly some people have deserted the God Almighty and some are stuck only to the name of god. Right in the morning, light a lamp in front of the deity, ring a bell and that's it. This way or the way I mentioned about some people's religious extremism of washing hands 63 times, people who are such religious extremists should understand that they will not connect to the god almighty by doing such futile things. God is within us, we should awaken Him. We should keep him awakened and we should awaken HIM in others. This is the message of Sahaja Yoga.

So Kundalini is the Mother and Shri Ganesh is her creation, Shri Ganesh is her child. Kundalini within us moves on Shri Ganesha's hand. You must have seen what is in Shri Ganesha's hand. Similarly there is a snake tied around his belly or sometimes in his hand....Means Ganesha has only four hands but actually he has infinite hands. Of these they show a snake in one hand. That is the Kundalini. Similarly our Sahaja Yogis who get their self realization, it is surprising that Kundalini rises on their hands. When they raise their hand, the Kundalini rises up. A small Sahaja Yogi child can raise his Kundalini. Kids of 2 years, kids of 5-6 months can also tell the position of your Kundalini.

'My Grand daughter was of 6 months when Shri Modi had come to my place. And his agnya chakra had a catch. While speaking, she did not understand when she was crawling she brought the kum kum container and applied kum kum to his forehead and released his agnya chakra's catch. She keeps on doing such thing.

I have seen the same thing in my Sahaja Yogis' small kids. They are born as realized souls. Right from their birth. Means what a great thing the god almighty has started now. Souls who are realized from birth itself are coming in this world. For that no need to take sannyas( renounce world). People who feel the necessity of taking sannyas, they have not been able to get their self realization. After being self realized, you get detached from within. Once you get detached from within, you need not take the sannyas outwardly. Means take sannyas, advertise it to the world that one has taken sannyas but if nothing has happened from within then what the need to advertise? If you are a male, then seeing the face itself people can say if he is a male or female. Do you advertise it that you are a male or a female? It is something like that.

If you become a sannyasi by heart then you are an ascetic from within. What ever it may be at the outside but you are a sannyasi on the inside. And you can easily reach this state in Sahaja Yoga. There is no need to take sannyas or anything. No need to relinquish the world for that. The state of Shri Shankar or the state that Shri Shankar has attained that He too needed the creation of Ganesha similarly you too will have to create Shri Ganesh. They say that India has a large population, it is well accepted that India has a large population, where else to increase the population? England has a negative growth, Germany too has a minus growth, America has a minus growth because any wise person will not take birth there. All of them will come at our place only. There is a statistics indicating that every week in England, parents kill two children. If that is the statistics then which wise person will take birth there. That is why all of them take birth here. We are tolerating the stupidity of these people and we are being blamed. These children will not take birth elsewhere as the condition of children is so deplorable at other places. Children are appreciated only in our country.

Today a small child approached me, he knows Marathi Language and he asked what do they call a small kid's playful running(Dududu) around in English? How will they have one, I said. Do they even see small kids running around? We have some

playful terms (Dududu) for a small child's running around which denotes affection for kids. We should read the description Shri Krishna or read description of Shri Rama from their childhood, you would simply appreciate it. You will not find the childhood description of Jesus Christ anywhere. Only our Rev. Tilak has coined some poems depicting how He used 'to put his small fingers in his mouth and utter some sweet things' describing Jesus Christ as a small child. This is because he has the Indian ethos in his heart and hence he described how Christ's childhood would have been. But you will not have an English word describing the playful running of a small child. I was also in a dilemma as to how to explain that small kid because the body expressions or the body gestures of a small child or the term used to describe the growth in the chubbiness of a child there is no equivalent in English language. On the contrary they say that kids should not be chubby, they should be thin. because they idolize the actors and actresses. This way by creating new concepts they have taken away the innocence and that we should not do. There is nothing that we can learn from them. You will be surprised to know that soon after the child is born- I also felt the same as what you felt - , Whenever a small child is born we take so much care but these people put him in a different room after putting on nappies etc. And they keep dogs and cats in their bedroom. I could not understand why this is so. They informed that because it disturbs them at the night. I asked them why have you taken birth in this world?

When my daughters and their children were to visit us, my husband's secretary who was an elderly lady who did not have any children – she said to me, you must be upset. I said why should I be upset. I am very happy that the kids are coming.

She said that your house would get untidy. I said Goodness gracious. We will not even have such thoughts coming to us. This is a complete ego orientation. Means if you have not paid attention to the Ganesh element then you become ego oriented. One develops a terrible ego. An egotist person will always have a conflict with the Ganesh element. We have seen that all the great leaders- if you see- their have zero character. The reason for it - Once a person develops ego, it grows on the right side, and due to growth on the right side the ego keeps on increasing. And due to this ego whether it is Shri Ganesh or the Ganesh element, or the virtuosity, nothing counts. I am the only one that matters is the way he thinks and he loses the Ganesh element in him. But another example of this is – the people who take Sannyas, who stay unmarried, stay away from the house and do not stay in touch with others is a similar type of people. If the Ganesh element is awakened in us, then we can get connected to God Almighty even by living a family life And even if you want divinity you have to be in this world. If you stick to intense and difficult renunciation you may get the title of 'Brahmarshi'. But I feel that there are some accomplished Bramharshis – I know a lot of them but they are not prepared to do anything now. They do not have the earnest desire and they are not ready to take so much effort. I sometimes feel sad, their opinion is that whosoever are their devotees – they are not yet ready. If we are ready to take effort then we can prepare them and get them ahead. Quite a few times I feel that it will be good if all these people come forward and helped me. They revere me a lot.

There is a gentleman near Calcutta who is an accomplished person and he told an American about me, 'Now that Mataji has arrived, we are observing her work. We also want to contribute to this work. We also want to do this work and destroying the demons etc.- that we are accomplishing by our mental prowess.'

But when I asked the American, 'why don't you take him to America?'

He went to America and came back in 5 days flat and said to me, 'I do not wish to meet such people. They are very dirty people.'

This is because he is not used to people yet. One could say- He cannot tolerate too many people around him as he has been staying away from people. Now what happened due to this is that if you come across a saint or a hermit, you would fall at his feet, you would bestow your faith in him – due to this you will no doubt improve your state but how will you attain self realization? Because to achieve that you need to put your hands in the filth. If you wish to improve your child, need to bring up your child then the mother has to deal with filth. If she hates the filth then who will clean the child? And hence it is the work of a mother only. And I am doing the work of a Mother in Sahaja Yoga. You all can bathe in it, take pleasure out of it – this is the desire of a Mother.

The only wish a mother has is that whatever power she has ..... One may be divine or whatever – you can be so in your own home. What is your use to us? You may be so called Bhagwan etc. what is his use to us? Until the common folks benefit from it,

until the common folks can get something out of him until their children get their powers – what is the use of such a mother? It is better not to be such a mother than to be one. So the person whom you consider to be a guru or your mother, consider elder to yourself, if he has not understood himself then what ideal can you derive from him? In Sahaja Yoga you can derive the meaning of 'Swa'. Meaning of Swa' means you can relate to the relevance of your atma. This I would explain to you in my next lecture. At the moment I have explained about the Ganesh element. To tell you, I have written about 50 pages on this. On the Mooladhar Chakra. How the position of Ganesha is on the Mooladhar chakra, how the Kundalini makes sounds in that, and how the Kundalini moves. How there are different facets to the petals and how they exist within the petals and how they suck in etc...lot of such things in that. And you must get all that knowledge and you WILL get it and I will not hide anything about it. I am ready to explain everything to you. but you will have to put all the efforts after realization. If you don't work hard you won't get any benefit. Now today's program is about awakening the Kundalini. I think you should work hard for this. Now people have a query as to what should be done in the pooja. 'Shri Mataji, what should be done on the occasion of Shri Ganesha pooja?' I have the knowledge beyond the obvious that you cannot see, what Nanak has called as 'ALAKH' (which cannot be seen or perceived). I see with those eyes. So first of all I want to tell you to examine if you are chaste enough. To take bath etc. is all ok. Even if you don't do that it is alright. One Muslim too performs the Ganesh Pooja quite well, you will be surprised to know. In Algeria, approximately 500 Muslim young girls and boys have got their self realization. But the main person there is known as Jamel. And he performs the Ganesh Pooja so well, that it is worth seeing. He establishes the Ganesha and he himself performs the pooja. Means in Sahaja Yoga, Hindus, Muslims, Christians, all are included. And moreover it has been shown how their deities are included in Sahaja Yoga.

This Ganesh element, when it comes on the Agnya chakra, it took the form of Christ when it came in this world. You would have read in 'Devi Mahatmya', the Bhagwat written by Shri Markandeya. ...you could say Markandeya is my most beloved son. Nowadays nobody reads Markandeya, but if you can get it, read the description of Shri Maha Vishnu. He has mentioned that Radha had created her own son by herself. Means just as Parvati created her son, she too had created. But Ganesh element is the base for it. And based on Ganesh Element the son she had created, he came in this world as Christ. Now Christ. Since Radha had created him, he is called Christ in the name of Krishna and since Yashoda is there, hence Yeshu. In this way he has positioned the Ganesh element in the form of Christ. That is why these people who call themselves as Christians they don't even know that first of all this is the Ganesh element. It is the proliferation of the Ganesh element and how he is going to arrive as eleven Rudras I will be explaining you all later. In summary, after reaching the Agnya Chakra, the axe which Shri Ganesha used to hit everyone has turned into a means to forgive. Forgiveness is the most powerful means of human beings. They don't need a sword, they do not need anything if they forgive others then they will not have to suffer. That is why today in Sahaja Yoga, when we get a catch on Agnya Chakra we tell people to forgive others and people know how beneficial it is. People following Sahaja Yoga have accepted this and they have seen it because in Sahaja Yoga everything is visible. If you do not forgive your catch on agnya chakra will not get released. You headache will not go, you suffering will not end, your tumor will not decrease. Hence to forgive is a must. Because till the time you compel people, force people they are not prepared to follow. I think that is the main reason for all the diseases because even if you keep on convincing human beings, they use their own reasoning that this may be due to something else, that may have a different cause. This means you have not reached at your inference, your connection has not yet been established, so get it established. First of all, get your self realization. That is what I want to tell. Do not find a way out of that. It cannot happen due to thinking, due to debating or by reading books, it should happen from within. It must happen. This event must take place. Sometimes there are such super idiots especially in the cities, not in the villages. They say, 'It did not happen to us. See, we are not affected?' Means you are very cool. What else to say? If you did not get to experience that, it means you are having some problem with you. It could be physical, mental or intellectual. Remove it. It is not good. It must happen. Only after that you would get happiness. If you think like that, everything will become alright.

So out of this, the ego portion that you need to offer at the feet of Shri Ganesha. If you do all this today then half of my task will be accomplished. Need to request Ganesha about your ego – somehow please take away our ego – if you say this and offer your ego to HIM – then it will make me very happy. Because I profess that everyone should have a son like Shri Ganesha and by merely uttering his name my entire body gets divine vibrations. After paying my respects to such beautiful Ganesha, I conclude my speech.

Do you have any questions? You should have questions. I am not a political leader. And I have not come to you for an election

that please offer me votes etc.. Need to see if you vote yourself. To tell you in English – Nothing is on sale here so don't come with an attitude of a purchaser, but it is something to be gifted. Ok, ask me a question. Ask questions.

Now we know that our Sahaja Yogis have vibrations flowing through their hands so it will also flow through your hands. And I am definitely going to tell about what Shri Shankaracharya has written regarding the divine vibrations etc. But when these vibrations flow and then how to harness them....(Mataji talking to people – please sit down I will explain a little. Are you in a hurry? Yes, yes. I am going to explain tomorrow. But don't come only to listen. Please come to take away something. I am not giving a religious discourse. Come to take something. And bring your home folks also. Please don't just wait. Tomorrow bring all of them and get your self realization. Please sit and be patient. It cannot happen in a hurry.)

A couple of days back one doctor had come He said he came here as it was on the way of his visit. I told him it will be good if he proceeds on his visit. So you need to be patient. We don't have time for God Almighty. He has given everything to us for that time only. He has created the universe and filled it with so much science. Science is given by God Almighty only for contemplation and this is not understood by the humans.

What is Ghatasthapana?

Ghatasthapana is anaadi (without beginning – is eternal).

When the creation had taken place, this creation had taken place not only once but many times.

That time, when the creation was taking place, the ghatasthapana had to be done prior to creation.

What is the ghata?

To understand this one needs to be completely subtle

Brahma tatwa is the name of one the states in which Almighty God exists

This state is known as entropy

There is no movement in this state at all

When from this state the desire wells up, the waves of ichcha come to God Almighty

Then within the God Almighty this desire of God Almighty becomes one with Him

That desire is such that it should create something within this universe.

It is very difficult for man to understand the desire of God Almighty.

The desire of God Almighty is for his own amusement, which itself is His own desire

This desire dissolves into that ghata vessel and again awakens

God Almighty's waves of desire come together and become one and fill into this vessel

That (all the above described) is this vessel (ghata).

God Almighty's power of desire is separate.

This one beautiful act of God Almighty creating our world, is also the fruit of someone else's desire.

After the creation of the desire of each and everything, to activate this desire it has to be separated.

Within God Almighty if this (desire) remains one with Him, then (She) is in a dormant sleeping state;

By separating She starts carrying out Her work,

We call Her as Adi Shakti (The Primordial Power);

When this first state appeared, the ghatasthaphana had been established.

This state of ghatasthaphana has taken place many times from the anadi kaal (beginningless time); and today when we carry out the ghatasthaphana, we remember that beginningless and endless action, and on this first day of Navratri we do this ghatasthaphana; how great a thing it is.

It should be considered in our attention that, at that time, to activate that desire, God Almighty gathered all that together.

That was placed in one vessel; today we are worshipping that desire.

We are worshipping that.

That God Almighty has brought us to the human tatwa (principle).

He has brought us to such a great state.

That is why it is our supreme duty that we bow down to that desire born out of God Almighty.

The following is a description of the Ghatasthaphana diagram:

Coconut is Sahasrara

Leaves around the coconut is Brahmadeva

The rim/neck of the vessel is Shiva

The round of the pot is Vishnu

Kalashaanam Mukhe Brahmaa Grivaayaam Shankara Stitahaa

Mule tuu Soanstithee Vishnumadhye Matruganaha Stitahaa

Dikhpalaa Devatahaa sarve Veshthayanti Dishodisha

Kukshouw Tuu Sagaraahaa Sapta Sapta Dvipaashcha Soansthithaa

Nakshatraani Grahaahaa Sarve Tatheva Kulaparvatahaa



Gangaadha Saritahaa Sarva Vedaashchatvaara evam cha

Kalashe soanstitaahaa sarveteshutanee Vichintayet

(Kalika Purana 87)

Meaning

At the place of the mouth of Kalash (vessel) is Brahma,

The place of the neck is Shankar,

The base is Vishnu,

Middle part is the ganas of the Mother and all the Sanskrit syllables,

And the protectors of the ten directions are placed around the Kalash covering it.

In the stomach of the vessel exists the seven seas, seven islands, the planets and constellations, Mountain ranges, Ganges and rivers and the four vedas.

The attention should be placed on all the deities of the kalash.

Ghatasthapana

The first day of the waxing moon, until the ninth day, ghata puja (worship of the vessel) is done.

We invoke the Goddess, establish Her and then dissolve Her; all these three things are done in the early morning.

## 1979-0926, 5th Day of Navaratri Celebrations, Guru Tattwa (Mahima) and Shri Krishna

View [online](#).

26 September 1979

Navaratri Puja

Mumbai (India)

Talk Language: Hindi | Translation (Hindi to English) - Draft 5th Day Of Navaratri Celebrations, Guru Tattwa (Mahima) And Shri Krishna, 1979-09-26

[Hindi to English translation]

The place of the guru is a very high place within us. The place of the guru is situated within us; there is nothing new to do in it. The instruments that the divine has created, this instrument has been made with great beauty. Each of its Chakras, which are invisible to us and are within us, through which this universe is beautifully created; but man lives in excess, always going to extremes, he has spoiled his own instrument. Similarly, the place of the guru has also been spoiled by man. The place of the guru is within us, in this France, in this entire country. It is connected to the four sides of the navel chakra inside the stomach. Three days ago, I spoke to you about the navel chakra. The place of Lord Vishnu is on this navel chakra. It is due to the power of Vishnu Shakti that humans evolved from amoebas to humans. And it is through that same power that you are becoming super humans from humans. Now, the power of the guru that is already developed within us by the divine, many gurus have descended before for this purpose. Now, first, let's see how this guru principle is formed, for this, we should understand that the guru principle is beginning less and how it was created. Within us, three powers operate invisibly. The first power is what we call the power of Shri Mahakali, let's say the power of your existence, your existence, the existence of this creation, the existence in this world, that power is of Mahakali, which flows within our Ida Nadi. The location of this Ida Nadi is on our left, which should be said to be on the left side, and the left-sided Ida Nadi keeps the left-sided sympathetic nervous system functioning. Therefore, our left-sided Ida Nadi gives us desires. It is through desire that a person acts, so the Pingala Nadi, which is on the right side, gives us the power of action. We call this the power of Shri Mahasaraswati. So, we have one power of Mahakali, and the other power we have is of Mahasaraswati. Because we cannot say their names in English, many people think that this is a highly un-scientific matter. But there can be no science greater than this. Because what you haven't seen, what is different for you, what is indirect, you don't know about it. You may have seen from above, but you haven't known the power behind it, so just by even talking about it, you cannot believe in it. But in Sahaja Yoga, when the Kundalini power is awakened, when the Kundalini starts rising upwards, then you can see how due to the imbalance of these two nadis and various other faults, Kundalini stops, and how it has to be balanced again. These two powers are supported by a third power, which is important, which are our mothers. Today, the level at which our human consciousness has reached is indicative of the third power, it is the power of Mahalakshmi. It is with this power that we have evolved from amoeba to human today. What was there, if humans had remained as amoebas only? And what disastrous it would have been that for passing through so many species, today, God has created this beautiful form of humans. Have you ever thought why God made us human? What specialty is within us that we haven't even tasted yet, we don't even know, we don't even have an idea why we came into this world, why this creation made in a special way, called human, was created. This human must first understand that today we have reached a state where human consciousness has reached through this power of Mahalakshmi within us. These three powers are within us, and when there is harmony among these three powers, when these three powers come together, and when the childhood form of these three powers is born; this is something that cannot be corrupted by anything, in which no process can occur, no ego can arise, which always remains fresh; this element is the guru principle. The child does not have ego, does not have attachment to anything; he remains completely detached. You see, young children play, make a lot of drama, create various things; then someone kicks them and leaves. Or they play for a little while, engage in pretend play, and then it's all over. Everything is a drama for them. And they talk like a Christ; tell them, "Kids, now go home," they talk like someone else, saying, "Mom, this little one won't go!" This little one here won't go; for them, this little one is someone else; they always talk like Christ. And as this person grows up, slowly two glands or two particular types of organizations are formed inside him, which we call ego and super-ego in English. These are evolved within us by the use of powers of desire and action. If a person is filled with excessive desire and keeps desiring all the time, then the power named super-ego is formed within him. It should be said that this institution becomes, and that institution makes its way into our heads

and settles here, as shown here; the second institution arises within us from the power of action, which we call pride, ego. This is born within every human being who performs any kind of action. The meaning of this institution is that a person thinks, "I did this work, I built this house," etc. When a sense of doer ship emerges in his mind towards that thing, it is from that sense of doer ship that this institution is formed. According to this, when these two institutions go and settle one on top of the other in the fontanel area in the middle of the head, where 'calcification' sets in, our childhood fills it completely by the age of 3-4 years. But its fullness actually happens when we start speaking the language well and gain mastery over language, then it sets in properly. There are many reasons for this too, but today we are talking about the guru principle; this guru principle is the harmony of these three powers, Mahakali, Mahalakshmi, and Mahasaraswati. This is a completely new form in which the Supreme Being has manifested us. You already know how Lord Dattatreya's birth happened; I don't need to tell you about it again, but it is absolutely correct that just as the three powers of Brahma, Vishnu, and Mahesh stood before the holy one and were bestowed with newness, their innocence was given to them. These three powers filled with innocence, which are within Lord Dattatreya, are settled in our stomach, which we should say, submerged in what we call the ocean of existence. Inside the Virat Purusha, which is the ocean of existence, they are immersed and take birth many times. Since ancient times, this Adinatha was also incarnation of power. It is the same power that takes birth many times; the Adinatha, who is still worshipped by Jains and people pray to Him, respect Him. But they do not know the meaning of this power. Firstly, the thing about this power is that there is no blind following-ness of any religion in it, there is no caste of a monk; no one has any caste. The meaning of a monk is that he accepts all castes, all religions. And if any guru considers himself an actor of any particular religion, then it should be understood that he is not a guru; the first power of guru principle is that whatever essence, innocence, simplicity of all religions is bestowed in him. If anyone puts himself in the name of a religious guru, then it should be understood that this is a false person and the religion behind him is also a great falsehood. We can give you an example of this, and you can easily understand. In Sahaj Yoga, there is a gentleman who came to meet us when we were in London. He started saying, "Mother, I have cancer in my stomach, please cure it." He is a Muslim, residing from Iran, and a doctor. I asked him what he believes in, and he said he believes in Muhammad Sahib. I asked, "Only in Muhammad Sahib and not in anyone else?" He replied, "No, not in anyone else." So I said, "I cannot cure your stomach cancer because it is caused by such religious blindfollowing-ness that only Muhammad Sahib is the solution." Muhammad Sahib is also an incarnation of Dattatreya, completely and nothing else; I mean, he is himself a direct manifestation of Dattatreya, there is no doubt about it, but he is not the only incarnation. That's why Muhammad Sahib, settled in stomach, got annoyed with him. Understand, if you are the president of this country and when you come to Maharashtra, people show respect to you because you are the president, and if you go to Bengal and people don't respect you, won't doesn't the President Sahib will get angry with you. Similarly, this same power comes multiple times in different births, although its names are different, its forms are different. The same way this power takes birth in this world as needed. But it should never be assumed that this power came only once and then no power came afterwards. People of this kind will always continue to believe that they accepted one guru and then no other guru came. Now, this gentleman who was in a lot of pain, after two or three days came again saying, "Mother, this has to be cured." I said, "If you want this to be cured, then you have to accept Dattatreya Ji, you have to accept Nanak Ji." He said, "Alright, whatever you say, I'll accept." Then I said, "Alright, you pray to Nanak Ji for forgiveness, pray to Muhammad Sahib too, that they forgive you, and after that, his cancer was cured." You will be surprised to know that nowadays so many institutions, even political ones, become religious, where they preach that these religious gurus are bad, those religious gurus are bad. The reality is that as many followers, disciples they have, who say that Muslims are as bad as Hindus, Hindus are as bad as Christians, and Christians are as bad as the followers of other religions. All of their disciples did not recognize their guru and did not follow their instructions at all. I can give you an example of this: suppose Christians, if Jesus said something special, like "Do not go behind dead things, do not go behind many demons and such things," I don't have to go at all. In the same way, you should stay away from many demons, etc., which are dead. In my opinion, Jesus Christ and Nanak Sahib have only spoken about such open matters. Even after telling such open things, if you look into any Christian religion or observe it in any country, you will be surprised to know that in London, where I live, there are dead bodies buried under every church; now if you place your feet there, your feet stumble. Inside every church, inside every temple, they have placed buried bodies. They equalize the thing that was forbidden. Now, look at the wisdom of the Hindus! The greatness of Hindus is even greater than theirs; it was told to Hindus that all religions are one, not only that - it was also told that within you, within everyone, there is the same soul, the same reflection of God, the soul resides in everyone. Now, no one surpasses the Hindus who quarrel over caste and creed. When there is the same soul within everyone and it is also told that you have rebirths, then today you are a Hindu, tomorrow you may be a Muslim; or if you are a Muslim, you may be a Christian tomorrow; otherwise, tomorrow you may even be a cobbler, or you may belong to even lower categories. People, who consider themselves big, claiming to be hard-liner Hindus, behave in such a way that they appear

worse than cobblers, more inferior to the lowest castes. You see those people sitting in temples, indulging in rituals; you can't believe that they have any connection with God; that God's enemies are sitting here. I went to Vrindavan, and I was amazed to see that all the priests sitting there are demons, not just demons but followers of Kansa; how they sit in front of Krishna and defame him. Not only are those, those who come there filled with evil spirits, destroying everything. Krishna himself has left those temples, those beautiful places; he doesn't want to stay there, such filthy places, and you can see with your own eyes that they are looting day and night. They are deceiving you, telling you lie. They sell marijuana and other things there; they sell women, steal jewelry. Even though they haven't left anything there, we still consider them great gurus and follow their footsteps. You have done all these deeds, but your children will not do these deeds. The consequence of this will be that, your children will say that there is no God, it's all a lie, and it's all a scam. This has happened in many countries; for example, we have a disciple who lives in Algeria, he is a Muslim. When he came to London, he started saying that he doesn't believe in God at all. We have people here who are educated, doctors, architects, lawyers; none of them have faith in God. They say it's all fanaticism, all lies; these are businesses to earn money. And all these organizations are completely fake; then, as the great blessing of Sahaja Yoga remains, they suddenly transcend all at once. After transcending, they immediately settled into Sahaja Yoga, they convinced five hundred boys and their faith became absolutely firm. When you go from one extreme to another, from one extreme to another extreme, in between, this Guru grabs you. The meaning of a guru is someone who pulls you, attracts you, lures you in; but nowadays, the gurus who attract you use all kinds of awful things that make people wonder; why you consider such gurus. At the very least, it should be understood that a guru must have some uniqueness; fundamentally, there should be some special quality. The meaning of a guru is a person who is elevated above you, a person who reaches a higher state than you. How can those who are at a lower level than you be your gurus? The person who feeds off you, lives off your money, who is a parasite; you go to someone's place and stay for free, eat for free. How can a person who has been doing this all his life be your guru? He can be your dependent, your servant; how can he be your guru, who has never done any work or business in his life except for taking money from you and living off it. Such parasites are nurtured from morning till evening, and they consider their gurus with reverence, and they send things from all over the world for them and fulfill their wishes. And it has reached the point where some gurus weigh themselves in gold, sometimes in diamonds, sometimes in some other material, and they keep all that material with them. They say that whatever you give to me will take you to the Supreme God. Despite being so educated in our society, we still fall for such false claims. I am not surprised by you people; I am more surprised by those foreign people who consider themselves highly educated, highly developed; while doing such foolish things, I have seen them that if I tell you their words today, you will be amazed. You people do not go to such extremes in the matter of gurus, if we say something about gurus, they are ready to defend their faith, it is so bad; then the thought arises that what went wrong in the principle of educated people's gurus that they accept it in this way. And the simple, very straightforward answer to this is that these people are not gurus, they hypnotize. They have so much power that they hypnotize. Hypnotizing destroys a person's intellect completely, and he keeps flowing in it completely. Many such gurus have propped up in this Kali Yuga. Some of them are of the highest degree of demons. They have been killed by the goddess many times, but they come back again. And these demonic people teach every demonic behavior, every immorality to you, and you people keep looking outside, thinking, "What a great sage for me, a profound sage." The first quality for a guru is that he keeps your money, your wealth at his feet. He doesn't care about anything you have; he operates in his own way. If he feels like it, he will talk to you, if not, then not. He is not someone who runs after you. Because I am your mother, I am trying to make you understand, and I am telling you to know the guru within yourself, recognize your guru. But those whom I met, they say that these fools deserve fifty slaps, why do you give them realization, let them suffer for a few days. Let them be, their nature is different. They sit behind with sticks, with brooms, or with stones. If someone comes to them, they beat them with stones, saying run away, there's nothing for you here. But a mother's perspective is different, the perspective of a guru is different; and when a mother has to become a guru, it is very distressing. My heart is filled with so much compassion, and it remains so humble, that the unconditional love flowing is agonizing for the mother to give, and on the other hand, due to guru hood, a little discipline has to be enforced as well, you also need to be rebuked at times, saying son, this is wrong. Even though they say it, it is painful but it has to be done. This guru principle is within you. Many times, you have insulted it. It resides within you, now how does this guru principle manifest in an ordinary person like you? For example, if you go to someone's house to eat, if you are a good person, then whether the person has a wicked or bad nature, you cannot digest the food, you will vomit it out. When you come home, you will say, "Oh my God, what was that! I started feeling sick there." Sometimes it happens that you start feeling dizzy, wondering who this person is. Similarly, we went somewhere to eat, and the people seemed very decent, his wife was there, three children were there; the children were very well-behaved. But as soon as we went there, I started feeling uneasy, I told the Sahib, "Let's go home, I can't bear it anymore." How can there be such, we are chief guest here? I said, whatever it may

be, I am feeling unwell, let's go home, it's not my cup of tea. There is a big terror going on here. When I returned home, a little girl who used to study with our daughter came. I asked her, her name was the same as the name of this gentleman. I said to her, "Do you know them?" She said, "Yes, my father." Then I asked her why you are in such a situation. She started saying that he left my mother and took away all my mother's property. And now this woman is kept in the house, and there are three children who came to their house, tears were flowing from her eyes. She started saying that my mother was very simple in nature, she wept, so much screamed, they left her and kept this woman with them. Now see why; see the sorrow in the house, the pain that was there, the whole environment was polluted, and what happiness was happening in it, I couldn't be a part of it at all. My heart was so sad and tears were coming from my eyes constantly, I couldn't understand what kind of pain there is in the environment, what kind of sad being is pulling my soul from inside; and understand that this element of the Guru is within you. When you go to someone's house and see that you don't like the food, all this gravity is within you but you don't keep it awakened. I will tell you how the Guru element gets destroyed. How does a person continuously destroy their Guru element? No one should feel bad because I have said that I am a mother; and which is the right thing, I will tell you and you will have to tell me, there is nothing wrong in it. Everyone should understand that we continuously spoil our Guru element and see how we spoil our Guru element. First, there is the consciousness within us in the Guru element, which we call awareness, and our liver is the one that controls it, which we call the liver; as long as our liver, awareness, remains fine, our consciousness remains fine, and as soon as our liver becomes bad, our consciousness starts to fluctuate. You must have seen that someone who has bile, whenever he takes a fried item, he starts vomiting again. This liver, which nourishes your awareness inside the stomach, is very important to keep it fine. Now what does the liver do; the liver, whatever poison we consume, or if poison accidentally enters inside, It separates it, analyzes it, and returns any poison through the bloodstream. This process is called sorting out of the poisons, and the liver does all this work. Now, its deterioration is known very late, this work keeps happening slowly. But there are some things due to which this liver, which is our liver inside the right side of our stomach, deteriorates very quickly. The biggest thing that goes against the liver is alcohol. All the gurus who have come into the world so far, whether it's Abraham, Moses, Laozi, or Socrates, all these are principles of guruhood. And why; all the principles of guru hood were incarnated in the world. All these people are gurus, and all have said that drinking alcohol goes against human beings. Because there are ten commandants in our stomach, and there the attack is on those ten commandants, while the attack is on our consciousness. But when a person's consciousness decreases, then that thing sits against consciousness for us. But a few days ago, we had a disciple who worked extensively on this in Sahaja Yoga. They have recently received a doctorate in London, they live in Mauritius, their name is Reddish; they have proven how alcohol goes against us. What was the reason, it's a subtle thing. Understand this; it is a molecule of water made up of hydrogen and oxygen. Among them, there is one oxygen atom in the molecule, and there are two hydrogen atoms. In this way, it is a molecule made up of three atoms. And when it stays in a neutral state and oxygen stays in the middle, hydrogen stays on both sides. When there is water in the blood, hydrogen stays on the side of the blood. When this water of the blood, when it goes near our liver, then the water, the poison that is accumulated inside it, is pulled into it. If it stays in a neutral state, then it is very easy. But understand that it is the liver, and if it comes into a neutral state in the liver, then it can take it, but if it happens in this way, then it cannot accept anything. When you drink alcohol, due to the pressure of alcohol fermentation, oxygen comes down and hydrogen comes up, and nothing can be received. It cannot accept anything because of the poison inside it. But you must have noticed that if a person drinks alcohol, they do not get a fever. If a person does not get a fever from drinking alcohol, then the heat inside him only accumulates in the liver or some other organ. But the water, which is a very essential component in our blood, when it changes like this, it cannot soak it up, and as many organs as there are in our body, first the liver gets damaged, and then gradually heat starts to build up in other organs too. And such a person begins to suffer from heat, it's not just the liver, it happens in all organs to some extent. And this situation worsens and eventually leads to a serious condition like cancer. Even in cancer, oxygen and hydrogen both change in this way, very much like this, and that's why you must have seen that cancer patients don't develop a fever until their condition becomes very bad. Sores will appear on the mouth, black sores will form on the body, various things will happen. There will be a lot of heat in the body, but there won't be a fever. And when he discovered this, think about it, England University awarded him a doctorate; and whether you agree or disagree, drinking alcohol not only diminishes your consciousness but also results in poison inside you. And another thing is that you cannot remove the poison of arteries, and because of the kind of hydrogen curvature that occurs, which causes a hardening called arteriosclerosis. And due to the hardening that occurs, the arteries of a person who drinks alcohol don't remain flexible, so his blood doesn't flow smoothly, and he suffers from various diseases such as heart-related issues, gangrene, and so on, where blood gets clots in one place and causes all these problems. What's the need to inflict such misery? In reality, fermented alcohol, which we call liquor, has two types: one is wine, which is a very good thing without fermentation, only juice of grapes; that's wine. But what we perceive as wine is alcoholic wine, which is

actually liquor. Alcohol was created by the Almighty for polishing something. If you have to polish anything, like a diamond, you use gin, and if you have to polish something else, you use spirit, that's the polish. When this polish goes into our arteries and accumulates, arteriosclerosis is inevitable. God didn't create alcohol for drinking, but the human mind is like a monkey; it doesn't understand what should be done and where. And he will certainly drink alcohol wherever he goes. He was never told to drink alcohol; I don't know where he got it from, but he started drinking it, and he got into the habit of drinking. This led to hardening of the arteries. He finds pleasure in drinking because the person's consciousness completely disappears. Humans find it pleasing because their consciousness gets lost, they can't see themselves. They cannot understand themselves and prefer to live in falsehood. They believe the truth is terrifying; it's not true. The truth is extremely beautiful, extremely enchanting, and very peaceful. It respects all joys. But now, you are in a state where neither have you found the truth nor are you in falsehood; you have entered into human existence in between. That's why this question arises. That's why these gurus were born, to make you understand that you were born in this state of in-between. Therefore, there's no need to panic. It's all balanced. Don't go into extremes; make your life good with balance; stay humble in your married life, maintain balance in your behavior at home, and consider everyone in your society with balance. It's not about becoming very rich or becoming very strong that you achieve a lot of success. Because in nature, nothing is excessive; you will never hear that a person's height has become 7 feet. Nowhere will you hear that a tree has grown to be 200 feet tall. The height of a mango tree remains average; that's what it is. Therefore, just like everything in nature has its limits, so does every aspect of human life. The man who drives himself crazy by putting himself in competition ends up in the same state as what has happened to Western countries today. They have gone completely mad. When you see them, it astonishes me that half of them are fit for the lunatic asylum. So when I read the statistics, half of them are actually schizophrenic, and half of them, 50% of the people there are schizophrenic. What can you learn from them? Do you all now have to go to the lunatic asylum? This competition has made people perpetually restless, and progress is being made towards complete destruction. One should awaken the sense of contentment and temperance within themselves. This place of the guru is a place of righteousness, a place of religion; follow the religion that I preach, adopt it; just as we belong to the human race. I mentioned yesterday that carbon has its own religion, gold has its own religion, a lion has its own religion, a scorpion has its own religion, and similarly, humans also have ten religions. When a person deviates from these ten religions, when they fall, when they come into imbalance, then it's uncertain what will happen next for them. Because after humans, they will either become superhumans or demons, there doesn't seem to be any other situation or maybe some will remain as animals, but mostly they should have a demonic nature. These ten principles should be followed. If someone says to abide by the Ten Commandments, they are written in our Bible; when those Ten Commandments say to do this or not do that, psychologists have found an excuse for this, that it's conditioning. When you forcefully prohibit something, it will become conditioning; but if you don't impose culture and refinement on people, don't make them cultured, then your right side will start functioning; you may control the left side, what we call the super ego; you will manage it, you will create conditioning. But the right side, which is the ego, you will become ego-oriented; you might even become like Hitler, then you won't know that you have become Hitler. You'll think, what has happened to me, what I am doing, everyone is praising me, worshiping me, wow, and I have become such a big person. And you will indeed become stubborn fools, and not even monsters; but you will imagine for yourself, "Wow, wow, wow, everyone else step aside, I have become 'wow'." What do you understand? Because the ego-oriented person is actually a great fool. The description of such a person, if you read Valmiki's Ramayana or even Tulsidas Ji has beautifully portrayed it, that once Narada Muni became proud, then how he got fooled. But today, an ego-oriented person behaves so arrogantly, talks big, and then people listen to him in such a way that what a successful man, but if you observe just a bit of his foolishness, how much superficiality is there inside him, it's so surprising, and that's why an ego-oriented person interests you more, he influences you more. If a person stands up and behaves dictatorially, saying, "I am so-and-so, what a great man I am." If you remove conditioning, the person becomes shameless; not only shameless, he becomes completely misguided, what you call abandoned. Religion is in between, neither total detachment is right, nor is blind faith right. Otherwise, it's just too much blindfollowing; not that we have everything, it's about running blindly towards it, it's about establishing religion in between. And it is the responsibility to uphold this religion that is the protection of Guru tatwa. What should we do to protect this principle of Guru Hood? Many people ask, "Mother, how can we protect our Guru tatwa?"

The first thing is to understand who our guru is. Now there is a gentleman who is our guru. What does he do? He just gave us a name. Just gave us a name, that's it. Why should we need just one guru to give us a name, even a donkey can do that. Why did he give you a name? Is there something wrong with your Chakra? Is there something wrong with your region that he gave you the name of the king there? No, he gave us the name of Ram. He is chanting the name of Ram. Ram is not your servant (unclear),

take the name of Ram. If your guru is an authority, he will never give you a name like this, the first thing. If any guru gives you a name, understand that it is the most wrong thing. Now, let me give you an example. If you understand that you are sick, anyone would tell you, "Alright brother, you have some illness, go and take this medicine." Suppose you have a stomach problem, and we say, "Alright, take this medicine, 'Inter Bi form'," you understand. But if you see someone and telling every one of them, "Yes, take Inter Bi form," then tell me, what will you do? The answer is not a doctor. When you don't even know the diagnosis, when you don't even know the problem, what medicine are you giving? And will you keep taking the same medicine forever? Where is the problem, what is the problem? And when you are not a doctor, how are you giving prescriptions? A person who is not self-realized can't be a guru. We met a guru; he is a very interesting person, a very knowledgeable person, very influential. We sent one gentleman to him, "Sir, please take care of his health." One month later, he came completely exhausted, thin and frail. I asked, "What happened? What did the Guru do?" Every morning he started telling me that he had to clean Lord Shiva's temple. Every day, he would take a bucket of water from a mile away and wash the temple. Every day, he would go back and forth, taking three or four buckets of water and washing it. Then he would say, "It's still not clean, wash it again." He made me clean the entire temple of Lord Shiva. I asked the Guru, "Why did you make him do this?" They said, "Let the donkey do the donkey's work, and this man is a donkey. I won't give him realization; you can if you want to." The nature of these gurus becomes so harsh because they develop a dislike for humanity; they know that the common man is utterly helpless and lacks the compassion that a mother possesses. And since they have earned everything through hard work themselves, they want everyone else to do the same. They believe that others should also work hard; they should be corrected too. Just as clothes are beaten and cleaned by the washer man, they want to correct them too through harsh treatment. Mothers are different; they say, "Come on, whatever they are, they are children." There is a big difference when you see them. Let me tell you about one of the gurus, Maharaj. He is at a place near Mumbai where our education was. When we went there, he started asking when your mother would come. I have been sitting for Her for 12 years. She asked him why he had been sitting for them for 12 years. My guruji said that she would come, and She only would correct your guru chakra. She couldn't understand why they sent him here to die for 12 years if her mother can correct the agnya chakra in 1 minute. Should I tell you, I am in pain? Shri Mata ji will cure it. When I came, they took me to where he lived; they made me sit there. They said, "My guruji has also come to meet you." And that guruji was sitting with their faces turned away. Poor thing touched my feet, and then sat down. I asked why didn't you correct his agnya chakra? It's a one-minute job, and you are such accomplished people.

He started saying, "Let him die; he deserves it," and then he cursed him. And in front of me, he slapped him twice. Why are you hitting him so hard? He was smoking a cigarette before you came. I said, "How did you know?" He said, "Smoke was coming out of his mouth." Such a wicked man, only you can correct his agnya chakra. I said, "Look, brother, whatever it is, he will quit smoking. Now, correct his agnya chakra." He refused to do it. After that, I corrected his agnya chakra. Then he started whispering in my ear, "Don't say anything to my mother in front of him. He has kept me in the well for three days, drowning me and pulling me out, asking if your agnya chakra has been corrected or not." So I said, "Why are you sticking with such a person? Such Gurutwa is evil." Mother, what should I do now? I have become accustomed to wickedness. If he teaches me with love, it's not in my control. He beat me so much and corrected me. This view becomes the perspective of many gurus because until a person doesn't come forth with severity, they think that person isn't understanding properly. But my belief is very strong, my hopes are very high. I think that a person is already in a very troubled state. And until they haven't seen it, they are different, they are indirect. And until they haven't seen it, one should interact with them respectfully, inform them, and guide them on that path. Many gurus who came into the world adopted our path, like my path, like Gyaneshwar Ji, who came here, Tukaram Ji, Namdev Ji, Nanak Ji, and Kabir Das Ji. These people served the people of the world, taught them religion, and faced a lot of adversity with them. They were troubled, beaten, not given food, kept hungry. When I listen about Gyaneshwar Ji, I feel how people managed, the cunningness they showed with them, the deception they practiced with them. And today, they are taking their palanquin around. Now Gyaneshwar Ji's palanquin is being carried away. I said, "Has he ever sat in a palanquin? Has he ever even seen the mouth of a palanquin? Fifty men carry his palanquin, and everyone is serving him food. It should be said what kind of deceitfulness, and what kind of insult it is. You, who have never cared about whether someone has eaten or not, are roaming around in a palanquin made for him, eating food on His name. Human beings are so cunning, so cunning, and for his cunningness, God has given him freedom. Whether you are cunning or whether you are foolish, you do whatever you want, or whether you nurture God. I am a mother, and a mother will always make this effort. A mother will always say, 'Son, you will only find God.' In my guru hood, I believe in this very thing. Many people bother and harass me, no matter what happens, no matter what happens. But perhaps with me, it is also true that I have a lot of patience. People say, 'Mother, this is your unconditional

love,' whatever they say, but the reality is that I don't feel even a little troubled by their troubles, nor do I have any concern for them. My only concern is always how quickly more and more people can be uplifted (unclear)... Today, Sahaja Yoga has come to that point where it can be called MahaYoga. Until the train enters inside the station, we don't consider that we have arrived by train. Or as we can say, just like we don't call a river a confluence until it merges into the ocean. Similarly, until there is no union of your soul with Shiva, until Kundalini rises up and pierces through the Brahmarandhra, it should not be called yoga; then, yoga is merely preparation. There are many types of yoga, and all of them are preparations for this. And when the Kundalini rises from below to above, all these yogas take place within as the Kundalini reaches the Sahasrara and pierces through it. This is the greatest Mahayoga, so the Sahaja Yoga that has been naturally going on since eternity, the one that has been with you for many years, which has now reached its fulfillment, should be called Mahayoga today. But initially, I had this thought that it is human nature; if I started with Mahayoga right away, here Mahakal would initiate it, and everyone would follow suit. They would say, "Who are you to perform Mahayoga?" Everyone would stand up with sticks in hand. That's why I didn't call it Mahayoga. But the state of Sahaja Yoga has now reached the level of Mahayoga, and we have reached the state of Mahayoga.

The time has come when all the fruits of the Guru principle that have been created until today are about to ripen, and as a result, you should now receive the thing that they had promised to give you for many years. That time is approaching, it is imminent. It used to happen. A year or two ago, Gurus used to have one or two disciples. How many disciples did Gyaneshwar Ji have? One. Then how many disciples did his disciple have? One or two. Such a community neither made anyone their disciple nor talked about giving so much self-realization. But until something is not communal, it doesn't make sense, and the time has come for the community to unite, and it is your complete right to receive this. It is time that all these things are within you, and you should receive them. I said that I need seven days for each subject, but you gave me three subjects in one day. (Unclear) How can we make something big smaller, but I would like to say only this much, by simply greeting the Guru principle, I reveal to you the Krishna Shakti. The Krishna Shakti within us is the beginning of human beings. When a person lifts their neck upward, the state of this chakra is formed within them; which we call the Vishuddhi Chakra. Inside it are 16 petals, because in the area behind us, if you look behind the neck, then it is there. Wherever a person lifts their neck and straightens it up, the Krishna Shakti awakens. Now, one must understand that the power of Krishna is the perfection of evolution. Initially, we were amoebas, then from there, fish, tortoises, etc., and we reached Ram and beyond Ram to Krishna. Krishna is the complete power. When your Krishna Shakti is awakened, your connection is with the Virat. The mind, which is called in English as the macrocosm and microcosm, 'Smishti and Samavishthi'. In that Samavishthi, you merge, your individuality connects with it. This happens through the power of Krishna. Therefore, before my program begins, I ask you if you can sit in front of me with your hands in this way, sitting with your hands in this manner will awaken your agricultural power here, and your connection will be with the Virat. The power of the Virat, its name is Viratangana, which power has fully manifested within us, and when you attain this power, when you attain the power of Krishna, then witnessing occurs within you.

Mind, do you see anything as a drama? It is real, yet it is also a drama; it is a divine play. Krishna also considered it as His play. When Rama performed his drama, it was portrayed in such a way that it seemed real, but Krishna's is only a play, that is why he is called a complete avatar. When a person becomes complete, they see towards the whole world that a drama is unfolding. People are jumping around like madmen, but there is no confusion in that, there is no sadness, no happiness, there is a feeling of joy where time resides. This is the power of Krishna. With the power of Shri Krishna, we make two angles, one left and one right, and one center. The power of left and right, the power of left, is such that if a person feels a lot of guilt in his mind and thinks, "I have made a big mistake, I have done something terribly wrong, I should not have done such a big wrong thing, I have deviated." Nowadays, there is a trend that you reach a point of development, a lot of development happens, and then you settle for it. First, you focus on one thing, "This is who I am, and this is what I want to progress in, where my country is heading," and then you descend, you see that Western countries have begun to cry from morning till evening. I said, "What happened? Where have you been?" They said, "I have committed many sins, Mother." I said, "Forget all that, move past it." Continuously crying over the same thing, hearing their crying day and night, disturbs people. So many people cry that it's surprising. Many people think that our ancestors invaded a yoga land like Hindustan. Nowadays, the youth there are very different. The people we saw before were different, and these are different. And when they start heading to the left side, there is a peculiarity in which a person starts consuming intoxicating substances. Because he feels that he made a mistake, he committed a sin. He feels he shouldn't have done this, shouldn't have lied, and starts consuming intoxicants. In this, there is one thing that is very popular here, which is cigarettes; then after that, tobacco. Tobacco consumption also greatly opposes this power. You will be surprised that the man



who consumes tobacco has to quit it after coming into Sahaj Yoga. It drops off; it drops off on its own. There was a gentleman who didn't quit, as he couldn't apply his willpower. Sometimes, he secretly kept consuming, hiding here and there. One day he came to me and said, "Mother, when I sit for meditation, my mouth keeps twisting and turning in strange ways. I don't understand what to do." I said, "I know what's going on. Quit tobacco today. Give me your word that you will quit tobacco." Since that day his left side opened up, and since then, their Kundalini started rising properly. Now, in the same way, you have seen that in the Western countries, now, in the same way, you have seen that in Western countries, people were very ego-oriented. Initially, they indulged in a lot of egotistical behavior, waged wars, killed people around the world, and expanded their empires. They did everything. Now, when they reached a limit and then swung back from there, they reached another extreme, and there they realized, "Oh my God, what should we do now? How should we do it?" "I'm so bad, I'm so bad," when this was seen, then let's drink alcohol. If not alcohol, then let's chew tobacco. Otherwise, they started fleeing from there somehow. Now, tobacco is not something that God made for drinking and eating. Is the human intellect so limited that I need to tell you? This thing, tobacco, is not made for drinking and eating by God. This thing that is made, it's an insecticide, made to kill insects. You people don't know where you got it from and started saying, "Let's have tobacco." But tobacco is very harmful, and with tobacco, our spirituality also deteriorates. It goes into the stomach and damages the liver and other organs there. And spirituality, which is filled in our ocean. This ocean is our guru. Whenever we go against spirituality, the ocean completely deteriorates and starts disintegrating. When I went there to Guntur, there were people from Andhra. I told them, "Please don't grow tobacco here." So they started saying, "We don't give it to our countrymen. We send it all outside." I said, "Your countrymen, here, the poor people of Andhra consume it and practice black magic, and you people think by exporting it, you're doing a great religious act." So they started saying, "No, no, Mother!, without this, we will die." So I said, "No one will die. You plant cotton here, and everything will be fine with cotton." Some of them said, "Okay, Mother! we'll plant. We'll start with cotton," and then their business flourished. But when I said it two or three times, it's also recorded. But one day when they started discussing too much with me, I said, "Beware, don't discuss too much now. If you do such things, this ocean will deteriorate for you." You know what happened afterward, how severe a storm hit Andhra, and how many people were devastated, and they didn't even know where they went. I've always seen on that side that huge storms come into the ocean, and people perish in it. But if you tell someone to stop using tobacco, it's a very inauspicious thing; no one is ready to listen. Now all that land has become saline, they can't grow tobacco there anymore. Somehow tobacco cannot thrive anymore. So now they are crying over their fate. The entire area where tobacco is grown, and you always know cyclones hit there. They die there. The day people understand that by using tobacco and practicing black magic, the sea gets angry with us, that day they will understand how much blessings of God we have. How beautiful land we have, its use we should put in something else. But humans don't find solutions in small things. They want to take all the wealth of the world for themselves. But they don't see that, the one who has wealth, is he really sitting happily. Who is sitting in such great joy. So this power of the left side, which we call the power of Vishnumaya. This is the power of the sister, the sister of Shri Krishna, Vishnumaya, you know, who was killed and who went to the sky and made the announcement that your killer is still alive. This is the power of Vishnumaya. And this is about the relationship of sisters. If your sister is sick, then your this Chakra will catch. If your sister is in trouble, then your this Chakra will catch. If your relationship with your sister is not right, meaning you consider someone as a sister and if your intentions are not pure. Nowadays, people's this Chakra is very bad because there is no purity in them. Except for their wives, they should consider all other women as their sisters or mothers. People laugh at what is written in the scriptures, saying, 'How can this be, Mother! This cannot happen.' Because everyone has become dogs, right? Dogs don't understand that there can be purity in this way too. Try it out yourself, just consider any other woman as your sister or mother besides your own. See how much satisfaction you will feel inside. How many problems will be solved. How much society will develop. Look at the earlier society, how many people used to come and stay at home. There used to be no problems at all. Especially in the UK, the situation has become such that our disciples who were only 26 years old and their mother was, let's say, around 42 or 43, their friend sir came to stay with them. So his mother ran away with him. He was 24 years old. He was two years younger than her son. His mother ran away with him. I mean, there was no sense of proportion in anything. Just imagine, the boy's friend came home and ran away with his mother. Just before coming here, we read an article that will surprise you. A seventeen-year-old boy has married his mother and now they are fighting in court, both the mother and son claiming that their marriage should be accepted. This is all extreme perversion. Even our filmmakers lack intelligence; they are committing so much sin that they will have to suffer its consequences. Everyone will have to suffer the consequences of their own sins. Look at our degraded condition, how are our faces? There is no gloom on it, no innocence, and no simplicity. In a way, it's like always having a sinister look. Now, this disease of having a sinister look is also punished by the divine power of Shri Krishna. You see, people keep having sinister looks all the time. When you have a sinister look, evil spirits enter you. You don't even realize that if evil

spirits enter from the left side, your eyes start wandering, you don't do anything except moving your eyes! Moving your eyes like this doesn't get you any joy. It's a falsehood; your eyes are wandering, moving from side to side. You're watching this, you're watching that, and your purity chakra, the left side, is being caught. By catching this left side, guilt will develop within you. You can never be happy all the time. That's why in our era, when we were young, our parents used to say that we should always walk with our eyes on the ground. You may have heard that Lord Lakshmana only looked at the feet of Sita Ji, he didn't even look above them. Were they evil or bad people? What was the rule that you should walk with your eyes down? The emperors always walked with their eyes down; and those looking like beggars, like ghosts, their eyes always wandering around. A person who is in his own dignity, in his own prestige, what does it matter to him what others see? And you should know that as soon as you look at others, their negativity, their flaws, seep into you. The conditioning that resides within them infiltrates into you. And this disease has increased so much among people that they are so filled with it that they don't understand how to protect their eyes from it. It turns their eyes red. You Thou shall not have adulterous eyes Weakness creeps into a person's eyes. The eyes start causing a lot of trouble. That's why it is said that you should walk on the grass, walk on Mother Earth, who is your mother. Only by knowing your mother will you understand your sister too. Until you know your mother, you cannot understand your sister. But the reality is that you should keep your eyes downcast and not look with an evil eye when walking on the path or looking at someone. This is a sin. And even the Guru has said Thou shall not commit adultery, and Christ also came and said Thou shall not have adulterous eyes. He clearly stated that Adulterous eyes are equally evil as adulterous life. He reached you with this holiness and hoped. But today, where the world has reached, if we say this today, they might take it badly. But try and see. See the vitality and beauty that will come into your life and everyone else's life, such that moving your eyes and degrading yourself in this manner, which later leads to prostitution and the like. Nowadays, the songs that are there, the way women sit and sing, etc., all of it is so superficial and the ways in which they are immersing themselves, it's incomprehensible, especially what impact it has on middle-class people. If a man has money, he has nothing to save, he can just enjoy himself. He has all the means now. Someone who has excessive money thinks about what to do or not to do. Where to invest this money and where can I dump it and himself too. As soon as he has money in hand, he thinks about going to races, then does this, then that. That's why today I'm discussing sin and virtue because it's about the Guru's teachings. The concept of sin and virtue comes to you on this path of purity, what is sin and virtue? If you haven't thought about sin and virtue up to the path of purity, you are lost. Your Kundalini won't awaken. Sin and virtue both exist in the world. But they think, 'Mother, this person is so sinful, yet look at how much progress he has made.' I said, "Go to their homes and see what's happening. Look at the progress in their lives. Is there any joy on this man's face? When people take his name, they say, 'Oh my, whose name did you mention!' For a man whom no one ever speaks well of behind his back, such a person, such a characterless, such a fallen person, if you consider them as ideals, then your place will also remain there. When you transcend in our Sahaja Yoga, then power will come from within you. You will recognize your own dignity because you are much respected. You don't know how much effort God has put into creating this mechanism within you. How beautifully it's made, how it's been crafted, and how this Kundalini has been kept safe. You are insulting yourself. You are demeaning yourself. Don't understand your mistake. Understand your maturity, understand your circumstances. You are the flowers of the whole world and you have to turn into fruit." If you understand this, that you are worthy of God's grace, God acknowledges you and is bowing down to you, telling you to attain what is rightfully yours, which is your credit. Recognizing merits also comes from human intelligence. As long as there is foolishness inside, one cannot achieve it. This intelligence also comes from the awakening of the Kundalini. When a person awakens in their Kundalini, intelligence arises within them. Balance comes within them. There is foolishness, there is smartness, and there is intelligence. There is no difference in intelligence. Because intelligence can be both foolish and wise. Based on intelligence, a person steals. He says, "Why shouldn't I steal? I don't have this thing, he has it, so why shouldn't I steal it?" So, rationality comes into play. Rationality can rationalize everything. But intelligence will say, "No, others' things belong to them, and my things belong to me." The pleasure I am getting in my thing is not in that. And also, nothing belongs to anyone. No one's thing belongs to anyone, leaving everything behind. It's just a mental thought to say this is mine and that is yours. It's written in the registrar's office that this is yours and this is mine. Everything has to be left behind while leaving. When leaving, a person leaves everything behind. This is a common thing, why make such a fuss about it? Now, the chakras on our right side, which belong to the right-side purity chakra, are made from the power of Shri Krishna and Radha. When a person stands against their power, they become like Kansa, thinking, "I am the greatest king, I am the greatest leader, and I am everything." When arrogance like Kansa grows within him, because he kills his own sister, kills his own brother-in-law, kills his sister's children. How can I rule over everyone? He doesn't see anything in the world. He is caught by the grip of the right-side purity chakra. But the grip of the right-side purity chakra starts when you catch cold. Now everyone says that Tulsi is very good for a cold. The reason is that Tulsi's power is here in the left side, it balances our right side. In other words,

having a cold is not such a serious matter, but in our Sahaja Yoga, there is also a very good arrangement for a cold, and for that, if you understand how your common cold, which is a sinus problem and so on, can be corrected. But the power in between, which is called the power of the virat. This is the most important. Today, wherever people are searching for something, where humanity is engrossed in the search for the Divine and the search for truth. They are searching for their wholeness, searching for their universality. They are searching that if I am a part of that universality, then I should search for that of which I am a part. This means that the thing we call collective consciousness has not yet arrived. We say, "You are brothers, you are sisters. We give big lectures that this is established so it fits, meaning the drama of what is to happen, the human being does it first, like a rehearsal. It feels like a rehearsal that you are also a brother, you are also a sister. You are all siblings. Everyone is collectively one. In reality, all this is still a lie for you, not for us. When you enter into Sahaja Yoga, your collective consciousness awakens. As soon as collective consciousness awakens, you begin to feel that the other is within me and I am within them. You start seeing this because when the absolute point is reached, you move into the relative stage. Where are you in this absolute point and where is it? Now, to put it simply, what happens is that the chakras of your fingers become awakened. These 1, 2, 3, 4, 5, 6, 7, these seven chakras of the left sympathetic and right sympathetic become awakened, then what starts to be felt in this? What is felt in this is, for example, if someone is standing in front of you, I can immediately tell what illness they have. How do I understand this? Imagine that if there is a shine or some warmth in this finger of my right hand, then I will know that there is a problem in their liver because this is the navel chakra of the right hand side and the navel chakra is the place of the liver on the right hand side. After that when the man moves on, even small frequencies are caught by the person. In Sahaja Yoga even, one starts having the same feeling as one has in front of him. And when it feels like there is heaviness in the liver, and if you ask them if their liver is effected? Then he says yes, the liver is affected. You rub your hands like this. Your liver will also be fine and his liver will also be fine. If a man has a headache, when you go to him, your head will also feel slightly heavy. You will say, 'Are you having a headache?' and he will say 'Yes.' After that, you will press your head like this and make it better. You will see that his headache will also be relieved. The collective consciousness that comes within you, the collective awareness, this is subjectivity. Meaning, it actually comes, meaning this is actualization. It's not just a conversation, it happens. Your consciousness comes at this level. A new dimension comes within it, in which you become collectively aware. He might say if it is realized, he will also say that look at them, they have a hold on their heart. So, the heart is holding you. There is pressure on your heart. This has become physical, emotional you can also tell. Many people appear intelligent from the outside but are crazy from the inside. If you go near them, they slap you twice like this. But if you are realized, you will know that they are crazy. You will find out, that is, where the command center is. That is, if someone catches some chakra on the left side, then some mental distortion has occurred in it, some left-sided ones are this type. If they come on the right side, they are physical and emotional. This is connected to your Vishuddhi chakra. Many people transcend, but they cannot feel the vibrations inside them, the reason is the malfunction of the Vishuddhi chakra. Because I have told that your cigarette smoking is harmful to the Vishuddhi chakra. Even if you don't smoke, in the city environment, just imagine that your father is one of the smokers, then this Vishuddhi chakra gets damaged here. If the Vishuddhi chakra gets damaged, then the two nerves that come out of the Vishuddhi chakra, which we have, when this consciousness comes in our central nervous system, even when we are awake, we cannot feel it. Because our sensitivity ends. Our sensitivity can increase from this chakra if our Vishuddhi chakra is fully awakened. So there are also mantras for this chakra, one should understand this mantra, by saying the mantra prescribed for that mantra, explained mantra, this chakra becomes awakened. If these two fingers of the Vishuddhi chakra are put into the ear and the head is pushed back, and if you say 'Allahu Akbar' three times, then your chakra will be cleansed. Because Akbar is the Virat. Prophet Muhammad said this, Krishna said this, but who listens? Whatever they told, if you do it like this and then read the prayers, then all the Kundalini will awaken, but if you go and tell this to any human, then they will chase to kill me. Prophet Muhammad was also an incarnation of the Supreme Being, and I say that in the awakening of Kundalini, he did as much work as no one else has done. How should Satan be expelled? They have explained some ways, all of which are unique. Most of which we still do. We also use them in Sahaj Yoga so far. Although we have people like Adi Shankaracharya who have written great things and if you follow all those subtleties, you become completely stable. We have many benefits from such great avatars in this country, these saints-sadhus, and these great incarnations. Such great avatars have descended in this land of yoga, which we call Maharashtra. Many saints have irrigated our blood. They have worked so hard on you that you get realization just on a signal; Especially when I go to villages, you see, thousands of people flock in today. Now look how many people have come to our lecture. It starts from here. People do not recognize the truth. There is no attraction for truth. People are going there. If someone says, "I will strip you naked and make you dance," you will all leave for there. Paying money and dancing there, you will come back and say, "Wow! What fun it was." Sahaja Yoga is not for such foolish people who are not serious, who have no caliber, who say, "This is not child's play." Until someone

within you has complete faith, complete reverence, it doesn't work for them. Compromising for them is very easy with falsehood, Sahaja Yoga does not work on such individuals. It is not necessary to be a great scholar or knowledgeable to attain Sahaja Yoga, but one must have a strong heart. They should be kings. Sahaja Yoga works on such a person effortlessly. Now, if I start explaining Krishna Shakti, years will pass. It requires many things to open all sixteen petals and to explain. And you still don't know what Kundalini is. You haven't seen it. What you haven't seen, haven't experienced, you can know it. Its pulsation, you can see with your eyes. Its ascent, you can see. Its rotation, you can see. Now, these things are different; you haven't known yet. Invisible objects, you haven't known yet, but they are. Like there are many pictures here right now. You cannot see them. Put on the television, you can see. There is music playing here, you cannot hear. But if you turn on the radio, you can hear. Similarly, the power of the Divine is manifested everywhere. In atoms and particles, the power of the Divine is filled. If Kundalini awakens, if its cord connects with the main source, then its dialogue with the Divine begins. Then on these very hands, which you think are ordinary, on these very hands, you can know. You can ask by touching like this, "Is there God in the world?" Then you will see cool waves starting to flow within you. There should be love for oneself, respect, extreme love. Because the Divine did not create you so that your life becomes meaningless. Not in any way. If your life becomes meaningless, then even God's existence will lose its meaning. The creation will also become meaningless. While maintaining respect for oneself and having a loving attitude, remain fully engaged in this work with complete hope. With the omnipresent God, you can communicate through conscious waves because this divine power is filled in all living and non-living beings.

You all have infinite blessings.

1979-0927, 6th Day of Navaratri Celebrations, Shri Kundalini, Shakti and Shri Jesus

View [online](#).

27 September 1979

Navaratri Puja

Hinduja Auditorium, Mumbai (India)

Talk Language: Hindi | Translation (Hindi to English) - In Progress

## 1979-0928, 7th Day of Navaratri Celebrations, Kundalini and Kalki Shakti

View [online](#).

28 September 1979

Navaratri Puja

Mumbai (India)

Talk Language: English | Transcript (English) – VERIFIED

7th Day of Navaratri Celebrations, "Kundalini and Kalki Shakti"

Mumbai (India), 28 September 1979

Today I am going to address you in English language, as desired by you. Even tomorrow perhaps we may have to use this foreign language.

Today's subject is the relationship between Kundalini and Kalki. The word kalki actually is an abbreviation of the word nishkalanka. Nishkalanka means the same as My name is, which means nirmala – that it is a spotlessly clean thing. Something that is spotlessly clean is nishkalanka, without any spots on it.

Now, this incarnation has been described in many Puranas: He will be coming on this Earth on a white horse, in a village of Sambalpur, they call it, Sambhalpur. Is very interesting how people take everything so literally. The word sambhala means: bhala is this forehead, sambhala means "at that stage". That means Kalki is situated on your bhala. Bhala is the forehead, and here He is going to be born. That is the real meaning of the word Sambhalpur.

In between Jesus Christ and His destroying incarnation of Mahavishnu, called as Kalki, there is a time given to human beings to rectify themselves, for them to enter into the Kingdom of God. Which in the Bible is called as Last Judgement – that you will be judged, all of you will be judged on this Earth.

The population of the world is the maximum, they say, because all those, practically all those who had aspirations to enter into the Kingdom of God are born in the modern times and are going to be born very soon.

This is the most important time because Sahaja Yoga is the Last Judgement. It is fantastic to hear this, but that's a fact and is the truth. Though you can understand that Mother's love makes it very easy for you to get to your Realisation and that the whole story of Last Judgement, which looks such a horrifying experience, has been made very beautiful and very tender and delicate and doesn't disturb you. But this is the Last Judgement, I tell you, and you all are going to be judged through Sahaja Yoga, whether you can enter into the Kingdom of God or not.

Now, in Sahaja Yoga people come in with different kinds of attentions, or chitta. There could be people who have too much of tamasi krutya, or what we call the inertia or the more sort of sluggish or slow-moving temperaments. These, when they are exaggerated, people take to spirits or take to alcohols or to some such things which take you away from Reality and make you numb within.

The other side is, as you know, right-hand side people, who have got too much ambitions. They are extremely ambitious people; they want to win the whole world, and they want to become something independent on their own, malignant and cancerous. They do not want to keep their relationship with the whole.

You can see in this Kaliyuga how people have gone to their extremes. Some of them are very much indulging into too much of alcoholism, or you can call it something [like] running away from your awareness, from your Self, from truth, the beauty. The others are denying it. They are denying everything that is beautiful and are ego-oriented.

So we have people who are superego-oriented: very much conditioned, and lethargic, and lazy, and absolutely primitive. The other side is that we have people who are extremely ambitious, dominating and are destroying each other by their ambition and competition.

These two types of people of extreme nature are rather difficult to enter into Sahaja Yoga, but the people who are in the centre are easily absorbed in the Sahaja Yoga. Moreover, people who are less complicated, simple-hearted, as they are in the villages, are very easily absorbed by Sahaja Yoga, and they take to it without any difficulty. Say, in the city you can see the result of so much of work of Mine that there are hardly about two to three hundred people today over here. But if I go to a village, the whole village, say, up to five to six thousand people come round, and all of them get their Realisation without any difficulty. Because here people are supposed to be very busy, they have so many other preoccupations. They think other things are much more important than seeking God and wasting your time in such pursuits like seeking God.

Under such circumstances, Sahaja Yoga takes its roots very sweetly into the heart of all the seekers. It works very spontaneously. You get your Realisation without any difficulty, without any effort, without paying for it, without going into any sort of strenuous exercises.

But when we talk of Kalki, we have to remember that between getting our Realisation and entering into the Kingdom of God, we can falter very much. This is called as yogabhrashta sthiti (state of being fallen from yoga). People take to yoga, they come into yoga and are then enchanted still by their pravrutis (tendencies, inclinations). For example, an ego-oriented man or a money-oriented man or a man who wants to dominate can form a group of people whom he would dominate by his ideas and can go in for a fall, and the rest of them will also go down. In Sahaja Yoga itself. This has been happening in Bombay very very often; it's a very very common thing that has been going on. But this is called as yogabhrashtata, where a person falls from his yoga, he comes down on his yoga — because Sahaja Yoga gives you all the freedom, whether to fall or to come up.

But if you go to any other guru, doing any other sort of yoga in which purification takes place and where people are trained and disciplined from very childhood, in those yogas a guru will somehow or other see that you are injured or you are hurt so badly that you have no connections with anybody else. It's like an operation: they take out that personality and throw him away.

But here it is left to your freedom to understand that you have to keep to the mains, you have to keep to the group, you have to keep to the whole and not to one person here and there who is trying to overpower the rest of you.

In Sahaja Yoga, anybody who tries to come up too much comes down because in nature, you have seen, nothing grows out of bounds. Like, human beings are of a certain height, the trees are of certain heights... Everything is controlled. You cannot try to show off in Sahaja Yoga, neither you should try to make a different group or a different type of some special thing. Specially I have seen in Sahaja Yoga there are people who come up and ask people to touch their feet. It is most surprising that invariably such people get exposed in no time, and one knows that they are gone cases because their chakras are caught, they are badly caught. Though they may not feel for a while, their vibrations may be there, but they go down and down and down till they are completely finished.

Now, this yogabhrashta sthiti is the worst thing that can happen to anyone. First of all, you don't get your yoga. And if you get your yoga and then jump to this sort of a condition... about which Shri Krishna has described that you go into rakshasa yoni (demon's womb; meaning next time you will be born as a demon).

Those who come to Sahaja Yoga must know that you have to stick on to one thing, properly, otherwise what is the yoni left? If you die without yoga, maybe you are born again, maybe — of course, this life is wasted — but if you try such tricks after coming to Sahaja Yoga and try to impress on others that you are a very great realised soul or that you have achieved this and achieved that — all this nonsense that you have been doing before getting to Realisation — then there is a very serious offence and you are punished for that. This is the power of Kalki, which is secretly working behind Sahaja Yoga.

For example, there was a lady who came to see Me, wanted to publish something about Me, and she was paid by some horrible fellow. And she published something nonsensical, something that I never do. So everybody was very annoyed and angry and said, "Mother, You must punish her, and we must take her to courts, You must do defamation, this, that." I said, "I am not going to go to court, you better go give up these ideas." But nobody would listen, you see. It so happened that that paper closed down for three and a half months, and they had such a big setback. Of course, this is not done by Me, I would say, as far as Mataji Nirmala Devi is concerned, but is done by Kalki. Kalki means there are eleven powers which are guarding the beauty of Sahaja Yoga.

Anybody who tries to play around with Sahaja Yoga is harmed very badly.

So today is a day of telling you about the dangers of playing with the Divine. So far, people have been taking them for granted. They have tortured people like Christ, they have tortured great saints. All the time human beings have been torturing. And I have been warning in every lecture practically that don't try that trick today, because Kalki is already on! And don't try to trouble anybody who is a saintly person, who is a good person! Be careful about it because Kalki is on! And once this power comes on you, you would not know how to hide yourself!

Not only those who are Sahaja yogis, but this I am telling to the whole world today, that be careful! Do not try to harm others! Do not try to take advantage of others! And do not try to show off your own power! Because once this destruction will start in your life, you won't know how to stop it!

Once, I went to... I think I have told you before also this thing that I went to Andhra Pradesh, and there I told people that "You should not grow any more of this tambaku, tobacco." And they were very angry with Me because they thought this was their living. They were minting money and indulging in all kinds of things, making too much money and doing all kinds of papas (sins).

I said, "In this world today you have come not for creating more papa and more karmas on your head but to do the cleansing of the papas — the papaksh talana. You have not come here to add to your sins but to cleanse them. This is the time of cleansing, that's why I am here as Nirmala, to cleanse it. While what are you doing is to add to your papas. What are you going to gain out of growing this horrible tobacco?" But they would not listen to Me; and then, in three of My lectures — it is on the tape, people are saying — that I said that "Be careful! The Kalki in the sea will take respite on you! It will come on you!" And you know what happened in Andhra.

Same with Morvi, I will tell you: only last year some people met Me from Morvi, some very big people from Morvi. And they all believed in a horrible "saint", who was a horrible fellow and who has really destroyed families after families. I told them, "Why do you believe in this man? He is taking your attention to materialistic things. Why do you believe in him?" Every house in Morvi had the picture of this horrible "saint". And when I told them, they would not listen to Me. They thought that I was just warning them because I was sort of jealous of that fellow. And you know what has happened about Morvi. Is a fact! All these things have been said in the presence of other people, so that they have noted it down, that what has happened, in what place, and how Mataji has said.

Before that, also in Delhi once I met some of these people from Vrindavan, and who were telling Me about the pandas (priests performing rituals in a place of pilgrimage, on steps leading down to a river, etc) and this and that, and I said, "All of you, give up your professions, horrible people you are! What business have you got to make money in the name of God?" And all those pandits and pandas and all these people are horrible parasites on the society. "You get out of your jobs, or the river Ganges on which you have been feeding yourself will one day ruin you completely!" And when the floods in the river Yamuna and the Ganges came in, I was in London; I saw on the TV all these pandas running away with their khomchas (stalls) and everything.

Of course, with these horrible people when you associate, when you live with them, you also suffer; the innocent suffer. Why should you be impressed by such people? That's the thing you have to pay for. When you are impressed, you are so compromising: "After all, doesn't matter, we are going there, so we must give something to this fellow also, he is a panda, of our



forefathers, sitting down there and begging money, sitting before the river Ganges.” Imagine, the Giver of Love and the Giver of Joy is flowing there, and these people are sitting with their backs towards the river and asking money from you! What silly people they are; such stupid, useless people! And you pay them money, and you think that you have done a great punya (good deed) by donating money to them!

This sort of life we have been leading, a compromising [one], not understanding what is truth, what is not truth. One side is a complete blind faith into all this kind of thing that is going on in this country and all over the world, but specially too much in this country. We are simple innocent people, with lot of bhavikta (sentimentality) within us, that’s true, but that doesn’t mean we should be stupid and fools.

For example, the other day at a meeting in a place called Awargaon, I said that these people in the Vitthala’s mandir (famous temple of Vitthala in Pandharpur), called as badave (priests who have an ancestral share in the proceeds of that temple), should be nicely punished for the way they are ill-treating these saints going down there on their feet for days together, and something must be done to them. And everybody was a little annoyed when I said [this], because for these poor people these badavas – who are rakshasas incarnate – are something great. They break the heads of the people who walk all the thousands of miles there. They break their heads just like coconuts, and all of them have pain in the head. Such cruelty they confer on these innocent, simple people! And do you think I should support them when I stand for truth and for religion and for compassion? When I said this, some people, you see, who had some vested interest – must be the relations of the badavas or whatever it is – got angry with Me. But thank God, within three months time, the whole thing had been taken over by [the] Government.

It is so common with us that we see with our open eyes what is happening, [yet] still we will be going on doing the same thing in the temples. Even in the name of God, we are doing sins after sins. We are adding sins to our sins, and instead of clearing it out and understanding it through our developed brain, we just go on adding [to] it. This is what I call the people who are tamasi (ignorant, being in mental darkness), who do not use your brains; they are mulabuddhis (of rudimentary intellect). They just follow somebody because there’s some sort of a hypnotic influence or some sort of a charismatic movement that is on. In the West you can see these charismatic people will take thousands of rupees from them, thousands of rupees! And they will give them epilepsy, gangrene; if not that, madness, lunacy – all sorts of things. But people, like mad, are running after all these movements and are adding up to their destruction, to their pile of sins that they have committed, instead of spending some time in cleansing their sins.

This time, what we have got is a most precious time, and one has to be very careful and alert about oneself. One should not depend on any other person for help in this but should try to completely consolidate one’s own being into the Kingdom of God and occupy the highest seat in the Heart of God Almighty. Because when Kalki will come, He will slaughter all these people without any compassion! He is devoid of any compassion! There are eleven Rudras in Him, means there are eleven destructive powers absolutely powerfully settled in Him, and when I see all that – because I can see all that – this emergency grows into Me and I tell you: beware of it! Don’t play fool with it! Don’t take it easy and do not compromise with nonsensical people! Stick on to the right! Otherwise, the day is very near when Kalki is going to come!

The other type of people are [those] who think no end of their intelligence. They have denied God. They say, “Where is God? There is no God. We don’t believe in God. Is all nonsense, science is everything.” What has science done so far? Let’s see that. What has science done for us? Science has done nothing so far, it has only done all dead work. It has only made you ego-oriented. All the West is ego-oriented, they are finding all the methods of committing sins. How to commit the worst sins, they are finding methods, and there are certain gurus in India who are also supplying the knowledge how to commit even worse and worse and worse sins, so they can easily go with two running jumps to hell.

Whatever is wrong is wrong, whether it is today, tomorrow, or yesterday, or thousands of years back. Whatever is wrong for your dharma, for your sustenance, is wrong! The new phrase is that “What’s wrong in this? What’s wrong in that?” That question will be answered by Kalki only.

I am just telling you that it is wrong, and it is extremely wrong, it is against your ascent, it is against your being. And then you will

not have any time to repent and to ask this question, "What's wrong?" You will be chopped off.

That is what is the Kalki incarnation. He is going to come on a white horse, as they say. It's a tremendous thing that is going to work out! Every human being is going to be sorted out, and nobody can then claim!

See, everything is being advertised. Everything is being published. Even this instrument (tapping the microphone) that is created by science we can use for spreading Sahaja Yoga. You know that if I put it on My chakras, you get the vibrations and you get your Realisation. The whole science is subservient to Sahaja Yoga!

Like, the other day some TV people came and they said, "Mother, we want to have your TV done." I said, "You be careful before doing it. I don't want any publicity. But whatever you do, do it properly." Through TV we can give Sahaja Yoga. Supposing I am there, on the TV screen; I can ask people to put their hands, and there can be thousands who can get Realisation, only seeing on the TV. Is a fact that this is emitting from My being, is a fact! Why should you feel angry about it? Why don't you come and test it? Why should you be hurt? Why your ego should hurt you if I am like that? If you are different, it doesn't hurt Me at all. If you know one work of, say, organising this or that, I don't feel bad. Why should you feel bad if somebody is a Divine personality? Why did you feel bad that Christ was a Divine personality? Why did you murder Him? Why did you kill Him? Why did you torture all the people who were such saintly people? You were very wise and sweet, isn't it? You have been very kind and nice people, running after all kinds of wrong type of useless, misguiding people.

There are so many now who have come to misguide you. They are taking money from you for misguiding you. They are taking money for giving you sins. They are nicely booking you up for a trip to hell, they themselves are booked nicely there. And when I say about them, people feel very hurt that "Why should Mataji talk against these gurus?" They are not gurus, they are rakshasas!

Once, Christ stood up and said, "These devils and the children of devil will have to go to hell!" Then people got after Him; they said, "Why do you say such things against them? They don't say anything against each other." Christ said, "The Satan is not going to speak against his own house." They are very friendly with each other. There is no problem among them. They are very kind to each other. Now all the disciples are being distributed: "You take such a lot, I take such a lot; and all of us will go to hell directly!" It's properly organised! Like, one train is going first, then the second train will leave, then the third train will leave.

The other side of this kind of ambitiousness and the kind of ego-orientation and money-orientation we have: all the time we are busy with this money! I call it a bhrama, call it a hallucination. It's a big hallucination with you people that you are running after money. It's another hallucination that you are running after pretatmas (dead spirits) and dead bodies. These are two mirages you are running after.

What are you going to get out of this money? Go and see somebody who is supposed to be a very very rich man. Just go and see: Is he a happy man? What is the analysis of his life? So-called successful people, you just go and see them, what is the success they have? Who respects them? When they turn their back, people say, "Oh God, whose face have I seen! Let me go and wash my mouth!"

Are you auspicious? If somebody sees you, does any good comes out of you, some shubha (happiness, auspiciousness) happens to that person? Are you kalyanamay (virtuous)? Are you mangalmay (auspicious)? What sort of a personality are you? Just judge yourself; and that judgement can take place here in Sahaja Yoga.

We had a patient who came to Sahaja Yoga, and he told Me, "Mother, I'm a young boy, but I don't know what has happened to me that I have become inauspicious." I said, "How do you know?" He said, "Wherever I go there's a quarrel between husband and wife; something goes wrong with the children; the children start crying and shouting and screaming. And now I'm hated by everyone; everybody says, 'There's something wrong with you.'" I found out about him what was the matter. He got cured. Now he is emitting beautiful vibrations.

You can have very negative vibrations going out of you. You might be doing sins without your knowledge, and you would say,

"Oh, Mother, I'm getting all the vibrations, I'm very good." Such people always deceive themselves and others. Very good at it. "Oh, nothing wrong with me, I am in first class condition, my vibrations are the best!" and that "I'm doing very well!"

Who is going to judge you is your deed. What good have you done to others? Recently we had a mishap like that. And I found all those people who were touched by that gentleman had Left Swadishthana catching, very badly. And when I told them that this was a wrong thing to do, is to make this man so important, they all got after My life.

There was a doctor who had come to see Me, who is a Sahaja yogi. His son came to see Me; he's eight years old and a very good boy, had a Realisation, but he had a very bad Swadishthana. So I asked him, "Does this man come to your house?" He says, "Yes, Mother, he comes very often." Despite My warning he would go to their house and they would entertain that gentleman. Instead of telling him that "You go to Mother and get yourself cleared out!" You see, they are enticed and hypnotised by such a person. I asked him, I said, "Have you got this man coming to your house?" "Yes," he said. I said, "All right, go and beat him with shoes, as we do in our Sahaja Yoga." And the boy got cleared out.

Do you want to ruin your family, your children, everybody because you're adhering to some hypnotic fellow? At least have some consideration for them! There are many like this. But in Sahaja Yoga it is very easy to desert, and even in London I know who is going where, what they are doing. I write to them, I tell them, "Don't do it! Just don't do it, have nothing to do!" Immediately you must understand that our Mother, who knows these things... She knows, and if She has told us, it is the thing that is to be done; not to be argued. Did you get your vibrations through arguments? But still in Sahaja Yoga also people falter, and that's the worst thing they will do because yogabhrashtas are the most condemned. Where will they go?

I have to warn all the Sahaja yogis who are here, because Sahaja Yoga is the Last Judgement. Not only that you will be judged that you are entering into the Kingdom of God, that you become the citizens of God, is correct, but apart from that, that you are capable of being there; whether you have the complete surrendering and understanding of divine laws. Even if you are belonging to, say, India and [are] a citizen of India, but if you do mistakes and if you commit criminal laws, you will be punished, even then. So, even if you become the citizen of God, you have to be very very careful about it.

The second thing I would like to tell you is about the destroying powers of Kalki. Today's lecture is going to be very sharp for you because the incarnation that you have asked Me to speak on is a very sharp one, is the sharpest of all.

We had, say, Krishna's incarnation, when He had hanana shakti (killing power). He has killed Kamsa (His evil uncle), He has killed so many rakshasas; you know [that], as child also, He has killed Putana (a rakshasi who tried to kill Krishna by breast-feeding Him with poisoned milk)... and so many people. But He had leela (playfulness) also. He had love, and He did give concessions to people, He forgave people also.

But Christ, who is the embodiment of forgiveness — forgiveness of Christ is nothing but is the power of sustenance within Him — if He explodes, the whole forgiveness can come on us as a big disaster if we are not able to understand the value of His forgiveness. He has said very clearly that "Anything said against me will be tolerated, but a word against Holy Ghost won't be tolerated!" He has clearly said it! And now you have to understand that Holy Ghost is Adi Shakti.

One has to understand that such an incarnation is imminent. And Krishna's powers are given to Him, which are only hanana shakti. Brahmadeva's powers, which are only hanana shakti, are given to Him. Shiva's powers, which are just hanana shakti, the part of it which is a Tandava (dance of annihilation) is given to Him. Then, Bhairava's shakti, which is also... you know what Bhairava has got as a symbol of killing, is a big sword-like thing. And also Ganesha's parasha (battle-axe); and also Hanumana's all navasiddhis (nine supernatural abilities), which are going to destroy, are given to Him. All Buddha's forgiveness and Mahavira's ahimsa (non-violence) is going to turn upside down.

All these eleven powers are going to come on top of us when we will be finished with Sahaja Yoga, when we will be absolutely sorted out; and the last killing will be done by Him. I wish it was just a killing! It is not going to be ordinary hanana like even Devi has done. Because Devi has killed all these rakshasas thousands of years back, but they are back in the seat again, all these

rakshasas.

Now, the problem is very different at the present moment, which you should try to understand. That, in the olden days, till the Krishna's time, when He says that "Yada yada hi dharmasya glanirbhawati bharata ... vinashaya cha dushkrutam paritrana cha sadhunam" ("Whenever righteousness is on the decline ... for the expiration of evil-doers, for the protection of the virtuous," Bhagavad Gita, Chapter IV, Verses 7-8) — these two words you must understand: to destroy the dushkrutam, means the cruel people or the negative forces, and to save the saints — "sambhavami yuge yuge, I am going to come again and again."

But the problem of the Kaliyuga is that there is no pure and simple person as a sadhu (virtuous person, saint) or as a rakshasa. So many rakshasas have entered into your brains. You side with so many people who are wrong, who are doing wrong, who are doing all kinds of wrong things in the name of politics, in the name of religion, in the name of progress and education and all that. Once you have sided with them, then they are in your brain, they are within you. And when they are within you, how to destroy the dushkrutams? They are within you! You may be a good person, but you may be destroyed because of having them in your heads. So there is no hard and fast rule as to say who is a real negative and who is a real positive.

Only the Sahaja Yoga is going to cleanse you and make you absolutely positive, positively good people and religious people. This is the only way because your ankura (sprout), when it starts giving you Realisation, you feel your Self; you feel your Self, and with that Self you know that you are your Self and not this mirage. You start enjoying that Self. Once you start enjoying it, you give up all these things that make you compromise and make you a horribly mixed-up person. All this confusion can go away.

So it is essential that we should take to Sahaja Yoga in the most dedicated manner and redeem ourselves of our all wrong doings, and also others whom we know; and this is the only thing that we can give to our friends, relations, and all the world around you.

People invite others for dinners, have drinks, this, that. What do you give them? Nothing. They will give presents on a birthday, they'll go round and give garlands and exchange good wishes and everything... In London, when there's a Christmas day, the cards pile up to such an extent that no letter can be sent for ten days before Christmas. And where is Christ? On the day when Christ is born, they'll go in for a champagne. Such foolish people! Even somebody dies, they'll go for a champagne. Champagne is their religion now, and whisky is their Kundalini. They cannot understand God. How can they when they have made God according to their own conception of falsehood?

As a Mother, I have to warn you: be careful. Do not play about with your Self. Do not go down but come up, come up, and come up. I am here to help you. I am here to work for you day and night; that you know I work very hard for you. I'll spare no efforts to help you and do everything that is possible to make you all right, to pass this examination of Last Judgement. But you have to cooperate with Me, and you have to go headlong about it and devote most of your time for Sahaja Yoga and for imbibing all that is great and noble.

Kalki is a very big subject, and if you see the Kalki Purana, it's such a big book. Of course, a lot of trash is also in there. But "When is the time coming?" if people say, we'll say this is a living process. When the work will be finished, when we will see that there's no more chance of having any more people in this line, Kalki will come down. Let us see how many come in. But there is a limit, also, of that.

So, I would request you to go out: call your friends, call your relations, call your neighbours, all of them.

Tomorrow is the last day of My programme here of Navaratri, where we are going to have a little felicitation from the Mother. To Me, the greatest felicitations will be when in this Bombay I will find more people realised, taking to Sahaja Yoga seriously. And after coming to Sahaja Yoga, not to indulge in backbiting and small petty-mindedness and getting angry with each other but being sensible and wise.

It is most surprising: those who are supposed to be the cream of the nation, the most sophisticated people, are so petty-minded

and useless!

I have to tell you these things because of the immediate emergency that is coming forward before Me. And I am only praying that it should not be in Bombay that it should start.

Bombay had gone into the verge, if you remember, the day when Rajesh Shah phoned Me that "Mother, what about rain? What about rain? What about rain?" I wouldn't answer him, till he said, "Mother, I know You are angry with Bombay people, but still forgive them, once again!" And that is the night when you started getting all this rain.

Next calamity, beware of it! I have to tell all Bombay people: every time I come back, I find this kind of a nonsense of these Sahaja yogis getting after one man somewhere and getting lost.

And the another thing is that Bombay people are still most unaware of what is going to fall into them. Most unaware how they are made from amoeba to this stage, what God has done for them, and what they have to do for God. It's a very very sad affair. Extremely sad for the whole of the country because people try to follow this Bombay. There are so many people who would like to follow an actor and an actress than to follow God. This is the trouble with our superficial temperaments.

I have to say that we have tomorrow a very good programme. And also, a book has been written, "The Advent" by Grégoire de Kalbermatten, who is a son of a baron and a Swiss boy. And when he came to Me, I could see clearly that he is a seeker, though he was a gone case, he was like a schizophrenic person. He was absolutely a gone case. But I could see in him that there's a big seeker within him, and I had to work hard with him for a year to bring him round to his normal senses. But when there is not even seeking within you and when you go that astray, what is going to happen to you, I don't know.

So be careful, be very very careful. Today is the day of warning you, because you have asked Me to talk about Kalki.

He is placed on our forehead. When the Kalki is caught up — the chakra of Kalki is caught up — the whole of murdha (head), on top, goes out of order. In the Kundalini awakening, we find that the murdha is all out of order; it doesn't rise. The whole head becomes a blockade. Such people do not allow the Kundalini to rise above the... we can say, the Hamsa Chakra. At the most, they might try to raise up to Agnya, but the Kundalini falls down.

Of course, one of the reasons, as I said, [is] that if you put your forehead before wrong gurus also, you suffer. But too much thinking also creates a problem on the right-hand side here, and one of the aspects of Kalki gets spoilt, and there is an imbalance is created on this side.

The whole forehead, if it is full of lots of bumps, then one must know that the Kalki Chakra is out of order. If the Kalki Chakra is out of order, the person is about to go into some sort of a very bad calamity; is a sign of a person who is going to get it. When the Kalki Chakra is caught up, all your fingers start burning. On the hands and on the palm, sometimes even in the body, you get terrible burning. A person's Kalki Chakra catching means he might be down with a horrible disease like cancer, maybe leprosy, maybe any such diseases, or maybe that he is about to collapse into some sort of a calamity.

So Kalki Chakra must be kept all right in balance. At least there are eleven sub-chakras of the Kalki Chakra. And out of them, at least try to keep some of them alive so that others can be rescued. But if all the chakras are ruined, then it is very difficult to give you Realisation.

What is the thing one should do to keep your Kalki all right? To keep your Kalki all right, you must have that awe for God. If you do not have awe for God, if you are not afraid of God, if you are not afraid that if you do wrong He is there with His wrath and that He is a wrathful God and that He is full of poison for us; if we try to do anything wrong, if there is no fear of that — not that it is to be hidden from Me or from anybody else but not... you yourself know that you are doing wrong — if you are doing something wrong and you know in your hearts of hearts that "I am doing something wrong," please don't do it! Otherwise your Kalki will go out.

When you have that awe for God and you know that God is All-pervading, He is All-powerful, He has powers to raise us to this state of higher being, and also He has power to bestow all the blessings that He has, He is the most compassionate God, or, we can say, the most compassionate Father that one can think of — but in the same way He has a wrath. And that wrath, when it falls upon you, be very very careful!

As a Mother, I have to warn you: be careful about the wrath of your Father! Because if He comes on you with that wrath, nobody can stop it! Nobody can stop it, and the compassion of Mother also will not be listened to, because He may say that “You have spoiled your children by giving them too much looseness!”

So I have to tell you that please don't do anything that is wrong and do not make Me feel bad about it. Because, for a Mother, it is very difficult to tell these things. It's very hard, for a Mother, who has a tender heart and a kind heart for you, to say all these things. But I have to request you that don't play about, because your Father is full of wrath and He can punish you if you do anything wrong. But if you do anything for Him or for your own being, for your Self-Realisation, you will be placed in the highest position.

Today you may be the biggest millionaire, you may be the richest man, you may be the greatest political leader, you may be the prime minister, and all that nonsense — in the presence of God, those who are dear to God will be placed at the highest positions, and not all these worldly things which look so interesting and enchanting to you.

The most important thing — where are you as far as God is concerned. That relation you must establish by first finding out your Self, your Atma through Sahaja Yoga and then relating yourself to that.

May God bless you all!

Now we'll have a session of Sahaja Yoga for you to get corrected, and I would like those people who have not been here before to come forward, to get their Realisation, and all the Sahaja yogis to help Me today because, today being Kalki's day, the vibrations have been a bit too much.

## 1979-0929, 8th Day of Navaratri Celebrations, Poverty

View [online](#).

29 September 1979

Navaratri Puja

Shree Sunderbhai Hall, Mumbai (India)

Talk Language: English | Transcript (English) – Draft

Shri Mataji: Shri Vijay Merchant, Mr. Rakure, all the Sahaja Yogis who have come here to express their love for Me and all the rest of the people who are in the search of truth. It was really a very gracious of Shri Merchant to come and inaugurate this book. I have been from My childhood watching his cricket. I must say I'm quite a big cricket fan Myself. I think cricket is the game which is really Sahaja, between one extreme of football and another boring game of golf. And I always have been appreciating the way he has been managing our teams and has been such a good captain to our country and I've been admiring him, the way he has been able to handle the glory in the field of cricket. Even after that, instead of wasting his life like all other successful people of this life in retirement, he's doing such a great work, and such a feeling he has for all the downtrodden and the poor people of this country shows that he is a very sensitive personality. I'm very thankful to him the way he is being kind to all of us and have been here and spoke to us about his own work. I agree with him entirely that the downtrodden or the ones who are not so well off as we are or, we can say, the one who is not such a good batsman, the weaker one, has to be helped and sustained by the stronger one.

This is exactly what we are doing in Sahaja Yoga. What we are doing in Sahaja Yoga is that we are reaching to the roots of poverty. We are not just trying to do the, do the patchwork of just improving the material conditions of people. Because you have seen in the world people there have been very affluent in the countries like Switzerland and Sweden where people are very affluent and they are committing suicide. The maximum number of suicides are coming from Sweden. I've informed you last time that we had some people coming from Sweden and their vibrations were something like the dead bodies. We have to know the roots of our troubles first of all. If we just try to treat the symptoms we cannot go too far. And maybe that we may cure one symptom but may cure another symptom.

I'll give you a very simple example of My husband's sensitivity to his organization which is World Shipping Corporation. He is another philanthropic gentleman and he wanted to do a lot of good for the drivers who were in the organization. And he said, "Their pay is very little, and the women and the men are really living in substandard conditions. We must do something about them." And so he started raising their pay. After three months or so suddenly I had a call from a lady. She said, "We are the wives of the drivers and we want to come and see You." I said, "It's a good idea. You all must come and see Me," because in Shipping Corporation I always had a very motherly role towards all the employees, and they would always come and tell Me if they thought that it would be difficult to talk to My husband. Now they came round and they told Me that, "It's nice that he has given us lot of pay, but do our drivers know how to handle that additional money? Now they have taken to drinking, they have taken to bad women and they are not even giving us money what they were giving us."

What is the basic root of poverty? It is not God. It is human beings, the human beings who have got too much ambitions, human beings who are all the time running after the mirage of money. In money-oriented societies of the West have created this kind of mentality, even in the East where people want to have everything of the world. They want to have today the house, tomorrow the car, day after tomorrow the helicopter. Maybe they may like to have even a big jumbo jet to themselves. How do you curb this? Unless and until you bring those people who are en-massing these money too much and extracting the money from the poor and on the other hand the poor who do not feel responsible enough to create work for themselves and not to be parasites on anyone. These two factors must be tackled at the same time, and Sahaja Yoga is the only way you can win.

Now you must have seen that in Sahaja Yoga mostly the people of about middle class people are there. Very poor people are also there; we have lots of poor people from the villages. In the Sahaja Yoga when the Kundalini rises you get your own power within yourselves by which you feel satisfied, and this too much of hankering after money, position and all that dies out and such

a person himself thinks of the others who are around, because on his vibrations he can feel and he can feel the needs of others. As far the sick that are poor or sick who are the rich, even diseases like cancer and leprosy can only be cured by Sahaja Yoga. We treat people without taking a single pie. We have cured thousands of people all over the world without taking a single pie from them, whether they are poor, rich or anything. Mentally there are many people who are disturbed. For example, most of the money of the poor goes for drinking. They drink like fishes. They waste their energy in drinking. You might think I am talking on prohibition, but drinking is against human sustenance. Now you cannot ask people to stop drinking. It's an impossibility. If you tell anybody that, "You stop drinking," he cannot stop. Most of the poor people so-called poor, sometimes I feel have lots of money to waste on drinking. We must see to the other side of the poor also. By giving them more money, are we really making them responsible, are we making them better people, are we making them good citizens and are we making them one with the divine force?

So supposing a poor man comes to you and he is a drinking fellow. Now you cannot tell him, "Don't drink." If you tell him, "Don't drink," he'll hit you hard. If there are ten more, that's more danger, and such prohibition has never worked. But you'll be amazed to know that in the Amart Nagar district there are thousands of people who have just given up drinking just like that by getting this realization. Now what is realization? If we understand in one stroke you will know that this is what we should have first and then other things should follow. Is that you by realization you get to know yourself. You get to know your own powers, which are again within. You get to know what are you and you get to know the absolute. As you said, is very true; without getting to Self-realization, you will not know what is really right and what is wrong. There cannot be any absolute value because you have not yet discovered your absolute. Everything is relative. That's why there is a confusion. But supposing you discover, supposing I say, keep it as a hypothesis, you discover your Spirit, the absolute. If you discover that then relative whatever are the problems you know through the vibrations that are flowing through you, you can make out whether it is right or wrong. If it is wrong the vibrations will stop immediately. I've been saying that cancer cannot be cured by anything else but Sahaja Yoga and we have cured cancer of so many people.

The other day I went to Saskar and you know there were lots of sick people around. Out of them was a blind man from the year when he was five years, and for about twenty-five years he has been a blind person. His both the pupils were turned upside down and he could not see anything; he could only see the white retina. And he started seeing within ten minutes time. If you want to write you can write to the President's sister and ask the secretary, Mr. Madapa. There I have also cured our President, no doubt, but apart from that there was a little girl who was the daughter of a sentry who was a Muslim gentleman. And he called and he said that, "This girl cannot see at all, Mother, and she's a young girl of seven-eight years and she's lost her eyesight because there was a fire." She also within five or ten minutes started seeing so clearly that she saw My husband's suit which had white lines on it.

Sahaja Yoga is the only way you can solve the troubles of the downtrodden. There's no other way out because unless and until you are realized you have, must have seen how these social workers react. I have also been in the social work and I have seen their reaction, how they behave. Because they are imperfect. Till this instrument is put to the mains, this cannot work out properly. It is still an imperfect instrument. You must get the instrument perfected. It's all ready. The instrument is within you; it is just to be perfected. All your diseases can be cured.

Now what about poverty? Poverty, as you know is the Lakshmi tattwa. It resides in your Nabhi. The Lakshmi tattwa resides in your Nabhi and if your Nabhi chakra is cured, your Lakshmi tattwa is cured. In our country because of black magic, because of horrible gurus, because of all kinds of bad things we think about others as far as Nabhi is concerned, because of fasting, nonsensical fasting, because of going to temples and taking bad prasadas, all these things have caused the augmentation of the Nabhi chakra. Now here the Sahaja Yogis who have come have definitely gained materially. All of them have gained materially. If there is anybody can stand up and tell Me, "We have not gained."

We have had very poor people coming to us. We had one gentleman coming to us from Kalwa. He told Me, "Mother, since I have joined this Sahaja Yoga I'm very well off." I was surprised because every time he would come from Kalwa bring Me a garland. I said, "What happened?" He said, "I don't know but I was walking on the soil of my land every morning and suddenly one day a gentleman came to me and told me that, 'Will you please sell me your this clay from your land, at such and such price?' Because



it's a very good clay, very good fabric make. And he started paying me such a lot." "Perhaps you do not realize, sir, that these vibrations are dynamic, are blessings of God and once you touch them, the Lakshmi tattwa improves just like that." You don't have to bother to look after the downtrodden or anything. Anybody, whether he is rich or whether he is poor, when he comes to Sahaja Yoga he gets related to the whole. This sensitivity in all the people who are doing work, good work for helping the poor, becomes really enlightened. Only by touching a thing you can cure people. By just standing there you can stop accidents. By just thinking about it you can manage the whole show. It is that is how, by going deeper into it, with a deeper being, that is the whole, the Viraat, you learn that you are a part of the whole. Only you have to be connected; the dynamic starts flowing in. But of course you cannot become very rich in Sahaja Yoga, neither very poor, because as in the nature these imbalances are never there.

The other day I told you a human being grows up to, say, certain height to five, six, seven feet; that's all, not more. Even the, say, a mango tree grows up to a certain point. The nature looks after. God looks after you. He does everything. Let us be connected only to God and He looks after this. I agree that philanthropic work is a very essential part of a country like ours. But we have to know that philanthropy is not the job of God. Human beings have created poverty. Human beings have created all these problems. So they should solve their own problems. It is not the work of God. God's work is to bless you, to gift you. When you go to Him, when you enter into the Kingdom of God, He blesses you. Not too much, not too less, but the satisfaction and the, and the joy of owning it. Actually, we do not own anything. Whatever we own, so-called, is just a myth in our minds. Even in our poor people we have given them sometimes very wrong ideas, and they have formed the sort of a group thinking they are very poor and they can assert a political pressure and all sorts of things. You have to be careful that when we want to do something for the poor, let us do it from the within and not from the without. Actually, this is such a wonderful country. Here you don't need much. You have seen Me: I can sleep on the street; I can move about [anywhere / any way] I like.

There is no need to have too much. That's why Gandhiji always said that we should press on our sagara. He told all the gandhivad, Gandhi, gandhian people that you should have less. But what you find, most of the gandhivadis have the greatest amount of black money, the greatest amount of diamonds and the greatest amount of money. They might wear ordinary clothes but I have heard they are not. This heart has to be changed. Unless and until you change the heart of the people, unless and until sincerely they really feel the way you feel, not only that but they just feel it as an actual feeling within themselves. For example, if there's a poor man standing before Me, immediately I can feel his Nabhi chakra. I can put My hand on Nabhi chakra. I can solve his problem, just like this. It's a fact; you know that. All the Sahaja Yogis who are here most of them are Sahaja Yogis will say that Mataji has done. The poorest of poorest can be touched by Lakshmi tattwa and can be cured. That is the most important part, that his Lakshmi tattwa must be cured and not his money or materia.

Now the difference between Lakshmi tattwa and materia you must find out. Lakshmi tattwa is a person. He may be just an ordinary driver, but he can be like a batcha. You see, we had a driver with us for many years. He was just like a batcha, and I knew that he was like a king because he was a king in his previous life. The way he was like a batcha, that nothing would disturb him and everything would satisfy him. If you tell him that you have to wait for three hours he'll wait. If you tell him he cannot stay here now, you can go and sleep anywhere, he'll do. Whatever you tell him he will not hesitate and he was such a happy personality. Now, the reason is, I would say he's better than many rich people who cannot sleep in the night and who are all the time thinking about dirty tricks that they are going to try and many of these politicians who are just planning all the time all the dirty designs. We have to purify ourselves from within. Poverty is just a mere myth of that symptom. Now to say that people are very much tortured, I know that they are being, of course, very much put down. But what is the solution you have? If the solution is to give them some money, or to have them money wise or to just put little cure, that is not going to help. You have to awaken their Lakshmi tattwa.

I am going to the essence, to the base of it, from where the problem comes in. Lakshmi stands with one hand like this, one hand like this and with two kamala in Her hand and She is a woman with a very simple sari, white sari. Be sure a Lakshmi pati, a person who has got Lakshmi, the satisfaction of Lakshmi has always a way of giving. All the time he is giving. If the Lakshmi tattwa of all these so-called multi-millionaires is awakened they will be frightened of keeping all these black money with them and extracting the blood of the poor. If the Lakshmi tattwa of the poor is enlightened they'll be ashamed of begging and being parasites. No use developing parasite tendencies into them. A parasite is to be hated like leprosy. In this country we have had enough of this beggary. Our leaders also have become greatest beggars of the world. All over the world if you go, you feel so

ashamed. It does not matter if half of this country is damned because they can be born again. But live with your self-respect. This kind of beggary that is on and this kind of begging that we are doing with other countries is so shameful for us because God has given us such a blessing of this yoga bhoomi. What a mess we have made out of it by not understanding our own values, our own culture and our own heritage that we have got from God.

This is the only country in the whole world which is yoga-oriented. Do you understand the importance of this country? Not only that it is yoga-oriented but also, also it is a punya bhoomi. Here all the great saints have come and lived. Even Zoroaster whom Parsees worship is nothing but an incarnation of Datatreya, and you know how we worship him in our Sahaja Yoga, how we worship Mohamed Sahib in our Sahaja Yoga, how we understand where He stands within us. The deeper, the intercurrent of all these problems of the whole world can be solved by you people, the Indians. You are being blessed to be Indians in this country and not to feel so bad if you don't have one helicopter or one transistor. Poverty is of the mind, I can tell you. It's not more of eating or non-eating. If a person has a mind which is sickening he may be the multi-millionaire still he'll be crying, "I don't have this. I don't have that." Nothing can satisfy human beings, and you know the economics law is such that, "No want is satiable in general." In particular, everything is satisfied but nobody is satisfied. With Sahaja Yoga you can give them satisfaction and self-respect. Develop their self-respect. Teach them how to come up, not to look after them as just downtrodden.

I have had a very good opportunity of working for a blind school here. And the blind school people wanted to collect money and this and that and all that, and I said, "Nothing doing. You are not to make them begging girls. They can all work out something for themselves." They started working out. Then they made some nice things and bed covers and this and that. So they said, "Now, who will market?" I said, "You go all out to do the marketing for them." But then I told them that in Japan I was surprised that the blind were taught massage. I said, "You give them realization and let them do massage. If a realized blind person gives massaging, all these foreigners would be paying them at least hundred rupees per massage, minimum. And if that person is blind it's much easier to do the massage." But the people could not accept this kind of a thing. They said, "No, no, Mataji, then, You see, You should not give them realization." Here we lack the understanding of the depth of our problem. They, they said, "Mataji, how can You give realization to these blind [too/people]?" And the blind people would have got it in no time. Only they could have been cured and they would have had this realization. But because that organization belongs to other great people of great thinking and wisdom they would not accept such a situation where I would say, "All right, you bring all your blind and I'll try to give them their eyesight." They are not willing to accept this.

I will tell you a very simple example that I cured a leukemia of a little boy of ten years who was a patient of blood, blood cancer patient in Delhi. Of course, we never charge a single pie. No Sahaja Yogis allow to charge a single pie for whatever he does; you know that. Not a single pie. And this boy was cured. He was brought by Doctor Mulher, and Doctor Mulher referred Me to the medical institute. The medical institute came to Me and just see what was their proposition, "You give us the list of people whom You have cured, how You have cured, where they live and all." I said, "For what? I'm not asking for any money. Nothing is selling here. You are as if you are going into cross-examination, as if I am out here for any donation from you. You just come and see for yourselves. I don't write the names of people whom I give food or how many morsels they have eaten. This is My love that is flowing. It's My love that is working out. You people can't understand love. You want Me to write down all the people I have cured. I refuse to do it." This is the way they look at a thing. They do not know the power of love for us now. It is necessary first to generate the power of love through Sahaja Yoga. It is very easy.

Sahaja Yoga is not the blessing of one year or one yuga but of all the yugas. You have to get it. You have to get to know your Atma. You have to know your Self, and the Last Judgment is here now. There is no need to think of another Last Judgment coming in. Here, now, by knowing your Atma you will get the power of God flowing through you, like when I put it to the mains, the power starts flowing through us. And then this power can communicate that dynamic power. What is this poverty? It's at the Feet of that Lord. You can just throw it away. I agree that going to temples and churches there is no God. But even going to poor will not help, I can tell you this much today, but going to the roots of poverty, by understanding why there is poverty and why human beings behave like this. You have to transform the whole thing. You are still in the flower state. You all have to become fruits. All of us have to become fruits today. If we are not fruits we cannot solve the problem of our country and of another country. If this takes place, if this tremendous transformation takes place in our country today, then the whole world is going to be led by us, and in any case it is going to be led, which I am sure, hundred per cent sure, that the time it's coming when the whole world will

have to listen to us on this point to solve their problems.

There are countries, communist countries are there; people have everything. I've been to all the countries. I've been to Russia. Those who talk of communism should go to Russia and see for themselves. Those who talk of capitalism should go to America and see for themselves how stupid and silly and useless people they have been, how their society is finished. Money cannot bring you happiness. If you want to make people happy then awaken their Nabhi chakra, as they call it, or you can call it the Lakshmi tattwa. And the Lakshmi tattwa can only be awakened, only be awakened through Sahaja Yoga by which the whole country will be transformed. Like you go to a barren garden and you see the garden absolutely in a barren condition. Suddenly water comes in and the power of the water generates all that affluence, and suddenly you find the whole place bubbling with joy, and that's what is going to happen to this our country, which people think as to be poor. Still I would say we may be poor outwardly because we don't have very good clothes maybe, according to them, and we don't have too many plastics with us. What is their affluence? It's nothing but plastics and rubbers. They eat plastics and they sleep on rubbers. They don't even have so much of natural cotton with them. Our affluence is our yoga, is our power, our sustenance, our humanity, and our humanity has to be sustained.

We have to have many more people like Mr. Vijay Merchant who think of the whole, of the all the people who are suffering, but philanthropy of Sahaja Yoga is different because for Me who is the other? When somebody is just a part and parcel of My being, itself my finger is paining; I'm just rubbing it and I must do it. For that I don't have to awaken people; they just get it. You just stand near a person, you get a headache and you ask the person, "Have you got a headache?" "Yes." You rub your head and rub his head and just finish it off. You just cannot help it because the macrocosm, the Viraat, informs you when you are one with it that, "see, the other fellow is suffering." You become that. You become collectively conscious. It is not a lecture or anything but it's a becoming within you that you start feeling on your fingers, on your fingertips, what are the centers catching, what is the problem of the other person, how to cure it, what to do it. Everything, all this knowledge is given in Sahaja Yoga, absolutely free. Out of so many who are sitting here you can ask how many have been suffering from diseases have been cured completely, and since they have been realized not a single pie has been given to the doctors.

It is not necessary to look after your health, not necessary to do much about it. We have had people who have had three heart attacks and now they are going strong. We have had people who had leukemia, who had all kinds of diseases. Today you won't believe they ever had that disease because now the inside is completely into balance, integrated and blessed by God's divine power within you. This is our heritage. We have to cash on it. And by this only we are going to remove the poverty, one day you will see, and not by patching up few things. I would request Mr. Vijay Merchant and we have another great social worker with us, is Gidubai Kotak, that you should pay little more attention to our Sahaja Yoga and see the dynamics of the Sahaja Yoga. You'll be amazed how one person, the person who spoke to you just now, was from Rahuri, these two persons. They have given realization to ten thousands people. Just go and see their houses. Just go and see their children. They are bubbling with joy, with happiness, and you do not see any poverty in their hearts at all. Their hearts have been enriched and they are doing so well. Because the energy comes within you, the Saraswati tattwa is also enlightened and you start thinking as to what is to be done and how to, how to make your life happy.

But money is not everything; food is not everything. Unless and until you get to know your Atma you can never be happy. So go to the roots and it's so easy. You don't have to pay anything. You don't have to have many organization, nothing. It just works, just like this. So why worry and why just think of something terrible? Now more we are ahead, talk to Gidubai also that they were enamored by one guru who were showing some miracles. And I, I had met somebody from Morvi who came to see Me, and I told him that you just don't have anything to do with this horrible fellow, because a day will come when Kalki is at work and there will be destruction. He wouldn't listen to Me. I went to Andhra. For your information I tell you I went to Andhra. I told to Andhra people that, "You don't grow this tobacco." In Andhra there are two types of people: one who are making lots of money; the other are the so-called poor who are doing lot of black magic. I talked to both of them. I told them, "Don't do black magic because if you do black magic Lakshmi tattwa will disappear." If the black magic comes from this side, the Lakshmi goes from the other side. And they just didn't listen to Me. And I talked to these people who were growing tobacco. They wouldn't listen.

There are on three tapes, there is a lecture, where I said that the sea is the incarnation of Datattreya. It will take a respite, I,

believe Me. And that's what has happened with it. We have to understand that God knows all of us. He knows us in masses, and He knows where we are going and what we are doing. Your Bombay has escaped recently a very big drought. But please take heed and take to God. It is no question of going to Himalayas, of course, and no question of running away from it. But get it within yourself, try, as many as you can bring in here, if the saints are there. Those who are Sahaja Yogis are saints. Then God definitely will bless you, definitely will bless you. And the same people who are realized today have done tremendous work in the villages. They have emancipated so many villages without any money, without anything. When I go in the villages I'm really surprised how people get cured, how they are helped, how they get energetic, how they understand things. It's most amazing. So the power of all the powers, that is the power of God's Love, let us take to it. Let us take advantage of Him and leave everything in the hands of God. Only get Him into everyone you think who is suffering. You get Me hundred people who are suffering, I will see to them. Today if the whole hall was filled I would have cured all of them. You know that I have done it. It is not difficult. It is no boasting. It's a fact. It's a fact. It works in five minutes, for so many people can get it. But people do not want to face reality and they do not want to attend to it.

Now we have already so many Sahaja Yogis in Bombay. So you can imagine I've worked here for nine years. We have some more of course in the outer centers but here in the center we have so many or little more. So you can see how people are. And the work you are doing from outside, it's all like a blind person going doing this work, that work, that work, that work. Politicians also think they are doing great work. All right, they are doing. Social workers are also doing great work. Everybody's doing. But there's no coordination, there's no integration and there's no satisfaction of what one is doing. The reason is all of them belong to the one whole and they have not yet connected with the whole, which one has to do. We are finding our wholesomeness all over the world, whether we are Indians, Americans or anything. We are all just trying to find out our wholesomeness, and the answer is Sahaja Yoga. It is Sahaja Yoga. There's no other answer to anyone of these problems. Today I am telling you, again you can tell Me afterwards. You give Me your problems. You tell Me who are the downtrodden. Let Me see. Let Me see who are the downtrodden.

Now you, somebody wanted Me to go and see the fishermen. I said, "All right, I'll go and see them." I'm sure if I, they get realization, their fishery will improve, definitely, hundred per cent; I'm sure of it. Everything improves because God's blessings are there and God has got the six qualities which makes Him Bhagwan. It's one of them is Shubha, Auspicious. Another is Kalyan. Another is Aishwary [GW: Ishwari?]. Like these the six qualities of God. These six qualities emit from the being, and once you face it you get it. You want to do Kalyan, all right, then face people to God, and this is the way by which you can face it. You don't have to organize churches and temples or anything. It's just the energy which has to flow, Shakti that has to flow. Like you can see a wood is lying there, has nothing. But if you enlighten it, it gives you light, fire, everything. In the same way enlightenment is the only way to solve the problem, and all of us should try to enlighten as many people as possible.

Our work, of course, is more for the middle class because the extremes do not take to us. But when the middle course increases, the river flows on both the sides. She can feed on the both the sides. Gradually the both the sides can also join [them], but the depth is in the center, in the madhya marga, and there it works out. It is only the middle class, which can work it out because they have the values necessary, they have the feelings necessary and they have the blessings necessary because they lead a very normal life. Once they learn their swimming they must know themselves before helping others. You must help yourself, you must become yourself, before you help others. Once they achieve that, they can easy help, easy help others and that has been done. It is such a silent work of Sahaja Yoga that we have not maintain any statistics. We have not yet been able to say. Here there are people who have given realization to minimum of ten thousands or eight thousands people. There are people who have cured thousands of people who are sitting here just like ordinary people, but they don't know about it and they'll say, "We didn't do, Mother. It just worked. It was just happening. It happened." So this is what is a very dynamic force.

I would request all the social workers to open their eyes to this tremendous discovery that has come to our country and to see for themselves what it is like, what it means. It transforms a personality into such a dynamic web that an ordinary boy can become a great cricket player. An ordinary musician can become a great musician. An ordinarily dull boy can become a first class student. It has happened. There are many who will say it has happen in their cases. So many things have happen like this, and so we have to depend on the mercy of God for this. Only thing is we have to desire and ask for it. I think, the other day I had a talk with one of the political leaders. I said, "Politics without adhyatma has no life." In the same way I'll say, "Social work without

adhyatma has no meaning.” Without adhyatma, without the Atma in it, without the Spirit of God in it, you are doing it because in you something is dying, in you something is feeling, that what is feeling in you is the part of the whole. So know the whole and you’ll be so dynamic. You’ll be so great and the whole thing will flow from you and you can really help thousands of people.

I hope, it’s a good thing today we have two great social workers here and I put forward to them this kind of a proposition. So on behalf of all the Sahaja Yogis we render all our services. Any number of downtrodden people you have got, you send them over to our centers and we’ll see to them. May God bless you all.

## 1979-0930, 9th Day of Navaratri Celebrations, Eve of Navaratr, Puja & Havan

View [online](#).

30 September 1979

Navaratri Puja

Mumbai (India)

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

9th Day of Navaratri

.....made Her bhaktas secure.

This huge task took place in an age when the bhaktas were troubled by evil rakshasas and instruments of the devil. Even nowadays, there is no scarcity of devilish people in the world, and the world is enveloped by their demonic thoughts and actions. And that is why humans are trying very hard to come out of it

In this Navratri so many people have got their realization And by receiving this Self Knowledge, they have been able to get rid of all the problems caused due to demonic dominance.

But the biggest thing is that you have become enlightened in Sahaja Yoga And even I never thought that so many people would get their enlightenment. The fact that so many people have got their realization in such a short time has been a milestone And when we look at this milestone we feel that a lot can be accomplished within the year .

I'm saying this to you today because you are now Sahaja Yogi's which means you are not ordinary people; you have got that yoga now, you cannot be yoga bhrashta (realisation is corrupted) and you should move according to this Yoga. It means, if you have a few habits, and you assert your willpower a little bit, I will give you the Shakti to overcome these bad habits.

Speaking too much or too little that is not good. in everything you have to be in the center (balance). don't go to extremes. If there's a person who thinks of money all the time, and power all the time. he should be brought into the centre. Your mind should be in balance, that is you should be in thoughtless awareness, gradually expand your thoughtless awareness. The more thoughtlessly aware you are the more Divine Power will you have. Your caliber will become wider, and so will your Divine Energy (Shakti). But when this Divine Power increases you have to put it to use. If you don't utilize it your caliber will become small again.

You now have to go home and dwell upon how you can spread Sahaja Yoga. Make a list of the places where you are known. Which are the areas where you can go and establish this Yoga. For that whatever you need, you can go to the Center. Now there are many Centers, today I opened a Center in Colaba at Cuff Castle.

And in this manner you can have a Center in every place and if you want to open an additional one, you can. Wherever you have friends and relatives and wherever you work, you can bring people from there into Sahaja Yoga and emancipate this world. We have to save all of humanity. And those of you who are sitting here are all the vehicles for this work and your responsibility is huge.

The Sahaja Yogis of today do not understand their responsibilities. Sahaja Yoga cannot move forward with just 20 to 25 people taking responsibility. Each person must understand their responsibility and decide how they're going to spread Sahaja Yoga. You're already empowered to do that. You only need to sit down and think about how you're going to spread it. You are aware that people who couldn't speak in public are able to do so now. And this power will come to you only when you decide to give realisation to others, otherwise your powers will diminish, everyone is aware that the power diminishes if you don't give it to others. I'm not telling you to cure others, for that you give them My photograph. But talk to others, get them into Sahaja Yoga, get

them for realization, make them sit in front of the photo and give them realization. It is not necessary (advisable) for you to give the realization without the Photograph: as far as possible use the Photograph so that you are protected. So that you don't have any problems, So that you don't get an ego and nothing tarnishes your purity.

How many people should we get into Sahaja Yoga?. The more people you get into Sahaja Yoga, the stronger your own connection will be. but for this you yourself must be a good Sahaja Yogi. if you yourself are unstable, all those who you bring to Sahaja Yoga will also be unstable . Those who come with you will also drown with you so please stabilize yourself and that is very important.

Wherever your community is and friends are, a lot can be done. if you sit and think about it - these are the places where my community is. the societies in which I am a member or become a member of such communities and talk to them because we have to transform the World and it is a huge task.

We are ordinary people to look at, but if this work is to happen, we must be cohesive and focused and dedicated. I am giving you whatever powers are needed for this. take as much as you want, you can receive it and Increase your powers completely but you will have to be focused and dedicated.

There is only one main locking point in Sahaja Yoga, only one trick which is very easy as well as very difficult in this Kaliyuga, which I will tell you in My own words today. Up until now you did not recognize any of the incarnations that took birth, you didn't recognize, that's okay. Whatever mistake was made is forgiven. But, if you don't recognize Me as an incarnation then you cannot do Sahaja Yoga, nothing. This is a compulsion. I put this obligation before I came into this world and you are obliged to accept this compulsion. If you do not recognise me, Sahaja Yoga will not work out .nothing will work out. All the deities are sitting in Me and I am telling you this openly because you all are Sahaja Yogis. I had to come with all of them seated in Me and you should utilize and understand that knowledge to the maximum.

If you lack focus then Sahaja Yoga will not work out and neither will you and the whole world will finish. This is the last chance for the entire world.

An incarnation with all the deities in Her, an Incarnation who is Motherly, is explaining everything to you, talking to you and is getting you to do Her work with all the love and patience and is working very hard, day in and day out with you. You know that I never look after the comfort of My own body but that of yours. Among you are people who are still half baked or as we say in Marathi -ardhavat. it means that their mind is half here and half there; the ones who Christ called 'half believers'.those kind of people are completely useless because Christ had said that they are 'mumming souls', and their prattle is meaningless. Their attention is always drawn towards useless things and never things that actually matter. this is very wrong and that's why all the conventions of Sahaja Yoga have to be followed.

Firstly, among Sahaja Yogis there are rules.

Nobody can take even a single penny in the name of Sahaja Yoga. Just like unauthorized work harms you in the same way If you take any money without authorization it will harm you.

Let me repeat, that in Sahaja Yoga nobody can take any money for their personal use .

You are very well aware that I use My own money to do a lot of work. But, the other thing is even though Sahaja Yoga is given free of cost it doesn't mean that it is cheap. it is actually priceless.

I asked Mr. Mehtani how much money people were contributing. You know that there are expenses like that of this hall and that hall . Yesterday, Mr Abhishek sang for us, that is an expense, Puja too.

Those who do not give money for food and then come and tell me that their Lakshmi tatwa is affected. it will be so. You have to

pay for the expenses of the Puja; being Hindus you don't you understand that? You really must give money for the Puja. You want to get it done free of cost, then we will have beggars in Sahaja Yoga. It will not work through beggars!

Just yesterday I told them that you need to have some respect . Are you so short of money that you don't even have enough to pay for Puja? For such people nothing is available.

This means that you need to improve your self respect, you should have more self respect and think.

Now, a lot of people they have said that "Ma, we take five rupees per month from these people." if there are such beggars who cannot even pay five rupees a month, they cannot go on in Sahaja Yoga!

Can't you even pay five rupees a month? They showed Me the names of people whose name had 'never' written in front of their names. They have never contributed any money at all. That's amazing! They come to the programme, make use of things, eat food, etc. They are worse than beggars that they have 'never' written in front of their names. They've never paid a single dime. This is very wrong! We need money for whatever work we need to do in our community. Is Mataji always going to spend Her own money? Is it a good thing that I must pay for your emancipation? Or my husband should pay- he's the one prospering!

His Lakshmi tatwa is getting better and not yours. By God's grace, he receives a handsome salary- his Lakshmi tatwa is improving and yours, of my children, is getting worse. Don't bank on him to improve your Lakshmi tatwa.

Your Lakshmi should also be spent. What is five rupees? Its nothing, five rupees a month is nothing. If Sahaja Yogis are like this then they don't need to come. Next time whichever Sahaja Yogi hasn't paid, I'm not going to allow them to come in my Puja. I don't want such beggars in my Puja. I don't want beggars to offer Pooja to me!

It is everyone's duty and everyone should voluntarily get their names written down and voluntarily give at least five rupees per month. I'm going to come and see the list next time and I don't want to see 'never' written in front of anyone's name. If you can give more, then you should because you know what everything costs, the hall, the food and everything. People don't even want to pay for their food, they want to eat free of cost. We don't want such people. Free - funders are wanted in Sahaja Yoga.

Sahaja Yoga is absolutely free but it is not for free- funders. From where should we get the money, we have to pay for this, should Mataji pay?

I have told My husband clearly that he is not to pay, otherwise it is he who will be getting more wealth and you people will become poor.

The second thing is that even our organization is not in order. When we are all born of one Mother then we children must have love between us. We must love and understand each other. It's really joyful to love one another, just try. The joy of loving each other is something completely different. Having enmity, jealousy, envy..... the moment I come I hear complaints, 'They did not tell us.' " They did not inform us." "They did not talk to us." " So and so did this, and so and so did that." and I say,"Oh my God." We Indians especially people from Mumbai are the most cranky of all. But unlike them the people from Pune can differentiate and separate people who are not as good and avoid them. And they're not complainers. Otherwise the Mumbai people are always whining about being oppressed by someone or the other in the family, day in and day out

You need to be dignified. You are dignified. You know what you are . I have given you that which I gave Shri Ganesha. You are the holy and sanctified people of this world. What are you doing?

Forget about your old habits. Now you are Kings. Why are you still holding a begging bowl, roaming around like beggars? You were the sons of The King, you got lost but now you're Kings again. Then why are you behaving like beggars? Be dignified.

Thirdly, the young people amongst you, 25-30 how many ever you are, living in different areas, give your names before going



today so I can have a look before leaving. You must organise and look after your Centres and those who are in charge of them. Elderly people are not going to do any work. I've relieved all the trustees. The Trust is to be dissolved as it isn't needed anymore. The Trust was made for the Ashram and there is no money there. Now you all have to take care of the expenditure. It's not a difficult job. There are so many of you. It's not difficult. You do not have any other major expenses. You have to take care of the expenses (of the Centre), no money shall be withdrawn from the Trust. I have confirmed from the Reserve Bank that there is no taxation on occasional income. Mr Pradhan, Jaiwan, Uma, Nimma, daughters of Mr Mehtani and Zarina have been told about this. Similarly, Radjesh Modi is a very active man and other young active people are there; they all should get together. There are many active people in Girgam who should be included. Mr Modi is very knowledgeable. Like this make a group of younger people. Whoever wants to enlist should do so today after the Puja as a promise; that we are going to do the work and gather the people. There should be 25 names, can even be more. The elderly are not to be bothered and the children can be left.

The young people should take responsibility in their own areas and take it upon themselves. They should meet over tea or otherwise. When I come after a year I want to see how much Sahaja Yoga has spread.

One very good thing is that because of the advent of Guru Singh Hast, Sahaja Yoga can spread very rapidly if you all put in a little bit of effort.

So you must understand what I'm saying. I have told you about Lakshmi tatwa and secondly about organization and that is the Saraswati tatwa. In fact about how to organize things and how to call people, how to help them to progress and how to explain things to them and how to include them. In every Center and in every community there can be 1 leader and he can organize everything beautifully. In London and in Pune, they have organized things in a way where one person looks after about 25 people who meet each other and find out how each one is.

Talk to each other with love and affection. Don't find faults or make fun of the other or judge one another. The friendship will be extremely joyful, boundlessly joyful. Garkari Bai is also active but she has children and she has problems. So take her children. Whatever and wherever you can include people, include them and work it out.

Next year I'm going to ask whoever is involved about what they have done.

You should not need to ask for money. For that, make a group of 4 or 5 people, they can perform dramas, as they suggested. Do whatever is needed. Occasional income is not taxed I have found out. you don't even need to keep records about it. Only regular income is taxable. People have occasional income in lakhs (hundred thousands), for example the fund for the Congress (Indian political party) etc. That's occasional income. We don't have any funds. So you people should try and give five rupees a month or more. If a person earns well then it makes no sense for him to give just five rupees.

Secondly, for Puja, you should call only those people who come regularly and who are established in Sahaja Yoga. Don't call those people who come just once in a while. Such half-hearted people cannot go on in Sahaja Yoga. At least they cannot get the blessing of performing a Puja.

In Sahaja Yoga there are two three circles as you may have noticed. First is the peripheral circle which has the general public and they're not realized souls. Inside that is the circle of realized souls and in that is the ring with people who come once in a while. And then there is a ring of people who are regulars and the innermost ring is that which has the most dedicated people. I know each and everyone, I don't need to give them a certificate. I know each and every person and don't need to be told anything about anyone and nor do I need to hear any complaints.

You should live sensibly in this way, with the understanding that you all are special people and the Almighty has specially chosen you. The Kundalini has been awakened in you and you have been crowned a yogi, sitting at home. You didn't have to do anything for that. Now is the time for action and those who act will gain a lot. Those who do not act will not gain anything. If you don't contribute anything how can you receive back. If I enlighten you with the knowledge of Saraswati - If you bring me a boy and say he doesn't study and I get him to pass with a first division, and even after that if he doesn't do the work of Saraswati, then how

long will Saraswati stay with him? Do you light a lamp to give light or do you light it to hide it somewhere? Your lamps have been lit and they should enlighten many more lamps. It is a big responsibility. You are My hands and you are My eyes and you are My everything and only through you will it work out. If it wasn't so why would I plead in front of you - Child- please do this work? You are My hands and without the hands no work can be done. But one should live sensibly and not allow ego and false notions to enter one's head.

I don't need anything. All I want is that your life, a Yogi's life should become extremely beautiful and because of you many come in the path of enlightenment and be established in the Kingdom of God. This is My last task and so, please help Me in this last task and everything will work out.

Surprisingly, it is very difficult to be like the English despite their being from the West. The kind of hard work they put in, and the way they meditate the way they devote themselves - all those qualities should come in you all. They don't think about money and such things. Nor are they lethargic. They work so hard. I asked them to leave cigarettes and they did not even go near a cigarette shop. They are exemplars of dedication and hard work. They were so ignorant about Dharma but now they have mastered it. They have written books like 'The Advent' and very soon there will be four or five more such books. At least somebody should take responsibility of translating 'The Advent' In Hindi and in Marathi, and that would be great.

This is only My Puja and everything else. Otherwise what is there in a Puja? It is taking place in all the temples anyway. What is the use of that? My true Puja is when you enlighten many people, thousands of people; and I see this Shakti flowing in the whole entire world. That is My true Puja and all other forms of Puja are meaningless. It benefits only a few people. Of course, by coming to the Puja, all your chakras become clean. But if you don't utilize it and spread it and don't honor it, don't work hard and don't change your way of life, then they (chakras) go back to being as they were.

It is a privilege to come for a Puja and for the sake of that privilege, next year all those who have come here must promise to give realisation to at least 10 people. Each and every person must take that vow today and I will give you the Shakti. And also every person must absolutely come and meditate wherever there is a collective meditation. Only when each of you take that vow, will I fully empower you.

Although today is a day of celebration for both you and for Me, it's a big day as we are celebrating the last day of Navaratri, it is also a sad day for a Mother and her children sitting in front of Her as they can feel Her sadness too. You are seeing that I haven't been feeling very well since yesterday. There are a lot of Mother's children still out there and think how joyous they'll feel when they meet their Mother and how their hearts will swell with happiness. Think of that and overcome your gloom. That they should meet their Mother and experience the same joy as you have experienced and become as happy as you all are and your mind will also become peaceful. All worries about when Mother will come and how it'll all be done will vanish.

Everyone is knowledgeable about everything. If you have a problem, talk to each other and find a solution amongst yourselves. If you meet someone for whom you cannot find the solution then there are a few phone numbers you can reach. You can call someone like Modi or Mehtani, ask whomever you like. But as far as possible, spare the elderly people. I have closed the Trust and that needn't be touched. You all must collect your money, and conduct your programs as you like, Your income from that will be occasional.

But always remember one thing every Paisa of the public has a lot of weightage and you should never waste the Public's money. Not even a single Paisa should you misuse!

Don't use it to pay for a cup of tea and other such things. Of course, if you have to go somewhere and it costs a lot, it's a different thing. Use the mode of transport that you usually do, not that you usually travel by bus and then suddenly decide to take a taxi and then claim expenses for it. Even you should spend some of your own money. In this way people try to claim large expenses but this cannot go on in Sahaja Yoga.

You know I will punish you if you do that!

This is not the way things work in Sahaja Yoga. In Sahaja Yoga we have to be very careful about public money. It is not like Politics, where you embezzle money and do what you want. This is the Kingdom of God, and the laws are very stringent. You cannot fool around with even a single Paisa. Be respectful and live respectfully. Beat yourself with shoes morning and evening if such thoughts (of misusing public funds) enter your mind and everything will be alright. You don't have the rights to do all this. Live with grace and love and affection for each other. Meet each other. It's so joy giving to meet people from different places, see how many places people have come here from today. People from all races and religions are sitting here. It's so wonderful.

Help each other wholeheartedly. If someone is sick, promptly go and look after them, see what ails them. It's such a good thing. You should mix with each other. That's why I said you should have lunch here. Now, many people are there who don't want to even pay for lunch. I said, if people are coming from outside then they are our guests but those who belong to this place should not only pay for themselves but for other people. If you cannot pay even that much once a year then such beggars should leave. We don't need such beggars. Everyone should meet each other Can't we pay for even a single meal? Are people so miserly?

This has become a big drawback in Sahaja Yoga. Not taking money has become a drawback especially in Mumbai. That means there's something wrong with Mumbai If you want to awaken your Lakshmi tatwa then become relaxed about money and secondly, become honest. both things should be there. You should be both generous and honest And then everything will work out.

I was so pleased to see that the program in Dadar was so outstanding and next time there will be a big Center in Dadar. I am extremely pleased with Dadar and I grant you many blessings. May every place be able to have a great program like Dadar. It is so joyful and joy giving to realize how well my children are growing up and realizing the importance of this. Make this program run and expand. May there be programs like the one in Dadar, in every place. May you all be very successful.

I give you all my blessings, With my whole heart, I bless you. May you be complete may you achieve your meaning May numerous Shaktis flow from you, do good and give salvation to this world

Mother has only one desire that the world becomes happy and joyful and may you all fulfils that.

## 1979-1008, Maintaining purity of Sahaja Yoga

View [online](#).

8 October 1979

Maintaining Purity Of Sahaja Yoga

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

Maintaining purity of Sahaja Yoga, Caxton Hall, 8th of October, 1979

.... has his own way for some time. I said, let him try.

Douglas Fry: I'm not using a loudspeaker I'm just recording you. It's just for recording.

Shri Mataji: Oh, it is not a loudspeaker.

Sahaja Yogi: It's just a tape.

Shri Mataji: Oh, I see

...and, he had started, you see, doing some sort of tricks which I did feel about him that he had started doing some tricks about his Realisation. Because that's the only thing one has to be very careful that one can get into. And he had gathered spirits, because he got interested in curing too much. I told him not to cure anymore. I said you can give my photograph, but don't get into curing part, because if you get the spirits you wouldn't even know and you will be insensitive to it and then you will have problems. And then he had such funny spirits in him that, those people who came to him, were influenced to give him money by those spirits. And some people were compelled, I mean they couldn't help it. The only idea that worked into their heads was that they must give money to him! But this was nothing, he started showing my photograph in the eyes and a photograph of Sai Baba in the eyes and all sorts of nonsensical things.

Shri Mataji: Hello. How are you?

Sahaja Yogi: I'm fine

Shri Mataji: How is your back?

Sahaja Yogi: My back? I'm thankful that I've got one.

Shri Mataji: And that's how he did lots of bad things. So one has to be careful, when you see somebody, this happening to someone who has gone ahead, be careful about it because ego can betray you. He felt that he was a great Sahaja Yogi and he was doing such a lot of work and he must do a lot of curing.

Actually your attention should not be too much on curing because if you catch also you would not know after some time and the whole thing will become...

Shri Mataji: Hello Sudha, how are you? Come forward.

So now we have to be very, very careful as to what we are doing and how we are going to go ahead with Sahaja Yoga. We have to keep the purity of Sahaja Yoga – is shuchita (); it's called as shuchita - is the purity of Sahaja Yoga. You must understand

Sahaja Yoga in its pure form and that now, when you have got the yoga, you have to settle down and also purify yourself in relation to Sahaj Yog. Because so far, you have not felt the Absolute, before getting Realisation. See, Realisation is that you become one with the Absolute, you know the Absolute. Once you know the Absolute then only you can know the relative. Unless and until you know the Absolute you are in confusion because everything is relative. And that's why nobody knows what is really right and what is not. So you have to have an absolute point, like you have one metre in Paris, which is a fixed thing, then when you say it is ten metres, then it is ten times of that metre which is in Paris. But because we have not found out our Absolute we are in confusion and, in that confusion, anybody can take advantage of it. So the first thing is that we must find out our Absolute and the Absolute is the Spirit.

Spirit is existing and creating waves without any percussion. For example, if I have to make a sound I have to clap my hand with, one to another. Or else you can understand this way: supposing you throw a stone in the pond then the waves start rising in the pond. That means the stone has to hit the water to create that pattern of waves, but can you think of some stone which is in the pond without any percussion creating the sound? That's why it is said that Spirit is nishpanda. We shouldn't say it doesn't vibrate, it does vibrate, but doesn't create the spandana (pulsation). It is not a thing that goes into any percussion. Just without any percussion it creates. For example, I am sitting here, you can feel my vibrations, the waves are coming, without any percussion. It just emits.

In the same way, your Spirit when you feel it, when you touch it through your Kundalini, when it is awakened – it is an awakened thing, but when it is connected with your attention – then your attention receives those waves without percussion, which flow in your hands as chaitanya-lahari, as these waves. And because it is coming from the Absolute, you can get a complete answer about the Absolute from this. And, on this point, so many people have got Realisation in it: that you can ask any absolute question and have a Realisation.

That's why first is Yoga, then kshema. First is the Yoga means the unity or, as called in Sanskrit, yukti of your attention, is called as jeeva, and your Spirit, called as Shiva. These two must meet. Unless and until they meet you cannot reach your Absolute. And once you have felt the Absolute you can decide all the rest relatively. In Sanskrit it is 'apara', is Absolute. That there is no paraspara, means there is nothing relative about it. It's an absolute thing.

But, as you have seen, that to know it also, you take time. Fully to be submerged into it you take time. This growth takes time and that's why one has to be careful, not only careful but one has to be alert and one has to work it out. To be absolutely one with it, one has to mature. The maturity-point starts when the germination starts. If you are not even germinated how will you mature? So the maturity starts after Realisation, you start also kshema, you get your kshema - means your well-being - after Yoga and then you gradually start maturing. And once you mature understandingly, properly you have to keep a certain amount of purity, shuchita; that one has to keep. If you do not keep that shuchita, that purity, within yourself and that truthfulness about it, you won't progress that fast. I mean it is nobody else's business, it is your own business. It is for you to do it. If you don't do it you are the loser.

I mean the attitude of all the seekers has to be that of a seeker, that means you are seeking and when you are seeking you are asking for it, you are asking for a gift. Now whatever is to be done for getting that gift one has to do; with full understanding, with full maturity.

Now when the maturity starts also...in the beginning some people are quiet confused. If they are able to get out of that confusion then they can establish themselves. But if they cannot and they still remain in the same confusion then they can be there, they can be lost and they can never get out of it. This confusion has to be fought, has to be faced, has to be seen.

Now the confusion comes because of conditionings you have had. Lots of conditionings you have had. You have had lots of brainwashing, also you have had physical problems, mental problems and also the atmosphere and all kinds of other things that have spoiled your instrument. But because of Kundalini awakening your chakras get enlightenment and as, through enlightenment, you can see everything. Now, if there is no enlightenment in this room you just don't know how to correct it. But when there is enlightenment you start correcting yourself and rising higher and higher.

Some people achieve maturity much faster than the others, despite the fact they may have been ruined by many, but still they do it. What does it work? What makes it very quick? It's the Left side, what we call as the Mahakali's Power or we can call it as Iccha Shakti, the power of desiring. If the power of desiring is very strong and comes from your heart, absolutely from your heart, then it works much faster. So one has to develop an innate feeling from the heart. See, nobody else is going to look at you. If you want you can deceive yourself. If you want you can lag behind. But only from your heart you have to feel it, that you have to mature into it, you have to come up to it. Once you put your heart to it everything will work out because the whole force is coming from your heart, because in the heart resides the Spirit.

So [the] only judging point is, "Am I doing it from my heart? Am I doing it superficially?" And only [the] thing that you do from your heart gives you real joy. And when you really do it from your Spirit then it should give you the greatest happiness and joy. And you yourself now, so many of you, are receiving the blessings of joy: the blessings of oneness with others, friendship, the pure friendship, pure relationships of just enjoying each other's Spirit; not anything else, not the body, not the mind, the intellectual pursuits and talking and all that, but just feeling each other's Spirit, and the fragrance of that.

So nice to see you all again here!

Now, we have problems of different types: I think it is more pertaining to the country, and pertaining to the...I would say it's little localised type, like Bombay people have their own problems, and Delhi people have their own problem. And most of them have the same style, it's most surprising. And people from a particular village: and the style of that village is, they have their own problems. So the Mother soil has also to do something about it.

Now in Bombay I would say we have really some very great Sahaja Yogis, very deep people. But so far, the social side has been very poor, in the sense it didn't spread this way. It went very deep. And the roots have to go down. And there are very few roots that are really required, but branches didn't spread out.

Delhi is another. Delhi are like branches they went round like that. And I think London are the fruits I should say or the flowers here, the way things are. But [they are] very vulnerable, very vulnerable, because of being so placed. And so many bees are hovering around.

All kinds of problems are there facing you, of developing immunity to all sorts of surroundings. Now if I exclude you completely from the madding crowd, as you call it, then it will happen that you may not develop that immunity which you should have. And if you go too near to these people also you might be affected - which you do get affected - because there are horribly negative people here. So the best thing would be that, first of all, you develop yourself, your Sahaja Yogis together. Develop good bonds among yourselves and form a group and then go on enlarging that group, as a whole. And that would be the best way we can all be protected. And somehow it is working out that way. I am very happy. You have taken a very sane attitude towards things.

Now talking to other people about Sahaja Yoga and about this method of Realisation, which is the only method, I find that in the West already people have gone on other lines. To them sex is more important than anything else, to them money is more important than anything else. [These] sort of things are there. So when you talk to them about it they may recoil on that point. So you have to sit down and develop a 'brain-trust' among yourselves. Because it's a very delicate matter - how to impress these people. Instead of impression you might create depression in their minds! So best thing is to sit down and discuss among yourselves because you are one of them and they are one of you and you know what are their problems, how certain things are suddenly accentuated so much. And the main argument would be, "What's wrong?" That's what I have faced! "What's wrong?" "What goes wrong with it?" Unless and until they come to Kundalini awakening they would not know what's wrong. Because then they will see for themselves that the Kundalini is stopped and it wouldn't rise because of this point and this point. But they won't come! So how to bring the bull to the fodder, that's the problem.

Somehow or another you have to sit down, all of you - because now [today] we have mostly Sahaja Yogis - and find out ways and

methods of how to approach these people. One day you have a discussion among yourselves. Because I may not be such a good guide on that point. I think you would be the best to deal with the intellectuals of this country and the leaders of this country and the people who are supposed to be models and ideals for the rest of the people.

So you can see for yourself what is so impressive about them and how to bring this to their heads that if you do all these things which you do not see how harmful they could be.

But for that, you know, in India what they have done for example as I was talking to you about Rajneesh: Three or four Doctors got hold of some of the people who have been to Rajneesh, you see. Because they became a little nutty there. They got hold of them and then they examined them thoroughly and then they found out what was the matter and they published a paper about it. Like that, if you can [do something]. Because you see they had complete faith in righteousness, in leading a sane life and all that, so they wanted to know whether they were correct or not. When they found out those people and they found out the problems they had, naturally they could write about it.

Something like that should be done, I think, to convince people that these methods if you take to, though apparently they do not show any bad results, but inside they create such problems and vacuums and they are so injurious and how ego itself is injurious and how ego is pampered by these things. If you could talk to them in that fashion it would be a good idea. That's for the Sahaja Yogis. If you have any questions you can ask me, then we'll deal with the newcomers who have come down.

From the Sahaja Yogis, any questions? I haven't seen John, Don.

Sahaja Yogi: John's in Cambridge now.

Shri Mataji: He is still there?

Sahaja Yogi: He's gone there now.

Shri Mataji: So now, joined it? Yah? So anyone of you has any questions on Sahaja Yoga you ask Me, that's better. Then I'll talk to the new people.

So how are you? Better? Everyone seems to be very much better. How are you Lindsay?

Lindsay: Perfect.

Shri Mataji: Tumza kasakai? Thik ahe ekdam?

Yogini: Ekdam.

She has written a poem in Sanskrit.

For your information Rajesh is also getting married now. He is marrying a girl from England, she is Chandaria, you might have seen that one. You must have seen her? Some of you have seen her. And she's a very good girl. So our family is going to increase now in size. So, no questions? Something? Sandor (Elès)? All in thoughtless awareness? (laughing)

I mean the name of our Sahaja Yoga is really Maha Yoga, is the one where you meet [God]. So this is a Maha Yoga. Because the whole thing has been sahaja only. From the very beginning it is spontaneous, everything, I mean our nose, eyes everything has come to us spontaneous, we have done nothing about it. But now the thing where we really meet the Ultimate, that's the point is called as 'Maha Yog' - means the greatest yoga. Like till I came here, till you didn't see me, it was still half way, so yoga was not there, whatever it was it was not real yoga, you see, you are making preparations, you are making all the arrangements and everything was there, but when we meet is the yoga. So the point where you meet is the real place and that's why it is the Maha

Yoga. Like you, I am coming to London by plane, till Frankfurt I am not in London, till I have landed in London also I am not there because I haven't yet met you. Till I have met you at the gate there was no yoga, so that's the point, that's the moment, the split of the moment where you meet your Spirit, is the Yoga. So it is actually Maha Yoga, but in the beginning I didn't want to call it a Maha Yoga because as it is the serpents of ego were there with all their complete hood on top of my head! So I said, "Better start it with 'Sahaja'," because if I said, "This is Maha Yoga," they would all come and hit me hard saying that, "Oh God, how can that be?" But it is that! And now it is being established that there is something about it, that it is working out; because people have seen their Kundalini rising. They have seen all the chakras being awakened and everything with their own eyes and now they believe in it, that they know that there is something about it and that it is happening and there's something about this lady also, that this is happening. Otherwise it is a difficult thing. I mean it is very difficult, no doubt. To raise the Kundalini is very difficult. But it would be something like a very naive person trying to do something, you know, like first putting the hands in the plug, then writing one book that, "Kundalini means, you get a shock." Then another book that, "Electricity means you get another shock." Like that three, four books will come out like that and people would start believing that electricity means that you get a shock, you get a heart-attack, you start jumping with it. But the one who knows what is electricity is the only one who is a Sahaja Yogi. But the one who, supposing, has done all the job of connections and things is the best engineer and for such a person everything is just a play.

About certain diseases in this country also I have been able to find out what we can do; one of them is this gout, or what you call this arthritis - it's absolutely curable. But I was thinking we need not tell them how we do it, because let them come to Realisation, then we'll give them. It's very simple.

Shri Mataji: Is there somebody suffering from that? You are? Alright, that is because ...

Seeker: In my neck.

Shri Mataji: In your neck?

Seeker: Not desperately bad.

Shri Mataji: Yes, but still, still, it will work out, in no time. I can tell you how it is to be done. But that's where I may not help you, but all others can. It is because of too much vibrations there, you are getting it. So if somebody, any Sahaja Yogi can put the hand, Regis you put your hand on his back and on his this thing and just put your hand outside and it will be all going out in the atmosphere.

Yogi: Did you manage to bring any of the books back? (The Advent)

Shri Mataji: The books? The books (laughing) You know your Sahaja Yogi disciples, your Sahaja Yogi friends I should say, or your brothers and sisters are ashamed about it. But what to do? You see this is our country is getting expert in being inefficient and they also started some strike in the ports so the ships were not sent; they stopped sending all the ships from Bombay. So most of the ships were coming from Calcutta or from Madras. So I told them you better send all the books to Madras or to Calcutta and send them over, but then it was a very hazardous things to do. Somebody has to go with the books and all the way in the, they have to go by train and somebody has to put them. So then I told them that what is the maximum time? Then they said, fifteenth of this month a ship is leaving. I said alright, so we can expect it within say a month's time from the fifteenth onward. So the books would be down here very soon. Before that you make all the preparations and things for the book. And they said that, "There is no income-tax for books in England and we were unnecessarily worrying about it."

So the books are already, all packed up. They wanted to send a load with me but I said, "Now who is going to pay for the freight?" Because if I had come by Air India I could have brought a big thing, but I couldn't come by Air India so also I couldn't bring the thing. But doesn't matter, it will be coming in any case.

And people have given very great reports about the book, that it has come out very well and is very nicely explained, most of the



things. But one has to go into details now. Somebody is translating it in Marathi and also in Hindi. But We have to go now into details of many things.

Now in the book still it is not mentioned that this is the Last Judgment. I don't know if I have told you already that this is the Last Judgment about which we have been hearing. This is how you are going to be judged and that part we have not yet said in the book, which one has to see. After all, this is how you are going to be judged, what else?

Gregoire is learning German now somewhere. I never received any letter from him but some were saying that he's got his address, his brother's address also. You should find out!

But some other books should come out from you people. A smaller book which can be given to people who are not yet Realised, or something - would be much better.

Who are all the new people who have come today? Can you come forward?

Please come! Please come! Come on. Come along, come along. Yes, come forward. Sit down here! Sit down!

It's very simple! Who else?

Please come forward, all those who have come for the first time, or who are not yet Realised!

Shri Mataji: How are you, I am asking. How is he? Alright? Ha? Alright now? How are you keeping?

Yogi: A bit better now. A bit better.

Shri Mataji: Heart? Still? But you're much better now?

Yogi: Much better.

Shri Mataji: Much better eh?

Just put your hands straight like this. Can you take out your socks, it would be better. You see we have to use the Mother Earth to take away some of our problems. If you could take out your socks please. Just put them down on the ground like that, straight! Just straight on the ground! Yeah?

Just hold your ears and it will go away. What's it? It's his Agnya is a little bit. Close your eyes. Just close your eyes! Just close your eyes!

Their Agnya is very strong.

You've come for the first time there? You've got your Realisation?

Seeker: Pardon

Shri Mataji: Have you felt your vibrations?

Seeker: Yes.

Shri Mataji: Good! Where is Rustom?

Yogini: I don't know he should be here.

Shri Mataji: He's done lot of good.

Let it be recorded, this will be good. What they do is to record all my vibrations and superimpose the lecture on that. So it has a double effect. What do you say it is?

Yogis: Left Nabhi.

Shri Mataji: This lady? It's better? What do you say? Hmm?

Yogi: Right Nabhi.

Shri Mataji: Right Nabhi. That's all?

Yogi: Right Vishuddhi.

Shri Mataji: Right? All right [side]?

Yogini: Yes!

Shri Mataji: And this one?

Yogi: Left Nabhi.

Shri Mataji: Left Nabhi?

Yogini: Left Vishuddhi!

Shri Mataji: All left.

Ok, raise your Kundalini! They'll get it. You all raise your Kundalini, all of you. Tie it up.

Just say the mantra, my mantra and just raise your Kundalini!

(Yogis take Mother's three maha mantras.)

I mean, try this one, is, "Twameva sakshat Shri Nirmala Devi namoh namaha." That's all! To establish me as Nirmala Devi is the point.

Yogis: Om twameva sakshat Shri Nirmala Devi namoh namaha.

(They say it three times)

Shri Mataji: Say it seven times.

Yogis: Om twameva sakshat Shri Nirmala Devi namoh namaha. (they say it four times more)

Shri Mataji: Ha! Just see the vibrations! Let's see, it's alright! Feeling the cool air, cool in the hand?

Yogini: Hmm!

Shri Mataji: Feeling it, cool breeze like this? What about you? Not yet? Yes, it will work out.

What about you? Put her left to the right. You went to some Guru or somebody? No? Did you take to drugs? Never?

Seeker: Cigarettes.

Yogi: Cigarettes.

Shri Mataji: What's that?

Yogi: Smoking.

Shri Mataji: Smoking? Only ordinary cigarettes? Not that another style?

She's got it! Can you just see here? Close your eyes please, I care for it. Hmm?

Put your attention absolutely loose! You are not to do anything, alright? Just leave it alone. Just don't put it on a particular point, just leave it alone! Then it will work out! It has to just go up so just leave it alone! Close your eyes!

What do you say? Peter? Left to the right.

Peter: Yes.

Shri Mataji: Raise left to the right.

Now, raise the Kundalini! If Hamsa is catching you have to say Pranava or you can say Omkara, if you say Pranava or 'Omkar', you see, Om. The mantra for that. Try! Just say, "Twameva sakshat Omkar sakshat." Just say that for the Hamsa!

Yogis: Om twameva sakshat Shri Omkara sakshat Shri Adi Shakti sakshat Shri Bhagawati sakshat Shri Mataji Shri Nirmala Devi namoh namaha. (the Yogis say it twice)

Shri Mataji: See! See now! Vibrations have started from you?

Yogis: hmm.

Especially for TM people!

Hello, Hester come along! May God bless you!

You have been very dynamic? (laughing)

Hester Spiro: I couldn't come sooner.

Shri Mataji: See! What do you say? Peter? It's come to the Sahasrara. Alright?

For Sahasrara it's "Moksha Dayini" works out better, the Mantra. Just try!

Yogis: Om twameva sakshat Shri Moksha Dayini sakshat Shri Adi Shakti sakshat Shri Bhagawati sakshat Shri Mataji Shri Nirmala Devi namoh namaha. (Yogis say it three times)

Shri Mataji: He's got it! He's got it now.

Peter: Left and right, to centre-heart.

Shri Mataji: It's the centre-heart. But his vibrations are coming.

Little bit hold your breath! Little bit hold your breath please.

You must have done some pranayama. have you done some pranayama? The breathing-exercise?

Seeker: Only a very small bit.

Shri Mataji: You have done it. Hold your breath for a while, please!

Om sakshat Jagadamba, Om sakshat Jagadamba, Om sakshat Jagadamba Om sakshat Jagadamba.

Now alright? Tie it! Tie it up. All of you tie it up! If you tie it up, your own, you see, it will keep that thing tied up.

It's better now? Put your hands like this!

(Break in recording)

Shri Mataji: You have little heart, is it? So you come forward. Let's see. You come forward and call him also. Hmm, let's see. Come forward! Just be seated with your both the hands towards me. Alright! So all of you can do it now, sit down! Now, just put it. You all say the mantra on heart, of Shiva.

Yogis: Om twameva sakshat Shri Shiva Parvati sakshat Shri Adi Shakti sakshat Shri Bhagawati sakshat Shri Mataji Shri Nirmala Devi namoh namaha. (Yogis say it three times)

Shri Mataji: Say the Atma Paramatma – alright?

Yogis: Om twameva sakshat Shri Atma Paramatma sakshat Shri Adi Shakti Shri Bhagawati sakshat Shri Mataji Shri Nirmala Devi namoh namaha.

Shri Mataji: Say it again!

Yogis: (like above)

Shri Mataji: Again!

Yogis: (repeat)

Shri Mataji: Is it better now?

Yogis: Yes.

Shri Mataji: Hmm? Put your right hand again on the heart. Let's see. Is it better? Is it?

You all people raise your left to the right, would be better. Left to the right! Thrice!

Do it fully, with heart in it. Do it with the full heart.

Now raise your Kundalini, come along! You are alright. Both are alright, you have to work on her. She will be alright, don't you worry, I'm just trying to work it out. Alright?

Are you getting cool breeze in the hand? It's good. Alright. Great, ha? Now what about her? Marcus?

Marcus: Vishuddhi.

Shri Mataji: Both? Both?

Marcus: Hot.

Shri Mataji: You are too young to smoke, isn't it? When did you start?

Lady: A long time ago.

Shri Mataji: Now you are alright, isn't it? You are alright aren't you. It's better! You're this Hamsa is a problem. You did Pranayama, isn't it?

Seeker: Just a meditation with a candle before.

Shri Mataji: Here? Alright, that's why! It's very bad here. But you are alright otherwise? Do you feel alright?

What sort of a meditation you did? What was the name?

Seeker: I was reading books and it was a meditation with a candle.

Shri Mataji: Oh!

Now. Better? I think keep your eyes open might help. That's it, that's Sahaja Yoga really does that job. You did it for many years? And there was no picture, nothing? On your own you did it? Just like that? This Lombard fellow, is it? Is that him?

Yogi: No.

Shri Mataji: But who taught you this, prathak? Who told you about this style? Who was the man?

Seeker: I read a book, some book about ??.

Shri Mataji: That's why you get this wobbling here. How is it?

Wobbling? In the head?

Seeker: (unclear)

Shri Mataji: You see, the whole thing gets upset with this concentration.

This is why you were getting all this trouble.

Better now is he? Settled down? Ha? Better. Some patterns I have to teach you also that you have to make. Better now?

Yogi: A little. Nabhi.

Shri Mataji: Ha?

Yogi: What I feel is left Nabhi.

Shri Mataji: Left ... better?

(aside:) Just it takes away the energy.

Now better? Hmm, better now! Much better! That's why you met with an accident, you know? Because of this done by left.

Another Yogi: Left Vishuddhi. I told you left Vishuddhi!

Shri Mataji: Yes. Left, you know that. But it's very bad.

Better now?

Ah! Now, better now?

Yogi: Left Agnya!

Shri Mataji: Cleared out!

Yogi: Left Agnya!

Shri Mataji: Now? Left Agnya. Alright!

Yogi: Left Agnya.

Shri Mataji: Ah?

Yogi: It's spinning from Left Heart and Left Agnya.

Shri Mataji: Left Heart? It's alright, it's alright, it is just ??

Now they have become active, you see? Now! Good! Ha? Left! See how active it is. You can see the difference between this and that! Now?

Cleared out?

Give Bandhan to these new people here. Better.

Ah! Give a bandhan to the Right Swadishthan.

Ha! Raise it! Still on the left? You see he touched his Realisation. Now.

Yogini: Vishnugranthi

Shri Mataji: Ha?

Yogini: Vishnugranthi! Yeah!

Shri Mataji: Is it?

Yogi: Right Vishuddhi. Yes! It is alright Vishuddhi.

Shri Mataji: Right Vishuddhi? Right Vishuddhi yes.

Hmm! Right Vishuddhi mantra is: Twameva sakshat Vitthala Rukumayi sakshat ...

Yogi: Vitthala?

Shri Mataji: Vitthala Rukumayi!

Yogi: Vitthala Rukumayi.

Shri Mataji: Aha.

Yogis: Om twameva sakshat Shri Vitthala Rukumayi sakshat Shri Adi Shakti sakshat Shri Bhagawati sakshat Shri Mataji, Shri Nirmala Devi namoh namaha. (Yogis say it three times.)

Shri Mataji: Hmm. Good? (laughing) Yes?

If the Mantras are awakened, how powerful they can be! Alright?

It's good now? Is he Realised? Getting the vibrations?

Let's do it this way! Now, put your hands towards Me!

I tell you, you see, if somebody doesn't get the vibrations – why? If you turn on the Swadishthana like that, or on the Sahasrara, like this, you see, it works out! Come and see for yourself! Come! Come! Just turn it! See now how it is. It's better? Just loose. Just turn it like a knob. You see, it is actually the damaru () of Shiva. Damaru is that thing

Yogi: Drum!

Shri Mataji: Drum! That's the drum. Alright? Getting cool breeze?

That hand!

Just try, he too has a heart-trouble. Just try somebody on him. Come along!

Marcus or someone. Just try on him!

Gavin, you just try! This way!

Put one hand towards me and put your on the... you can help each other!

Just put your hand, left hand towards Me! No! No! On the left hand. Yes on the left hand!

Yes! Like this! Little open fingers, open fingers!

Yes, like that.

See?

Rustom: It's very powerful

Shri Mataji: For your Heart to open out it is.

Yogi: He's certainly got a very hot Left Heart ...

Shri Mataji: Left Heart is, it's opening out. You see, first it will become hot and then it will become alright, you see.

Yogi: Agnya is hot.

Shri Mataji: It is going to the Heart, you see? Now to the Agnya. Now turn to the Agnya. Turn your Agnya!

Alright! Sit down comfortably!

Rustom's gone!! (Shri Mataji laughs)

Back Agnya, is it? Back Agnya. Haaa! Haaa! Done.

Another Yogi: Hamsa is still ...

Shri Mataji: Hamsa is the point, you see, Hamsa is the point. Take it out from my Hamsa is the best way, you see?

You've done the greatest harm to your Hamsa. That's the thing you have done. Just put your hand like towards him.

How many people must be doing like this, isn't it, in this world! This man who has published the book must be prosecuted!

Put your hand towards Me!

Really, they should be prosecuted. They have no business to teach such methods from which you get headaches, you get all kinds of problems.

Just give hime, give him your vibration!

Rustom: It also goes to right Heart, I think Mother. Across! Then up to Right Vishuddhi. Circular thing.



Shri Mataji: Sarva Chakra Vibhedini. You just say, if it is going from one to another you just say Sarva Chakra Vibhedini.

Yogis: Om twameva sakshat Shri Sarva Chakra Vibhedini sakshat Shri Adi Shakti sakshat Shri Bhagawati sakshat Shri Mataji Shri Nirmala Devi namoh namaha.

Shri Mataji: Say it! (Shri Mataji laughs very loud.)

Yogi: Say it again?

Shri Mataji: Again, again!

Yogis: Om twameva sakshat ...

Shri Mataji: Right among the other!

Yogis: ...Shri Sarva Chakra Vibhedini sakshat Shri Adi Shakti sakshat Shri Bhagawati sakshat Shri Mataji Shri Nirmala Devi namoh namaha. (then a third time)

Shri Mataji: Alright now? What do you feel in both the hands? It is alright! Much better! Put yourself into Bandhan! May God bless you! He's alright. Keep it up!

For you the mantra is 'Omkaar'. For the Hamsa. Omkaar. It will work out. It's better now. You see, it's very much spoiled, you know. Be careful! So say Omkar, Omkara always. It will keep you alright! Just now it is all troubling you from all angles.

Alright, may God bless you!

Now let's have you here.

I would like to see all of you, today, because we are all, most of us are Sahaja Yogis. Just see. Just you put your hands under my feet, let's see what the problem is - heart. It is a low blood pressure also. Low blood pressure.

Yogi: Left Swadishthana

Rustom: He worked in a cemetery.

Shri Mataji: No, you said you had given up.

Yogis: I used to work in a cemetery.

Shri Mataji: Still there! You hold it here, it's the best. Just here.

What I find is that your Superego gets combined here just forming a loop. Just hold it tight! Hmm. Now!

Yogi: Left is week.

Shri Mataji: Hmm?

Rustom: From the Mooladhara.

Shri Mataji: Cemetery! Hmm. Better!

I'm sakshat Mahakali, I'm sakshat Mahakali, I'm sakshat Mahakali. Haaa!

Rustom: Clean up to Heart. Heart and Left Vishuddhi..

Shri Mataji: Hmm!

Yogi: ??

Shri Mataji: (laughs very loud:) Ha ha ha!

Another Yogi: We had some frighteners when you were away! (laughing)

Shri Mataji: You see?

Rustom: It's up to Vishuddhi now.

Shri Mataji: Horrible things these cemeteries are! All over London!

It's burning!

All the cemeteries I give them a bandhan. All the cemeteries of London and England.

Better now?

Yogi: It has opened up.

Rustom: He's also, I don't know if he works too hard, but his Swadishthan is catching.

Shri Mataji: No, no, he's alright! He's alright. You see this is the only cemetery business. You have brought with you the problems of those people of the cemetery. They should take their birth now and they should come back to get their liberation. So it's good in a way. How are you better?

Yogi: Yeah, I get a lot of heat.

Shri Mataji: Now what has happening just now? Better now? Is cool coming in?

Yogi: Yeah, it's coming in better now.

Shri Mataji: So, you write the name of the cemetery. Get it nice now!

Yogi: Symmetry?

Shri Mataji: Cemetery!

Yogi: Oh, cemetery!

Shri Mataji: So that! When you write that you beat all the people who are there. Give it a bandhan. Alright? and they take away, alright?

Gavin Brown: So Mother, if it's the Last Judgment then there must be the resurrection so that they come.

Shri Mataji: That's why they have to come! You see that's a good thing. This is the last judgment! I didn't tell you this?

Yogi: You did yes.

Shri Mataji: Alright. You have to be alright! Population that's why it is increasing.

Good. May God bless you!

I will see this girl now. Let's see what's the matter with here. Come and sit here, facing that side! Now, face that side! Come along! What's your name?

Seeker: Helen.

Shri Mataji: Who?

Helen: Helen!

Shri Mataji: Helen. Now, you be careful, alright? Just sit like that! Can you ...

Yogi: Bring your feet forward Helen.

Shri Mataji: Now with the, what do you call them? Crossed legs? Can you? Yes, come along! Now let me see, what's the matter here? Oh God, you didn't get any pain over there?

Helen: No.

Shri Mataji: No? It's like a spondylitis. It is.

Haaaa! What's the time now?

Rustom: Twenty to eight Mother.

Shri Mataji: But I have to see all of you on my feet.

Hello! How are you?

Rustom: Three more new people have just come.

Shri Mataji: Yes. Whom you have given Realisation.

Hello! Come here, I would like to meet the new people. Hmm!

This Lady?

Yogi: She's the mother of Malcolm [Murdoch], she came to You before.

Shri Mataji: Ahh! So changed, you know!

Sit down! Sit down! Come along! Please be seated! Yes! Come! Come up!

Hello. He's very good. I saw him there. Get a chair for yourself.

Now, can you put your both the hands under my feet? Hmm? Be careful now! Oh God! It is very hot, na? Ah, your hands are very hot! I never knew smoking could be that bad.

Seeker: I don't smoke that much.

Shri Mataji: Hmm?

Rustom: She doesn't smoke that much Mother.

Shri Mataji: No, that's why I am saying. Did you say any Mantras or something?

Yogini: No, Shri Mataji.

Rustom: Have you said any Mantras?

Seeker: No.

Shri Mataji: No? Nothing?

Yogi: I can ask her. What work do you do?

Shri Mataji: What work do you do?

Seeker: None at the moment.

Yogi: Have you done anything in the past?

Seeker: I have been a student for three years.

Rustom: She has been a student, Mother!

What else?

Shri Mataji: Hmm! What student? Hmm?

Seeker: Arts!

Shri Mataji: Hmm?

Seeker: Arts!

Shri Mataji: Arts. But you have been getting colds and things like that, in your past?

Seeker: No.

Shri Mataji: There is another problem. I think, you see – here the people don't understand hot and colds alright. That maybe the trouble. Her Vishuddhi is completely frozen.

How are you? You need to tell me your names now I would like to know. A little loudly, because really I am not very good at English names. Come along let's have it!

Yogi: Kingsley.

Shri Mataji: Kingsley? What a nice name.

Yogini: Sarah!

Shri Mataji: Sarah.

Yogini: Dowling, Dowling.

Shri Mataji: Dowling?

Another Yogi: John.

Yogini: Nell!

Shri Mataji: N-E-I-L?

Yogini: No. 'N', 'e', double 'l'.

Shri Mataji: 'N', 'e', double 'l'.

Yogi: Noel.

Shri Mataji: Noel.

Yogini: Olivia, Olivia.

Shri Mataji: Olivia.

Another Yogi: Darrel.

Yogini: Grace.

Shri Mataji: How you said?

Yogini: Grace Mother

Yogi: Grace.

Shri Mataji: Grace. Grace. Aha.

They have told you all about Sahaja Yog? How to go deep into it? How to help others? How to help yourself?

From next time I will starting the series on Sahaja Yoga again. Today I just wanted to meet all of you.

So have you been, anyone of you have been to gurus or someone? No? None of you?

Yogi: You have have you?

New Australian yogi: Yes!

Shri Mataji: Which one?

New Australian yogi: I have been in India for a while studying a manual in Tibetan Buddhism.

Rustom: Tibetan Buddhists, Mother.

Shri Mataji: Oh God!

Rustom: The Agnya, he's got a big scar right across the Agnya.

Shri Mataji: They didn't beat you, or something?

New Australian yogi: No, they don't beat people.

Shri Mataji: But you see one fellow who was here, he comes quiet often, what's his name Gavin?

Yogi: Om.

Shri Mataji: They beat him also.

Yogi: Om!

Shri Mataji: Om, he calls himself 'Om'. Poor thing.

They used to beat him. Now they have started here as well. Yesterday, there was a big programme (on the television) about these Buddhists.

Gavin: That was the one it came from. Remember that very nice one who came to the programme?

Shri Mataji: Is it?

Gavin: He came from the same place.

Shri Mataji: Ah! Really?

Peter Pearce: They asked if you could come and give them a talk some day and I said..

Shri Mataji: But it may be against their principles, you see. Yesterday they were talking. You know, what were doing [was] nothing but offering food: how do eat the food, how to mix the food and all this nonsense you know! Where is Sahaja Yoga, and where is all this going on? So if I tell them, "All this is not going to lead you anywhere!" they might be shocked. I can go and talk to them in any case, let's see. They won't beat me in any case! (laughter) Because this is going too far! I watched it a little bit and I was amazed, you see. One [buddhist] brought a bowl with a 'proper' sort of a protocol and he sat before the person, bent his knees and gave the bowl to the other fellow who took it very seriously. (laughter) Then he mixed up something and then they made six bowls out of it! Isn't it? All this goes on!

Peter Pearce: I didn't see.

Shri Mataji: You didn't go to this one?

Yogi: He was in India.

Shri Mataji: You were in India?

New Australian yogi: I'm not sure what you're referring to.

Shri Mataji: Where did you go? You went to the same place where this TV business is?

Seeker: Ah, no - I don't know.

Yogi: This was somewhere in England ...

Shri Mataji: Hmm, but where were you in India?

New Australian yogi: Mainly all over the himalayas.

Shri Mataji: Oh God!

Now you ask the question, "Mother, are you the Himalaya?"

Yogi: Ask: Mother are you the Himalayas?

New Australian yogi: Are you the Himalaya?

Shri Mataji: You just say, "Mother are you the Himalayas?"

New Australian yogi: Mother, are you the Himalayas?

Shri Mataji: Again.

New Australian yogi: Mother, are you the Himalayas?

Shri Mataji: Again.

New Australian yogi: Mother, are you the Himalayas?

Rustom: Perhaps he should ask you also, "Are You the Daughter of the Himalayas?"

Shri Mataji: That's going too far! (laughter)

Is it alright now. Better? Better now?

Rustom: He's very cool now Mother. He's just got something in the Agnya otherwise it's all cool.

Shri Mataji: Did they touch your forehead – these people?

New Australian yogi: They said when I was one years old there was an accident.

Shri Mataji: Oh, I see. They did not touch it then?

New Australian yogi: Oh no. They did a great benefit.

Rustom: They didn't touch you here on your forehead did they?

New Australian yogi: Occasionally.

Rustom: Occasionally. How?

New Australian yogi: Like similar to the Hindu tradition.

Rustom: They put something on top?

New Australian yogi: Similar. I mean, it's basically the same.

(Mother starts looking after another seeker, this one a woman.)

Shri Mataji: Better now? Are you better? Hmm?

You get involved with the things too much, is it? You get involved ...

New Australian yogi: Not particularly.

Shri Mataji: You keep aloof?

New Australian yogi: Yes.

Shri Mataji: This also can work out. If you keep aloof before Realisation.

New Australian yogi: If you keep aloof?

Shri Mataji: Aloof. You see? Before Realisation - anadikar it is. You have to become this...

Rustom: Ah I see, Shri Mataji, otherwise you just ...

Shri Mataji: You see, it is artificial. You see the point?



Rustom: So that's why the Vishuddhi catches because she's not involved in the play of life.

Shri Mataji: You see, she is not yet a sakshi. She should be in it. That is just like taking a sanyasa. It is artificial. This should happen to you, isn't it? The aloofness should happen to you. You should not act as if you are aloof. You are not.

Haaa! See? Better now? Clearer?

Shri Mataji: Now let's see the cool breeze. Just turn around.

Put your hands out. You got it? You feel cool breeze? Coming out. You got it.

Seeker: I feel Superego.

Shri Mataji: A little bit is there. But you are still a student?

Seeker: No I've finished now.o

Shri Mataji: You have finished now? Where were you studying?

Seeker: Manchester.

Shri Mataji: Hmm?

Seeker: Manchester.

Shri Mataji: And it's over?

Seeker: It's up north, a town up north.

Shri Mataji: Hmm. Now better, you are relaxed?

Seeker: Yeah. I had a pain in the back before but it's gone now.

Shri Mataji: You see. Now. Better now? Her eyes are dilated, she's alright.

She'll be alright. She has to be given [my] photograph and she has to work out a little.

See her eyes, how much dilated they are. You see. They are looking black.

Agnya, see your Agnya! Come here, Come on! Sit forward. If you can take out your socks will be a good idea. Hmm?

Shri Mataji: You got it stitched here or...? (Mother must be referring to stitches on a cut on the seeker who went to the Tibetan Buddhists)

New Australian yogi: No, it's from fat and oil, burning oil.

Shri Mataji: He's a saint, so how they burn, just see! This is negative forces. How they attack a saint!

Rustom: A bit of Hamsa.

Shri Mataji: The Hamsa is, that's why I was all the time today putting on to the Hamsa.

Shri Mataji: Hello, how are you?

Bala couldn't come today?

Rustom: No, I think he has to work.

Shri Mataji: Hmm.

Rustom: But he tends to come now and again.

Shri Mataji: Hmm.

See how Kundalini clears your heads! You can see. It flows down.

Just now, you can see how it is just now so [that] later on you will know. Just see how many bumps here and there. The head is not even.

But as you will grow, you will be amazed how your head will be very even and won't be any bumps or anything.

The Nabhi also has caught, right Nabhi.

Rustom: Nabhi, Void, Swadishthan.

Shri Mataji: Hmm!

Shri Mataji: Ha! It's better?

Rustom: Left Swadishthan.

Shri Mataji: Left Swadishthan.

Shri Mataji: Turn around. Turn around.

They are the parasites, I tell you, real parasites!

Yesterday they were all English people, Are they all English?

Yogini: Some are Canadian.

Shri Mataji: Hmm?

Yogini: Some were Canadian.

Shri Mataji: They are difficult. Canadians have a difficulty.

It's good, put your hands just to me! He's got it.

Rustom: Catching the Agnya.

Yogi: How old are you?

Seeker: Sixteen.

Shri Mataji: Pituitary. Left to the Right.

(Mother talks to a small child )

Oh no! What have you got? Where's mummy? She's there?

She hasn't come?

Child: She's at nanny's house.

Shri Mataji: She's at nanny's house?

Child: Yes.

Shri Mataji: Where's the little one? She's with nanny?

Child: Yes.

Shri Mataji: How many Vishuddhi are there? You see? How clear?

See how it clears - the Viraat. You see, the pituitary controls the Viraat.

Yogi: And it's Krishna who controls the Viraat.

Shri Mataji: With Krishna is the great height, you see. And the pituitary when it is dwarfed, you see, the both combinations are the connection between the two. [It's] not difficult to me. He is the son, He's the Father. You see, are his parents Catholic?

Yogi: No

Shri Mataji: Protestant?

Yogi: No.

Shri Mataji: What Church?

Yogi: He doesn't go to Church.

Shri Mataji: No? Better now? This is the place they come but.

Shri Mataji: Not married as yet? Or they told you not to get married, or something like that?

New Australian yogi: Nothing like that.

Shri Mataji: Nothing like that? Good.

So now you think of your marriage just for a while. Will you? Not of sanyasa.

Ha! You see? It's better? Hmm!

Another Yogi: I'm still feeling some Void.

Shri Mataji: Void? Void are you feeling? Alright, ask a question you but remove the hands here, alright?

Ask a question looking at my [Agya?], "Mother, are You the primordial Master?"

Yogi: Mother are you the primordial Master?

Shri Mataji: Again!

Yogi: Mother, are you the primordial Master?

Shri Mataji: Again!

Yogi: Mother, are you the primordial Master?

Shri Mataji: Good!

Another Yogi: It's cleared.

Shri Mataji: Hmm? It has moved up. Moves from Heart. Heart. It has come up to the Heart.

## 1979-1014, Seminar, How to deal with Scientists

View [online](#).

14 October 1979

Talk to Sahaja Yogis

Easthampstead Park Conference Centre, Wokingham (England)

Talk Language: English | Transcript (English) – Draft

First western seminar: "How to handle scientists. Our powers". Easthampstead Park, London (UK), 14 October 1979.

The thing that you are doing...you do not know. It will be something like the lights which are burning in the dense forest to guide thousands of lights. They are not aware of it. It's a tremendous task and when you have such a big load on your mind how can you sleep? You are carrying their loads also. We'll be sleeping very well but first we must know we have a very big load. Just think of the people who are still nowhere near Sahaja yoga. And still are committing mistakes after mistakes. When are they going to come around? Only through your channels I can clear them because as far as I am concerned I am absolutely useless for anyone of them. Only through your channels I can work it out. It's like a tin opener you know. We don't have a tin opener you may be a Hercules you cannot open a tin. It's something like that. I'll expect you all are like tin openers for Me. (Laughter in background) Very important, that I have to have you, very handy to work it out. It's only you can do it. I cannot do it. Moreover My mood is such a horrid stuff that it recedes back. It's only you (who) stick Me to those people. It recedes back you know. And these deities are another thing. They are such proud ones that they just can't bear it and they are over-sensitive to all the filth and ugliness. So you are the people who can bear it and can witness and understand because they are your brethren.

Supposing you were born realized you would have been a little less useful to Me. Because born realized have this cynicism in them. They (are), "Oh, what does it matter. Let them bear it. Who cares for them. They are different type. I am a crazy man. They are different. It happens with them sometimes. That's why Joseph sometimes talks to the king. (laughter) You know why? Because you have been so busy. From the very beginning.

Yogi: Well it just started happening recently ... uhh.  
(laughter in the background)

Shri Mataji: Because, recently your are more confident and you find it so boring that you think whether go and talk to the king.

Yogi: I also told Deep as well. I do tell Deep about ....

Shri Mataji: Yeah, but I would say that you see it is a common experience of a person naturally because you see if you are born like that and all your life. I mean I can quite understand. You see other people live crazy and mad and you are called as crazy. Naturally you see you develop a kind of a cynicism about it. But there should be a longing and absolute feeling, of great concern for all those are not there now. I don't know if you can think that way. I can feel their bhoots sitting ...and I can feel their hankering in their seeking and all their sincerity about it. They might have done wrong. I know they have gone to horrible gurus and all kinds of things which are absolutely wrong and self destroying. I agree that. But still if it is your own child. You feel a concern till the end to save him. And the worst they are the more you feel about it. That concern is with [UNCLEAR TEXT] within you because you have got this joy. And it is you only who can give this joy. They have denied so far all the realized souls and that's why the higher types, only very higher types could have that compassion for them. They thought all right let's fight them out, doesn't matter. And some of the realized souls which...whom I know, who are of very a very high quality, they sit down with a big rod in their hands. Anybody comes near they stick them back. That's all... That's (the) only thing they can give. They just can't bear them. They say, "We don't want to do anything with them." But you are different type. That's why a special race arises. That you are a special race, created, which is realized and have that concern, that feeling, that oneness. You feel that oneness. It's like one saree you see. If few threads are caught up, all the threads are caught. You just can't leave the rest of it. It's one part. Whole thing has to be brought in. How many seekers there are in this country? Have you any statistics. All of them are to be brought around. Can you?

Can be done. If you have any problems you ask me. If you want to know anything you have to tell me. Everything, everything I will tell you. But don't waste your energies on something that won't be needed for your life. Anything you that you ask I would love to answer your questions and tell you because tomorrow you will be facing these problems. You will not know how to deal with them, how to answer them. Let's ask some questions. You can take few minutes. Anything about Sahaja yoga, anything about kundalini, anything about...

Yogi: We have been .. uhh...trying some people ...in private ceremonies...our private ...you know. They all [UNCLEAR TEXT/allow] scientific [UNCLEAR TEXT]... scientific pattern, scientific proof. Specifically if You can tell us something like that... which is sort of...I really know the benefit...

Shri Mataji: I'll tell you some of the scientific facts, you see. Uhh..now see, it depends on what you want to prove to them. Supposing you want to prove to them...whether there is God or not. This is one fundamental question of the scientist. Of course now they are reaching somewhere there. They are themselves reaching out. You see those who are beating here and they are reaching to that point.

Because the other day I saw one gentleman describing all these antibodies and everything and he has [UNCLEAR TEXT/ ahead] put up one God also there. He said, "Without these we cannot explain rest of the stuff." That's how he was going on. But depends on what question they are asking about what...to give them scientific thing. Now for example if you have to say there is God or not. There are on two three point you can easily convince them that there is God. First of all that this earth has seceded from the sun say about two billion years... at the most and since then the time that has been taken to form a human being has been very short even to produce a cell according to law of chance. Now Regis knows what is law of chance. Law of chance is like this that if you have say fifty white and fifty red pebbles in a jar and if you disorganize them and after complete disorganization you try to again organize them that they become fifty again on top white and the fifty red below, it takes a particular number of shaking. Minimum of so much shaking has to be done. Suppose you call it x, x you can call it x...or you can call it n number of six, seven whatever it is... or alright let us call it, x. That x number of times you have to shake. So even to get an amoeba which is a living animal, which is an organized animal is a unicellular animal, even to get that if you calculate, you take... you'll take much more time than two billion years. Even to do that. But to create this human beings in such a short time...which is an impossibility according to the law of chance. How it has been worked out is the question. When you can't answer that question that means there is some juggler who does the job. Now there is a juggler who knows how to do it in a short time. This is one of the very very strong things which shows that the working of the nature has been so fast that it cannot explain scientifically how a human being so complicated has been created. It's one important point you can, one very good point, you see, as far as the creation is concerned.

There are so many other things like the way earth is moving, moon is moving and everything is moving and controlled and it is kept in such a way that human beings who are living on this speedily moving earth do not feel any speed or do not feel any sound. They are moving in this atmosphere and how the atmosphere is also moving, the way it is done, needs a tremendous organization. It cannot be done by any human effort or by any chance. A chance cannot do all these things together. Then also we can say that the whole, the Mother Earth and all those things have such a balancing capacity. I mean we do not want to see the miracles of life. They cannot explain, scientist, how of everything. See supposing you watch a small little leaf under a microscope what a beautiful pattern and how it is managed so the circulation of water is properly done and is going from one end to another. Then the exposure to sun is in such a way that the suction of water goes on. It is such a fast one that in one minute the water can reach sixty feet. This cannot be done by any suction power as it can be done by this. Now they might say yes the reason is there is a hormone which works this way, that way. Alright, but who has put the hormone there? Who controls the heights of different trees? For example a rose cannot grow like a palm tree. Why not? A seed of mango will give you a coconut by chance? It is never done. Why? How? Why there is gravity in the earth? There is no question science has answered so far, I tell you that. What they have done, now there a chair, alright, take the chair and take out the part of it and see what it is. This is there, this is there, this is there, this is there,...that's all. Supposing you come to this house you see. This house is here... this is here...this [UNCLEAR TEXT] are there. This is built like this. This is built and made of this mortar. That happened. But how this house was built? When was it built? Who built it? What is the purpose? These things are not answered. Science itself is very naïve. Actually it was unnecessary according to Me to go into science at all there was no need at all to me. You tell Me one thing that was important. Somebody told Me the other day we have got aeroplanes. We had aeroplanes in India at the time [INAUDIBLE]...how do you have condor as you have?

See there is a God, there is an Indian God Vishnu, just imagine Vishnu who visited our country on a condor. That's what our Indians tell us. Nobody stated this. That is Garuda. We both were amazed at this. Now how they can come to know. We also know in Africa they came to know about the Sun. Much before all your sciences came. How did they know? From where did they get this knowledge? You can know each and everything about all these things by going to your supra conscious area. I told about Big Bang. I never knew about Big Bang. About 1970 I told them about Big Bang. Openly I didn't know there was a Bigbang theory or whatever is star.

I told the whole universe was moving in a spiral and the other day they said, "I have discovered it." It's in My book also, I have written down if you see that. Everything that you want to know you can know through supraconscious area, everything you can. But what happens when you are not absolutely free and absolutely developed then if you go to supra conscious area, what happens that one of these devils can sit on you and can give you ideas. And that's how when the people in Colombia used to take something like LSD they got these ideas and they could go into supra conscious and see Vishnu visiting them. This is all supra conscious knowledge. You can get all that. About the hell now, what is a hell? What is in the subconscious area? And what are the devils? You can know by going to that thing. It is not difficult.

The other day we, I had an engineer from India and the other fellow was saying that he has a....he gets into double bodies and his body goes out and he says that I can see the bhoots and everything. I've seen bhudhalet spirits coming out, then I have seen this, and I have seen that...he was explaining everything to me. I said, "Depends." What's all I told you about bhoots he was telling ten times more about that. You can see. So that knowledge, you don't have to go to science for that. What moreover ....Science cannot tell you anything about bhoots. It cannot tell you about supra conscious bhoots. Otherwise it could have protected you. It has not. If it has protected I would have understood. But by science you are not protected. You are not at all protected. You have created atomic bombs. Very nice. I mean nothing else could be created by human beings but atomic bomb. For a person like that how do I feel, about the intelligence and the wisdom of human beings to create atomic bomb. But what has saved you is the fear of science. This is God's play. The atomic bomb that you have produced has put you down. Now if you start any tricks there are only certain switches, you see. So the fear of science has brought this.

But you need not tell a scientist that science has done like this because he can not [UNCLEAR TEXT]. You say science [UNCLEAR TEXT/in your ...] no doubt, we accept. But with science what good it has happened? How to pamper a scientist I tell you. I tell you something. You can say that by science we realize that there are many things we cannot explain. One thing in the body you can say that anything foreign that goes in the body is thrown away. But when there is fetus formation it is neither thrown away nor it is destroyed, on the contrary it is looked after nurtured and thrown away at a time it is absolutely ready to come out and face the world. Now who does this job? Who controls your [UNCLEAR TEXT] times.

Then another thing which is a very, very, very scientific thing to impress on them, I would say. There are two chemicals known as acetylcholine and adrenaline which doctors use and all the doctors know. They, doctors say that the mode of action of these two chemicals in human body we do not know. Because they may augment, means constrict or they may relax. How can it be? Supposing it is a chemical it has to act as it is. Either it will augment or it would relax. But some places they augment and some places they relax. So what is the explanation for this? They say the mode of action of these chemicals in the human bodies cannot be explained. But we can explain that there are deities who are doing this job. So you have come so far that these are these hurdles. There are many like this. I mean you can give so many arguments where they cannot explain how these things happen, how it works out. You take a little eye of a human being and you tell them to construct one like this. They cannot.

So you tell them these are the problems of the science. They cannot explain how it works out. How it cooperates with other things? How the nature's cycle works out? How the whole thing is so beautifully arranged? Like the leaves have to fall during winter time because the Mother Earth is to be nourished by the Nitrogen. So the leaves have to fall down to nourish the Mother Earth. Then again She nourishes them back. So the, the Sun has to move on an axis in such a manner that there is a winter and there is a summer. By changing a variations of these thing only life can be produced and maintained. If it was a solid God sitting like a rock and a cold, complete, no movement of any kind, then no life nor day, or nothing would have come. But the scientist, they think that God is like that. That's why they are confused. If they understand that He acts into every human being and into every particle... You can ask them, say, a sulfur dioxide molecule if you take and if you see it through microscope you can see it is

pulsating. And some of the pulsations are isometric and some are symmetric. Just imagine, in a molecule...And then these mesotoms and all those, they act arbitrarily? How do you explain all these things? The thousand and one things one can tell about scientists which they cannot explain. Sahaja yoga can explain it by one short that there are deities within you. Now how do we prove it scientifically?

There was a doctor who was suffering from cancer, who came to me. And he was an ardent Muslim. And I told him to take the name of Nanaka. He said I would not. I can only take the name of Muhammad. I said, Muhammad himself is angry with you because you are such a fanatic. Because Muhammad was born as Nanaka. He said, "No, I cannot take His name." "Alright", I said, "Go ahead." I said alright take the name of Dattatreya. He would not take. He would not take the name of Mosses. He said, "I only know Muhammad." But then he was very much worse. Then he came to Me. I said now take the name of Dattatreya. You won't believe he sat down. He said, "Mother, teach me how to do puja of Dattatreya." And he got much better. I must say. There was another gentleman who was a staunch Hindu. And if they are staunch they are the worst they can become. (laughter) And I told him that he has to take the name of Muhammad. And he would not. He said, "You are finishing my religion. What are you doing? You are blasphemous." All kind of things he said. I said, "Alright you can say whatever you like." After one year he, again he appeared, in Delhi. And then I told him, "Now will you take the name of Mohammad Sahib and do some Namaz?" And he read it. And he is alright.

See if you understand the true nature of all the deities you can cure people. You can awaken. You have seen that only by taking the name of Mataji the other day how many people got cured. You have seen yourself. Now if people are getting cured, say they are getting alright by saying some name, what's the harm? You don't have to pay anything to God. Or do they prefer to die in martyrdom? But they will not take the name of God. See this is stupidity. And if they are real scientist they must keep an open mind. Otherwise they are not a scientist at all. You see Avogadro's hypothesis they had which was changed. He proved his laws. They have a hypothesis always. Which is to be proved by law. It was proved. But then they discarded it. Newton's laws were discarded today. They have to keep an open mind otherwise they are not scientist. If they are open minded they can see for themselves. Now the only difference between science and Sahaja yoga is this. That Sahaja yoga deals with the living vital force while science deals with the dead.

But scientifically you can show them the pulsation of Kundalini at the base. With a stethoscope they can feel at different levels the pulsation with their stethoscope when the Kundalini is rising. They can see the dilatation of the pupil. This is also a controversial problem for them. They don't know whether it is sympathetic or para-sympathetic. But it is parasympathetic. Because the children if you see their eyes are dilated that's why. It is parasympathetic, when their this thing is open. Then their eyes are dilated. When it closes down then only their eyes are constricted. Otherwise you can see children all the time looking like that, you see, with big big eyes and their dilated pupils. So this is a controversial point with them. They cannot decide still if it is parasympathetic or sympathetic. But the dilatation of the pupil is so strong, it's something.

We have a [UNCLEAR/guru] Punjabi doctor, lady doctor. She came to Me and I was trying on her and it would not work out. Then I told her may be on your way you might get it... realization. And while she was driving you know, for a while she could not see anything. She took her car on one side and she went there and she told Me, "Is it that the pupils are very much dilated because as soon as I came in the hospital the doctor said what has happened? Your pupils are very much dilated. So she went and saw and she telephoned to Me. I said, "Yes."

And one boy, he has closed his eyes and when he opened his eyes he saw this blackening and he got fright. He said, "I have become blind Mother". The second moment he was alright. Now by raising your hand if you can dilate the pupil of somebody there must be something about it. What more scientific thing you want? I mean it is easy to make people dance take their clothes and become naked, or say some mantras and things like that. But this is the happening within yourself you can say.

You can also show a person has, say, liver trouble. You can immediately see that at the liver point only Kundalini in going and pulsating and working out. If you see that, immediately you can say, this is, see he is suffering from liver. Here is the Kundalini. And you give a little support from your hand there. You will find that Kundalini finds its way up. Because She goes to the places where it is a problem.

You have so many things you can see with your own eyes and that is what science is. You can see the face of a person changing



when this is working out.

You..you ...you make two photographs, one before and after, especially Marylin. You see before realization and after realization every one of them. You should have a photograph of your [UNCLEAR TEXT] and you see the difference in the person. The face in just a short time...His face is...just see his...after the puja you know. I mean the face changes so much that I do not recognize them. I said, "Have you come for the first time?" You see so much change if you see her. Do people remark that?

Yogini: Mmm..[ UNCLEAR TEXT]

Shri Mataji: Hmm? Every one? Very much? The, the completion becomes radiant. And the face looks so relaxed you see. And the serenity comes on you. It is something surprising sometimes happens. See, the other day I had gone with one of these the Sir...the Sharada Devi...to a program, to a reception. And there a lady met Me and afterwards...and I told her she is a very good singer and this and that and...So she met Me and said, "Where is Your sister? Where is she gone?" I said, "Who's that?" "The one who used to sing very well". I said "Which one?" And she said she thought I had come with her. I said, "She is not My sister. She is My disciple." Oh but you know, thought there was common between you. Of course she wasn't [UNCLEAR TEXT].

Shri Mataji : If only I was [UNCLEAR TEXT/ suggested]. Hmm?

[INAUDIBLE Yogi and Shri Mataji speak.]

Shri Mataji : Then what I did I started singing Myself to save Myself from the play you see. But also there many must have got realization there.

So when Chirananda told Me about this Muktanand I was really frightened. So you better beat him with shoes.

Lady: It is meal time.

Shri Mataji: You are coming to normal now.

Lady: I feel much better.

Shri Mataji: Hmm? Much better now?

Lady: Yeah.

Shri Mataji: You are much better.

Shri Mataji: That will be good food to you?

Yogi : Hmm it is...very good.

Shri Mataji: They had a very small and a short ceremony. Very interesting.

Did you listen to the tape I made about the...Did you follow the Granti business?

Yogi: Granthi business? Yeah..

Shri Mataji: Ghranti. That you were asking which are these in between things. And ...I have told them nine chakras. Apart from the two the Chandra and Soorya. That also I have given, the name of them.

Yogi: These are very powerful because nearly to go and say the bija mantra.

Shri Mataji: Umm?

Yogi: I said nearly to go and say the bija mantras with lot of people. It will be..

Shri Mataji : It must be...But you see it was done when Anand was shouting from one side. Aaradhana was coming from another side. And I thought it would never be done. Then they saw...when he came I was, we were trying to search it in another paper.

It has to be in the hubbub of life because if you have to seek every time the loneliness we cannot and it so happens that the loneliness can be revived, it can be awakened there. But we have to face that hubhub all the time. So when you can retain it in that hubhub then you should know that we are definitely something. Otherwise like a ship which is standing in the,... say, in the...in the dry docks and the people are repairing it. So it...it may look very nice and perfectly alright but once it faces the sea then only you will know whether it is correct or not. In the same way everyone of us have to go back into the same hubhub and we have to face the same life and the same thing to find out how far we are in Sahajayoga. Are we really there or not? Have we really achieved something or not? Because here nature helps you. You are so much secluded and you reach a certain accent. But if the property is completely built in you then where ever you are you can see that, very clearly. You can feel that inside outside all the time, wherever you may be. But this is a very good idea to come here to build up yourself and then go and face them. Again come here and build up yourself and go and face the world. After some time you will become like temples. Those who will come in your company will feel it. They will seek your company for comfort. That's going to happen.

(Shri Mataji speaks away from mike) [INAUDIBLE/that's the same ...with cinnamon....both are.....that's all]

Shri Mataji: Just tell Me what have you talked and what has happened and what they have been, what have they really...What have they got it...out of this ceremony? Gaurav?

Yogi : You take very hard to follow the way recording and sound of the bija mantra. I think more [UNCLEAR TEXT/balanced as a ..... ] the language. Depends on the language. They couldn't may be understand that.

Shri Mataji: They could not understand that?

Yogi: Ahh...I think there was, may, be one of them, they did not understand that. I think...

Shri Mataji: But that is not to be understood so much.

Yogi: Yeah..

Shri Mataji: Has to be felt.

Another yogi: I think it was the tape for vibrations, not for understanding. Because I couldn't understand either. (Laughter) That's so funny because...

Shri Mataji: Yeah. That's what...Yeah,but.. but still, but still, I must say, it is to be mastered, that's true.

Yogi: That's what I thought. I couldn't understand. Because it has to be....

Shri Mataji: Hmm. But it will take some time for you to master those sounds. Now what you have to do is to have a paper and pencil, and your diary. And in that you should right down all the sounds which are on different chakras. (Shri Mataji say to someone in background) I think enough. So once you write down all the sounds at least you can use them whenever there is a problem on a chakra. Now in case you meet somebody, you see, who is telling you that this is the mantra I have taken and this is the mantra I have taken, then, then you can always explain that, you see, these are the bija mantras actually. These are the real mantras. Then there could be mantras like other deity names are there. And there could be mantras according to the three Trigunas as you call them, the three channels. There are different mantras for that. But this kind of a mantra has no meaning. Because when the Kundalini moves Her movements give these sounds. So for anybody to have one mantra and sit down on that has no meaning. And why don't you ask your guru why this particular mantra has been given to you? There must be some reason. By telling this one thing will be clear to him that you understand what is given to you. It's not just given to somebody, Bala come along...now say this manta. It's not that. But they will understand that there is something behind...it is not just blindly said that alright this is a, Alex has said that this is a toothpaste. Come along, use this toothpaste and they will be alright. It's not like that. You not only understand that what is the mantra, how it works, where it is created and what are the diseases, and what are the problems, and where to use them. All this knowledge if you give them you see, they will also understand that so much you know about it. Otherwise most of this gurus, I talked to one teacher of one of these things and I was amazed I mean that he did not know anything about, anything whatsoever. I said what do you do? He said, "Nothing, I just close my eyes and I get some names in my head and I tell the fellow that this is the name that you have to take." I said, "Now how do you get it? From where do you get it? Why do you get it?"

Now you all know what it is. You know it is the spirit which comes like that. And ones spirit telling another this thing. All, this is all is very nicely managed. You see, it's all, a, a secret work going on. And the man who is working it out doesn't know how it works out. So when you talk to people you can explain in such a way that other person can understand that this man knows actually what is true. So little bit you have to master it and understand it, what are the mantras and this that. This is for people who have to deal with other people and those who want to go into details of every chakras.

But for raising Kundalini you have to just raise your hand. [INAUDIBLE/.... ] you have to bother. But the basics are unless and until you talk great, I mean something sensible, people are not going to believe in your hand moving. They will say, "What are you doing like this? And why are you moving your hands like that? And why do you want to do like that?" They are going to ask questions. They are going to. It's a human nature not to accept things you see. Especially reality they do not want to accept. If it is some rumble tumble somehow it sticks to them...human beings...falsehood...much faster than reality. That's why all real gurus, all real incarnations have really suffered a lot. They never had any support from general public or anyone. But all false people have such publicity. There was there, horrible once who visited Delhi. And there was no movement in the chakra. I mean God knows how many of them were just trying to see his horrible face. Like none would, all of them were running. And what did they get? God only knows what did they get? Some of the rich people will get some diamond this that. But they lost only if their diamond. But that is how human nature is. And when you have to talk to them, so clearly it shocks them you know. It really shocks them to...if you tell something against a guru or someone, they'll get a shock. Not because they are convinced about the guru. Not because of that. But because they are possessed by the gurus. So if you tell them that this is wrong , you should not have done it. I mean you have tell them. There is no compromise with the truth. I mean whatever is wrong is wrong. Whatever is poison, is poison. We have to say that. But if you tell somebody they get a shock and they don't like it and they just don't want to hear about it. It shocks them.

Then secondly when they come to their senses another shock that comes to them they say, "Don't believe! How can be we fooled so?" This also goes against Sahaja yoga because if you start pitying yourself and sort of cursing yourself on it then that's also not good for Sahaja yoga. So that's the second point of cursing.

So for human psychology it is necessary that you should be able to talk about it. A very good talk and I can assure you can do lots more. Because now you are awakened and your chakras are awakened. This is an awakening and this has the power of awakening. This is the all pervading power which is being awakened within you. And thereby talking to others you awaken their powers which are still not awakened. So when you talk to them also and if you do not have left Vishuddhi of course... Left Vishuddhi is a very dangerous thing, that's why. Because from left Vishuddhi the ideas start coming out and you just forget mixed up with that and then you do not speak but the devil there suggests stories. But if your left Vishuddhi is very clear and then you talk you will be amazed that every word will be a mantra. This is granted. It is such a fantastic thing, this sahja yoga is that people are not willing to believe in themselves and into their powers. It's such a tremendous power. If you want to use it you start out, just start out and you will be amazed how it works out. Bala has tried it and asked. He must be very much stunned in the very beginning. How it's happening? Isn't it? How it's rising? It's very astounding but gradually you realize it. And there are still many experiences you will be having that you will be amazed at it because this is something like the dynamic force of the whole universe. This is so all pervading. Is the Ganesha tattwa (principal) as you call it, the principle itself. It's all pervading. You think Christ is somebody who died on the cross. No absolutely it is wrong idea. That cross exists in everything, in every particle of this, you can say, this building...whatever is this building. It is in every particle of the whole universe that it is made of. Not even a particle is devoid of it. Only thing it is to be awakened. That is there. And that you can do it because you have that now in your sound. Your own sound is now awakened. But as you know, even if you would say put light to this candle, the candle is ready, if it is perfectly alright then it...it is...it is enlightened by a candle. But still your...your candle should be also alright. It should be able to go to the right position for that candle so that it receives the light. All these things are very important. Though it is certainly managed by the...by the... Angels that are surrounding you. You have seen you do...do your (Kundalini) awakening every way. I mean just move your hands sometimes...I have seen some people go mad like this, and do like this, in every way that is possible. You do not even know exactly how it should be done. Which is the protocol? How to manage it? How to do? But still it works out. (laughter)

The reason is, the reason, there are Angels with you and they put it right. "Alright, alright, doesn't matter. These are children. They have done it doesn't matter." They work it out. And they are working it out. All the time for you. You don't have to bother. You just have to your raise hand, that's all, because you are on the stage. So they want to show that these children have been [UNCLEAR TEXT]. And they...they help you. "Alright, alright, will you." They are from the [UNCLEAR TEXT/Buddha] . They are working it out. So just raise your hand a bit. Speak about it at least. That's all is to be done.

But you see this falsehood of say ...I say you are called as Bhoganand and this one and all that. Wear this kind of dress and all that. All sort of thing... saying that you are a teacher from tomorrow....all this false...falsehood of a ...circus should not be depended, in a way that others are doing. We have to keep away from all falsehood. From the very beginning we must work out

that there is no falsehood about it. Only you raise your hands and the Kundalini will rise. Whether you are wearing a white dress or a black dress or yellow dress makes no difference. Where ever you are standing this way or that way doesn't matter. Whether you are sitting this way or that way doesn't matter. Because you are still children. Everything is excused to you. You just do it the way you like, it will work out.

Come...There is no ritual about it, nothing. What is a ritual for the children? You get them on the stage. You see we had once planned a drama for children, for the dance drama of children, very small children. Say from three years to six years of age. Very sweet children. And they were supposed to do this dance drama and the subject was unity in diversity. All Indians you see. All kind of Indian dresses they were...wearing and...from the North to the South. All kind of dresses are there from saree to all that. They came on the stage. Very sweetly all of them managing among themselves. They didn't know how to [UNCLEAR TEXT/stay]. And they brought out such beautiful harmony, and such beautiful move that even if you are trained about say...for a year or so ...to some very developed people would never have brought that good. The way they wave with their small little hands, you see, pinching at others.. do now... you do this now...they start arranging among themselves. So beautifully they do.

And our prime minister at that time Lal Bahadur Shastri was there. And he was so much enamored. He said, "I have never seen such a beautiful drama all my life the way I have seen it." And the way they were dancing you know and making mistakes but trying to correct it and beautifully done. So (if) somebody made any mistake. Because whatever they do was so beautiful. But then you start thinking, you are very big...and how can we do it you see...it will be nice if you do it this way... it will happen, then there you back. Like children if you take it out. You see you have seen My grand children how bold they are. They are not bothered. Today only they were giving a big lecture there. Anand was telling that these people who are getting any...any cool breeze come along on the feet of Mataji. He told My husband also. He said, "You have to come on Her feet otherwise you cannot be alright." He said, "You come on Her feet...then I'll sit on you." So they are like that. And they do not mean any harm or they do not... they do not know how to hurt people. They never hurt. They never hurt people but you see the thing is that they are so simple and so innocent that you can learn lots of things from them very easily the way they do things in their simplicity and innocence. Like a child you see he was sitting next to someone who was probably a guest of honor. And he was eating. So he looked at him all the time. And he said, "No mother he doesn't eat like a horse. You told me he eats like a horse." The mother didn't know what to say, you see. Well she said, "No, no, it's ok." The other fellow realized that he must be eating really like a horse. I mean just for one minute he died of shame. (Laughter) See that's how they are. They do not mean to hurt anyone. And kids should never hurt, should not, because it is the correct way. You see whatever is pleasing can be poisonous also. Can be very powerful. It need not be pleasing to you because whatever mood you are it depends. For a...say, a drunkard...if you give him a nice drink, you see, he will be very happy. But to a Sahaja yogi if you give him a drink he would not like it. So if you tell somebody that this is not correct so he feels hurt you see...some do. They do not know how to handle Me the way they have said it, you know..."And oh, this is wrong and oh, that is wrong. Why should they force things on me?" This is how they...they try to show that they didn't like it. Their resentment is there. Sometimes they can be very rile with you. Then like your Mother your must put it with a little chocolate. I give it to them because they have to have this medicine. They have to have a reality check as you call it. They have to get rid of everything because whatever is wrong is wrong. Now you might say that whole society is like that. The whole society is there. If they are wrong they are wrong. What to do? They are to be told. And this knowledge also how to communicate and convey can come to you if you are actual. Just tell them.

You see, I don't know this country, but in our country, you see, about say twenty years back or thirty years back we had our own people who used to tell just on the face and nobody minded... you see. Instead of when you come to see Me you say, "How are you? You are very good... this that, that." And then they go away. I tell you, "Oh this guy is another tramp. This is like this, this is like this, this is like this." When you are alone you are great. Then? Instead of that it's better that I am telling you about it. But people have to do that few times because people do not think, normally. Whatever it is you have to break through these things to them in such a way that they realize this was wrong. Not for them. For their body, or for their mind or for their brain. But not for them. Because whatever they are, they are spirits. And spirits...means something that is eternal. That cannot be destroyed. That cannot be spoiled. But the clouds that are covering the sun are to be removed for them to see their own beauty. Those who do not do this may be appreciated much more. Now say, so many gurus who said that, "Go ahead with your culture." You see. This is your culture! I mean, imagine that to say this is your culture itself is a very bad thing. And they say you go ahead with it. But only thing is, you leave your purse with me and I will look after you. Where are they going to look after you. When they will be standing in a deep down cave of some horrible hellish place? Then you are also... you will find your will be at a higher place at least than that guy. Where are they going to help you? But to pull you down more?...But it is [UNCLEAR TEXT] that we have to build up ourselves fully in Sahaja yoga. Absolutely into it

Yogi : [UNCLEAR TEXT]...I was [UNCLEAR TEXT]....trees and things like that and...because I have some experience of sort of .....I don't know [UNCLEAR TEXT].....whether that was right or wrong.....I have been talking to trees and flowers...flowers.....and was talking back and I thought that's ....[UNCLEAR TEXT]

Shri Mataji : [UNCLEAR TEXT/Gregore], the most important and most beautiful thing on this earth is human being. Thousands of times more beautiful. Human being is the most beautiful thing. You see, trees look beautiful, they appear beautiful but they have no awareness of it's own. But they cannot receive this awareness of realization. So why waste energy with them? Let's save into that. I know you can get bored with human beings sometimes. You can be. You see sometimes can be very disgusting the way things are. Now you can be very annoying. They do get annoying. I agree. But you must know that if you have little patience with them and if you try...the beauty that is within them is the real joy giving. Yes you are [UNCLEAR TEXT]. When somebody is getting realization and you are feeling the vibrations coming in. I like to see the faces of everyone you see so enlightened. As if some light has come into you and so indulging. Oh, the creation and the whole thing is of course God's own pride. I know it a beautiful thing but nothing like diamonds. You see after all it's a diamond. So badly cut, horribly cut. Whatever it is, a diamond will remain a diamond. You must [UNCLEAR TEXT] into a proper lusture. Make it fit into a proper set. And then you will become. And there are thousands and thousands and thousands of [UNCLEAR TEXT]. Every individual knows...So just make a list of the diamonds you want to know. The mind should be, the attention should be more on this. How many human beings we are going to take to this. Now also self examination should be there for all those who want to communicate Sahaja yoga. To find out what's lacking in us. Why don't we impress others? Why do the people...do not come to us? After all these gurus haven't got even their Kundalini awakened. And they are the people who have thousands of disciples. How do they do it. There are so many in this country, in this country itself, who are really very genuine real people. They are absolutely suited for Sahaja yoga. They have read and they have followed and they have gone into it. Have been seeking, no doubt about it. And they have followed into wrong path also. But still they are doubting. If you seek anyone of them and there is a doubt in them. And if you talk to them confidently he will definitely find it. This is the answer to the question. Then you can impress them. But if you yourself, you are sort of not sure...you need not be aggressive about it. But just be calm on your own. How? You are bound to be. Of course it is a living force and it takes time. So I would say, "It's nice to talk to you." sometimes. See I do sometimes...I talk to even some Gods. I feel like I am talking to some Gods. (laughter)

Yogi : [UNCLEAR TEXT] This place has some great vibrations.

Shri Mataji: I know. I want to make you sleep very well tonight. (laughter) I am just singing a lullaby.

## 1979-1015, How realisation should be allowed to develop

View [online](#).

15 October 1979

How Realisation Should Be Allowed To Develop

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

How Realisation should be allowed to develop, Public Program. Caxton Hall, London, England. 15 October 1979.

Most of you are Sahaj Yogis here.

Now those who have got Realisation, those who have felt the vibrations, must know that they are now developing into another being. The germination has started, and you must allow the germination to work out its own way.

But normally, when we get Realisation also, we do not realise that it is a tremendous thing that has happened within us. That this triggering, which is an impossibility, has taken place within us, and it has to work out slowly. It has to develop, and evolve us into that, and because we do not feel it, we do not take it that seriously as we should, our Realisation.

Moreover, they are surrounded by people who have not felt the vibrations, they do not know this area; they have never seen it.

As Guru Nanak has called it, it is alakshya (: unobservable). They have not seen it, they don't know about it, they don't know there is a power of God that exists, which understands, coordinates, cooperates with you, which is working in the collective being, which makes aware, you aware of that collective being and of others also.

This alakshya, or we can call it paroksha (:invisible), which is not seen by any one, which no one knows about, they talk about it. They talk about the Kingdom of God, they talk about God's Powers, Divine Power. It's all talk, talk, talk, talk, talk.

But once you are triggered into it, you have to grow into it. Unless and until you grow into it, you'll be dropped, specially for people who have come from fake gurus and from false things that they have been following. They don't know how terrible these things are. Like you are on a crocodile, and suddenly you discover it's a crocodile: how fast you would run from that? But even the understanding that it is a crocodile and it is going to eat you off doesn't come up so easily.

So, this one doesn't realise also, as you do not realise that triggering which is the most difficult thing has happened to you, it is difficult. But it has happened to you, you know why it has happened.

You take that one for granted and also you take the devils for granted. At least don't take the devils for granted. Run away from them as soon as possible. Meditate, meditate, and try to establish yourself, in the realm of Divine love.

I say it is Divine love. You cannot understand what Divine love is. You cannot understand any human being who loves you only for love's sake. Just because that person loves you, he goes on loving because he enjoys that loving. In Sanskrit it is called avyaja (: natural; simple), that there is no interest, avyaja, it's just flowing.

Even when it corrects you, it corrects you in love. And the protection of Divine love is the only way you are germinating. That love gives you that warmth needed, that strength needed, that confidence needed. Everything is given to you by that Divine love. So, one has to realise that it is love, and love, and love is the basis of all this Creation.

God has created this world, this universe, only because He loved. And He wants to bestow this blessing on you because He loves

you.

But how far you love yourself is the problem. How far you understand yourself is the problem.

You do not evaluate yourself, and that is the reason why, though the Kundalini has risen and you have got Realisation, your vibrations are flowing, the growth is very slow. Because attention has been outside, and even after Realisation it is outside. Sometimes it is sucked in [but] again it goes outside.

Then we do not change our old habits at all. We go on sticking to those old habits. Our structure of life, our styles of thinking, continue to be the same: again, we find ourselves lost into the same shambles.

Now Sahaj Yog gives you Realisation, alright, but also it gives you a long rope to hang yourself, if you do not pay heed to yourself and to your being, if you don't love yourself and understand that you are the instrument of God by which for the first time you are going to give Realisation to people, you are going to save people from getting drowned. And this is the first time you are made like that. This capability you never had and no human beings have, which you have got now today.

Very few people had this capability, very, very few people. But now you have got that capacity and you do not want to evaluate yourself. How important it is, if you could realise, then you would work it out [and] allow the blossoming to come up.

On the contrary I find [that] today, because you are all Sahaj Yogis, I can talk to you like this. Normally it is about Kundalini and all that, but I find that, you do not see the movements of your Kundalini.

If you try to understand that She's the one who loves you the most, because She is your individual Mother. And, if you try to follow Her, you will see that She's suggesting where is the problem with you, what you have to correct, what you have to do. Because She wants to perfect you. She wants to help you.

So, if you start watching it, carefully, with love, with understanding- She's very playful, extremely sweet, full of beautiful plays like a little child. She will tickle you here and there, call for your attention. She doesn't trouble you. You have to be just alert about Her, and She really matures you. You have seen people, with time, how they have matured.

But you have to pay attention to Her and to yourself, otherwise what is your value, without enlightenment? What is the value of a human being without enlightenment? What is the use of having human beings if they are not enlightened? What is the use of this instrument if it is not put to the mains? The rest is all useless, isn't it?

And it is you who have to raise the people. You have to enlighten the people.

As we have some gas lights: a man runs up to the gas lights to lighten them, only he has the power or capacity to do it. So, he runs up the street, lightening all the gas lights. It is he, here, who has to do it. He is appointed for that.

Sahaj Yogis must realise what is their value. What have you made out of Sahaj Yoga? How many people have you saved? How many people you have helped? Instead your own problems are so many and you are creating problems for others by talking, by discussing, by arguing.

You cannot discuss it out. You must know. You cannot argue it out. It has to work by itself. By arguing, discussing, fussing, judging, confusing yourself, you create a problem for your Kundalini to work it out. Are you not seeking your Spirit? Are you not worried about the salvation of your own Spirit? If so, what are you doing about it? That's the most important thing.

I think everybody realises this, that only achieving Self-realisation is not the end of it, because it's just the sprouting that has started. You have to go further. You have to have compassion for others who haven't got it yet. You have to think about them, you have to give it to them; work it out, put all your minds to it.

But still I find people are busy with other things. They go back into the same circle. You should be busy. I don't say that you should not do something for your living. You have to do it.

This is one thing very important for us to know, that we have to work it out. We have to allow it to grow within ourselves. But I mean if you say that, "Mother, we have all faith in you, that's all." That's not sufficient. What faith do you have? What do you mean by faith? It is such a vague term. What is faith after all?

Have you ever analysed the word 'faith'? Some people think that, "We have all faith in Mother. If we sing Her praise – finished!" For that, one has to reach a certain stage, like Adi Shankaracharya had reached.

Have you got faith in yourself? – is the point. Who is having faith in me? Is the one who has no faith in oneself! You have to have faith in yourself and in all your fellow beings, all these other Sahaj Yogis. I have already told you that Sahaj Yoga is not going to work out individually. Anybody who thinks that, "I am something greater than the others!" is a gone case.

Nobody should work Sahaj Yoga for oneself in that way. You have to work collectively for every one of them. Any one of you who thinks that you have something higher than the others have, you are sadly mistaken. It's like one eye saying that, "I am higher than the other!", or one nose saying, "I am higher than the eyes!" Everything has its own place in the body of Virata, and everybody is so important, as well as dispensable.

You know what happens in Sahaj Yoga – very common in India, not so much here. I mean Indians do this way: they have certain very good points like, I mean wherever I go I find them very much matured and very much developed, because they are not such thinkers as you are.

You are great thinkers, visionaries, intellectuals, you see. And I was thinking all the intellectuals will be developing a horn here like this after some time. And when you see them, you'll know that these intellectuals who are denouncing God and denouncing all His ways, they are not intellectuals I would say, to that extent.

But they [Indians] fail in certain things, while you fail in certain things. They always had this kind of thing where somebody came up like one man, who said, "No, I am something great!" Then, he says, "I am this, I am that!" Goes on with this kind of harping, and he shows down other people. And then suddenly, such a person is brought down, and the people are shocked. "Mother, how? What happened?" You cannot! You see if you have to even pull a dead carpet like that, you cannot pull one side of it, you have to carry the whole. Only one person cannot shoot off in the whole game.

Now you take my position. Yes, I know I have all the powers, everything is there, of course; I am supposed to be much higher and all that – supposed to be, I should say. But confronting you, I have to come down; I have to fight the way with you, up the hill. Every step, we have to go together hand in hand. You know that.

Somebody's some chakras are catching so I put my Chakra into play. It works out. It works out that way. But you know how much I have to struggle, how much I have to work hard. It's a task, giving Realisation.

My Kundalini doesn't need anything, you know that, but still She has to carry your heavy Kundalini on Herself and raise it. It's a very heavy thing. Only a Person of real love can do that, that's the only criteria. The one who does not have love, cannot do it [because] it is too much a thing to do – the whole body vibrating, every centre vibrating; it's not easy.

But it's just the love, the compassion between you and me, which soothes me, which covers all the tasks and the labour and the thing that I have to put in. And sometimes it's such a wasteful thing I feel about some people. It is such a waste with them. But still the love that has brought us together gives that soothing feeling and you feel so cheerful. Every morning you get up with a new fragrance within yourself, feeling so happy about it.



So be careful in dealing with people, you have to deal with love, not with criticism or in any way showing them down in any way. When you are not any way higher than anyone then there is no reason it should be done like that.

If you are getting any way higher, you are helping the Collective Being. But in that, if you are feeling that you are higher than others you are again coming down because you are pulling down the Collective Being. If you put down anyone, or condemn anyone like that, then you are putting down that person.

And, you should not also correct, because I am there to correct. It's not easy to correct others, you may hurt them. You don't know even the ways of correcting people. Unless and until you have those powerful vibrations, which are emitting from your being just love, then you can do it.

Because of an ego-oriented society we are very good at hurting others. We dominate others. We don't even know that we are dominating others. There are so many ways I have learned in this country we have, by which we dominate, in a very subtle way. We talk to people, in such a way that we are dominating them. Do we ever think, sit down, how are we going to talk to others, suggesting our love to them?

I'll tell you again and again that Sahaj Yog is nothing but love, love, love. How much you love others is the main point. Despising, criticising, is not good. Yesterday, you were just the same, today you are better off, you are going to be better off still. Of course, some people who are very heavy, who are very troublesome, you should tell them plainly that: "Sorry sir, you are very negative, we can't bear you."

There are some cunning people also who may come in and try to trouble you. To a point is all right, then you have to tell them off that: "We are sorry."

But even to judge whether a person is negative or what sort of a thing he is doing, you are just thinking about it, you are rationalising – not through rationality, but through vibrations. Because rationality, a person may appear to be a very nice person, may be, or a lady coming in, see, and the lady will be a terrible stuff.

So how much you meditate means how much you love. When you think of others, think how much you love them, just try to think how beautiful it is. If it is not love, it is hatred. It's like a scorching heat you see, which will completely take away all the beauty, the smoothness, of your heart.

Only through love, Sahaj Yoga is going to spread.

All these years you have seen the powers of hatred. You have seen how people hate, how they talk about each other, how they treat each other. There's no tenderness about them, there's no kindness about them, how sharp they are with each other.

You have to change all that now. You have to create a world of people who love each other, for nothing: not for money, not for positions, not for beauty, not for sex, only for love's sake, only because you have been blessed by love.

From next time we'll be advertising and there will be many more coming who are new people to Sahaj Yoga. And I am sure it is going to increase. But I have told you that all of you must find out how many people you can bring in yourself and work out. I must say Jim has done a good job, very good job. I'm very proud of him. He has gone and done such a lot of things, and single-handed he has worked it out, fighting such a horrible monster there, but he's done it. All of you must support him, and also such people who want to do something.

Put your mind to something like that. All the time we are thinking about jobs, this, that, that. This is a very precious time which should not be lost. All our lives we have done jobs, earning money, marrying, having children and dying.

This lifetime, let us do something special, for which this whole universe was created. Open the gates of heavens for the rest of the people. You have to be assiduous. There's no compulsion in Sahaj Yoga you know that very well. There's no timing for it. There's no forcing for it, because I say it is love. If you do not want to do it, nobody is going to force you.

But, as I said, Sahaj Yoga gives a very long rope to hang yourself, till you go into illusions completely and you wouldn't even know that you have lost all your vibrations. It is to that extent.

If we have entered into something which was unprecedented, we have to take the ways which are unprecedented. You cannot go about with the ways that you have had before. You have to change your methods. Judge every action of yours through love. How much sacrifice can you make for others? What can you sacrifice for others? What service can you do for others?

Sahaj Yogis I am saying. There is no sacrifice in it. If you see it, what is the sacrifice? It is love.

If you love someone, and you want to take, say, a rose for a person, and you go to the market, with great difficulty you get the rose. When you get it you feel happy. But then you get the thorn in the finger, still you don't mind. It's bleeding, doesn't matter. Then you are just waiting to see the person there. And when you see the person, you forget all that is gone in between and you give that rose just to express yourself, symbolically. And how happy you feel that you have been able to give that rose to that person. This we do every day in our life. But in Sahaj Yoga you do it without even knowing it – it's happening.

You are transmitters. Everywhere you are sitting in meditation you are transmitting vibrations. Do you know that? At that time if you are thinking of your jobs and your other things which you have been thinking [about] before, the transmission is poorer.

Think of love, think of the whole country, think of the whole world at that time. You are transmitters of these waves of love, and love will flow from you. I told you once that you are made in the form of Ganesha, and that's what you have to do.

You know there are vibrations from you coming out, you are sending vibrations out, you know that. That means you are like any deity which is thrown out of the Mother's, I mean Earth's womb, and a big temple is raised, and thousands of people go to worship that. And they say it is a temple of a Jagrut Devata. 'Jagrut' means enlightened, awakened. And that's just a stone, a stone that comes out and people build a temple on top of that and go there and worship that.

While there are so many already sitting here, so many jagrut, realised-souls. These are living, these are moving, these are understanding, they manoeuvre. The stones only emit vibrations to clear the atmosphere, but you can raise the Kundalini. They cannot raise the Kundalini; you can. And what are you doing about it? Such a precious thing you have got. What are you doing about it? Is it because there is no business with it that we are taking it so slowly? Supposing it's an enterprise then everybody would be up and doing, is it?

We have to change our ways and methods of understanding. The reward of God is thousand-fold than any enterprise can bestow upon you. When He blesses you, you wouldn't even have words to thank Him, to that extent He goes.

Are we depending on Him or on our own old ways? We have to change very much; we have to transform ourselves into new style of thinking. It is very, very important.

I hope you'll think about it, what I have talked to you today. Don't take to life which has not brought any happiness to you. You have your friends who are Sahaj Yogis. Change your friends. Change your methods of life. You'll enjoy much more. This is for you to understand about yourself and about the importance of Sahaj Yoga.

Unless and until it is an enterprise, nobody takes it up seriously. This is the style of Western thinking. It has to be, whether it is hocus-pocus or real enterprise, doesn't matter, as long as there are money exchanges, everybody is up and doing. But when it

comes to Sahaj Yoga they have no time even to meditate.

Because we have not yet loved, we have not felt that love within ourselves. I wish you could all feel that depth of love. Then you would go all out to work it out for yourself and for others.

I would like to have some questions from you, Sahaj Yogis, if possible. But somebody should try to give him, he can get it in no time, Realisation.

Is there any question? Ask me – anything practical. Because we have very few new people today, we can just have a very nice chat.

Lady: Would you explain to me about sometimes, when people say if you put your legs out like that it's just not good and you should have them underneath– what's wrong? I mean if it's not a sexual tantalisation or something, what's wrong with having your legs just stretching out in front of you?

Shri Mataji: In front of me? Will you do to the Queen?

Lady: No, no, I'm sorry.

Shri Mataji: No, no, what I am saying, will you do to the Queen of England?

Lady: No, no. If you are alone, now what happens?

Shri Mataji: Hum?

Lady: I don't mean if somebody's there.

Shri Mataji: Before my photograph? Will you spit at?

Lady: When you sit to meditate.

Shri Mataji: No, no, what I'm saying if your Queen's photograph is there, will you spit at her?

Lady: Is that a spit?

Shri Mataji: Yes, it is! It is an insult. Putting your feet towards somebody is an insult. Is a common thing!

Lady: Is it only a custom in India?

Shri Mataji: No, no, it is a custom everywhere in the whole world. You have lost all your traditions, doesn't mean that there were no such traditions of putting away feet on somebody. Imagine, somebody coming down to see you, somebody whom you have to respect, you put your feet up? I mean, anybody can understand, even a child understands this.

You see the sense of our respect has come to us from inside, not from outside. It's not rationality. It has come to us from our unconscious. We know how we respect.

Say somebody would say that, "What's wrong in talking like this to someone?" You see, supposing somebody says, now you know that, even a child knows, if he is talking to elders, he'll put down his head.

But here, you see everybody is so abnormal. You don't know how to do everything because everything is rationalised, you see.

Tomorrow, you might say, "What's wrong if I stand on my head?" I mean, "Do it", but that's not the way. There are certain normal ways of protocol, of praying. How do you pray in the church? Imagine, in the church you go and sit with both your feet towards the priest. What will he say? "Put down your feet!"

These things are innate within us. Human beings know already lots of things.

They are not animals. They know lots of things already. You don't know how many things are built in you. In a very beautiful way in your understanding, as a human being, you know so many things. Nowhere in the world you'll find anybody putting up their feet before anyone whom you respect. It's not a sign of respect.

There's no question of India or anything. Only thing in India, people have yet preserved all their sense of respect. In other places, they have so rationalised and so ego-oriented that they have no respect for anyone whatsoever.

Lady: You take it only as a sign of respect. Supposing that somebody is sitting alone and they don't have Your picture or they don't have anything, is it all right to stretch their legs?

Shri Mataji: Then it's all right. I mean, you see it is.

Lady: Somebody said that if you put your legs out it's creating some bad energy or something. That's why I wanted to check.

Shri Mataji: No, no not that way, not losing energy. I was just thinking about stretching the feet before somebody whom you respect.

Say, my Photograph is there or I am there. Now, you respect me. Isn't it? Then you will not like to sit with the feet. That's what I'm trying to say.

But, you see, losing energy and all that is not there at all. Who told you that? That's not. You sleep like that. You don't sleep with the feet on the ground. How can it be? If anybody says that, you should not take it for granted. You see I think all this is not so important also. Even you sleep, how do you sleep? I mean, it is so simple and natural.

You know this is what's happening with rationality. See, very simple things become so funny that you, I don't know what to say. That's why I said a horn will be growing from here, all of you intellectuals. You'll be having a big horn coming out so people will know, "All right, all right, we know these people." Nobody will face them.

You see, this so simple. Because you are so complicated, all simple things look so horrid. Is a question of respect and is a question of – if you are sleeping, of course you stretch your feet like that, straight. It's all right. While you sit down, you can sit like that, there's no harm. You need not be cross-legged all the time. It's not necessary. If you are doing some sort of a exercise or something, you can be like that.

But everything, now say, for example, you have got hands. Now this is for many purposes, all right? It is for taking vibrations, it is for eating, it is for scratching.

Now, if you are eating at that time if you want to scratch, now what to do? It's a question like that. See whatever you have to do, you do at that right time, with the way you want to do. If you need your feet for something – running, you should run. When you have to sit down, you should sit down. When you have to sleep you must sleep. I mean this is normal.

Sahaj Yogis does not mean that you should cut your noses. No, it doesn't mean that. It means you have to be more beautiful. It doesn't matter, you see even if you bend ten times, but it does matter if you pull back yourself, even once. Doesn't matter, to be humble, to be more humble and more humble, is so sweet and good. You see, makes you more cultured, more harmonious and beautiful.

Man: I have a problem.

Shri Mataji: What's it?

Man: I've been, in my humble way, devoted myself, to the spiritual realisation of myself, I adopted meditation, I completely lost number of years. I realised that state in subtle awareness and I feel myself highly elevated from this material world, the feeling of bliss, absolute peace, happiness and joy. And, I see the Spirit which I construct upon in a very glorious, boarded way, in a boarded, shut boarded way.

That state continues for some time, but doesn't stay for a long time, for a long number of days. After a short time again I find I come down. And this goes like a curve, and when I find that from the height I have come down, I feel a little disturbed, why it is happening.

And, I have found that the more I detach myself from my family, from my work, from my friends, from other things, the lighter I feel and the greater number of peace I get from meditation.

Now, the trouble is this. About one year ago, when I would see a beautiful girl, a beautiful lady, I would remain restless perhaps for two days, three days or something like that. When I learnt about Patanjali's yoga –

Shri Mataji: What yoga is this?

Man: Beg Your pardon?

Shri Mataji: What yoga are you doing?

Man: Now, I'm just saying that now, I'm perfectly all right.

Shri Mataji: What was that you did? What yoga did you do?

Man: Well, as a matter of fact, I'm not following any yoga as such but I have studied Patanjali.

Shri Mataji: Patanjali, all right.

Man: And, then when I met ... Now the concern is this: that attraction which I used to have some time back is eliminated. But still, I do find a stern will within myself, to maintain that state of mind which gives me lot of bliss, for that moment it disappears, and then again I revert to that. That is my personal problem. I think I've tried to be very open.

Shri Mataji: Yes, yes, that's correct. All right. Now, the first thing is what chakras are catching?

Man: Left Swadishthana.

Shri Mataji: That's it.

Now see, to do Patanjali was a mistake in the very beginning. As a Mother, I must tell you frankly, all right? Because Patanjali cannot be done unless and until you have some realised guru behind it. If you start doing it, it is unauthorised, you see. It is an unauthorised thing to do.

Like, supposing I am not a policeman and I start behaving like a policeman, I'll be arrested. In the same way, you did it in an

unauthorised way. By doing in an unauthorised way you have started in the wrong direction altogether. The direction was wrong. And the bliss and all that you get it, is not the bliss that we are talking about.

That's a bliss one gets when you shirk responsibility, you can get it. You see, if you can get out of your family and children and all that, one can feel blissful if he thinks that it is having a sort of a pressure on you or a kind of attachment or something.

But in Sahaj Yoga what happens is that you become a personality when you are in the drama but you are just seeing it. You become a sakshi (witness). That should happen. That's the reality. That's how it should happen. Once it happens to you, then you will just start seeing the whole thing as a drama.

Man: Yes.

Shri Mataji: You understand?

Shri Mataji: What is he saying?

Sahaja Yogi: He feels a slight cool breeze.

Shri Mataji: He is getting. Yes, he is a realised-soul. Yes, he got Realisation. He got it.

What about this gentleman here, in front of you Marcus?

Question: (inaudible)

Shri Mataji: So, it should happen in the most natural way, in a spontaneous way. And, God has given you that ankura which is called as Kundalini, which of course you know. Kabira and all these people have talked about.

But it is a Sahaj method, it just happens to you, with a realised-soul only. You cannot do it yourself. If you try to do it, you will be making a mistake. And that's what has happened in you.

So now we have to completely sort of neutralise the effects of that. And then we'll raise your Kundalini by which you'll get your Realisation, by which, gradually you will get your vibrations, and you'll start understanding. All right?

So, you just now forget about what you have done, and it's going to work out. Then it's a permanent thing.

What about his vibration Marcus?

Marcus: Vishuddhi.

Shri Mataji: Left or right?

You've got your Realisation is it? I'm asking him.

Other man: Yes.

Shri Mataji: Is it all right? There's a catch on the left is it? Are you feeling something? You get what?

Other man: I have a slight pain on my leg.

Shri Mataji: Hmm.

Anybody who has any problems about chakras, anyone of the Sahaj Yogis, anybody who has any problem about their own chakras, please ask me. Because next time we'll be having lots of people here, then we won't be able to talk, so better ask me about it.

Dinesh what is your problem?

Dinesh: My problem? Hmm.

Shri Mataji: Agnya. I can see that clearly, from here. You have to forgive people. Do you understand that? Forgive, and forgive.

What about her vibrations? Now just see.

(break in recording)

Shri Mataji: You have not been?

Seeker: I have not been here very much.

Shri Mataji: All right. But have you been practicing?

Seeker: I've practiced and I stopped practicing for a while.

Shri Mataji: Why?

Seeker: Hmm.

Shri Mataji: Now, what have you been practicing? Did you take vibrations and did you cleanse yourself?

Seeker: No (Inaudible) I didn't take footsoaks.

Shri Mataji: Foot bath.

Seeker: I didn't know when to use ...

Shri Mataji: Any time. Evening is better. So, what is it then?

Seeker: Sorry?

Shri Mataji: What? You are not feeling anything in your hand?

Seeker: No. (Inaudible.)

Shri Mataji: In which fingers are you feeling the tingling?

Seeker: In most of them.

Shri Mataji: Most of them? Oh, God! (laughing) So, where have you been before coming to me? To what group you have been?

Seeker: I go to Zen.

Shri Mataji: What does he do?

Seeker: He taught us seeing into your original face.

Shri Mataji: What does he say?

Seeker: Look to your original face. That's Zen.

Shri Mataji: Zen.

Seeker: Yes.

Shri Mataji: But he is not a realised-soul. You see, this is Zen, what else I am teaching here? Do you realise? Sahaj Yoga is nothing else but Zen, simple Zen!

Unless and until you are realised, how are you going to see into the original? How are you going to penetrate into that? This is simple Zen I'm telling.

So, what is he doing here, your friend? He has got a class or something?

Seeker: No. He's just a friend. He writes and teaches us things.

Shri Mataji: What's the use of writing without understanding? You cannot copy Zen, you have to be there.

See, there were only twenty-six kashyapas in the sixth centuries there – 'kashyapas' means realised-souls – in the Zen system, so far. And now we have so many of them here. So, this is Zen, nothing else but Zen. You must understand.

You tell him to come and see me sometimes. You see, this is all artificial, you cannot copy people. You have to get it; you understand my point?

Seeker: But I'm not sure. (Inaudible) I have problems.

Shri Mataji: What is it?

Seeker: One time I was in hospital, for several times.

Shri Mataji: Yes. You have been.

Seeker: Yes.

Shri Mataji: No, that's true, but what I'm saying is that, for that, you should take your treatment. All right? We have some treatments here. Do you know what we give for that?

Seeker: (Inaudible).

Shri Mataji: Yes, did you bring that?



Seeker: I did yes.

Shri Mataji: You did once.

Seeker: Yes. I just had it two times.

Shri Mataji: All right. Now both the hands you are getting the tingling or one hand?

(Shri Mataji speaks in Hindi to a Sahaj Yogi and asks where is the tingling.)

Shri Mataji: It will be, gradually, it will be settling down. You see, it has to settle down within you.

He's come with you, is it?

Sahaja Yogi: Yes. ...

Shri Mataji: All right, just see his vibrations, you can see yourself. Left Side is very weak. All right.

Now what about you, both the hands or left hand?

Seeker: (Inaudible.)

Shri Mataji: Where?

Seeker: (Inaudible.)

Shri Mataji: Some are sitting here you see. (Shri Mataji is laughing.) Changing very fast.

Give a Realisation to the man who is in the corner there.

He is getting? He hasn't got it yet?

Sahaja Yogini: No...

Shri Mataji: Ah? I never knew. Really? You've been to something, no? Come, let's see! Come on my feet.

## 1979-1019, Getting To Know Yourself

View [online](#).

19 October 1979

Getting To Know Yourself

Public Program

Harrow, London (England)

Talk Language: English | Transcript (English) – VERIFIED

Public program. Gayton Road, Harrow (near London), England. 19 October 1979.

Today we have gathered here to know something about ourselves and not about others. We know that we are human beings and that God has created us from a small little amoeba to this complicated structure called as human being. But does He have any plan behind it? Why did He make us a human being, which is such a beautiful thing according to Me? What was His purpose in creating us? Have we reached that point to understand what is the purpose behind our creation? And that is why it is necessary sometimes one has to reach that stage to know what you are. Are you only your body, your mind, your intelligence, your ego, your superego, or there is something beyond within you? Is there any undercurrent, which works out the whole creation and you? Have you got any role to play in the whole plan of God Almighty? If so, what is the role and where do you stand in relation to Him? If I have to say that there is a great meaning in your creation of your own being and that you do not know your value, you are not to just believe Me, neither to deny Me, but keep a open mind of a scientist. Like a hypothesis if I put something before you, you have to just see for yourself it works out or not.

Now within us there is an instrument, a living instrument, which is being placed very beautifully, as it is shown in this figure, created by God every time we went from amoeba to this stage. And these different lines that you see, three different lines, are the undercurrents of our autonomous nervous system, which we call as sympathetic and parasympathetic nervous system. We take everything for granted. We take our own being, human being, for granted. We never think. How did we get all these? We take for granted many things, many miracles, like a flower becoming a fruit, a little seed becoming a huge big tree. But now the question is to answer why and how these things happen. The time has come. This time had to come sometime, is promised in many Scriptures. Perhaps the time is there for you to see whether it is true or not. Now this instrument that is placed within us is shown here which has... (Can you take the thing from him? Just if you can lend your... we'll be thankful. Thank you very much.) ... is called as Kundalini. This is placed in the triangular bone of our being, is very nicely placed there. It is the germinating power within us, the primule. In Hindi or Sanskrit we call it ankur which when sprouts gives rise to a new being within us, which we know from all the Scriptures, is called as the second birth. We have to have the second birth. It's described in all the Scriptures, all respectable ones.

Now what is the second birth? It's not some artificial ritual by some unauthorized people. People talk of Self-realization. People talk of the all-pervading power beyond. But is there such a power existing? Is there something beyond that we do not see? Now it is for us to see for and to find out, but how? How did we become human beings? We don't know, spontaneously. How did a flower become a fruit, just spontaneously. That's a living process. It is all built in, it is within the seed, it is within the flower. It is within you to become that. It's spontaneous, sahaja. Saha means with; ja means born. It is born with you. It is spontaneous. You cannot do anything about it. You cannot stand on your head, you cannot do any exercises, you cannot jump about, you cannot say anything, but it has to happen within you. Now how does it happen? How do you enlighten a light? Say there is a candle, which is not enlightened, you have to bring one enlightened candle and enlighten that. It's very simple. Because the candle is ready to be enlightened, you have to just put your candle near the other candle and it just gets enlightened. It is that simple. But the difficult part is you do not get an enlightened, enlightened candle easily. And if you get it, you butcher it.

We have had many such people on this earth before who talked about it, who said about it, who would have done this job, but they were butchered, they were killed, they were poisoned and they were crucified. We always denied the truth. We would not accept it. What was the reason? Because we are identified with untruth. It is difficult to jump to something and to depend on

something which we have not known, and easy to depend on something that we have known is our ego. Now within us these three powers act. One comes from the right hand side and goes to the left hand side... (No, it comes from the... yes... this comes from the right hand side, the first one... You stand up and show them.). Now, this power, (left hand side one... yes) is, in the Sanskrit language this channel is called as Ida Nadi, and this power is the power by which we exist, which gives us the power of existence. And in the same manner, the same power can destroy, because negation of existence is destruction.

The second power that we have is the power of creation, which runs from your left side of the brain downward to the right hand side. Now the central power which you see there is the power by which we have evolved. And as far as you have achieved, as far as you are a human being, as far as is your awareness is expressed, up to the point it has reached. But you can see there is gap in between and this gap has to be filled. And this is the gap I am talking about. And for this gap you have got this special power which is called as the residual power or the germinating power which is coiled up and kept there ready for your germination, is the Kundalini. Now there is an instrument here and it has a coil too. If it is not put to the mains it has no meaning. In the same way if your instrument is not put to the mains you have no meaning, because you have to find out the absolute part. You are still living with relativity. That's why all this confusion is whether you talk of communisms or of capitalism or of democracy or of any other "cracy," it's all a confusion still. The reason is you have not found out your absolute, what is your absolute that is within you, in your heart there, inside, placed as your Spirit.

God is reflected in your heart as your Spirit, called as Atma. Unless and until your attention reaches that Spirit, talking about it, doing anything about it, it's absolutely useless. You have to be really born again. It's an actualization, which should take place. It is not talking or doing any ritual or anything else. It has to happen within you. Without the happening, it has no meaning. And it does happen and it has happened, for thousands of people have been blessed by this. Now when this Kundalini rises piercing those six centers, first of all it integrates you. These six centers represent your different aspects of being. When this Kundalini rises, She integrates you with your Self. For example, your mind goes on one side, your body goes on another side, your heart goes on the third side. All these things get integrated through this piercing of this Kundalini, through these centers which are six above and one below. The one below is for the protection.

Only human beings know that there is something like innocence. The lowest center is of your innocence. Now, we never think in science that there is something like innocence and that innocence plays a very big part in our physical being. It is impossible for human beings to [REALISE?] because they themselves are disintegrated. For example, science analyses you and disintegrates you. Maybe you will have to get one doctor for one eye and another for another eye. The condition is so bad that you are absolutely analyzed and you are, you do not know how to relate everything within yourself. Now this Kundalini when it rises it goes through all that and pierces the fontanel bone area which is called as Brahmarandra and you become one with the Divine. Then you become one with that all-pervading power and you become collectively conscious. You become. It is not lecturing that we are all brothers and sisters, we must all love each other, we must form United Nations and this and that. It is a happening that takes place. By that in your awareness it happens, by that your own being starts feeling it. Even a child gets it. Even a child may be a born-realized. And then only decoding is needed that on your fingers when there is enlightenment all these centers of the sympathetic nervous system get enlightened and you start feeling all these centers in your hand.

For example, we had somebody who first came to Me - one of the very first ones - and he just couldn't understand how could he, he had become collectively conscious though the vibrations starting flowing through his hands and he could feel the vibrations and this. So one day he said that the base of this finger is burning. Now this is the finger for the throat, on the right hand side, for the physical side.

And he said that, "Somehow when I think of my father this base is burning."

I said, "You telephone to him and find out what is the matter with him. He must be having a bronchitis or throat trouble. Because these are for the father and these are for the mother."

And he telephoned and found out that mother talked to him and he said he is down with the bronchitis. But then gradually you start using this. And you are amazed that you have become really a part and parcel of the great being, like a little cell in the body

of the whole, like the microcosm with the macrocosm. The relationship is established and you become collectively conscious. Again I say, you become. Then only you feel the peace, the bliss that is promised to you. And you feel that the vibrations are flowing through you like cool breeze in your hands. It is described in the scriptures, it is described in the Devi Mahatmyam that you feel it like cool breeze.

I was surprised the other day a Jew girl, one of the Sahaja Yogini, she told Me that it is called as Ruah in Hebrew language, means wind. A Holy Spirit, Spirit is called as Ruah meaning cool wind. And even in the Bible or anywhere, any scripture, if you read you'll find the cool breeze is expressed for the Holy Ghost, for the Holy Spirit. And you start feeling the cool breeze which is all-pervading, If supposing there is a person who is possessed, then you find it little different. A person may start shaking before Me. But for a very short time, it doesn't trouble you. All the wrong ideas about Kundalini have come from people who have been really naive about it. First of all, a person who is not self-realized and is also a very holy person, a person who is not of that level, has no business to talk about Kundalini. He's not authorized to do that. Like a village man coming over here and putting his fingers in the plugs. If he says that Kundalini means a shock and the electricity means a shock, it's just the same.

I haven't seen even one person, I have been now to various countries and in My own country, thousands of people have got realization without any shock or without any dancing or without any jumping. Nothing happens outside; everything happens within. But with your naked eyes you can see the Kundalini pulsating. With your naked eyes anybody, whether realized or not realized, if there is an obstruction in these, one of the centers - the second or the third - then you can see it very clearly. You can even follow it up with the stethoscope and you can see the pulsation rising and you can see the pulsation going up in the head, here. It is that clear-cut.

Now it is better that we believe into it. We have done lot of nonsense by not believing. This is spontaneous, this is living, this is just emitting. You cannot do anything about it. You cannot pay for it, toll it. It's insult. It's an insulting thing to think that you can pay for anything that is spiritual. Those people who collect money in the name of God and live on that money are the most condemned ones. You cannot pay a single pie whatsoever for your spirituality. It is the love of God. How can you purchase? Only your ego people satisfy. They pamper your ego and you think you can pay for it, you go ahead with it and then you have all the money lost to them and then you start saying, "Oh, God, what has happen? We've lost all the money, we've given all the money and the fellow has run away." They just won't take your money; they put spirits into you, they hypnotize you. They take away your money and you are left with such problems.

I've seen people developing heart troubles, epilepsy, horrible possessions, cannot sleep for days together. They fall on the street, they just jump, they start shouting, screaming, growling like animals. Are we to become animals now? Or are we to become birds to fly? What are we to become now? Or there are some people who have been jumping like frogs. So are we going to go down to that level or are we going to become something more? Already if you see in psychology, Jung - I hope you have read - has described that you have to become collectively conscious if realization has to take place. Many psychologists have accepted the existence of collective consciousness. They say that there is something universal unconscious within us, which gives us dreams, and symbols of universal nature. This is what you touch when you get your realization and this has to happen to you, which cannot be argued. You cannot argue about it. I've seen many people who even get realization go home and think about it. What can you think about it? What can you think of a fruit becoming a seed and a seed becoming a tree and tree blossoming and again becoming the fruit? What can you think about it? What can you write? All these writings you cannot understand unless and until you have found out the absolute. It's also relative. If you have to understand whether it is the truth or not, you must find out the absolute value of yourself.

Now it is such a wide subject that I've been speaking now for years all over and it could not be covered even, I would say, even a little bit so far. There's a big book they have published - we haven't yet received them from India - about it. So those who are intellectuals can go through that and satisfy their intellect. But it's no question of your intellect because your rationality and intellect is limited. This I am talking about the unlimited. Something has to trigger it and that triggering takes place through this Kundalini, which is within you. No intellect can do that, only the divine love or someone who is blessed with that, and even people when they get realization they can do it themselves. It is so.

You may not just now absolutely blindly believe Me, it's not necessary, but you must try to get to that. After all, what is the purpose of your life? Aren't you asking for that? If you do not get it what will happen, people may say. All [negativity]. In these modern times, for example, cancer, heart attacks, physically, diabetes, all the incurable diseases, multiple sclerosis, all are awaiting, gout, all kinds of diseases, mental problems, people can't sleep. It's all going towards destruction. You are being destroyed because you have not achieved the absolute that is required today for your existence. Today is a very different time. One must know it's the time of Last Judgment that has come. And this is the way you are going to be judged. This is the chance you have got to judge yourself and that God is going to judge you. So you cannot avoid this. If you try it is not going to help you. As a Mother I have to tell you, you must have patience with yourself, respect with yourself and you must know that you are extremely valuable and don't fritter away yourself for small, small things. All the time we have wasted our life with all sorts of nonsensical things. We have no time for God, we have no time for ourselves and we have no time for something for which we are born.

May God bless you!

Let's have the experiment. That's the best. And if you have any questions ask Me. But should be sensible questions, you see. I've seen people always ask such nonsensical questions that the time is wasted and those who really want it, really don't like it. So if you don't want to have it you are welcome to go away. If you want to have it, it's very simple. It will work out. There's no problem. And if you have any sensible questions, please ask Me.

"No question at all? So you are just waiting to have it, is it?"

That's the best, best group I ever seen so far, I must say. Let's see what happens. All right. Just put your hands like this. Take out your shoes. Now, and don't ask too many questions. Now people say, "Why should we take out our shoes?" You see, just to get contact with the earth, you see. Especially this place is so good I feel that we are just really on the earth itself, you see. So just take out your shoes - very simple it is - and put your hands just like this, just like this. Now, you may close your eyes, if you can. Some of you cannot because you might find a flickering in the eyes or maybe that you just cannot completely close it and some may be shaking their hands a little bit. All such people should open their eyes. The rest of them should close their eyes. Please sit with your both feet like this. Just tell this gentleman also to sit with both the feet like this on the ground. Yes, yes, would be better. Moje be neekal lijiye [in Hindi] If you take out socks would be even better. [Hindi talk]

If there is something tight, say, on your back or, say, on your waist or something, just loosen it a little, if it is tight there, very tight. If it is not it's all right. You can take out even glasses. It's all right. Keep your eyes shut and see that there is no shaking in the eyelids or in the hands or fingers. [Hindi talk] You will find that if you watch your thoughts most of you will find there is no thought coming to you. This is called as thoughtless awareness or I call it as thoughtless enlightened awareness because samadhi means enlightened awareness. This is Nirvichar Samadhi. It is very quickly it happens.

[Hindi] And then will be...just you feel in your own fingers, you see. You will feel first, maybe some of you may feel little hot breeze-like thing and then you will feel cool breeze coming within you. You feel very relaxed also with that.

"Feeling it? Are you feeling in the hand? How are you feeling, Feeling in the hand cool breeze? Good. Please keep your eyes shut properly, all right, till you feel the cool breeze coming in your hand."

[Hindi] All those who are getting cool breeze in the hands, all of you, raise your hands. Let Me see. It's good. It's good. Aren't you, not yet? All right, keep your eyes shut. Keep your eyes shut. It's good.

Now all those who have been to a guru before and are not getting vibrations please raise your hands; those who have been to some guru. But you are getting vibrations all right, so it's all right. those who have been to any other guru before and not getting cool breeze in the hands. If you have not been to any other guru then it is all right but if you have been to some guru, somebody else, then please raise your hands. It's all right. You are all right, you'll see. Have you been to some guru? You have been. All right.

You come here. I'll have to see you. Just come down. Come in front door. We'll have to see you. Who else has been to the guru? Just come forward. Those who have been to the guru please come forward, just here. Now please keep your eyes shut till you get it. Just keep your eyes shut. Only the people who have been to guru I would like to meet them here if you do not mind. Please come for one minute. Just come. Please come. Nothing to be frightened of Me. I'm your Mother. Come along. Come off. Nothing will happen. Just come on. Please. Sit down, sit down. [Hindi - Shri Mataji is inquiring about the gurus every person has been to before.]

Now all those who are getting cool breeze please raise your hands again, so many of them. Now please put down your hands. Those who are not getting cool breeze please raise your hands. Three, four, five, six, seven, eight, nine. Now I would like to go down and see them. [Hindi] Just go and see these people.

## 1979-1020, Diwali Puja: Today is the day to take an oath

View [online](#).

20 October 1979

Today Is The Day To Take An Oath

Diwali Puja

Dollis Hill Ashram, London (England)

Talk Language: English | Transcript (English) - Reviewed

Diwali Puja. Dollis Hill ashram, London, England. 20 October 1979.

...On the 14th day, he was killed by Shadanana, Kartikeya, was the son of Parvati and Shankar who was a very powerful expression of Rudra Shakti, is that He is the killing power of God. And He was created specially for this purpose, to kill Narakasura.

Then the - this one was, this rakshasa, was such a menace and he had ruined so many people's lives. He has done such a havoc and people didn't know how to find protection.

That time, when Narakasura was killed by the Shakti in the form of Shadanana, Kartikeya, there was celebration all over.

People celebrated the next night and the next night was the darkest night of the whole year, is tonight.

The 15th day of the waning moon is called as amavasya [new moon]. So this is the darkest night. There are always dark nights every month once, but this is the darkest night of the whole year and just before this Narakasura was killed. And all the lights are put in the house and lots of these lamps are burnt.

Of course electricity lights are different from these, as you know, that they burn badhas all the time.

So, after the death of Narakasura, he had a big army of his own when he was very powerful and he had hypnotized many people, so to get rid of the residual ones altogether, they lighted all these lamps, so that all those devils who were still roaming about should all be burnt off; and you can understand in Sahaja Yoga how a lamp burns and how a badha is taken away by a lamp.

But still all the lights of the house must be lighted. Will you go and light all the lights in the house.

Outside and inside, there should be, everywhere there should be light. No room should be kept in darkness because they hide in the darkness.

So no corner should be dark.

Then you know that Rama killed Ravana on the 10th day of the rising moon – that was Dussehra – and he was burnt. And then He returned back by an aeroplane called as pushpak to Ayodhya, to His own capital, where He was crowned as king on this day.

Now we have got astrologically, there are 3 and a half auspicious days where you don't have to consult any books of astrology, which are called as panchang [Hindu calendar], to find out whether it is an auspicious time or not. For any puja, for any... good work you have to do, people consult in India the panchang, is the book to find out which date is auspicious, which is not.

One of them is today, is the day you can do anything good, you decide anything good.

Today is the day to take an oath, to think of something great, to visualise something big, to ask a boon, to do a big puja, is one of

the greatest day.

One of the - we call them muhurtas – which where you do not consult these books.

And that's why Rajyabhishek [coronation] of, I mean the crowning ceremony of Shri Rama took place on this day.

So there are so many aspects for this, that after Rama had killed Ravana, another satanic force, this Diwali was celebrated.

Also this was celebrated much earlier when Narakasura was killed.

And this is how we express our joy and happiness, our gratitude to God that He has protected us always with His power, with His Shakti, and has destroyed all the rakshasas and all the evil forces of this world.

This is the time of Thanksgiving. On this day we have to go to our elders and give thanks to them for whatever they have done for us.

To all those people whom we have to give thanks today is the day when we have to ask God to bless all these people.

For us also to be very jubilant and very happy, is the day, because now I feel from tomorrow Sahaja Yoga is going to take new strides.

From tomorrow starts the new year. And the new year of the Shalivahana, vahana calendar - there are two calendars, one is Vikram, another is Shalivahan - of the Shalivahan.

And that is the dynasty, you know that, that they were My forefathers, who started this shalivahan.

Now there are two stories about Shalivahan. One says that this gentleman was breaking a branch and was standing on it, and that's why he was called as Shalivahan. But actually it means the shawl. The shawl is called as Shali in marathi language and the one who carried the shawl of the Mother is called as the Shalivahan.

And when some sahaja yogis went to India, if you remember in Rahuri, that is the place Rahuri Nandgaon, you have also seen where My ancestors lived and all that place. They gave you the shawls to wear. And I asked them, "Why did you give them shawls? So they said these are the shalivahanas. All of them are shalivahanas now. That's why we have to give them shawls". And they were very happy to do that.

So tomorrow is the new year day. Now, why is it necessary to have a new year day in our life? Why - last year those who got realisation were very lucky people, but plodding through the path of Self-realisation one loses all the enthusiasm and idealism that one has when you get realisation.

You think of doing so many things about it. When you get realisation you are so much engrossed into it, you enjoy it so much that you think that, "Now the time has come for me to do this and that and that. And I'm going to contact these people, and I'm going to give these news to this one, and I'm going to do this work, I'll show to Mother that what She has given me, I have made it many folds.

Because it was a new experience, great experience, the only experience that you have been waiting for. And that you also decide that I am going to now become the torch bearer of this great light that has come into me. And I am going to form one of the lights of this Deepavali. Deepavali, deep means these lights, avali means the row of lights. So I'm going to be one of them. And we are going to enlighten the path of the people who want to have Self-realisation. All these great ideas come to us when we touch our depth. And we feel responsible for all the rest of the humanity.



But then we gradually realize that there are lots of problems with our ascent, own being, and the Kundalini goes back into it, comes up again and you realize that you have to correct yourself quite a lot.

Then this correction portion starts, you start thinking about yourself more than about others. And also other things which were identified with us like our own personal problems, our own personal ideas, ambitions, professions and all the things that, with which we have been enamored so far start peeping into our minds. And we start forgetting that moment when we got our realization and all that we promised within ourselves to do.

So, the new day comes to remind you, doesn't matter whatever has happened has happened, is finished. Today a new day has come to you again for you to promise again.

Again start your journey, know the sun has come, and now be refreshed, the newness brings the freshness of life - and then you again start with greater enthusiasm on the new day, with new ideas, with new promises, with new vows and with greater understanding about Sahaja Yoga.

Those who have got now realization, they have to know actually what happens as you mature. You start changing your attitude.

Today only, somebody asked me a question, and that's what should happen to all of you.

After sometime the attitude is changed, changed so much that you know that you are no more seeking, now you have to give.

You just talk of giving and not of seeking anymore, because you have found it full.

Till the pitcher is filled, the water can be poured into it, when it has come to the brim, it says no, add in (unclear) nothing. Anymore you pour in will go to others. So this attitude when develops in you, you should know that you are matured.

This attitude is the only test to see that it is matured. No questions, no problems, only thought that really covers the entire space before us is how to bring others to this great heavenly atmosphere of divine love.

First one has fears, then he develops protections. He is worried about giving all the time bandhans to oneself, looking after one's own vibrations. Then he catches, he is worried, he doesn't want to meet some people, he condemns others and he says that "you are not alright" and he shuns some people.

All these things happen, gradually you become absolutely one with your satisfaction. And then the question starts: how should I love this person?

How should I give my love to this person? How should I express that he also jumps into the same heavenly bliss?

Then the attention becomes stable. You don't pay attention here and there. All your attention is on this. You become thus the Gurus of Sahaja Yoga.

This attainment has taken place in many of you.

You had ups and downs, no doubt, but forget all that. And it's so gratifying, so beautiful to see that in My own lifetime I've seen this thing happening within you, that you feel so responsible about it.

You cannot force others about Sahaja Yoga. That you must know. There cannot be any coaxing about it, but only your love should convince another person.

Your love should make another person feel that he should also follow the same path which leads to such beautiful life of love.

Your example itself would show it.

The whole priorities change. The whole atmosphere changes. And you become something very, very different. If somebody asks what happens when you enlighten the light? Then it gives the light. What happens to it? Till it was not giving the light was the problem. Now, it is enlightened for giving the light to others. But the light goes like this in the beginning.

So those who have got realization should know that it will happen. First thing that will happen are doubts that you become into it. Because you belong to a society which doubts everything, especially sanity. (Laughter, Shri Mataji laughs)

And you start doubting it, but doubting or thinking about it, you never got it. You got it just like that. Why did you get? You got it because somebody has loved you very much and has been gracious. Because you have had this seeking in your previous lives, when you have done lots of goods which have been rewarded. Your checks have been cashed in the bank. How are you doubting it? And that means you are doubting yourself, nobody else but yourself, because you cannot believe that you have got it.

So don't go into another trip of doubting.

By doubting you will go very slow. And sometimes it reaches such a point that I start doubting also for a change (laughter, Shri Mataji laughs) about your capacity, and your calibre as to how far you are going to go in Sahaja Yoga.

Because Sahaja Yoga is not the job of useless people. They have to be a very, very special type. If they are ordinary people they can never take to Sahaja Yoga.

They'll come up little bit again go down, they'll again come up and go down. But once you come into it you are not to be goaded much really - if you start enjoying it then you will go on with it, you cannot give up. Because that is the source of all enjoyment.

So today is the day of enjoyment.

Let us be happy that we have killed the darkness within us and we have put our lights out for others to be enlightened, to give light to others of God's love.

May God Bless you all.

Now, what would you like to do? You want to wash My feet or something?

Yogi: We... If You do the puja.

Shri Mataji: Alright.

Yogi: If You do the Ganesha.

Shri Mataji: Now, when you say mantras and all that first of all, then they'll also take it.

Now let their ... now see... Malcolm has not come, isn't it? Malcolm, did you come for any puja before? No, Malcolm has not come. Who else here? You haven't done any puja, isn't it? You haven't done. I'm asking you.

## 1979-1022, The Problem of Ego

View [online](#).

22 October 1979

The Problem Of Ego

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

“The Problem of Ego,” Caxton Hall, London (UK) – 22 October 1979.

From next time I'll start the series because those who are not here, I mean, sort of lots of people will be coming when you will be advertising. Cooly (Tony Paniotou) did you advertise for today or for next time? He's also not here?

Not yet, so we'll start it from next time, the series, like that. Would be better for people to follow.

Those who have come for the first time should sit in front, is better. You see, I can look after you better. All right? Just put your hands like this.

Today I was thinking of telling you about the ego problem, because I think everybody feels that that's the biggest problem they all have; and there's a big ego trip one gets into, and they don't know what to do with it.

So first part I will tell you how the ego rises and what it does to us and the second how to understand it, how to tackle the position of ego and put it in its own aspect.

As you see in the map here, the yellow stuff that you see on top is the ego. The balloon that is yellow is the ego. You see down below it starts from the Swadishthana. This is the colour of the bile within us. And this Swadishthana Chakra which is for our creativity is directly connected to that ego there. And when it starts rotating round the Void and going to the various parts of the Void, it collects all the problems of the Void.

[The] Void is that green circle within us where, physically, we have uterus, we have kidney – it's a complete viscera - all the intestines, the ascending, transverse, descending colon, liver, is the upper part of liver more, then also pancreas and the spleen.

So all the problems of these organs are collected by this chakra which moves. It comes out of the Nabhi Chakra and moves round and round and round, and collects all the problems. It nourishes, gives power, the vital power to these organs, and also it generates [the] necessary power for our creative action. It also collects the fat cells of the Void [and] converts them into the proper cells for the brain, for its use, for the grey matter. All this work it has to do, one chakra.

It manifests aortic plexus outside. On the physical level we call it as the aortic plexus, and it has got six sub-plexuses which look after all these organs.

This [chakra] is meant for our action. When we go into action, this chakra starts working. By the first power, which is on the left-hand side, we desire. But by the second one we go into action, and it's called as kriya shakti.

Now when this action starts within us, it produces the by-products or we can say all the problems of these organs, which are to be deposited somewhere, and they are all deposited in the brain as ego. All the problems that we have out of these - this creativity and the action of all these organs - are to be counterbalanced, and as a counterbalance the ego develops.

For example, now I have to come and meet you all here: I had to get out of the house, I had to change, I had to drive, whatever it

is, then I came, I had to put in effort. I had to plan out how I'm going to talk to you – that I don't do normally, but I'm saying in generally people do it. And I put in the effort to come in. Now how am I to justify this? All this effort? What is the satisfaction that one gets out of doing this effort, this kriya, this action? We go on doing some action, and why should we do it? After all, action means, any activity means exertion, botheration, problems, so best is to sit at home and do nothing of the kind! But we do not do that, we take up challenges, we rush up to it. All this we do with our kriya shakti, with our Right [Side] action.

Because we do action, we have to have a satisfaction about it. As a reaction to that, ego develops. If we do not have the ego we would not do anything – is a fact. But ego is the one that rationalises all our madness, the rat race we are running into.

If we did not have the ego we would not go into this nonsense. The more we try to rationalise our activities, the more ego develops to satisfy: "All right, very good, very good. Now you are a successful man! See? You're a very successful man, you have got this, you have got that."

Lots of misunderstandings creep in when we pamper our ego like this – or I should say that when we are satisfied with our ego – [such] that we really get lost. We get identified with our ego and not with ourselves.

So if you do some work very well: supposing you have, say, made a beautiful poetry or, say, not piece of poetry but say you have made a very good painting, then you would like people to appreciate. If they do not appreciate you, you think you have done nothing, though you have done a beautiful canvas. But still you will be so dissatisfied with yourself unless and until people appreciate you. They must garland you, they must say, "Oh, you are great, you are really unique! You are a genius!" You know many artist who created great art, got trapped into this kind of misidentification. When they created some great art, the art could not give them satisfaction: they had to go to ego. And Mr. Ego would not be satisfied unless and until everybody says, "Yes, yes, you are very good. You have done this, you are a genius!" "You are this, you are that." That's how the ego develops then within us.

But a situation can arise where, even when we have done nothing, we want to take the credit: then we call such a person egoistical; who says, "I will do this, I have done this, I, I, I, I" – then we call him an egoistical person. Because he gives words to his ego, that's why we call him egoistical. But all of us have got this Mr. Ego there, sitting on our heads. Then it starts bloating and the more successful you are, the worse it is. The more you indulge into planning and thinking, the worse it is. The balloon goes on, pumped, as if you are pumping a balloon. The more you pump, the more it becomes. And you can never realise that you are not that ego. Then you start feeling very nice about it, because everybody says, "Oh, what a great man he is!" The whole society develops on those lines.

Today only I was discussing about the way people give you "C.O.B.", I don't know, "V.I.P." and "M.A.D." like that. And we carry those banners with us. And we expect everybody to respect those banners which have been given to us, because we've done some work, somebody has recognised us, branded it, stamped it, so we believe really this must be something great! So we accept that brand and we want to keep it up. So it's a doubly fixed thing that you are really rewarded for what work you are doing.

That's why people start becoming [a] nuisance also. Supposing in a society some people do not find any significance to their lives: then they will go to Oxford Street, stand there, wear funny dresses, start jumping and singing something nonsensical, and people make a nuisance out of themselves (Mother is referring to the "Hari Krishna" cult people on Oxford Street). We have seen people who paint their hair in different colours, put pencils in the noses (laughing) and do all kinds of mad things just to attract the attention of others; because we want to attract the attention of others, because our ego is not yet satisfied. But this ego is never satisfied. It goes on asking for more food, more food, and you enjoy it too.

When such an ego is bloated within us, we cannot understand what we are doing. People can befool you like that. It's very easy to befool a person who is ego-oriented, than to befool a simple person. A simple-hearted man cannot be easily befooled, because he's not on a trip. But those who are on an ego trip, [if] you tell them that, "This is the best way to go to hell," they will be the first booking their seats. There will be a queue for it! And people would be asking for it, "All right, if it is so, it's good." That is how many gurus in this world have come forward, have befooled you, by telling you that you will get these powers, those powers, that will happen, this will happen. And they know how to pamper your ego. For example, they might say, "This is a world

organisation of spirituality, and you are the head of the world organisation," and you believe it.

Ego means misappropriation. You believe in it because you think that, "After all I must be something, and I have done this, I have done that." But actually what happens physically is that, when this balloon spreads on your head all over: the aura of the brain surrounds the heart, normally, but when there is ego problem, then ego surrounds the heart. And when ego surrounds the heart, the brain is cut off from the heart. So you are a non-integrated person, or we can say disintegrated. Your heart runs one side, your brain runs another side, your body runs third side, your emotions run fourth side. So four people running four horses, and that's how you are completely torn. I mean, it's impossible to stand on two stools, but if there are four with two legs, it's a big feat to exist.

So this kind of ego trip comes in, by which you start behaving and living in this world in a very unnatural way. And if somebody says that, "No, not your ego, not that. That's not you. You have to be yourself. Ego is not yourself. Do not be satisfied with this ego," then you don't like it.

Because you are much higher than ego, much greater than ego, much more than what you think your ego can do. With ego at the most what can you do? At the most what can you do with your ego? What people have achieved through ego? Nothing!

Whatever they have discovered even in the sciences has come from the unknown, from God's own treasures. If God has given you some knowledge of the unknown, you should not feel pampered about it and think that, "Oh, this is what we have found." No, He graciously gave you this knowledge which has come to you, so just take it with humility.

And this ego is very, very dangerous for Kundalini awakening.

Now you look at the diagram, imagine the whole of your head is covered with that yellow stuff, and this blue thing becomes a very small one. So first of all the desire to seek, itself, is diminished. You go for seeking as if you are going to a cinema hall. There is no combination of what you are thinking and your heart. You are not seeking from your heart, you are seeking just with your brains. Because you have read three, four books, there's a fashion [that] everybody is seeking, everybody is looking as if they are seeking something, so let us also seek. It is not coming from your heart, because you can see that the activity of heart has become practically zero. You do not desire anything, it is what your ego desires (that) you run after.

Anything that doesn't satisfy your ego, you get upset about it. One must go on all the time saying that, "You are the fastest horse, you are the greatest person, you are the most unique personality," then only you are satisfied. It cuts you out so much from your heart. That's why we cannot find joy, because joy you can only get through your heart. But this Mr. Ego gives you some sort of a satisfaction which is very superficial, temporary, and leads you nowhere.

With this ego-orientation, only, you get so many diseases, as I have told you before: like diabetes, heart attack, we can say also cancer could be one of them, arthritis you might get. You also get with this too much thinking, paralysis, paralysis is because of that, and kidney failures. The worst is liver. Because of over activity [the] liver is neglected. We are least bothered about the liver. If you tell a child, "Don't eat chocolates" in childhood." I mean, it's an impossibility, you cannot talk like that. I just once said that, "Why not stop giving chocolates to children, who cannot digest it," because their liver is not that; or make something that is digestible to their liver from childhood, till they grow up. And why not dilute the chocolates also a little bit more? So the question comes in then, that, "How can you do it, Mother? It would be chucking out everything, and children would protest without chocolates." Gradually they'll forget.

The liver problem starts within you and you become thin, lean, pale, aggressive; all the time grumbling, grudging, sulking; never in joy, never in happiness.

You call it tension, stress, all these things but it's nothing but over activity of this chakra. Tension is because the whole of it is covered with this balloon, and the balloon is still going on and on and on. That has to reduce. Sahaj Yoga is the only way really we can face our ego, because through Sahaj Yoga only we can see ourselves. But it is an impossibility with human beings to face

themselves, even after Realisation they find it difficult.

For example, all our misidentifications are there. Say I'm dealing with English disciples here: before I start saying about the misidentification of the English, I must condemn all the Indians of the world, and all the Japanese, Chinese, Greeks, everybody else, and then I should say, "There's also something wrong with English." Otherwise I've had it! Unless and until at every stage I condemn all the rest of the world, I cannot talk of saying that we also have certain misidentifications which are sitting on our heads, by which we are oppressed; we think that this is the correct way of life; by which we have oppressed others.

And this ego business is so much prevalent in our society. Now, with all due apologies, I am talking about the Western society. When it comes to India I talk to them, but now I'm talking to you and think that I am also a Western person. So I can see certain things as a Western personality and don't feel bad about it. For in the so-called certain traditions that we have – today only I was discussing, you see – like at the table we have to sit for dinner: all right, simple thing it is to sit at the table for dinner. Now dinner is there because God has been gracious to us; for our well-being, for our friendship we are all going to sit down. But go to any formal dinner, or you arrange a formal dinner, people would sit down, ten times discussing where is the seat of X and the seat of Y and the seat of Z! But if there is a slightest mistake in placing the people according to their date of birth, their face colour, their head colour, their height, their noses, their length, their upper lips; any difference is there found in the "Who's Who" book, you see, that somebody was placed little higher in M.A.D. degree – then you've had it! All the good wishes of entertaining people, of doing some good friendship, of having, creating something very, very great is all lost. All the effort is lost, and you are left wondering, "Now what have I done? I did consult all the dictionaries and the 'Who's Who.'" - I mean, this "Who's Who" is another ego-pampering! - but despite that there was a mistake somehow, and the person has taken a very big objection that Mr. X, who is one day junior to him, has been made to sit ahead of him. It's the greatest calamity to his ego. The poor chairs do not know what happens for their different shapes! How much we fight over all such things, pampering our ego.

So on and so forth, we have so many things. But if I say, "Scrap all this nonsense! Why don't you scrap it? Why to have all this, protocols, this, that? What is the need to have this seat for this gentleman, that seat?" After all, if there are ten people for dinner they can find their seats, there won't be a chaos for ten people. Even for twenty people, even for three hundred. Why should there be seat allotted? If you have invited three hundred people they'll all sit down. If they are remaining they'll sit down for the second one or for the third one. What is such a hurry of having that programme altogether, or in such a systematic way that everybody feels unsystematic after that, everybody feels disturbed and upset after the programme is over?

With all the system, with all the corrections and with all the great planning we do, ultimately we find all have become nitwits!

There must be something wrong about it. And it becomes a frenzy, with a mob-like behaviour people have. Everybody will come out with very big faces, "Oh, what a mismanagement, you know, they did this!" What was it? One can't even understand what the value of these things are. That's why we have to be like small children. To them it does not matter where they sit. And so we are grown-up and matured, supposed to be mature people also; while children are still innocent and still ignorant, and still they have to grow up. We are supposed to be up-grown: what has grown within us is nothing but this Mr. Ego, not you.

When this happens, when this happens in the worst possible way – you know, today's paper I was reading about this [Yorkshire] Ripper. Now the conclusion is reached that he's not a psychopath, but he is on an ego trip. He's doing all this for his ego satisfaction, because he telephones to the police, he sends a, what you call a tape to the police that he should be caught. He tells them, "You'll meet me here," and still they cannot catch him. So he thinks, oh, he's such a great person that nobody can catch him, the greatest thief ever born who could not be caught!

So he's not a psychopath, but I don't know what name will you give to such a man? I mean to an egoist like this, the one who lives by ego, tries to satisfy his ego, and if his ego is not satisfied by something, he doesn't feel satisfied. I don't know, what should you call him?

Now, how to overcome this ego? Because people start seeing gradually this: it happens. They start seeing Mr. Ego, "Oh, very great, it is coming up, giving me ideas, all right." You feel sometimes very depressed with the idea that this is Mr. Ego I was

identified with. All right? You see your ego.

Then when you see your ego, then what do you do with it? Or if somebody says "Better watch your ego," then what happens? You start fighting it. You say, "No, I will not say anything. I'll just keep quiet. Let them say anything, whatever they like." Then you become another type: you become a person who is suffering from superego. So you are left with desires, but do not act, and you would say that, "Let others aggress me. I am not going to aggress anyone. I'll be very careful about non-aggression."

But by this kind of a thing, what happens [is] that when you raise the left side – I mean, left side which goes up on the right-hand side, superego, it presses the ego down but again is bounced back, and there's a kind of a bouncing going on. By this behaviour when you fight your ego, the ego sits on your head much more. The more you try to fight ego, it sits on your head. You are not to fight it.

Supposing you take a balloon and start hitting it, it will hit you back further. Go on hitting it: it will go on hitting.

Now, which is the way to deflate this ego? How do we deflate a balloon? In the same manner, take a pin and give it a prick. You just look at yourself, say, "All right, Mr. So-and-so, now how do you do?" and you laugh at yourself. You say, "Oh, you were very unhappy, you see, when you saw that you were not placed very much. All right, now have a pin from me!" And that's how you deflate it. By seeing it, by all the time making fun of it yourself, and piercing a pin into it. Not by deflating, in the way people say that you deflate the whole thing by pushing it down or by killing it, but actually just making a hole in it.

In the same way, if you start looking at yourself, and make fun. Human beings only know very well how to make fun of themselves; no animals know that. If you learn how to make fun of yourself, your ego will go down. Otherwise this ego will suggest whatever you are doing is the best, "This has to be done, that has to be done. I am the best, I am doing everything good." And you might be torturing someone, aggressing someone, you might be just playing into the hands of ego like a madcap. And you might be a real madcap, but you don't know that you are. Because with ego a person becomes successful, so-called, he becomes very brilliant, shines out, in competition he comes up; and nobody dare say a word to him, otherwise he'll have a punch on the nose! So also he becomes very mighty and powerful, and everybody hankers after such a behaviour and such a thing.

But a time comes when he realises that, "I was hanging in the air. I forgot my basis, and now I have to come down!" Like Humpty Dumpty sat on a wall, and they had a great fall. Such a beautiful rhyme, this thing is, written long time back. And all the king's horses and all the men could not put Humpty Dumpty back again into its own shape! So don't be Humpty Dumpties! And don't live with that idea of being a Humpty Dumpty. It's a simple thing to fight your ego. And that happens very often in Sahaj Yog. It's a very common happening in Sahaj Yoga where your Kundalini itself creates such situations that you are flabbergasted at your ego.

You don't have to judge others, just see yourself. Because it is for your own good. If somebody is egoistical it makes no difference to you; or non-egoistical, makes no difference. Only thing is, you should really see for yourself what is good and what is bad and that's how it works out. Otherwise, I always say that when I give a lecture immediately we start thinking of somebody whom we think to be egoistical. Actually I'm saying to each one of you to see it: would be a better idea.

Now this ego when it covers your entire head, the complete Sahasrara which is shown there, the white area, gets covered. Your brahmarandhra, the portion from where the Kundalini has to pierce also gets covered. It's very difficult. The whole thing is covered and this is small here, the gap is here. Now you cannot open the gap here. You have to open the gap here. So this has to go back like that, and this has to come up in the centre like that; then only Kundalini can come up.

So what happens at such stage, you will find such people have a left hand very weak, and right hand throbbing. So you raise their left, put to the right side. Again raise their left, put to the right. Again raise their left, put to the right. So you bring down the ego like this. And once the ego comes down, then this comes up and the gap comes in between, and then you raise the Kundalini in the centre. Kundalini will come out, and then you tie it up.

This is Shri Vidya. This is the knowledge of Shri, of the Holy Spirit. All other knowledge of where you have to sit in protocol, what you are, is all avidya and nonsense. Reading "Who's Who" I don't know what you will become, monsters or maybe some sort of a Frankenstein-style personality.

This is the vidya, Shri Vidya is the secret vidya of the Holy Ghost, by which you balance your ego with superego, your desire and action should be equal; and then raise the Kundalini, put it up and tie it up.

All these days people who been realised-souls, great people, have tried to point out the problems of ego, have talked to you. They said, "You shouldn't have ego; ego is the worst thing, one should not be identified with ego," and all that. And as soon as they have said it people have started just finding out how to do it! And in doing so they have become great "gurus" – themselves egoistical.

The fact is, you do not do anything. This is not ego, but is a mirage of ego that you have got. You really do not do anything. Everything is done by God. He is the Doer, He has the Great Ego. Your ego is just a copy, made artificially. Like He creates the flowers, and you make plastic flowers and say, "Oh, we have created flowers!" He does everything. It is He who expresses His ego, while you feel you have done something.

It happens to you when you get Realisation, when your Kundalini pierces the brahmarandhra, then you find the power flowing through you. And when you put your hands at somebody you find the Kundalini rising there, and then you find that you can feel the centres of that person and catching of his centres, and you are amazed. You say, "Mother, how is it? Just now was nothing, suddenly what has happened to me?" Because your ego has subsided and has become one with that of God, and you are giving vent to that power of God. You are playing the role of an instrument, of a hollow personality, and through you is passing the power of God, which is doing the real work. While you are thinking "I am doing it," without getting Realisation. But after Realisation you just feel, "Oh, it's flowing through me. I can see it flowing, I can see it working," "It is..." You start talking in third person, you don't say "I." You just say, "It's going, it's coming, it's not there. This is catching, that is catching." It is in the third person you talk. You do not say "I am catching." You do not say also that "I have risen the Kundalini," you say "The Kundalini has risen." Who has risen it? You never say that you have raised the Kundalini. You just say, "The Kundalini has risen. It is not coming up. It's just going there," as if you have become an instrument of some power which is flowing through you. And this is how we become one with that, and all our karmas dissolve into akarma.

Karmas are only the effect of our false idea of our ego. When there is no ego, where are the karmas going to be? If there is no one who is doing the doer is lost, then who's going to do the karmas, and who's going to take the load of the karmas upon themselves? Like when there is an organisation, then it says, "I have got assets and I have got these debts, and these are the things." But [if] the association or that organisation disappears, then who has the debts? In the same way, you as ego disappear, and there is no effect of your karmas – all finished. All that was when one Mr. Ego was there. When Mr. Ego has gone, all liabilities have gone with him.

We are something different now. Now we have become the Self, the Atma. And when we have become the Atma, then we are one with that Universal Being, and He is making us do everything. Like my fingers don't have ego that, "I am doing something and I am touching the thumb," because it is a part of this body. Our nose does not have an ego that it is something special which is breathing. We say "I breathe," we don't say, "this nose breathes." Neither the nose would say, "This mouth with which we eat food," it never says that this, "I eat because of my mouth." When you become one with that whole, then you just feel that the whole is working and we, as part, are working with it, and all the responsibilities are finished.

This is a little talk about ego today, because I felt I should tell you that in Kundalini awakening so far in the West, we have always faced this problem of ego.

Also of superego; those who have been to the gurus have been possessed by their gurus; and these come as a relief to ego-oriented societies. Because a horse has been running, all right, and you have been running on the horse; so somebody



comes and says, "All right, now, I'll tie you up to the stomach of the horse and I'll be sitting on the horse myself." This is the possession part. So you feel relieved, quite relieved: after all, you don't have to ride the horse, you don't have to jump. And the rider becomes somebody else, you feel also that there's no responsibility, the rider is doing it. But after some time under the belly of the horse, you start having all kinds of physical problems.

With superego you have physical problems. That's why it's better to have superego than to have ego, because you know you don't want to have any more of physical problems. But if you have ego you never get physical problems, or physically you may improve; you know, you feel very fine, on top of the world. That is the biggest problem. But you get mental problems: you can't sleep, you go on thinking, thinking like mad and you cannot stop thinking. You go on arguing that it should be done. You think that everybody should do your work, while you are the most important person ever born.

So we have only one choice left: is to be in the centre, to watch your ego and superego.

For all the Sahaj yogis who are realised have to watch themselves, not others. You should not expect anything of others, just expect something of yourself for a change. With ego you do that: expect something of the others. In superego you do for others. But in Self-realisation you emit your Self as joy, love and beauty.

May God bless you all!

Now, should we go in for vibrations and Realisation?

Now for the new people I would request if they can take out their socks it would be even better, they'll be freer.

Put both the feet on the ground, and sit in a most relaxed manner. Now as you must have understood, it is a happening. You cannot force it down, you cannot work it out. It has to happen to you. So no effort is to be put in, nothing. You just leave it, it works.

Put your hands just like this, in a very relaxed manner.

Even for Sahaj yogis it is very important that they should go on exposing themselves more and more to Divine Power.

And then when the Kundalini pierces the fontanel, you'll immediately start feeling the cool vibrations in the hand.

But it happens in many various stages in many people. For example, some people may not even get the rising of the Kundalini at all – some people, very few.

With some people it rises halfway, again falls down.

With some people it gets caught up in different chakras, centres, which are not all right.

With some people there may be a physical problem, so you might feel some heat coming out. Especially with liver you get the heat coming out, lot of heat is there with the liver.

And with some people it could be very cold. Both things are not all right: you have to be in the centre. If you start feeling any cool in the hand, then it's perfectly all right. But if there is, say, a hot coming in the hand, doesn't matter, you can just throw it away and it will work out, in case it is hot.

But if there is trembling in your eyelids when you close your eyes, then please open your eyes.

The Kundalini moves up in everybody, it works in everyone; only thing, it has reactions according to the person who is facing it.

So if there is any reaction, or if the Kundalini doesn't rise, there's nothing to feel bad or argue about it. By argument if I could do, I would take you to courts and argue there things. But by argument I cannot do it. It has to happen in you. I am anxious that it should happen, in the same way you should be also anxious that it should happen to you.

There cannot be argument about it– it's a happening. How can you argue about the sprouting of a seed? If it does not, you cannot argue with it: it has to sprout. It's as simple as that. If it is not sprouting there's something wrong. Then those people who are realised who know this, those who know Shri Vidya know how to raise it, and raise your Kundalini, tie it up and all that. But even [to] that, people have objection. They don't mind becoming naked and dancing and doing all sorts of nonsense, but if somebody raises the Kundalini and ties it up, they don't like it.

There is nothing to be afraid of Kundalini. Somebody told me the other day that English people are very afraid of 'Kundalini' word. Now some English people who went to India came by the back door, I believe and met all kinds of horrid people who had no right to talk of Kundalini, who were unholy people, unrighteous people: naturally they had very bad experiences about Kundalini. As I say that [if] some villager comes and puts his fingers into the, into the holes of two plugs and says that, "electricity is a horrible experience!" In the same way it might have happened to many. But there's nothing to be frightened of. It works out very well, and it gives you what you are asking for.

She is your Mother, eternally your Mother. She loves you the most than anybody can love and She's not going to give you any trouble. She's just waiting for you to have your second birth. So there's nothing to be frightened of anyone.

And also about gurus, you shouldn't quarrel with me. If your guru is all right, I will myself write a nice letter to him. But if he is not all right, he has ruined your Kundalini, he's ruined your Agnya, he's ruined your chakras, then I have to tell you that something wrong with the fellow, because you do not know. Supposing there's a policeman, he comes to your house and he says there has been a thief in your house. Do you get angry with the policeman? In the same way you should not be angry with me, because if your guru is a real guru, sat guru, then I would really worship that man, I'll be really happy. But I have yet to come across – they are very few, very, very few.

So what's the use of being identified with your guru? He never gave you your powers, he was just showing off his own powers, and was promising you that today you'll become a frog, tomorrow you'll become a bird and third day you'll become a fish, and then amoeba, I think. You'll end up as an amoeba, I believe!

(Comment from a yogini in Marathi)

Otherwise they – she's saying, another thing they can tell you: if they don't give you anything, they've taken away all your money and everything, that you must, you see, you must detach yourself from your money, your family, "Send your wife over to me, I'll look after your wife, you be detached, you see. Give me all your money, everything very nicely." Still she's saying that. Then also you say that "Still, sir, I have given you everything, still I haven't got it." So they'll say, "Now you go to Himalayas. Otherwise that's the reason, you'd better go to Himalayas. Give me your palatial building, I'll live here very nicely. Give all the money that you have, and you go to the Himalayas. And you'll be an unmarried man, that's a better, you'd better divorce your wife. You see, she's the one who is standing in your way." And he sends you to Himalayas to freeze there and to die.

(Another comment from the yogini in Marathi)

She says, "Where is the pure person?" She says, "Among ten thousand, you are the only one."

Even if they are not pure, they should not be sinister. You are much greater people than they are, because you are not realised, you do not propagate anything, you do not preach anything. These are not realised, nothing, they have no authority. They have nicely have their flags on and they are collecting money. Fundraisers!

All right, put your hands towards me again. Take out your sock, socks. No, alright, it's all right.

Put both the feet like this, put your hands like that.

What's it? You want some water?

Close your eyes please, close your eyes.

Now, the first thing that happens is if you watch your thoughts, there is no thought in your mind. That means it has crossed the Agnya.

Sahaj yogis must go in a chain. All of you hold each other's hands, all of you each other's hands you hold. Not you. The people who are realised already. You just hold each other's hands, that's all.

Put your hands like that, yes.

Close your eyes please, all of you. Please close your eyes. Are you getting cool breeze in the hand? No. Yes, close your eyes, it will work out. It has to work out, is the point.

It will work out, you just don't worry. Some of the Sahaj yogis are getting more on the right, I think and less on the left hand. Should put their left hand towards me, right hand up, in case such a situation is there.

Feeling something?

Lady: Hot.

Shri Mataji: Hot. It's all right.

Make it straight. Not to tilt it higher or lower but make it straight. Straight neck. Make it straight. Not to tilt it backwards, just make it straightforward. Just like a normal sitting.

Those who have come for the first time, those who are getting cool breeze raise your hands, if you are getting cool breeze in the hand.

Good. Both the hands? Very good.

Please put down your hands. Left, left, not right so much.

Seeker: I'm getting in my left. There's a problem in my right hand.

Shri Mataji: Right hand is a problem, what's the problem?

Seeker: I keep getting constant spasms in my right hand. Just can't control it.

Shri Mataji: Right hand is it? Alright, where is your father?

Seeker: In India.

Shri Mataji: You write to him quote often?

Seeker: Not really.

Shri Mataji: No? Now you promise me that you'll go and write to him a letter. Alright? Just promise. Put your left hand on here, ye. And now you promise, put your right hand towards me. What are these rings you are wearing? Better take them out, is a better thing, to take them out for the time being; and also your kala take it out for a while; just for five minutes.

You are getting something cool in the hand? Nothing so far?

This gentleman here, are you getting any cool?

Seeker: It's a bit warm in the right.

Shri Mataji: There only, not in the fingers?

It will work out, it will work out.

What is he catching? Just see. Tell me.

Yogi: Vishuddhi.

Shri Mataji: Vishuddhi. You are smoking something? Vishuddhi is very catching. Now can you take out? No, it's alright, forget it. Forget it now, let's see.

Seeker: I have taken one off.

Shri Mataji: Alright, it's alright. Accha kala nikal dijiye (Hindi: Ok, remove the kala).

Seeker: It's very tight.

Shri Mataji: Accha? (Really?) Better cut it out. Alright, put your hands towards me. Put your hand, left hand, here.

Since when are you getting this spasm?

Seeker: For a long time.

Shri Mataji: Since you have come to this country?

Seeker: Not really. I used to have difficulty in writing, but it has become over the years very generalised. I just can't relax this hand at all. It's in constant spasm.

Shri Mataji: Alright, just push it like that.

Still Vishuddhi is there, is it? Just come here Marcus, come. Just work out his Vishuddhi. This is Agnya and this and that. Now, have you been to any guru or someone? Just push it this, here. No?

Seeker: When I went to India I visited lots of yogis and panditjis (priests) and..

Shri Mataji: For this?

Seeker: Yes.

Shri Mataji: But not to any guru as such?

Seeker: No, not any guru as such.

Shri Mataji: She's great, I tell you, she was teaching me and She was telling me that Nabhis are catching on both the sides. What about her, just tell me what are the chakras catching? Ah?

You've been to some guru? No one. Have you been smoking?

Seeker: Yes.

Shri Mataji: You too smoking. Are you alright? Are you getting cool breeze in the hand? Are you relaxed?

Seeker: Yes.

Shri Mataji: Keep your eyes shut. It's the greatest thing that can happen to anyone, just keep your eyes shut. What about you? In both the hands you are now getting? Both the hands? Nicely. Good. What's your name? What's your name please?

Seeker: Nick.

Shri Mataji: Nick. What country you belong to? Cyprus. Cyprus are good people I must say! Very good!

And this lady comes from what country?

Seeker: England.

Shri Mataji: Great. From which part?

Seeker: Essex.

Shri Mataji: Very good. You have not gone to any guru or anyone I believe. Never? That's good. So what do you do? You are a housewife?

Seeker: No a student.

Shri Mataji: Student of?

Seeker: Psychology.

Shri Mataji: (Laughing) Still I must say you have maintained yourself very well. Otherwise when the psychologists come here I have such a problem with them. They are themselves suffering from psychology!

(To a child) Yes, come here, come, come, come to me.

Let him feel the chakras which is catching. Are you better now? Not yet. Vishuddhi... Are you alright? Getting it? Good. What's it?

Left? Did you go to any guru? No one.

Smoking you also?

Seeker: Not much.

Shri Mataji: Not much. Put your hands there and one hand outside, just see. One hand outside like this. Good.

Better. Vishuddhi is terrible, both.

Are you better now? Started? Got it? Better now? Improving? Yes. It will work out. It will work out. What have you been smoking? Something wrong?

Seeker: Hashish.

Shri Mataji: Hashish?

You can feel the vibrations coming out. Agnya, Heart. Now? Nabhi, left.

Now how is it? How is your brother now Mark [Rossi]?

Mark Rossi: He's still the same as far as I know.

Shri Mataji: He is out of intensive now? Then it's alright. Better.

How do you find the gentleman sitting before you? Just see, yes, and the lady there.

They're alright. You live in London?

Seeker: No, Essex. I still live in Essex

Shri Mataji: You have come all the way from Essex today?

Seeker: No, the college is in Stratford (London)

Shri Mataji: Oh, I see. In this London university?

Seeker: North East London Polytechnic.

Shri Mataji: Oh I see, I see.

Now, is better now? This gentleman, are you better?

Seeker: I don't feel.

Shri Mataji: Anything whatsoever? Nothing?

Seeker: No.

Shri Mataji: Warm still? Alright, let it pass out.

What about him? Much better now? Alright, good.

Just see him, let's try. Still left, left Vishuddhi. Left, here is left. You are the one who has really helped me the most of all, I tell you! You bring your friends also with you.

What about her?

Yogi: Also the left. Right heart also.

Shri Mataji: He feels right heart, let's help him.

Yogi: Also the Left Swadishthan.

Shri Mataji: Go and ask him to ask the question about Shri Rama.

Are there new people? Have they got Realisation?

Yogi: it's very warm Mother

Shri Mataji: Warm? Put the left to the right, you'll be all right.

These two are realised-souls, aren't they? So they must, they must come and see here. Come and see for yourself, come along, one or two, come along. Come along, come along.

Put yourself into bandhan.

Now come along, make effort, yesterday you asked me, nah? Come along, make some efforts now. With this gentleman specially. Alright, try on her.

She too had hashish so better try on somebody else, now. Don, you don't do on that.

What about you? Come along.

Don, allow these people to work on her. Come along, you, come along there. Be careful Don. Now, work on her, those people who have not had hashish.

Marcus had hashish!

Yogi: Yes. She smoked cigarettes too Mother.

Shri Mataji: Oh I see, so did you smoke cigarettes? Ah, you too? Cigarettes and hashish. What else? That's all?

Seeker: Since when?

Shri Mataji, No, you have been smoking cigarettes and hashish.

Seeker: Today also.

Shri Mataji: Today also you smoked? Both are today also? Before just coming before here?

Seeker: No. Not just before coming here. I smoke cigarettes constantly.

Shri Mataji: Constantly? Alright, you put him left to the right all of you, come along. You'll be alright. Once you'll find your Self you won't smoke, at all. You'll enjoy your Self very much. They all go up to this place.

Yogi: Her father died two weeks ago.

Shri Mataji: She has to tell the father that he shouldn't worry about her.

Did you ask the question? Did you ask the question?

Now are you better? Not feeling much in the hands.

Seeker: No. A lot of warmth but not so much in the hands.

Shri Mataji: Alright. Still? Alright, just come, alright? Come.

Sit down, sit down, sit down.

Good. Better now?

Now, rub my foot. Now let's see.

Seeker: Here?

Shri Mataji: Yes, rub it. Rub it hard. Really hard. Rub it hard. Hard, with your fingers. Hard.

Better?

Seeker: I don't know by what comparison.

Shri Mataji: You too. Press with both the hands. Press with both the hands. Void is catching, Void, Void catches with this. Void, the Left Void.

Hah! Are you relaxing now?

Seeker: Yes. I was feeling very suspicious before.

Shri Mataji: You are suspicious of?

Seeker: And frightened.

Shri Mataji: Suspicious and?

Seeker: And frightened.

Shri Mataji: Frightened of whom?



Seeker: You.

Shri Mataji: Me? Why? I am not as bad as hashish is! Why are you frightened of me?

Seeker: I had another guru

Who is he?

Seeker: Maharaji

Shri Mataji: Who's Maharaji this... you were not suspicious of him?

Seeker: I'm suspicious of everybody.

Shri Mataji: That's correct. It's good, it's very good.

Seeker: It's good to be suspicious of everybody?

Shri Mataji: No. You must know who is the right and who is the wrong type. If you are sensitive you will know yourself. What do you expect? Is to get your own powers, isn't it? To become your Self, that's what should help you – not all other tricks of giving experiences and this and that. You have to become your Self. Isn't it? Like all others are.

Now, there's nothing to be suspicious about me because I have not taken any money from you, nothing.

Seeker: No. I don't want to be suspicious.

Shri Mataji: Nothing selling here. See? Alright? Now, you are asking for something great, something Self-realisation I am talking about, not experiences. It's Self-realisation. You know? Now rub it on the Void, here.

Rustom, just see.

Better now is she?

Rustom: It went into the Left-Agnya.

Shri Mataji: Agnya? She's never been to a guru she says.

Rustom: Very heavy like a line across her Left Swadishthan.

Shri Mataji: You did some pranayama also? Pranayama? Breathing?

Seeker: Breathing? Yes.

(Speaking to a child) Just see, just see! Is he alright? Is he alright? Really? Where is the problem? Come, come, tell me.

Rustom: Sahasrara catches he says.

He says, "I am doubting." Suspicious.

Rustom: Sahasrara, heart.

Shri Mataji: Heart also? Hold your breath.

Seeker: Should I keep rubbing [your feet] Mother?

Shri Mataji: Again hold your breath, hold your breath.

Rustom: The Sushumna as a whole it doesn't flow.

Whole? How long were you his disciple?

Seeker: Four, five years.

Shri Mataji: And what did you get out of him? What did you get? Nothing.

Seeker: I never mistrusted him. Self-doubt. Doubt more than anything. I still don't completely mistrust him.

Shri Mataji: You do not mistrust him.

Seeker: No, because I don't know if he has done any harm and I don't know if he does any harm. I don't know.

Shri Mataji: He hasn't said anything about hashish and cigarettes and why you smoke?

Seeker: Yes, he said I shouldn't, it's since when I was first his devotee I didn't smoke.

Shri Mataji: Now you started smoking after becoming his devotee. So this is the achievement!

See, if you have found your Self then you don't smoke anymore and you enjoy your Self so much, that you just don't run away from your Self [that's the] minimum of minimum, that should happen to you.

Rustom: Mooladhara. And his Kundalini doesn't move. At least I can't feel any movement. Sorry.

Shri Mataji: Doesn't move? You see. This Raktabija's problem

(end of audio)

## 1979-1028, Knowledge of the Divine

View [online](#).

28 October 1979

Knowledge Of The Divine

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

“Knowledge of the Divine,” Public Programme, Caxton Hall, London (UK), 28 October 1979.

Every time I face the new people, I have to give an introductory talk and Sahaj Yogis get sometimes impatient about it. But we have to understand that this is the knowledge of the Divine and those who have not known about it are to be told. And those who have known should know that there are many things they have not known, which they have to know. Still there is a lot to be known.

Supposing I tell you all about it and you do not get your Realisation, you do not get your yoga, you do not get your connection with the Divine then it is useless. Talk will remain talk. You may verify it; you may find it the same written in many scriptures. Many saints have told you the same thing [but] it has no use.

The knowledge, gyana, is useless without yoga, without the union with the Divine.

When you get the yoga, also, when you are realised, you get your Realisation, and I do not give you the knowledge, then your Realisation is also useless.

I have seen in this great country many realised-souls are born. They live as realised-souls, they don't know what are they; they act as spiritualists, they call themselves, whatever people call them. But they are not aware that they are realised-souls! They commit mistakes, they go onto wrong paths, get confused about their Realisation.

So, it is necessary also to know what have they got, what does it mean, how to use it, how to go ahead with it and how to develop.

Many people who have been here in this hall have got Realisation. Once they get Realisation, they feel so satisfied about it that they just don't come next time. And sometimes, after a year or two years they appear saying that, “Mother, we are again lost.” So, to get Realisation is the most important thing, absolutely important because if you do not start your car, you do not move. You [may] go on describing everything that, “Now here we are on Leicester Square. Now we are here!” But you are not there, you're just talking.

The car has to move first, has to start and when the car has started then you must also know the roads, how to go. Then the car starts and bumps into something, then you feel that, “What has happened? Our car has started!”

So, these are two things: one is the yoga – is the Realisation, through awakening of your Kundalini and the other is the gyana (knowledge), which is the part which gives you complete knowledge and mastery over your powers.

For example, you go to a house and the lady gives you the keys, “All right this is your house. You use it as you like it.” Say, I come to England and somebody gives me the keys. I don't know how to use a washing machine! And I don't know how to use the oven! Though she has given me the keys, I have entered into it, I should know how to use it. I should know also what are the don'ts and what are the dos.

Before entering into the house, what's the use of knowing, also? Of course, it may help you, if you have a little knowledge about it. But you cannot practise anything because you have not entered inside it. The machinery is not before you, you are not facing it.

So, in Sahaj Yoga one has to first get into [the] Self-realised state and then should know thoroughly how to use that state, or how to be in that state, how to manifest it, improve it and stabilise it. For this you cannot go into courses – that is for definite. "Should we do fourteen courses outside?" Has nothing to do with Sahaj Yoga. You have to get the keys.

Secondly, you cannot pay any money for it, you cannot purchase it.

It is very difficult for human beings to understand this part: that you cannot pay for it. That is one place where you cannot pay and purchase.

It is not that you are going to judge the Sahaj Yoga, but Sahaj Yoga is going to judge you. It's just the other way around.

It is not that you are going to purchase Sahaj Yoga, but Sahaj Yoga has to purchase you and has to accept you.

It is very easy to do any other nonsense: just you pay the money and you are there enrolled, permanently. You become the member of any group, very easy. And you can club together and be satisfied, "Oh, we are this and that!" You can brand yourself as anything but not as Sahaj Yogis, unless and until you have got it.

It is that essential, that authentic, that intrinsic, that innate, that you have to be that. You can be an Englishman if you get a British passport. You can be a director anywhere if you can qualify for that. But you cannot be a Sahaj Yogi by doing anything that you have been doing to achieve for worldly things or worldly positions, worldly possessions.

We see so many such phenomena in our life that we cannot see or cannot manoeuvre, cannot do such as a flower manifest into a fruit. As we cannot germinate a seed, we cannot do this living thing, which has to be done by Divine power and not by human power.

Once you get it, the Divine power starts flowing through you, then you can also charge the dynamo. There is no false certificate that can be given. You may be having a son who is not realised: you may stand on your head or do whatever you please, you just cannot certify unless and until he has got it.

It is such a strange thing, so unique. But do you know: this is what you are seeking. The rest of the things can be sought. This is the thing which can only be requested for, to be prayed for, to be asked for. You cannot demand it. Only the grace of God can work it out.

Today I happened to read Bible, part of it, and I was amazed how John has revealed so many things about chakras and this; but of course, in a very mystic language. He calls chakras as the plug/plaque in his dream he saw, and the deities as the angels. He has also described the Realisation. It is so wonderful to read it. But only after Realisation you'll understand, because it's a very, very deep writing and you cannot read much from it – mystical sounding, vague words.

Now, we are here to seek ourselves. Everybody is floating an enterprise like that, everybody is saying, "Oh, we are here to help you to seek yourself." I may be one of them, too. Why should you believe me, in any case? The first thought that will come into your mind is, "Why should we believe Mataji?" If you believe in me blindly, it is not going to help me at all. Neither it is going to help me, if you are going to deny. Like a scientist just keep your eyes open, keep your mind open, because this is what you are seeking, not just in this lifetime. You have been seeking for ages and unless and until you get it you are not going to be satisfied, you are not going to find your fulfilment. This has to happen to you.

I don't know how far Gavin has been able to explain to you what to expect out of Sahaja Yoga. But it is the actualisation of this

experience I'm talking about, which has to work out.

Here you see they have drawn a human being, as he exists, with his Divine instrument within himself. These are the patterns of the energies which are undercurrent of the sympathetic and parasympathetic nervous system.

The sympathetic nervous system is managed by two channels within us. One, on the left hand side that you see with the blue line, is the power to desire: is called as ichcha shakti. And the other one, on the right hand side, with the yellow line, is the power to act, which is called as the kriya shakti. The first one is called as the ichcha shakti. First one has to desire and then he acts. And these two powers exist within us as left and right sympathetic nervous system, which doctors can see outside the spinal cord, but this is inside the spinal cord and inside the cranial bones, inside the brain as you can see there. These all can be related to the gross nervous system that doctors can see. But they are subtle energies within us.

The one which runs on the left hand side is connected with the seventh chakras down below; or you can call it the first chakra. This gives us desire to live and also desire to die. All desires give us emotions, it gives us existence and when we deny our existence, then it gives us death.

The other one is the power of action for which we use our physical being and our mental being. So, this represents our physical and mental being.

The central one is called as the path of knowledge: gyana shakti.

But the knowledge we know of is very different from the knowledge I am talking about. I mean the subjective knowledge that we have achieved as human beings through our evolution. For example, a human being is much higher in his awareness than the animal. His awareness is the thing that he has achieved through his evolution, which is built in him, which acts subjectively. For example, supposing you take a rose flower: you know it is a rose flower and you enjoy it. But for an animal, it makes no difference whether it is filth or a garden, it can pass through it most unawares.

So, your gyana shakti means your awareness or your knowledge – knowledge that is awareness, human awareness – is developed to a point and still has to develop more, has to manifest more. It has to have another dimension. Because of a certain gap in between – you can see the central line; this green gap gives you the Void – gives you an awareness which is not yet complete.

The completion of human awareness can only be achieved if he reaches the absolute point. Supposing you have not reached the absolute point then whatever you are talking is relative. Relative to relative creates confusion. So, the idea of righteousness, idea of holiness, idea of sin, everything is relative.

You have to reach that absolute point by which you judge whether it is holiness or not, whether it is sinful or not. That we have to reach. That absolute point is within us, placed in our heart, which is called as the Spirit and is the reflection of God Almighty. In Sanskrit language it is called as Atma.

That Spirit resides within us, it watches all our activities, it knows everything about us and it informs the lowest chakra there, which records everything that we do – all our conditionings, all our ego-trips – to that three and a half-coiled energy, which we call as Kundalini. 'Kundalini' means coils. This is the Kundalini, as called as the Serpent power.

Now, horrible things have been said and written about Kundalini. When I read, I mean when I even heard about it, I was really shocked about the naive description of it! I've always said that it is like a villager going in the city and putting both the hands into the plug and saying that, "Electricity I know, don't tell me about it! You see what happens, it gives you a shock and you just fall back and you break your neck."

Those who do not know about Kundalini have written about Kundalini because this is the only area where nobody can control

you. You can write anything about God, against God, or do whatever you please, who can check you? There is no law which forbids. You can write about Kundalini whatever you feel like. She is your Mother. She has been born with you several times. She is the one who is going to give you Realisation. And do you think your Kundalini is going to harm you by any chance? Is going to torture you? Is going to trouble you?

And if you have to achieve the highest through the Divine love of God, is it going to be torturous? Did you get this nose and these eyes and mouth and everything that you have as a human being out of some tortures? You never even felt how it has happened! How gentle it is, how kind it is! It is your Mother who is sitting there waiting for a moment to rise.

Now the whole thing sounds very poetic to a scientific mind. But poetry is also a part of human beings. If it sounds poetic. It is the poetic work, of the Kundalini. God is not only science; he is also love, beauty. He is not only dry truth; He is also joy. He is joy. He's joy, because he is truth, He's truth because He's beauty.

So, when the Kundalini rises within you through these six centres that are shown here, it pierces this area, which is called as the fontanel bone and gives you Self-realisation. This is called as baptism. You cannot go to a theological college and become a Baptist. Nobody can brand you a Baptist. You have to be realised. This fontanel bone area has to be pierced through by the Kundalini, then only you become one with the All-pervading Power, with that subtle power. It has to happen; this germination has to take place within you. You are still at a seed stage and just by branding a seed you do not become a tree.

So, it has to happen within us, and has to happen beautifully, and spontaneously, because it is a living process of evolution.

We have evolved into human beings from amoeba: nobody has done anything about it. And we are not going to do anything about becoming that for which we are made. Somebody who has created this machinery is going to put you through to the mains if he wants to use it. But in between there's a little problem. Everything was ready, just perfect, just to be connected to the mains. But the instrument was given the freedom to choose.

That is important for evolution, very important, that you should be given the freedom, a complete freedom to choose whether it is right or wrong. Nobody can force that onto you. In all your freedom you have to choose whether you want to enter into the Kingdom of God or not. Nobody's going to force you there, to enter. It has to be your desire; it has to be your asking. And for that freedom has been given to use these two powers of your desire and of your action which gives you the idea of your accelerator and of your brake: to know how to drive your own car, so that the master behind it hands over the keys to you and car to you.

It was necessary for you to learn these two powers, to be managed. But in your freedom and in understanding yourself you have committed mistakes; you have bumped your cars too much. It was said that: keep in the centre, do not go too much left or to the right or you'll get into bumps. Either you went into the left or to the right. And when you tried to correct your right you went into the left, to another extreme. To correct to the left you went to the right. By going to the extremes, you will be bumping your car. And this is exactly what has happened to us – doesn't matter. The car has to be repaired; it has to be done. A little patience can work it out. There's nothing to get annoyed with oneself.

When the car starts it goes very fast. Then you should know how to slow it down, how to organise it. Then you have to become the authority, yourself, of discrimination. I don't have to tell you that this is not good or that is not good. How is it possible? Because you become one with the Divine, you become one with the Primordial Being, with the Great Being, with the Akbar, and you start acting according to that. A subjective manifestation of your awareness takes place by which you understand what's wrong with you and what's wrong with others.

It is so precise and correct. You just feel on your hands, on your fingers as shown, all the centres that are within you, which are created out of different elements. Immediately you know what is in imbalance, what is more, what is less, left is more or right is more, what is wrong with you. Even a born-realised child, say, of two years who can talk, can tell you what's wrong, because it's subjective. You start feeling it: this is happening, that is happening.

All this understanding comes to you because it is Self-knowledge. But when you know about yourself you also know about others, because you jump into collective consciousness. You 'jump into', I say. You become collectively conscious. It is not that I say, "We are all brothers and sisters," have United Nations for it and use it for giving jobs to everyone. It's not that way. It's an actualisation that takes place: you just become. Jolly well you'll have to feel it. You cannot get rid of it. It becomes your awareness. You just feel it and that's how you correct it.

Everybody is a part and parcel of that Great Being. As this finger can feel this finger; and as, when it is hurt, this finger goes to soothe it, in the same way the whole is more important than individual.

So, when we are seeking our wholesomeness we have to know that, only through Self-realisation, by becoming one with the Self, you are going to get it.

Talks, talks, talks – we have had many. Let's have the real and get it. You cannot argue about it. It happens, especially in this country I have seen, because you are great thinkers and analysers. Everything you try to analyse. But this is beyond your thinking. You go beyond your rationality. Because rationality is limited and you have to be triggered into something unlimited, so you have to leave that. You have to go into that space. You cannot explain it by thinking. But then, when it starts flowing through you, you use your rationality to understand, "Why this finger is burning?" It is decoded in Sahaj Yoga.

In Sahaj Yoga you know all the decoding of all the signals you get from the Absolute. Your computer starts working. But who has to decode the computer and the numbers? All that is explained. That is what you have to learn, that is known as gyana.

After Realisation what one has to do? Also, a point comes up sometimes. Supposing, I have enlightened this one (candle), now what have we to do? Is to give light. What a question! When you are enlightened, after enlightenment what do you do? Is to give light, that's all. That's your job, is to give light.

But how to manoeuvre it, how to organise it – that's the thing you have to learn, for which I'm willing to work very hard. And everything that I say, you have to verify it, and you have to see for yourself. After Realisation, if you start doubting – we had people who started doubting – and what are you doubting here? I don't want anything from you. I am sitting here just to give, not to take anything, then what are you doubting about?

They start doubting and the progress is much less. But some people are of very high calibre in this country, are of a very great high calibre, and once they get it, they just get it like that.

You will be amazed, there was one gentleman who went to someone and was ditched and deceived and absolutely he was looted: he just saw my photograph. There are, Gavin himself has got his Realisation only through my photograph. There are many here who have got it through my photograph only. But they are people of calibre.

So, I said that Sahaj Yoga is going to judge you and you are not going to judge Sahaj Yoga: you cannot. You cannot measure it. It is an ocean. Just enjoy it and be your Self. It's a gift for which you have been asking, so just take it. It's absolutely free, you cannot pay it and don't think on these hopeless worldly ways. It is the love of God, the grace of God, which one has to receive. Just enjoy it. Just have it. That's what it is and we should work it out.

Now I had a system, especially in these countries, that people can ask me questions. But it happened like that, that questions were asked by extremely negative people mostly. I would answer them, they would take everybody's time who were anxious to have Realisation. And then just as soon as we started, "All right let's have the Realisation," the person would get up and go away. It's common practice. The person is not at all interested in Self-realisation, seems to be more interested in questions. And, sort of, you give more chance to a person who is negative and useless than to people who really want Realisation.

Now, if there is a question, I still would like you to ask me, no doubt, but be sensible and considerate.

Thank you very much.

May God bless you all!

Be considerate when you ask a question, but ask. It's nice to ask, you know, because I have no questions, that's the problem. Not to fear, please ask the question.

Lady from the audience: Have a question.

Shri Mataji: You have been always asking, I am not going to allow this time. She is useless. You asked me. Somebody else should ask me. Her questions are always like that, has no meaning. You'd better get your Realisation, perfected.

Anybody else? Ask.

She has been every time asking questions, but you don't want to perfect your Realisation. You must perfect your Realisation.

Yes please. Yes, ask me, loudly.

Seeker: I'll try not to be negative but I've tried a few different organisations and I've searched quite a lot of different organisations

Shri Mataji: I can see that. All right

Seeker: and always I come to the same question that people who are interested in truth, how could they come to such an organisation as yours?

Shri Mataji: I have no organisation. We have no membership. This is not an organisation.

Question: But...

Shri Mataji: Now, I'm very happy that...Please, sit down, all right? I know. He is a seeker. He has been to many organisations. There has to be. It is written already in the Bible, there have to be many like these, you see, coming up. All right? But first of all, I have requested you that here we are not selling anything, to begin with. We are not selling. What are you going to lose in any case? Maybe, your ego a little bit, maybe. Because we are identified with our ego, we think our self is our ego, you see; which may not be pampered [here] also, as in another organisation. I have been, seen people who are very honest, they go to other organisations and they find that only their ego is pampered and their pockets are being vacated. No, that's not here.

Now, I also do not guarantee that you will get your Realisation definitely. It's like germination. If it works, I'll be the happiest person and you'll be the happiest. If it doesn't work, please come again, we'll work out. So, again if you have started judging about it, it won't work out. There are fifty per cent people here who are realised people and they know your problems. They haven't given me a single pie (1192 Rupee), nothing!

But if you come here, you have come in your own right, because you are a seeker and I respect you for that and I love you for that. And I am here for you. Not in London. I didn't come to London for that, I came by chance. You know that my husband was appointed here to this U.N. thing, he was elected, and I had to come here. But also, this is God's desire that I should be with you because there are so many seekers! So, I am with you here.

If you have been to many organisations and many thugs also, I must tell you very, very frankly that you'll have problems much more than anybody else will have. It's going to be difficult to give you Realisation, because all these organisations do spoil your



Kundalini and your chakras. I've yet to meet one organisation which doesn't spoil. Except for, there are some real people who live in the forests and they have disciples. But I can make them out: if they are coming from the real gurus, I immediately know.

But no organisation, so far, I have known, who has even kept your instrument intact. They have spoilt your Agnya, they have spoilt other centres, which are so vital, just to get some money out of you. I don't know why they have done it.

I know you are tired of seeking but no more you should repent about it. But if you have been to other gurus, you must tell us, because we'll have problems correcting you. Even if you read the books, even if you just think of them or even if you have a photograph, it acts negatively; it's a problem. So, I request you to let us know if you have been to any guru. I wish I could tell you the experiences we have had from people who went to other gurus, and the things that we had to correct. And most of the Sahaj Yogis are here who have been, at least half of them or most of them have been to some gurus somewhere and have known this, that there is a problem. Doesn't matter! If your Kundalini is preserved even by them, I'll be very thankful.

All right? It's correct now? What's it?

So, should we start now? Let us see how it works out, hmm? Hmm.

Now, put your hands like this.

One has to be extremely positive, after Realisation, about it. If you go down you will move very slow. It is like three paces forward and two paces backwards. When you will reach? You'll never reach! Before that, I do not ask for anything. But after that you have to do it.

Secondly, when you put your hands towards me, as shown there, all these fingers have got the centres, the chakras, dormant placed on these fingers: one, two, three, four, five, six and seven, on the left, on the right; left sympathetic and right sympathetic. So, when you are placing towards me, like as you place towards this one, it radiates heat. In the same way, I radiate this Divine love. You will also radiate when you will be realised, when you will be enlightened. So, when you put your hands towards me you take this radiation within yourself. It goes within yourself onto these.

There are two very important chakras, which work it down on your, these, two lines and inform the Kundalini through the lower chakra to rise. And you can see with your naked eyes the pulsation of Kundalini in some people, who's this chakra is catching. With naked eyes you can see. You can see even the rising of the Kundalini. If you have the stethoscope you can feel the throbbing going up. When it reaches here, it throbs here and then it stops. That is the time you are realised.

But some people have lots of imbalances. Now, how do we remove them? Supposing the ego is too much on this side, there is no space here. So, you have to push down the ego. If the superego is too much, you have to push down the superego.

So, those who are realised people, also radiate this, this Divine love, this integrated force of vital energies and they, through their vibrations, manoeuvre it by giving these radiations, they take it down. You can also do it. You have to learn, only, the art. And then they raise the Kundalini, so the Kundalini starts.

If there is an obstruction you can see the Kundalini going there. For example: somebody has a liver trouble; you can see the Kundalini going there and throbbing. If you have the kidneys trouble, the Kundalini will go there; poor thing will supply to the kidneys and then come up. That's why the first thing that will happen to you is, that physically you will be cured. We have definitely cured cancer. The president of India (Neelam Sanjiva Reddy) who was suffering from cancer, was cured by me. If you want you can write to him and ask. That cancer can only be cured by Sahaj Yoga, by nothing else, is also another fact. But doesn't matter; don't get too frightened about it.

Just now, let us have the Kundalini moving. Let us see if it starts. It has to start. By anything you cannot do it. Only through Divine radiation you can do it. But (break in recording) I have seen horrible Kundalinis, I have seen, in doing this work. People are not

aware of it: what we have done to harm ourselves, people are not aware and that's why sometimes it takes time, doesn't matter. As I have patience and love for you, please have patience for yourself because you are a seeker. You are a seeker of truth and that's why I'm here.

Now please put your hands like this close your eyes.

And you have to put your feet on the ground. The reason is that the Mother Earth sucks in lots of our problems.

Now the people who are realised also can help me, they are just like my hands. You have to also become my hands. But when they move their hands and all that you are not to get frightened of them. They are the people who are salvaging you! They have to help you. If they know swimming, they have to fetch you to the shores. They have to extend their hands to you. Don't be frightened of them. Come on the shores and you are going to do the same thing. There's nothing to be frightened. They are not going to do anything. Might be, they might feel, if you are realised or not.

So, just put your hands like this. Now, you have to close your eyes. Close your eyes, please.

But some cannot close their eyes because the eyelids will flicker. So, please open your eyes, in that case.

If your eyes can be easily closed without any flickering, then keep them closed. That's a very good sign.

Now, if you feel anything like little shaking in the hands or anything like that, then open your eyes. Nothing external should happen. If it happens, then open your eyes.

Even if you feel heat in the hand, you'll not feel much, but if you feel slightly even, which you think is little unbearable then open your eyes.

When you close your eyes most of you will find you have no thoughts in your mind already. This is called as Nirvichar Samadhi, is called as thoughtless awareness. It's this samadhi, it's this state which is achieved after thousands of years of meditation, as they say. It's the most difficult thing, agreed. But there could be someone for whom this could be only just a play...(End of recording)

## 1979-1111, The Meaning of Yoga

View [online](#).

11 November 1979

Talk to Sahaja Yogis

London (England)

Talk Language: English | Transcript (English) - Reviewed

Lecture "The Meaning of Yoga". Dollis Hill Ashram, London (UK), 11 November 1979.

From this wheat, a germ is born. That's something that is born with you, that is innately built in you, which sprouts by itself in you, which manifests itself. Like you can see a seed sprouting into a tree, this is what is "sahaja".

Now all other yogas which go along with it, are part and parcel of Sahaja Yoga. They cannot be separated from this to that. I think people are under a misunderstanding that there are four limbs of one Yoga or something like that. Even that won't be a misunderstanding as to think that they are separated or different.

When we say that we have eaten this food, it doesn't mean like a bolt it has gone inside, in the body, and just passed out of the body like a bolt coming out, does it? It means that you have tasted the food in your mouth. It means that it has secreted some saliva in the mouth, later on in the lip. It has passed through the trachea and the other places like, you can call, what is it?

Sahaja Yogi: Oesophagus.

Shri Mataji: Oesophagus, going down into the stomach part and then to the intestines and then to the larger intestines. All this movement and passage and all that is done through the other kind of movement which is existing in the organs itself like the stomach itself pushing it down, coming from your brain.

The sympathetic and the parasympathetic coming into play and working it out. It is a big system and organization that is working it out. Now if you want to separate it; that the digestive system is different, the respiratory system is different, and your heart system is different, or some other brain system is different or nervous system is different, I mean you can't take it out like that, a brain hanging on one side and your digestive system hanging on the other. It is one integrated form of organization which is a living organization, which understands each other, which reacts to the demands. You cannot separate these systems. But as it is, our brains are so disintegrated or they are good at that disintegrating everything within us and without, that we want to disintegrate the living thing which is Yoga.

Yoga is not a dead organization. It's a living process. Absolutely a living process. When it is a living process, you cannot do anything about it, so, it is "sahaja". At the most, you can a little bit shift it here and there, and push it around and all that, if a tree is coming up. Like in Japan, they want to give it a shape, then they will cut one branch first and bend it a little more. Then cut another one. Then bend it this way, that way and give it a shape. But whatever is living is working out spontaneously within us with many complicated organizations which are living themselves and are aware of what they are doing. For example, your body is much more aware of Me than your rationalities.

Say, you are a possessed person. You won't accept that you are possessed, you won't accept. I won't say myself also because I don't want to get every kind of thing which is in stock there, you see. I know human beings, that if you tell them something like that you could be out for any sort of trouble, you see. So, I don't tell you. But the body knows Me. When you come before Me, the whole body shakes, just like that.

Malcom, is it true or not? Tell me? [Shri Mataji laughs] Because it is a living body, it knows Me, it is not a dead body.

So, whatever is living, is so well looked after, organized and in a living way which we do not understand because we deal with the dead. Suppose I have to start this instrument then I have to know that there must be a cord that I have to put to the mains. I always say that Sahaja Yoga is like that: you take out your cord and put it to the mains. I say like that. But do you think it is that

simple? You believe that? That you just pull out the Kundalini from there and put to the mains? No, it is not. When the sprouting of the Kundalini starts, when awakening starts it passes through the various centres, how? How will you explain the Kundalini which is at the base end of your spinal cord rising upward? Now, If I tell you that this is even more than your digestive system, that the Kundalini which is an energy as we call it and which thinks, understands and loves you and knows each and everything about you in this life and life before. If she is so capable, and if she knows everything then she is entity by itself. And if she has to come up to your head, is it easy?

It is the most difficult thing. If you have a stone lying somewhere, you can pick it up and throw it wherever you like, isn't it simple. Even if there is a little worm it knows how to get out of the way of a big bull coming around. And a bull, if it sits anywhere, impossible to raise it. You try your level best. There are some very drastic methods for that in India. You have to burn some red chillies and put that smoke in the nose of the bull, like that. Then only the bull will rise. Otherwise you try anything it won't rise. It will be settling itself nicely on the ground.

So, you come across such bulls also. Sometimes it happens like that. But to make this Kundalini, which thinks, understands, is the individual mother of an individual which has been born with you all the time, who knows all about you and who loves you most and She is 'the one who is going to give your realization, your second birth. She is your mother. This kind of a Kundalini that exists within us must be the most difficult person to rise. Has to be. That is why people say, Kundalini raising is very difficult. Is correct.

So, one has to find the methods of how to make the bull rise. Because this Kundalini is "absolute Dharma", is absolute righteousness, absolute purity, ideal-most personality that you could think of, which does not tolerate any nonsense, falsehood, untruth, anything like that. (10.27)

She is Nirmala you can call Her. She is Pure, She is Purity personified. She does not accept any nonsense, no compromise She is within you. See how beautiful you are. She is not afraid of anyone, She cannot be enticed, enchanted or tempted by anything. And She Loves but Her Love is that pure that nothing is higher for Her than her own love. She never reconciles to anything. And she is the one who is going to give you your self-realization.

So, for human beings who know about it, they have to find out methods of pleasing Her. What makes Her so unhappy? Why doesn't She want to rise? They have to find out the means and methods. And as a result of that probing has brought forth other Yoga's, which we call as Raj-Yoga or they call it as Hatha-Yoga, or the third one they call as Kriya Yoga (I think Kriya and Raj is about the same) and Bhakti Yoga and Gyan Yoga and Karam Yoga. All these are the methods human beings want to employ to make the bull rise. (Mother laughs) When they get frustrated, they want to hang themselves by the nearest tree. So, that also is another frustrated Yoga. Then Sadistic Yoga, then beating Yoga's, then beating others Yoga's then it goes on like that, you see, flowering into better and better things. Then fanaticism, because human beings find it difficult to sit still, they get a challenge. "Oh, this bull does not rise, I will make it rise."

Moreover, they haven't got the authority. Even those who are self-realized they have no knowledge because Kundalini is not made by them. Like, even if I get this machinery, I do not know how to handle it, how to use it? I may try but I may burn my hands instead. Such a hotch potch of (13.56) endeavour brings forth so many yoga's in this world. And everybody is baffled at it that how it is that there are so many Yoga's and whether we should do this Yoga and that Yoga and Buddha or Mahavira or Christ or this and that or what is it. Then Church Yoga and voodooos And what is wrong in witchcraft? somebody said the other day. Nothing wrong but the bull will be settle down better, it won't rise then with voodoo.

Now, so they have tried to find out what should we do now? Stand on your heads, bull won't rise, no it won't. Break your necks? It won't. So, what should we do?

So, we should know what is a Kundalini that is within us. All these Yoga's that have come up, have been depicted from the experiences of people. Because some people when they try to raise the Kundalini "so called" say they started jumping. So, they said, let us jump and the Kundalini will rise. So some people started taking off their clothes or maybe some such sort of a funny

thing like that. They felt heated up. So, people thought let us take off our clothes and we'll find God. Some people felt some sort of a grip on the stomach or some of them did see also these things happening within. So, they called it a Moolbandha. The 'bandha' has taken place, something has gripped there. So, the Kriya Yoga is that, you take out your tongue from here. I mean you cut this thread of the tongue alright, and you push it back, here, touch this tip of the tongue here, normally they are wagging with, it goes on!. Push it back here at the Vishuddhi centre, they think the Vishuddhi is here. You see the problem is that they think the Vishuddhi is here. So, they push it back here. And they think that they will achieve the raising of Kundalini by tickling this .unclear.). It is just the other way around, we are trying, you see. The effect cannot reach the cause. (17.18)

You have to go to the root of cause to come to the effect. Did you see my point? Supposing the Vishuddhi Chakra which is here, a very subtle centre behind, is spoilt then the effects are felt, say, here. And your tongue gets affected, your eyes get effected, your nose gets affected, your cheeks get affected, There's 16 you see. All these can get affected. But by tickling your nose you do not touch you're Vishuddhi Chakra. Isn't it? Did you see my point? For example, something goes wrong at the centre from where the electricity is coming here. By tickling it here you cannot correct that one there. You have to go to the roots. Or on a tree you find a fruit. All the fruits are getting rotten. So, by treating the fruit, can you treat the disease? You'll have to go to the roots. So, these people when they saw all things happening to human beings, they formed different type of methods. All are wrong and all are right.

Try to understand, this is a very simple. After realization all of them are right. Before realization all of them are wrong, before your car starts, if you start turning the wheel, or using the brake, you are spoiling the car. When the car has started and you know how to drive and you have become a master of driving, then everything is right. Otherwise the same car which has to drive you from my house to this Ashram will land to somewhere. In the same way, the same thing before realization has no meaning. After realization only you start understanding.

So, let us take the case of Hatha Yoga. It is based on centres, no doubt. It is based on "Ishwar Pranidhana", no doubt, all the Ashtangas, all the eight sides of Hatha Yoga. See from human point of view, I'm saying. For them why Hatha Yoga came into being? (21:05)

It's first that they should fix their attention on Ishwara Pranidhana means they must fix the attention into the existence of God. Not blind faith. But to understand that there is God, so that you humble down yourself. Then you should go to a realized soul as a Guru. Guru means a realized soul minimum. Any Tom, Dick and Harry becomes a, Guru, is a nonsense absolutely. He has to be a realized soul and if he is a realized soul, he will say like that.

He doesn't talk of separation, he talks of authority, because he is there, he has that authority. Those who talk of separation and crying and weeping and woes and all that are blind like all others. They have no business to lead you. There's is no humility about it, I mean if I have a red shawl, I should say, 'I have a red shawl.' What is there to feel humble about? I mean whatever you are, there is no harm in saying what you are. When you are not that, when you do not have that and you say that you have, it is arrogance. But when you are there, you have to say. That Christ said, 'I am the light, I am the path'. I mean he was not trying to be arrogant about it. What is there to feel bad about it? So Hatha Yoga itself is done under a person who is a realized soul. Not only realized but who knows. Who has mastered the art of Shakti-pat is the raising of the Kundalini. Minimum. Of course, Sahaja Yogis just raise it like that, is different. But not any other Yogis can do that. It is only you, because you are authorized, that you can raise the Kundalini just like that.

So, what these Hatha-Yogis have done is they have boiled it down to only the physical sense. So, you have to have Ishwarapranidhana, Yama and Niyama and that too before 25 years of age, you have to discipline yourself in a way that you should understand, what is right and what is wrong. Now those who have done all the wrongs of the world before they are 15 years of age, now at the age of 25 are trying to learn what is Yama and Niyama. How can you do it? Tell me now. Supposing you have spoilt the car completely. At the most you can ask for insurance, if you have paid for it. But how can you expect the car to come out absolutely new, as if it has come out from the factory? A horse which has been completely mutilated cannot run a race. Isn't it? That would be madness. So, one has to understand that these Yama and Niyamas and all these things are not meant for us. At least for the Western people, in any way. Let us accept it whatever it is in experimentation or whatever it is we

have committed lots of mistakes or maybe we have been experimenting, again I'll say the same word. Whatever we have done we have done a lot of harm to ourselves, to our body and to our mind. Because we had nobody to guide us. Alright. We didn't want to harm ourselves but by mistake it happened. Now what to do?

It is a very sad affair. People are sick. They cannot do Hatha-Yoga. The atmosphere is sick. The whole place is sick. They want love, they do not want exercise. They do not want scouts. They want somebody to love them, to heal them, to cure them to establish them.

There is no word of love in Hatha Yoga these days because you pay for it. One thing you cannot pay for is your love. Isn't it? How can you pay for love? And that's why this modern Hatha Yoga is just a misnomer. But after realization you can use Hatha Yoga because you are purified, you are cleansed, you are healed, your wounds are alright. People are wounded, they are so much hurt. They are extremely unhappy. You touch them and you feel it. Why talk about big things when they do not even have energy to sustain themselves? It is a strain on them. And none of them are realized souls nor masters of Shakti-pat. So that's why it was said, "you go to a Guru who is a realized soul. Go into the jungles before 25 years of age you should be there and practice under his guidance in complete celibacy in the atmosphere of complete celibacy. (27.51)

Now come to Kriya Yoga. When we take to Kriya Yoga, it is taking out the tongue as I said cutting it out and putting it back here to tickle the Vishuddhi Chakra. I mean I don't know sometimes; your rationality also goes off, I think. By doing anything like that do you think you can excite this great power within you, which is discrimination, which understands each and everything; you cannot befool Her like that. So, all these tricks that we have been trying by ourselves of poking yourself here and poking yourself there, you are just spoiling your instrument for nothing at all. But it happens, when the Kundalini rises through the Vishuddhi chakra, that when the dilation of the Chakra takes place it happens that your tongue is pulled inside. It happens that your eyes get dilated. I hope they do not put Atropine to dilate their eyes to get their Kundalini awakening. So, it happens like that. (Unclear) takes place. The Bandhas take place the stomach holds the kundalini with the Bandhas. It closes down the chakras when the kundalini comes up, it closes itself down automatically so that the energy is kept upwards it is not allowed to fall down. All these things happen within us. These Bandhas happen which some supraconscious people might be seeing and they want to think that if you pull your stomach like this, put your tongue inside. These things happen as a result of kundalini awakening but by doing these things you do not awaken the kundalini. Now did you follow my point? Did you? It is clear now.

And that is why these Kriya yoga's have started, even the jumping has started. Even the nudity has started. All these things as a result of some people who are trying to raise the kundalini. Even in the centre when it rises all these things happen. But when your health is not alright you are sick, your heart is working, labouring very hard to look after your physical being, you try to make it even weaker by taking these strenuous things. And by using the other way round methods, as I told you, you also spoil your instrument like the electricity has to come so the electricity must flow from there. If I start blowing from here or poking from here, with frustration also breaking this one here electricity is not going to come, only this will be finished. Do you follow my clear-cut idea? It is very clear cut that if you try to spoil your own instrument you are not going to get the energy to rise within you.

But if he was a realized soul then he would tell you first of all he may raise of your kundalini, minimum, awaken your kundalini and ask you to make way for the kundalini to rise gradually. Human beings when they raise their kundalini, they raise it by every chakra. They bring the kundalini to, say, Mooladhara, of course they cannot touch so, the kundalini would come up to, say, nabhi at the most. Then how to keep it there so they will say, "eat less, do not take away your attention too much, you must eat very little food so that there is not much attention on food. Keep yourself detached." This is before 25 years of age. "Do not starve too much. Eat at regular intervals Do not pay much attention to anywhere outside" so that the attention is kept there and the kundalini does not drop down from the little bit, an inch of progress it has made in 25 years.

They are born again and again and they move at the pace of a little ant and they fix your kundalini by nails there and they say don't lead any adharmic life, you have to lead a very righteous life, like a horse, you see, when you have to train the horse you put these two blinds around so they have to train the horse before it starts really running the race. But with this the most important is the love of the grand parents who are with them, in those days they used to be. To look after the children and the love of the Guru and the training and the discipline of the own self. The gurus who take money from you what are they going to train you up in?

Business management or dubious methods or cheating? Their own lives were so beautifully blended with their love, with their knowledge and their whole understanding that it has a direct effect on the character and the personality of the people. Like now in India nobody can write epic like Rama's. We do not have any Ramas. We won't have perhaps. Nobody writes, they only write stories. Now we have poems coming out of India like your horrible Lord Byron, he is born in India I think. He has (36.08) left your country. So, like that all the dynamism in literature is also finished because there is no ideal before the people. They cannot think of a perfect personality. So, the epics are different in the same way and when we go to learn these thing to see our Guru (so called) we see their lives. The impression that we have within us is also just the same and they cannot teach anything unless and until they themselves have the light.

Now this Kriya Yoga is also just the same thing. It is described by great saints in India that these Jalunder yoga and all this. Jalunder (mun...) and all this Bandhas take place, means the bondage take place in the stomach in the heart and all these granthis are broken and all these things are described. Yes, it happens in you also when the kundalini rises. It does happen because I am quite a big master. I do everything myself. I don't leave anything to you, till you have got it. Only this thing you have to do is to be absolutely freely choosing the path of self-realization. That's the only thing you have to do "to be absolutely free". In all your freedom you have to accept Sahaja Yoga. And if I find you have not chosen it by your freedom you get out of it, very fast, you won't be there. You will simply run away. If not, I will see to it that you run away.

So, one has to understand all these Margas, all these paths, even like Bhakti. I have told you about three types of bhaktas. Are the one's asking for (kamart.....) So many have come to me for, say, cures, so many of them. It is a good thing. That's a good chance for me. Then they get cured; then they have that love since they are Mumukshus and they can become very great Sahaja yogis. In India there are many who have come like that they first come for treatment and become very great Sahaja yogis. So, they can pass through all these various stages.

So, one has to understand that this is the time of Mahayoga. Where all these Antar yoga means all these happenings inside takes place automatically. I have something to do with your kundalini very much and she knows me very well too. So much so that as soon as she sees Me, she is up there so happy. And the first impact is so great you feel she is got it. She rises with such thumping joy, you get it. But again, you go back to your crutches, even you have lost all your troubles and everything finished.

Now still you want to have your crutches because you are identified with them. So, you go back to your crutches and again want to become lame. This is just acting going on for some time. But if you act for a long period you become lame. Because you have been playing games, you see. And now the game is over. So, you have to accept yourself that you are great. And that you have got it now within yourself. It is there now you are a light. You have to accept that you are a light now. You are not the same you were before and you are transformed into this flower. You should have faith in yourself and confidence in you Because you have been so far identified with people like that with bad experiences, indifferent experiences, you do not want to believe that there could be an experience of that kind. You do not want to accept it. But if you understand it a little bit you will settle down nicely and I am here to make you the master of it absolutely the complete mastery over all this.

When this Maha yoga comes in, you do not have to worry about anything else. All the yoga's are at your feet. You just raise your hands just like this and the kundalini will rise. It is a fact you just try. Anybody is sick, you put your hands like this the person is going to be alright. Try yourself.

This is Maha yoga. The culmination point of Sahaja Yoga. Once you achieve it then you don't have to do anything else. Then you become that because only everything works for the Becoming and if there is something that just gives you the whole thing, then why should you do it. (42.41) All things that have happened to you after you have come to sahaja yoga I am going to give you a list of those and what are they are called in Sanskrit language.

Thousands of years people have had to work for it. But you have got it just like that. it is a fact. It is difficult to accept that you have got just like that without doing any hard any big exercises, is not it. But just wait and see what you have got. Of course, some people do not get it because there is a problem. Some problem is there. Doesn't matter, it will work out. But those who get

it should know that they have got it because of something and that something you have to discover. That is what you have to find out for yourself. There is a reason why you have got it like that. Like mantras also you see, somebody told me that there is a guru who gives mantras according to the age. It is all nonsense. Complete nonsense it is with age. You see, even a realized soul would not give you a mantra, that is why it was regarded as a great thing if somebody gave you a mantra. Now every Dick, Tom and Harry like a donkey brazen your ears and you think, it's a very big mantra. I won't tell you anything. What mantra I have got. They are trying to befool you; they do not know they are befooling themselves. Whatever they have done they will have to pay very heavily.

So, mantras are never given just like that you have to know various points of a person, as to, what is your kula-devata, the worship of your family, what is your personal worshipping God, what is your horoscope, what are the stars you are catching. At this point giving of the mantras, the time is to be determined, at a particular time of the horoscope what is the time of the horoscope that tallies with the Guru's horoscope also. That is why people used to have hardly one or two people. Even a person like Gyaneshwara gave a name to only one person in his life time. Here these Dick, Tom and Harry are giving names like they are distributing, I do not know what? Nothing is more easily available more than these names of horrible things which have no meaning. If I told these Indians they will know. (Mother speaks Hindi) (46.59) End of talk 1.

You should have some sort of an authority which you can use and every mantra which you say will be awakened. You know that after realization it is such a wonderful thing to see that even if you are not yet out of your possession still you work it out. Still nothing happens to your kundalini raising system, nothing happens to that, still you can raise the kundalini. Isn't it? Still you can give realization to people. You may be possessed all this time, fighting with the spirit but here with one hand you are raising kundalini automatically.

There are lots of spirits which are trying to possess you. You are feeling them with one hand that side and with one hand you are raising the kundalini. Nothing would go wrong with the person whose kundalini you are raising. To that purity. Otherwise to give mantra and to take mantra a person has to starve for seven days. Not to see a man's face or a woman's face. All sorts of vidhis ( ) are there, then only you can get it. There some people tell the disciple to wash their hands 108 times every day. All sorts of these neti kriyas and all that has to be done before a mantra is given. it is a big ritual. Why ? Because you are so vulnerable. It is like a phosphorus. And you cannot put phosphorous into some body's hand. You have to make all arrangements till you can do it safely.

But supposing you become all powerful then what ? Everything becomes a child's play. Everything becomes so simple. You are raising the kundalini. You know there are centres. You can raise it through the centres. You know how to awaken them. That is why it is Mahayoga.

It had to be this way, sometime, otherwise how are we going to save this world ? How this creation is to be justified ? We have to find. I mean God has to find some method by which all of you who are seeking Him are to be blessed, and that he should be manifested so that His work should be completed.

So this is Mahayoga which encompasses all the yoga's. There is no need, now to go to stone ages to come back to human stage. It is something like that. Or else you can say that now if I have to go to India, I need not go like Columbus and end up in America.

Somebody who knows the way has come to you. Who knows everything. All about it. Somebody who has done all this who knows all the tricks of trade and also knows you very well, though still I am learning.

About human beings I have still to learn a lot. They can be quite queer. I do not know why they behave like this. Cannot understand, Oh God It is a great revelation sometimes when you see human beings, how they behave. Very interesting. Very interesting creature, I must say, they never behave the same way. You cannot predict. Most unpredictable. Do not know, what they will come out with ? Very interesting. After Sahaja yoga you will also enjoy very much.



This is about so many yoga's I have told you. Now if you have any questions ask me sensible ones, again I say. Ask me questions because I have told you in a short way but later I will give you the complete idea.

May God bless you !

[IN RESPONSE TO A QUESTION MOTHER ANSWERED THUS ...]

Now this lama business is all wrong; all I must say very frankly. They do some tricks to spoil this instrument. Hypnotize. Do all kinds of things. It has brought about lots of problems. Now everybody has got it. You have not got it so it is a little problem, does not matter. You have to little bit cooperate with me and you will get it. You must get it. It is my desire. That is your desire also. We meet on this point.

Kundalini is the desire of God. Is not desire for God-is the desire of God itself. So it can be only awakened by that desire. It is the desire of God within you that is being blessed and the desire of God is the shakti. And the desire of God is that He loves you. His desire is to give you all His powers and all his loving capacity. This is His desire. It is placed within you and is dormant. So when it rises, His desire is fulfilled. And that is how you get your fulfillment. Unless and until you are God, you cannot command desire of God. But after realization He gives you, bestows His power that you can manoeuvre His desire. You can raise the kundalini in the people which is the desire of God. And you can make Him desire. That is the greatest one can achieve.

## 1979-1115, The Significance of Brighton

View [online](#).

15 November 1979

The Significance Of Brighton

Public Program

Brighton (England)

Talk Language: English | Transcript (English) – Draft

Public Program, "The Significance of Brighton". Brighton (UK), 15 November 1979.

The name itself is so beautiful - Brighton. It has to brighten the whole country. I have been here twice before also, and I always felt that if a chance is given to Me in this place, we can really start Sahaja Yoga in a big way and can one day this become a pilgrimage. There are mixed vibrations in Brighton. You have the sea. Also, the mother earth here has a special significance, but when something Divine starts emitting itself, the evil comes in a disguise and accumulates in that place, and starts fighting, fighting the Divine, and that's how it's a very mixed vibrations I felt in Brighton. But on the whole it is a very good place where Sahaja Yoga can prosper.

They must have told you about Sahaja Yoga. 'Saha' is 'with', 'ja' is 'born with you'. This is the Yoga, this is the Union that you are seeking with the Divine, is born with you. It is within you. Everybody has said, "You seek Him within yourself [your Self]". Even Christ said, "You seek Him within yourself," that means you have to seek, it is your freedom which cannot be challenged. You have to ask for it. For example, if God could at this stage of human awareness transform you to higher awareness without you coming into that play, your freedom coming into that play, He would have done it long time back. But he cannot. You have to choose Divine in your own freedom.

You are seeking, definitely. Perhaps you do not know what you are seeking. But one thing is definite, you are not satisfied with whatever you are. You think there is something beyond which you have to seek. Maybe some of you know, some of you do not know, what you have to seek. But there is something beyond, no doubt, which has been told to you by all the prophets, by all the scriptures, by all the great incarnations that came on this earth. It has been promised also, that you will be judged one day. The judgement, will be first your own, of yourself [your Self], whether you are seeking the Divine or some sort of a frivolous thing. If you are seeking the Reality and the Truth, then only you are going to be chosen, then only you are going to become the citizen of God's Kingdom.

Now, let's see who is this God and what am I talking about. In the beginning, it was just a Silence, complete Silence. And out of the Silence, when it awakened, the Silence was awakened. That Silence is called as "Parama-Brahma", in Sanskrit language. I am sorry, I have to use Sanskrit language, it doesn't mean that it is something Hindu. These ideas you must get rid of. Because in India, people have meditated much more, they didn't have to fight the Nature like the one we were fighting now coming down to the hall. The atmosphere is so nice and warm, people can live even under a tree. They had lot of time, they didn't have to fight the Nature so much, so they had lot of time to meditate. And in their meditations they have found out certain things, for which they have used Sanskrit language.

So, this Parama-Brahma or you can call it this Silence, the Absolute Silence, was awakened, got awakened because it itself got awakened, like we sleep and we get awakened. And then this Silence became what you call Sadashiva when it was awakened and when this Sadashiva started breaking, in the sense that It wanted, It desired to create. As we say, that the morning sun is breaking through the dawn, in the same way, when His desire started manifesting, His desire became His power and It got separated from Him. Now, whatever I say is just a story for you, you need not believe it, but I will reach up to a point where you will see something which you can believe into and then gradually, step by step, you can believe into this theory. This is just a hypothesis for you.

So, when this desire became a power, His power, It was called as Shakti or Mahashakti or Adi [Shakti] means 'Primordial Power'. This Primordial Power assumed a personality and entity. It had to, if It had to act. If you have only a desire in your heart, it's no good. We have to transform it into some form otherwise it will, the desire will rise and it will fall off. So, this desire got into a form, we can say, or entity which is called in the Bible as Holy Ghost and in the Sanskrit language as Adishakti.

This desire, then created out of itself two more powers, one to act and one to improve on its own creation. Like that, three powers started acting and these three powers were created. Now, as we know that people have not talked about Holy Ghost much in the Bible nor in many of these scriptures which have talked about the Father, have been able to talk about the Holy Ghost specially when Christ's Mother Herself was an incarnation of Holy Ghost, He didn't want to endanger Her life, He didn't even say that She was the incarnation of Holy Ghost because if they had crucified Her, He would have come out in His own destructive powers. But, the drama was to be played and She remained a silent person.

Now, this Holy Ghost is important for us because Father is just a witness. He is witnessing the play, the game that Holy Ghost is going to play. He is going to enjoy Her creation. He is the only Witness of that game and She is trying to please Him by creating this. Because it was His desire to create, so She created with these three forces we have got, which I call: the first the Desire (Mahakali); then the second one was the Action (Mahasaraswati); and the third one is the Sustenance or you can call it the Evolution (Mahalakshmi). These three powers acted to create us, human beings. Now we are at a stage where we have reached, where one can talk about these things.

Even at the time of Christ, one could not talk of the Holy Ghost. What could you do with these fishermen? Just tell Me, how could you tell them about these things? That was just a preparatory thing, but you know what a mess they have done. Quite a mess is there and people can't understand those who call themselves religious. How could they be fanatic? Fanaticism and religion are at dagger's ends. They cannot be one thing. You can see now in Iran, now. You can see anywhere, people, if they are fanatics, how irreligious they are, because Religion is Love.

God is Love, and none of these "religious people" have expressed that love, so far, in a way it should be expressed. Nor have they taken over the work of seeking God. But other things they are doing, like philanthropic work they'll do, collecting funds or having a jumble sale or sort of a thing. That's not the job of a person who is seeking God. Under these circumstances, when we are face to face with people who are so-called religious, who have organized religions, disorganized religions, then fake people, we really get absolutely frustrated, we get flabbergasted and we do not know what are we to do because we are born seekers. We are born as seekers. We might have made mistakes in seeking but we are definitely seekers. If you were not seekers you would have been happy attending some dinner or a ball somewhere. But, no. There is something beyond, something beautiful beyond, which is being promised, which you feel there is, you are aware of it - the existence of that beauty, you are aware of it - but so far you have not reached to the source. And that's why you are seeking.

Now, these three powers are within us also acting and they have shown here, if you see (indicating the chart), on the left hand side is this blue line that is going down, is the power of our desiring by which we desire, by which we express our emotions, and when this desire is no more left in us - in the sense that this power, when it disappears within us - then we also disappear. And they have not shown the Spirit but, if you see this yellow lime thickened, say that that is the Spirit they have tried to show, this Spirit is the reflection of Father God or the Witness God, Who is within us in our heart, while these three powers have created like a curtain between our attention and between Him. Now the attention exists in this green coloured Void.

It is sustained by our liver, and that's how these three curtains keep us away from that Spirit. We cannot see that Spirit, we cannot feel it. We cannot manifest it, but we know there is someone who knows us. In Gita, it is called as "Kshetragnya", the One who is the knower of the field. So, we know there is a knower, and the knower knows all about you, and is tape-recording all that you have been doing, your seeking, your mistakes, your turbulence, all kinds of things you have gone through - all is recorded in that tape and that tape is placed down below there, in the triangular bone which is called as the Kundalini.

This is the residual energy of our desire - means when the whole universe was created, this energy of desire, Adishakti, after

creating the whole, She remains the whole because She is complete, you can say. It's very easy to understand. Supposing there is a light here and I put a film here, the whole film is reflected but the film is intact. In the same way after projecting Itself, whatever remains, is the residual energy, is this Kundalini - means you are the complete projection of that Kundalini, that power which is desire power, which manifests later on into these two powers: the right side power, the one you see with the yellow colour - it's called the power of action; and the central power, which you have achieved up to a point and the rest is a Void - you can see [where] the dotted lines are - is the power which is responsible for your evolution from amoeba to this stage.

We should ask a question, "Why did we become human beings from amoeba to this stage?" Supposing I have some bolts, nuts, this, that, and I gather them together, then anybody would ask, "Why are you making this?" So I can tell, "I am making a microphone." But this microphone also has got a thread here. It is to be put to the mains. Unless and until it is put to the mains, this is not going to work out.

And this is what we have got - these three powers, and the residual power there which is the desire power, which is just sitting down there, which is going to desire your rebirth, It's your own Mother, and when She desires it, She comes into action only when She sees somebody who's an authority, who has a power to raise Her, who loves the same way as She loves you, then only She rises, not by any tricks, by standing on your head, or having an exercise, or beating people or all sorts of things. They have devised now, it is a spontaneous thing - Sahaja. Sa-ha-ja. Spontaneously it rises. I mean, supposing now somebody comes to Me: "Can you guarantee that my Kundalini will be awakened? Or not." I say, "No, Sir. I am sorry. May be, may not be. If you do not argue too much, then it will." Why? What happens with arguments?

I must tell you what happens. I mean - I don't mean you should not argue, you must argue because I know you have a problem - you are too identified with arguments, you can't help it. Doesn't matter. But when you argue, you use this power which is on the right hand side. By thinking, what happens is that you create that yellow stuff there and that yellow stuff in common words is Mr. E-go. And when you think, this ego rises like that and goes on pressing the other one that is the Superego which comes from your conditionings. So this Ego, when it sits on this one like that, how are we to raise the Kundalini, because what happens is that there is no place, no space. It has to be balanced like that. The more you argue, the more it goes on like that. By argument, I cannot raise the Kundalini. That's why I say, "For the time being let Me see about it. Don't argue just now". But, then people don't like it, you see, they feel challenged. So I say, "All right go ahead." But what happens when you start arguing, the thoughts go on pressing you and that is why you cannot do it by any argument, by reading a book. You cannot pay for it. It's absolutely impossible to pay for it. God doesn't have a shop. No, He doesn't know shopping, nor you can organize Him. We cannot organize God. He has to organize us. So, any sort of an organized thing cannot work it out.

It's absolutely like sprouting a seed. You just put it in the soil, put some water - as I say I put some water of Love, I give you some water of Love - then it sprouts by itself. You have a seed, you have the primule, you have a sprout inside, and everything is just ready. It has to happen. By getting angry, it doesn't work out. By anything that you can do, it cannot work out. You have to be effortless. You cannot put in effort for sprouting a seed. You cannot even transform a flower into a fruit. Actually we don't do much. What we do is dead. Whatever is dead we change into another, then we change into another. That's all. We have done nothing living. This is a living process and all living processes are to be achieved through spontaneity.

So, spontaneously it rises. It touches your Sahasrara and you start getting the cool breeze in your hand. Now, apart from the Indian Scriptures, where it is described as Saleelam-Saleelam, this cool breeze, and cool breeze comes on you like a wave. Also in the Bible you have read that, it is the cool breeze. So, the whole power is this power of desire which has manifested into these three powers, this Adishakti, is the cool breeze. It's like a cool breeze. And it is All-Pervading. When this Kundalini rises she passes through these centers - of course there's no time for Me to explain all those centres now - and touches you. Now these centers are the subtle centers below our plexuses, which we know in our medical science that these are the plexuses we have got within ourselves. And then you become Self-Realized.

I cannot give you a lecture on that or a brain-washing, you become Collectively Conscious. It's actualization that we should seek. It has to happen within you, so that you become that - is not just by branding anybody 'you are a Sahaja Yogi' - it cannot be. A Sahaja Yogi has to get the real baptism. His fontanel bone has to become soft and the Kundalini has to pierce it, then only he is a

Sahaja Yogi.

You cannot have membership, you cannot have anything like that. It is so spontaneous, and if it has not happened in you, then you are not a Sahaja Yogi. Till it has happened, you are still seeking. But it just takes a split of a second to happen in people - like children I would say. But it can take quite a lot of time with some people, because we have tried to harm ourselves, destroy ourselves. Actually in this country [U.K.] I have seen that there are very beautiful people born, very genuine, honest, humble. Great seekers of the past, of ancient times have been blessed to be born in this country, and also in America. But, they became impatient, and in their impatience, they have tried to destroy themselves. And that's how if you have destroyed those centers, then there will be a little problem for a short time. We'll work it out. But you have to have it. You are born for this. This is evolution which has to take place. You have to know your Self. That's your right. You must get it.

But the way is not demanding, but asking for it. "Blessed are meek, blessed are those who are meek" has been already said before. That meekness is important, not your arrogance. If you sit on My head and say, "Give us realization", you see that is not the way. I am not the one who is giving, I should say, but it's you who are receiving it. Like the river Ganges flows you see, if you throw stones in her, you cannot get water out of her. You have to take a pitcher, a hollow pitcher, and dip it inside, and it will fill by itself. So it is your own asking which receives that fulfilment, and you have to find out that fulfilment. Without that you cannot be happy.

Now we have Sahaja Yogis in London of course, we are progressing with the pace of an ant, I should say. The reason is, it is Reality. You see all other organizations spread because you pay the money and you become the great minister of state there, something like that. And you wear a locket, you become the great disciple of a great fake guru you see, or something like that. It is very easy to do that way, isn't it? But to become a Sahaja Yogi, you have to face yourself, you have to see yourself, and then the beauty, when it dawns upon you, you can see that it is the Truth that you have to receive and I have to do it.

You should not feel obliged, because that's My Job. I am paid for that, you can say. Giving you realization is My Own Job. I have to do it. Your job is to take it, because that's what you are here for. It's no question of any obligation. It's Love, just Love. I have to love you and you have to receive the love from Me. It just flows, it emits, only I am telling you the way how to receive it. But our human love, you see, is so aggressive that we cannot understand someone who says, "I love you". We'll run away, "You love me, then I'd better run away", because love means possession. You see human love is such, love means domination, is aggression. This is just Love which soothes you, which raises you to a new awareness, by which you can feel on your fingers, as it's shown there, the complete enlightenment, and your hands can tell you what centers are there, what centers are catching, in you and in others.

There are so many blessings of Sahaja Yoga, which I hope to tell you about when we have a seminar perhaps there, and all these people can tell you also. But I don't know what are your problems. I would like to talk to you if there are any problem or question - but not too long because Sahaja Yogis get quite worried about it. The reason is they all have asked Me questions, you know, quite a lot, they feel quite ashamed to remember that, firstly. Secondly, they feel excited that why aren't you getting your realisation you see, why are you asking questions - better have it, is in your hands. So they don't like it. And thirdly, they find sometimes that you are asking questions of no value to yourselves or to anyone.

So, one thing if you remember, there is nothing selling here. You have not paid for it. It's something that's just flowing, you see. Such a thing, no-one knows of, you see, in this world. It's just flowing, something beautiful. If you have seen a scene somewhere, beautiful scene, you just watch it. In the same way, if [with] that attitude if you come, just to open your eyes to that, you have to - it's called unmesh, means 'opening the eyes' - just to open your eyes to that beauty, that is your Self, for which you should be ready to do it and there should be no doubts about it because it's not worth it, it's not worth it.

But if you have any, I would like to attend to them definitely - no doubt. Moreover, sometimes we get very good questions. I have seen that some people who ask questions, are really very good, and also give Me some idea as to what is the problem. So that will be also very much welcome. But don't sit down with the attitude of doubting Thomas - that's one thing. So you have to ask Me, if any question is to be asked, please ask Me because Sahaja Yoga is a very big subject, and it is rather difficult to combine

[integrate whole of it]. But this is the one by which you get your physical, mental, emotional and spiritual integration, because all the centers come into play and enlightenment in all these four aspects of your life, into the totality, so that you feel your wholeness in collective consciousness. Now is quite a complicated sentence. I have said it in short but if you have any problem about it, you can ask Me - without any fear. Because I am a Mother.

31:31

Are you all right? Good, you're feeling. They are born realized too. You'll feel, find out that in final mentally they are born realized. When I'll tell you, they'll take over till they knew all the fruit.

Some questions? Something? Better ask Me now because while realization, it should not be brought from somewhere, you know. Some of you stop thinking, if you notice. One really. When the Kundalini rises above this center, you stop thinking.

(Question of a seeker about the image we have of the yogi living in isolation.)

Shri Mataji: Little loudly.

Seeker: One has heard, I was informed the venture of a yogi, as a half-a-yogi being I learn, and telling just himself is falling into this non-existence door specular and partnering that in isolation and continue to live in isolation and this is a protection to...

Shri Mataji: Who had?

Seeker: One has, one counselled so

Shri Mataji: Correct, correct, I agree.

Seeker: But this isolation is so, maybe he is now too captive.

Shri Mataji: But then how would you come to Brighton? You see from God's point of view. These yogis they live in the hills. They do even now. I have told them, they know Me very well, "Why don't you come down?" They don't want to. They are running away from you. Why? They know you will never understand them. They do not want to be crucified. Those who dared to come down were crucified and were killed. They are not there out of their own choice. They are there because they are running away from the madding crowd. You have to have a big heart to come down on this earth to face people who are blind.

This concept that you have is very good but of no use. They cannot come to Brighton. They won't even come down from their hills. I know so many of them in India – and they know all about it – they wouldn't do. They said, "No, we do not want to chop off our heads. Actually, some of them have broken their legs, some of them absolutely in a paralytic condition. They are all caught up. Some of them are on bed and they don't know what to do with themselves. I had to go and cure them.

It is true but to have such a concept itself is – we are having a concept about God again and that it should fit into that concept. Now they are not going to drop from heaven like that, are they? And are they going to talk to you? First time I have learnt English in this lifetime. How do they know English? They will just sit there with big stones in their hands. Anybody comes there they will be hitting. They don't want to see anybody's faces.

So, this is the idea of a yogi is and you cannot conceive of an idea of a yogi who lives in this world. Now Sahaja Yogis have to live in this world and not to run away to these far-fetched places hidden from everyone. We have to enlighten the whole world, not one - few persons individualistic, sitting down there and doing nothing. They are absolutely useless for our purpose. I tell them. They say, "After twelve years we will come." Now, what am I going to do? Am I going to pickle them down there? They are in the pickle state, doing nothing at all. I mean, are there so many like that and they have tremendous respect for Me and I know they always - sort of they have told all the Sahaja Yogis also about it. And when some Sahaja Yogis went to see one of them he said,

"How many of you are willing to give your lives for that?" So, the Sahaja Yogis didn't know what to... They said, "We all can give life for Her." And I said, "Why do you want to take their lives for nothing at all?"

You see, these so-called 'Sahaja Yogis' who lived on the things have no idea as to what the world requires today. It requires peace. It requires complete evolution. They are just bothered about their own single evolutions. How far will go? You cannot anymore go because in the nature you have seen that nothing grows like a mango tree growing up to eighty feet, does it? It doesn't grow like that. In the same way anybody who tries to go like that goes out of place.

The yogi is a person who lives in this world. Is – the concept has come to you because some of these horrible fake ones have created this concept. You know, the great yogis of our country who are regarded and respected till today have been living in this world and never went away into the jungles. Say, like Guru Nanaka who was a great saint he says, "Kahe re ban Khojan jai, sarab niwasi sada ulepa tohi sang samai." He says, "Why are you running away to the jungles? What are you afraid of? The one who is detached, the one who is the saint is living within you. The one who is the yogi is living within you. Where are you running away?"

So, these are the yogis and you can be one of them. And despite that I must tell you one thing, they are quite jealous of the Sahaja Yogis is a fact. Because they cannot raise the way – Kundalini – these people can raise. You'll be amazed. It's true. I must tell you this is a fact. They were saying that, "Mother what have you done?" Then we have a tape of a very great yogi from India. He says that, "What have these people done that You have given them vibrations while – he says – I was a frog for twenty-one thousand years I've practiced and then I've got my vibrations. And these people just like that getting vibrations. Why?" I said, "Maybe is the whim of God. Why are you sitting on the top of a hill there? For your own achievements, for your own courtesy. It's sort of a hypocrite in a very subtle way I would say."

And why are they there frightened of others, you see. You have to emancipate the whole world. Christ didn't go and sit on a hilltop or somewhere. No one. Rama did not go. Krishna did not go. None of these great saints like Tukaram, Gyaneshwara we have had. And all these they lived as married people, absolutely normal. And they are the people who are respected.

So, the idea of such a yogi is all dramatic, I can tell you. You'd better go and see some of them who are there in the horrible conditions as they live.

There's another one who lives in the Himalaya place called Amarnath. There he lives, you see – funny fellow. And he had one disciple – one disciple he had – and he sent the disciple to a suburb of Bombay, little – not suburb, I would say city near Bombay – small little place though and he said he formed an ashram there. And one of My Sahaja Yogini was staying there. So, he went and told her that, "My guru has told me that Mataji is going to come here after twelve years and She is going to raise my Agnya -Agnya Chakra." So, he went and asked the lady. She called Me he said, "I've been waiting for You for twelve years." Is a fact. You can go and see and find out. So, she was quite surprised that his guru has told him twelve years about Mataji coming here. It is quite surprising, you know. They didn't know that there was something about Me. And she came to Me and she told Me about this. I said, "All right, I'm coming to your place. You tell him to come and see Me."

He had ashram of his own. He was staying there and I said, "All right tell him, 'I'll come to your ashram'." He of course came to My program and all that and he was flat on the ground because he saw some things and all that but then he said, "Mother, my guru is waiting for you. Better come in the evening." I went down and, there, you see, I asked that guru, I said – of course first he was – all the rituals were done and then I asked him, "Why did you not clear his Agnya for twelve years?" He said, "Who cleared my Agnya? Why should I clear his Agnya Chakra?" I said, "I doesn't matter but you know how to clear." "Yes, I know but I will not clear his Agnya. Let him suffer." So, I said, "But what's the use of suffering?" He said, "It's very easy." "Why should you make him suffer like this?" He said, "I have suffered so much so he should also suffer." But then he gave him a big slap – I was between them. I said, "Why? Why did you beat him? It's very bad." He said, "No, you know, before, just before your coming he was smoking here. He has no shame of any kind."

And he was just, you see, going on like that. I said, "Why? What has happened?" He said, "You know, he came here, three days he put me upside down on the wall and he said, 'Your smoking has to go'." So, that's how they are. Then I said, "All right, come

along." And the Agnya can be cleared just like that you can also do it. But, you see, what happens there: they have achieved it through their terrible penances and all that and naturally they also expect people to do all that penance and go down there.

Now the individualistic is over. That was all right because in the beginning only one or two flowers become fruits but the blossom time comes, then many have to become. Unless and until all of them come down to this earth they are of no use. I can't understand their use. They are just sitting down there. Of course they work out certain things sitting down. Being – being sahaj, they are also collectively conscious so they may work out certain things and all that. But still you have to come and work with the people.

Supposing if you are away from the river and if you say, "I'm thirsty", what is so great? But if you are near the river and can keep your thirst then you are something great, isn't it? Living in the desert, if you say, "I am controlling my hunger and I am controlling my thirst and I have no attachments", it has no sense. Where are you great? If you are so strong enough anywhere you are, you are a sanyasin. You are detached.

Have you read the story of Sita's father, Janaka? He was called as Videhi, Videhi. He was the only one in the whole history called Videhi. 'Videhi' means 'a detached person from his being' like that 'he doesn't care for', as you can say 'a real yogi': 'Videhi'. The deha is the body. He has gone beyond the body. And he was the one who had children, who had wife, who had his kingdom and who was a great, what you can call a great connoisseur of heart. And when Nachiketa went to him because he was with a guru and whenever this king came to him the guru would get up, touch his feet and make him sit on his seat, so Nachiketa asked his guru, "Sir, why do you touch his feet? He is a householder. Why should you touch his feet? Why should we all get up? Because he is the father in law of Rama, that's why you do it, is it?"

He said, "No, not because of that. Because he is Videhi. He is the one only who can give Realization. Even Yoga Vashishta could not give Realization. He is the only one who is authorized to give Realization. We cannot give Realization."

So Nachiketa went to him and asked him, "Sir, can you... (interruption) ...known myself."

He said, "Why do you want to know? It's rather difficult." All those things he showed and tried to see if he is really willing. See, for a non-willing person it is rather difficult. So, he took his test and all that and he said that, "All right, I'll see about it."

Then he asked him to sleep in a room where he saw that it was very lavishly decorated and all gold everything and he was wondering, "What sort of a yogi is this surrounded by gold and everything. He is sitting down here and he is supposed to be the greatest yogi of the ages. How is he called a Videhi?"

Because he was a king. That was his life and that's what he was like that. He was not taking money from anybody else, or [peer else?], other people's money. He was not a parasite. It was his own kingdom where he was living. So he looked it, he was surprised.

So, next day Raja Janaka told him that, "All right, now first of all let us go and have bath in the river." So, they went to the river, both of them were having a bath. While having the bath a message came to the king that, "Your palace is on the fire." So, he said, "All right. Just now I'm meditating." He didn't say a word and, "Don't disturb me." Still he was meditating. Then the message came that, "Your people have all come out of the palace and they are going away." Then the message came that, "The fire is coming this side and your cloths and all those might get caught fire." Still he was meditating. But this fellow who was in the – supposed to be the yogi, the one who had gone to learn detachment – ran outside for his cloths, you see. He couldn't – even he had very few cloths but he ran outside... (Interruption.) [Nachiketa] "...about these things which are so important like a palace and your family and all of them were running away." He said, "I was in tune with God. That is the Truth. The rest is all falsehood, is all Maya, is all illusion. And why worry about the illusions?" And he too had only one disciple only he gave Realization, is Nachiketa.

This is the trouble. If they could give Realization en-masse they may come down but they cannot. And one person born on the tenth floor, the rest on the ground floor cannot make them understand. They cannot understand him.



That's why Sahaja Yoga had to come as Mahayoga, as the greatest Yoga.

The manifestation today is of Mahayoga where you meet the divine, where thousands and thousands have to get it. The time has come. I call it the blossom time. Some people say it's the destruction time, some say it's the Judgement time, but I call it the blossom time. And this is the time when you have to receive it.

These concepts are not going to help you. They have never helped you neither helped anyone. So do not have concept about it, just have it. Once you have it then you practice it here. No use doing it in the forest because when you'll come back again then you will live in the same condition. Here you develop the immunity. In this world where you live among your family, among your people, here you develop that immunity.

You will know evil is evil and after Realization you will not like it. Gradually you will come up so well that evil will disappear. You will have to do it here in Brighton. Under all evil circumstances, we have to establish it. That's what it is. It's much more daring and much more challenging than to run away on the Himalayas very nicely and sit down there.

Whatever you are earning, whatever your life, wherever you live is perfectly all right. Nothing to be given up. If you are not holding to anything what is there to give up? This is a concept people don't understand, you know. Like these 'Hare Rama, Hare Krishna' they came to Me also. They said, "Mother you have such a nice house and your husband is so well placed in life and you have everything around— while we have given up everything." I said, "What have you given up?" "Oh, we have given up this and we have given up that and that." I said, "Really? All right." I said, "You worship Shri Krishna?" They said, "Yes, we worship Shri Krishna." I said, "All right, now whatever you think here on My body or in this house worth the dust particle of Shri Krishna's feet you can take away. Even up to the dust particle you can take away if it is worth that much. So you see around everything. Whatever you think is equal to the dust particle of his feet you can take away." Now this was too much for them, they didn't expect. They went round and round. They said, "Now we don't think that anything is worth it." They gave in. I said, "What have you given up? These stones? The dust? Why do you live in myths? What are you going to give up?"...

51:18 (Interruption.)

...When it happens to you, you really enjoy it. Everything that he has created for your enjoyment. All this universe is created for your enjoyment but you don't have that sensitivity to enjoy it because you have a sense of possession. If you possess this room - if I possess that will be a headache. It's nice to have it for you people and I come and nicely talk here and go away. No headaches. So all these ideas are mythical. This is a myth also to feel that I possess this room. I mean, you cannot possess anything. You have to leave each and everything here.

What do you possess when you go? Your Self Realization. Then you'll be again born like these children are Self Realized before so they are born today as Realized souls. And they have been saints. They have been living on the Himalayas also but now they have come like brave people in this world to face the reality. It's not easy. After Realization you will know what I'm meaning.

All right? It's good. Today you don't have to give up anything. Nothing. It's just here within you. But Nanaka has said, "Unless and until you have got your Self Realization, this Bhrama, this illusion, this misunderstanding won't go. It's the curtain has to [be] moved."

52:55

Yogi: Three o' clock now

Shri Mataji: Now, how many of you are noting cool breeze in the hand? Just put attention to the hands. You are all realized souls. So, no problem. You are great. They are not complicate. Put both your hands [towards Me], feet on the ground like this, you see,

for mother earth to correct your problems and thinks, you see. It's only a question of disintegrated being within, you see, like, "This is not corrected, this is loose, this is loose, this is loose, this is loose." These things are to be properly connected and this is to be put to mains. So these are the two problems that we are also disintegrated first of all and secondly we are not connected to the mains. So this disintegration also is brought to one by the Kundalini rising because She pierces through all your beings and put you together. Once you are integrated, then it works out faster.

54:00

Now see for yourself just like this. Just like this in this way. Sit most comfortably and just await this happening to you. You may close your eyes and see if there are any thought in your mind. Ask your mind, "What are you thinking?"

(Shri Mataji and the Yogis begin helping seekers to get their Realization.)

The back [probably Mother or a yogi is gently taping a back where there is a blocking.] You try this here.

55:10

I hear you all not forgive others. Please forgive. Just say that, "We forgive." Forgiveness is in captioned but it's a myth that you do not forgive. And what do we do after all by not forgiving this? Only troubling ourselves. Just forgive. Just say that, "We forgive." Then only you can be forgiven for your mistakes. That's why again and again you must say that, "I forgive" and "Please forgive us."

All right? Good! You are better? See. Looks out. Are you getting cool breeze? Little.

Yogini: Good.

Shri Mataji: What about you? Are you getting? Very good. This gentleman? Are you? Not yet. Are you getting cool breeze? Not yet. Left Nabhi very much. You know the left Nabhi problem is? You are all right. Don't you worry. Now is it? Good.

Close your eyes and enjoy. This is the best time when you get it. This is the highest. Remember it! Because you will find it that after some time you will start thinking about it, you may lose it, so petty think about it, what you call. Just feel it. Feel the relaxation.

Left Nabhi is too much. You don't pay attention to one particular point. Keep your attention absolutely free. May people have a habit of looking into this – what you call – in between the two eyebrows or sometimes higher.

(Interruption.)

Let pay attention to your fontanel bone here on top of the head. If you find your attention to be very variably, then let us leave it alone. That's the best way.

1:00:55

Better? Left Nabhi's? Good. Where guru you have [been]? See don't you get worried. That's the use that they are doing to people. Is it okay? Still a little one there. Better now. It works. That's such a collapse, quite a lot. There leave it. It's painful absolute. Now better. Are you getting the cool breeze? Not yet. Are you? This one. Not yet? It has started.

Now how is your Hamsa today? You're welcome.

And what about this gentleman in the corner, behind Me? No. He has got it...

1:09:00

... They say tendency is here a harm, here, that people sort of feel guilty about everything. There is nothing to feel guilty. In a people, you can feel this. They say something is happening in Vietnam, they feel guilty about it. Of course, if you are in the collective consciousness, if you feel that, then you can feel bothered, but otherwise mentally if you feel guilty, then it creates a problem. So just say, "I'm not guilty of anything." Just say that. After all this [body] is the temple of God and in the temple of God, there is a light [Atma]. I mean I have no business to despise it in any way. All right?...

1:10:30

(Shri Mataji and the yogis pursue helping the seekers getting their Realization.)

1:33:52

## 1979-1118, How to go beyond the ego and know yourself, Meditation

View [online](#).

18 November 1979

Talk to Sahaja Yogis

London (England)

Talk Language: English | Transcript (English) – VERIFIED

But Sahaja Yoga is that triggering great happening by which the creation of God is going to get its fulfilment and is going to know its meaning - it is that great! Perhaps we do not realise it. But when we say, "We are Sahaja Yogis," you have to know that, to be a Sahaja Yogi, how much identified you should be with the Truth of Sahaja Yoga, and so many misidentifications which are hanging on to you must be get rid of.

People call it a sacrifice. I do not think it is a sacrifice. If you think something is hampering your way you'll try to take out that hurdle. In the same way, if you stand out from your obstructions, you will be able to understand that these obstructions are standing in your way and they are not your own and that they are stopping your progress.

So, you should get this misidentification out of your minds completely and try to be more and more your Self and not a misidentification. This is one the problems, I think, people have here. Whenever I get any complaints or anything, I understand that still the level of understanding about Sahaja Yoga is not up to that point. It is a tremendous task! And for that, if you are the people who have to come up and if you are the people who have to fight it, you have to understand it in its full extent and also understand where you stand for it: how much you have to do? how much you have to improve yourself? Because you are the people who are going to take the Sahaja Yoga to that position where it has to reach. Because as far as I am concerned, I have nothing to do anymore. I have done it. Now it is for you to receive, you have to imbibe into it and you have to change the whole thing; that is your job and that is why it is a serious matter.

The second point, I always have been saying that, due to ego problem, we are very much disintegrated. You are so disintegrated that the connection with the Divine is never properly established. As I have said it, that this instrument (microphone) if it is divided into five parts and all the five parts are fighting with each other, you cannot get anything done through this instrument, though it is connected to the mains. In the same way if you still remain disintegrated you cannot get that connection.

For example, people come down here, I have seen, for Sahaja Yoga; now they have other interests and there's other priorities and other things are there which are very important for them. All the time, they are wasting their time for that, and then they will say that, "Mother, we are not progressing much in Sahaja Yoga." If you decide, as he (Mr. Venugopalan) has told you that, "We have to do Sahaja Yoga first and the other things are secondary," then only the Sahaja Yoga can be really established into you.

We'll have some Sahaja Yogis of a very high level, I know that, and we will have some of very mediocre level, some will be absolutely useless and some would be absolutely thrown away. We'll have all types. That also I know. Now it is for you to decide: where do you come? How far you are going to? If you are going to waste your time in thinking about other sahaja yogis and small, small things and trivial things as he has said it, your disintegration is going to be increased, you are going to [be] separated much more because all this decision is taken through your ego: "I don't like it, I don't do it, I don't see it." If you could somehow or other see your ego working, then you can get rid of it. And that is the thing one has to do; not to fight the ego. I never say, "Fight the ego!" But surrendering is the only way your ego can go. And that's why the progress in the West, as you have seen it, is much less than it is in India. Now, take his case, I would say, particular case of [Mr.] Venugopalan: he's really remarkable because he is a man who is holding a very big position in India. Here I see, even if a person is a dishwasher [and] he comes to Sahaja Yoga, still his ego is so big [that] even our Prime Minister won't have such a big ego as he has! I mean, the way he will talk that, "I don't like it, I do this, this!" I am myself amazed the way people [talk]! You see, everybody has become the King of England or what? The way they talk! This is something one should tell people when they come here, that, "Don't waste Mataji's energies in arguing and this and that," because everybody thinks no end of themselves here, and that is the biggest hurdle that they have, when they even

come first time, you find it so difficult! I have to show all my appreciation of their ego, all the time, just to satisfy them so that they come round. And this is how the progress becomes less.

Now, in his case, (Venugopalan) he is a person who has been to all kinds of horrible 'gurus' and his wife has been also to all kinds of horrible 'gurus' because of another extreme in India we have, that we must respect all the saints. But these days the saints are fake saints, not only fake saints, but some of them are devils! So they are not going to say, "We are devils." When they do not say they are devils or whatever it is, they do not come in their proper form, these simple, innocent people, who are seeking God, just go to them, give their heart, do everything and then they find that they are devils. Once they discover they are devils, then they are surprised. Then they come back from there, they go to another guru, they go to another guru, but the harm is done. But they get rid of that harm because they recognise that harm has been done and they know, what is the Truth is, what is to expect. I would say it is the blessing of that country that people know what to expect. People would not like to go, those who are really of a very good quality people, will not go to a man who shows some sort of a sensationalisation or some sort of a *chamatkar* () - is a miracle - they would not go, but they will go to other subtler people, who are very cunning and they put up another kind of a show and just say that, "No, no, this is the way you can achieve the highest," and that's how most of the *sahaja yogis* in India also have been - except for the village people and the district people - most of the city people have been to some guru or someone. But despite all that, they have left everything. I have told them, "You have to beat them with shoes." They'll do everything morning till...every day he does his *sadhana* () for one hour though he's a very busy man. Here even to get up in the morning, people grudge. I mean, what can you do with such slow moving people? You see, it is absolutely very difficult!

And this is what I feel that we must understand that we have a very great responsibility, very great responsibility in the West, because this has to happen in London, it has to happen in England to begin with, and that's why you bear a very big responsibility. You have to evaluate yourself and you have to evaluate *Sahaja Yoga*, again and again and again. And know that what makes you slow is your ego - or even *superego* is there, no doubt - but ego is the main problem. I must tell you [that] ego is the main problem but I dare not say to anyone that, "This is your ego," because that will just jump on to my head. But try to see your ego, how it is deviating, because it is your own joy you are seeking, it is your own property you are seeking, it is your own that is hidden from you, for which you have been seeking for ages now; that is what I have to expose for you. What is there to argue with a person, who is trying to give you the highest? It's just a waste of energy. Do not waste your energy onto these things, onto frivolous things, about finding faults.

Now he has been organising our Delhi Camp, he is the one who has organised our printing of the book and all. I have not known any problems there. You just tell them that, "This has to happen," "Alright!" I do not know how it works out. You have stayed in Delhi. You have seen how many people were there. Never a problem! Did you hear anybody complaining? Or anybody quarrelling or fighting among themselves? Nothing of the kind! You see, this is not the sign of intelligence either; of all the time trying to find faults with each other or trying to blame yourself. Both things are wrong. Best thing is to grow in wisdom, we must grow in wisdom. We'll, ourselves, see that we are becoming wiser and wiser.

Some of you are really very grown up and some of you still go up and down, and some of you're still very low. So all of us have to get up and all of us have to go together. If somebody has also achieved something it is of no use to *Sahaja Yoga*, as I have told you, it's a collective thing that is going to work out. All of you have to work it out and it is so sweet that you have real brothers and sisters all over the world today. When you'll go there with the full heart they are going to receive [you] as you have received him with full heart. But we all must come up! Come up to a point, where we can face each other with full love, with openness, without any worry about anything, without any fear of anyone; but just [that] they are your brothers and you are their brothers and that you have to love them.

That's only possible when we'll get out of our fears here. Because there is also another side to it that ego always has a fear; because it aggresses others it is afraid also because it knows others can aggress.

So this is a point we have got to think about. But that never means that in any way despise yourself, never! You are saints, you must know that. You are realised souls! How many there are realised souls in this world? How many there are who can raise the

Kundalini? How many there are who understand what is vibrations?

I'm going to tell you, on Guru puja, what things you have achieved, and how many things you have got within you, built-in now, which are working, and how your chakras are awakened through Sahaja Yoga. As he says, "Yes, it has happened." But what are we doing about it? It's the greatest of the greatest that can happen to anyone; that you know. Also you know this is the greatest happening which was prophesised long time back as the Last Judgement. You know that this is the way you are going to be judged, so we have to work very hard, we have to work. It is effortlessly given to you, alright, but to maintain it, to keep it up to go higher, we have to religiously work it out with a very humble attitude - receiving more and more and more, imbibing it into your being. Let it trickle into your being, completely covering it. Let that joy, that Eternal Bliss come into you. I am so anxious for that. Do not make yourself a small person. Have a bigger vision, have bigger ideas because now you belong to the Bigger Thing, the biggest of all, the Primordial, the Highest, to the Viraat! If you realise your importance then you will work it out.

You see, if you see an Indian Sahaja Yogi, you will be amazed! He sleeps only for two, three hours or four hours, but he will not give up his sadhana. If he can get his full sleep it's alright. First thing he sees is, "One hour for sadhana in the morning. I have to get it out somehow." But sleep? We have been sleeping all our lives! We have to correct ourselves, we have to rise, we have to go ahead - to achieve your own. That's the main point is! See your own selfishness, I am telling! To know yourself is the greatest selfishness. If you do not know yourself, all the selfishness is useless. As you call a svartha (), in Sanskrit it is said 'svārtha'. Svartha means 'selfishness'. If you break it 'sva' 'ārtha' - if you know the meaning of your 'sva', means your 'self', then it is the greatest selfishness.

So this is what it is and we are very happy that he's here. We'll be going to India also, next year we also are planning to go to India and you are going to meet [them]. Lots of them may come to Delhi and Bombay. They are all waiting for you, they are all planning how to receive you, they are so happy that so many of Sahaja Yogis from London and all over will be coming. And you know how they look after you and how they are happy and how they are joyous.

And certain things definitely have gone wrong with us, we know that. We should understand them because these are the troubles of our over-thinking and over-reading and over-domination but we can get rid of it very easily. It is just to detach yourself and see for yourself addressing yourself, "Now Mr. how are you?" If you say like that, immediately your attention will go, through yourself you will see your outer being. That is very important. The more you see yourself clearly, the better it is. You have to face yourself. And you do not want to face, you are afraid of facing yourself, because you have been aggressing others and you are afraid to aggress, in a way that is towards yourself. But there won't be any aggression because that's the perfect state where you see yourself and neither you aggress anyone nor you are aggressed by anyone, you just see yourself clearly. And that is what you have to see.

Gradually you start seeing your chakras, seeing your problems, your thing and you know that how, gradually, it develops. But everybody wants a quick results. It's alright, if you want quick results, alright, are you like that? If you are like that you will get a quick results; if you are not, then be patient with yourself, not with me, but with yourself, I am saying, you have to be patient, because there is a problem with you. So, you have to be patient with yourself and not with anybody else - that's the main point. If you are patient with yourself, this is a long promised thing which you are going to get. But you must learn to be patient with yourself and not to be angry with yourself, not to debase yourself or not to aggress yourself on to others. It's a very simple thing, it's the simplest thing to do, but because of our complex life and our complicated thinking we have become quite twined up into things. It can easily be got out of, you can just slip out of it without any difficulty. I know that you can do it so forget about all these things like, "My father, my sister, my brother." All these problems will be burnt in no time as soon as your life runs straight. Everything will burn away, nothing will be left but your light and others who will come to you for enlightenment.

I know that you are going to have a big day for a Guru puja. Before that I would request you to prepare yourself. I may do something great but I must have a proper recipient so [for] that you must prepare yourself. Think about it - are you loving others? Are you in love? Are you in love with everyone? Just to think that you love everyone is so great! I mean you ask me. Everybody says, "Mother, you look so young! How do you look?" Because I always think of how much I have to love. You see, so much love I have to give to others. Just think how great it is to love others. You know how people treat me sometimes, doesn't matter, I'll still

love. I enjoy playing with it. In the same way you should love, and love is the thing that is going to unfold beautifully like a lotus, you see, opens out its petals and the beautiful fragrance starts flowing. In the same way, your heart will open out and the fragrance of love will spread throughout the world, it will ring into people. I know it can happen, the sooner the better and the choice is your own which you have to make a choice.

So, I'm very happy because such a beautiful song to hear and just before Christmas which is a very big thing for me, you know that. And in the same way, we are having another Christmas now, Christmas to celebrate: a new Christ born within us. Let us prepare for His coming and how you prepare is not by running away from yourself, not by getting into frivolous things but by working it out, beautifully. Cleansing, cleansing has to be done if the Self has to be established in the temple of this being.

May God bless you all.

(Guided Meditation follows )

Now first before meditating, in your heart, or, you should see in your heart, and there try to put your Guru in the core of it. After establishing in the heart, you must bow to that with full devotion and dedication.

Now, whatever you do with your mind, after Realisation, is not imagination because now your mind, your imagination, is itself enlightened.

So project yourself in such a way that you humble down at the feet of your Guru and now ask for the necessary temperament needed for meditation, or atmosphere needed for meditation.

Meditation is when you are one with the Divine.

Now if there are thoughts coming in, first you have to say the first mantra, of course, and then watch inside. Also you must say mantra of Ganesha, will help some people. And then you should watch inside and see for yourself which is the biggest hurdle.

First the thought. Now, for the thought, you have to say the mantra of Nirvichara, that, "Twameva sakshat Nirvichar sakshat Shri Mataji Nirmala Devi namoh namaha"

Should say it thrice.

(Yogis repeat a slightly different version of the mantra that Mother has suggested, three times.)

Now we come to the hurdle of your ego because, you see, the thought has stopped now, no doubt, but there's still a pressure on the head. So, if it is ego, you have to say, "Twameva sakshat Mahatahamkaara..." - Mahat means 'the great', ahamkara means 'the ego' - "...sakshat Shri Mataji Nirmala Devi namoh namaha." Say it thrice.

(Yogis again repeat a slightly different version of the mantra that Mother has suggested, three times.)

Now, even now, if you find that ego is still there, then you have to raise your left side to push it back to the right hand side, with your hand; one hand towards the photograph.

Push the left side higher and right side lower so the ego and super-ego get the balance. Do it seven times. Try to feel it, how you are feeling inside, you see.

Now you raise your Kundalini up on the head and tie it up.

Again raise your Kundalini up on the head and tie it up.

Again raise your Kundalini and tie it up.

Now at the Sahasrara you should say the mantra of Sahasrara, thrice.

(yogis repeat Shri Kalki sakshat, Shri Sahasrara Swamini, Moksha Pradayini Mataji, Shri Nirmala Devi namoh namaha three times)

Now it's opened out if you see. Now you can open again your Sahasrara like this. Just take it down again and see that you are stationed there. Once this has been done then you go into meditation. This is like cleansing, you see, called as nyasa.

Now, if you find any other obstruction, you can also say, like, if you have got, say, Mahakali's problem, you can say that mantra, clear it and then you sit down for meditation. Any individual thing, you can take it out, like, if you have the ego problem, if you think, then you should start with Mahatahamkara. It is what you have to find out: What is your problem? Where is the Kundalini stopping? You can feel it within yourself.

Some of you may not feel. If you do not feel it, feel it on your fingers. If you are not feeling within yourself then feel it on your fingers, you can feel it.

Ah, Better.

Reduce your breathing, will be better. Reduce your breathing as if stopping, but no exertion about it.

How is it now? Better? Where is the problem? Hmm?

Yogi: Central heart

Shri Mataji: Central heart? Alright, hold your breath. Not with great force, just ordinarily. Alright?

Sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba.

Alright? Leave it. Better now? Once again? Alright, hold your breath.

Sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba. Haa.

Leave it. Better. Keep your eyes open. Again. Hold it.

Sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba, sakshat Jagadamba.

Leave it. Better now? Much relief. Alright?

I mean, now left side. Put your left hand towards Me, right hand up there. Left hand towards Me, right hand like that...

Hmm. Like this. Douglas (Fry), like this. Better? It's liver. Over-thinking gives you liver also. Better. Better? Much better. It's coming down.



...Hmm. Better now? What is it? Where do you feel? Vishuddhi?

Better now.

## 1979-1121, Seeking in The West

View [online](#).

21 November 1979

Seeking In The West

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

"Seeking in The West", Public program, Caxton Hall, London, England. 21 November 1979.

I'm really thankful to Gavin, the way he has explained to you. His method is very meditative by which he permeates. I think he articulates better for the understanding of the Western mind.

Now, I have been here in this country for so many years, and I have been working on Western people, and what I find is that there is a great seeking, no doubt. People are not satisfied with their life, with their mundane life. They think it is very routinous, they are bored, they think something has to happen. Then there are some people who think that if these great books of scriptures have described that there is something Divine, there is something higher, and there is something like what we call the All-pervading Power which is ruling this universe, and if one has to enter into the Kingdom of God, then there must be some way out, and we must find it.

From inside, they don't feel happy about themselves. They're insecure, because they think they haven't got what they have been seeking. So there are markets open for such things, and when the demand comes in there is a supply from everywhere. Also from our great country that is India, we have supply of people coming down.

Today I was talking to the people who have advertised and this and that, and they said that the market people have used all these adjectives, like: "It's a new way", "It's a new style", "It is what you're seeking, is inner experience, enlightenment", this, that, all that. Now one thing one has to say, that they are very clever, that they even say that there "No money is needed, no money will be charged, you will be accepted freely."

So why are they doing this? I just can't understand. Why are they playing with the Divine? What makes them do all these things? It's a very dangerous game. If they really believe in the supreme Power of God, then they must know you cannot play with it. It's a very serious matter. Most of them sell it, all right? Most of them sort of have a go towards it.

It happens because of two things. One is complete ignorance, what you call, they are denying about spiritual life. They don't know what is God, what are His powers. They themselves perhaps are just leading, like a blind man, other blind people. They may be not be bad at heart. I don't say they may want to ruin others. But the others could be really negative, horrible people, satanic, and they give you certain concepts through their books, through their advertisement or whatever it is, and that you accept, and you live by that.

Now, whatever I say, they might say the same. If I say, "This is reality", they'll say, "This is reality". But saying is not the point. What should a seeker do? Seekers should ask for the real. Now, how? Say, I will say that, "Now, I'm going to give you a real cake to eat, or a real pudding to eat." You must taste, and you must see that you feel the taste of it, and that it should be a cake and not a plastic stuff.

Now when you start testing these people also, you may get some sort of a scorpion biting in your tongue. Or maybe they might spoil you with it. It is that dangerous. They have done to many people like that. Those who come to Me, most of them were affected by some sort of a horrible person hitting them, because they are seeking.

They will also say the same thing as, "We speak the language of love and of heart." I mean, it is very difficult and complicated in this world, where people are playing games with themselves and with others. They live with it. We should not play with ourselves. We should not play with the lives of others. It's a very dangerous game, as I have told you. Not only that, but it may reduce your chances of Realization today. We should find out, is there something happening within us? Are we getting transformed? What actualization has taken place within us? This should be the criteria. Have you felt anything in us?

Actually, I never expected that one day I'll have to speak like other salesmen are there, that "This is genuine"; because so many have cropped up now. But it is impossible to make people understand that "Seek thyself", or Self Realization, means you should know about yourself and about others. It's to jump into the collective consciousness. It's an actualization. It is not just talking, talking, talking, or just brainwashing. It's a living force. If it is evolution, the living force has to work it out. It has to come up by itself. You should see it, you should feel it, it should be perceptible. It's not something in the air. But you have to give a little time to it sometimes, sometimes not.

Such complicated personalities we have developed because of our thinking and over-thinking. We want to think about everything; as if we can even think about God. We go round and round ourselves, see, like a little cat getting into the circles of wool around her, and then she doesn't know how to get out of it. So we create our own cocoons in which we suffocate.

So it is necessary to little bit put down your speed, and then see for yourself what you should expect. When you say "Self Realization", when you say "Self", what is it? Now, when I'm talking to you it is theoretical; you may think so. It's not, in a way, because Sahaja Yogis know it is not, but for normal people who are not yet realized, it's absolutely a theory. All right? You don't accept Me, but you don't deny Me, right? It has to work out. If it does not work out your need, we'll have to tell you that it has not worked out. It has to work out.

Now, aren't you wanting your Self Realization? Why should you be attached to anything which doesn't give you reality? This, I cannot understand. Some people, because they have paid the money, they think we should go through the, all the bad experiences. But it is not only an experience which doesn't leave its dent in you; it leaves a very serious dents.

So now we talk about what we are seeking, that is Self and Self Realization, and mechanism about which Gavin has said. Today I will talk about Self, because I have been talking about the mechanism so far, and would be nice to change over the topic a little bit.

Now what is the Self we are talking about? What is Self Realization? As I said, you can take it as a theory for you. You can accept it as a theory for the time being. But then if it is a hypothesis, it has to be proved. Give yourself a chance. Do not jump into conclusions suddenly. Pay some attention to yourself. You have been running a rat-race. Stop it for a while. This is for you, only for you people. I don't need it; you have to get it. It's a gift. But that should not make your ego just stand up like that. After all, a mother can give you a gift, isn't it? What is there to be so angry about it?

Now, the thing that we are talking about is the Self within us, in our heart. He resides within us. We should say "it" resides, it's better, because it does not have any bias, it is detached. It is the reflection of God Almighty which is called as the light, the light that enlightens, that light that flickers within us. That is the Self. That is the Spirit. That's not spirit the way people understand the spiritualist. This is your own expression of the reflection of God within you. God is reflecting in your heart, of which you are aware, but you cannot see through it. You need to follow My point, this one. There is light. Light enlightens, there is the flame, the light, and this light enlightens everything. There are three things. The one that is to be enlightened has to know the One that enlightens it. You've got your life, you are leading a human life, you are a human being. God has made you a human being. Or evolution has made you a human being. If you feel challenged even if I take the name of God, all right, let us keep it that you are a human being because of evolution, all right.

Now this human being has to know that One, the One who has brought forth this evolution. Do we know how we have become human beings? Do we know why we have become human beings? Is there is any purpose to our life? Or we are just born here to

enjoy life and die, or cry and weep and die? There is something to be known, but we have not known it. So all these three things are in one personality, that is, the Self.

Now, these personalities are expressed within us in three ways. First is our attention. Through our evolution we have developed a personality by which we have an human attention. Attention is spread out like that. But directed attention is called as laksha in Sanskrit language. So we have two types of attention. One is the attention as it is, and once you put your attention to something, that is another attention, we can say, or the directed attention. This attention we have developed through our evolution; is within us, but is not yet, though directed towards Self, has not reached that.

So this Self, this Spirit, this Atma has got to enlighten that attention that is ours, because our attention is not enlightened. We have no discrimination. We are so confused. We don't know which to believe, which not to believe. We don't know why ... is correct, or ... is correct. We are so confused. Our attention is confused. Why? Because we haven't found out the Absolute. Why? Because in the darkness we are seeing our things. If our attention is enlightened, then we can see everything clearly, but is only possible if you touch that Spirit within you, that light within you. So you are attention, you are Chit, but unenlightened one. So human attention has reached a certain stage of development, but is not yet enlightened. I say so; you believe it or not, but it has to be enlightened. I say so, and it has to be done, which you also ask for.

So the Spirit can be only known through the enlightened attention which you have, and it can be only enlightened by the light. This is the problem. Once you understand that there is a flicker within us which we cannot reach, there is Somebody who knows about us everything, Kshetragna, knows about the field, what we do. But we cannot attain that. Though we are aware of it, His being there, there is some sort of a curtain in between. What is that curtain? - is of ignorance. This ignorance also can go, only if there is light: again the same problem. There is a curtain of ignorance, and we cannot see that light which has to enlighten, because the curtains are drawn. We are in complete ignorance. So the ignorance has to go, by discovering the truth about it.

So we come to the second point, that is the truth. Now, what is the truth, people will ask, what is the truth? Without the light, how can we explain? Supposing you find a rope lying on the road or somewhere, and you're frightened. How are you to be convinced that it is not a snake but it's just a rope lying, unless and until you put some light on that, and show for definite that this is just a rope and a myth? So your attention has to be enlightened, first thing, and to get rid of your ignorance you have to find out the truth. And then you know that the Self, the Spirit emits joy, joy which is beyond the duality of sorrow and happiness. You have to go beyond that, beyond the duality, to be that. That's your destination.

So how to reach to that, is the problem. There is a way inside us, already created within us. The One who has created you, the One who has made you a human being, is going to arrange for you the same thing within you. Every seed has got a primula, a germinating power within it, and it grows spontaneously by itself, and it can create a tree. Then, is it not possible that God Himself has to worry about His own creation, which has flowered into human beings, that He should Himself do something about it? It's absolutely rational.

How much truth have you found out so far? Whatever is subjective in you, is the truth. The rest is only your endeavor, on your effort. Say, for example, if you know this is hot or cold, of course that is truth, that is subjective. If you can feel the numbness, yes, that is subjective. If you feel pins and needles, that is subjective. All the rest of it, whatever you do, is your effort, is to read something or to write something, or to inform something. God knows how much part of it is the truth and how much is not.

So the idea of truth itself is so confused, because the means of knowing the truth is so limited within our... You have to become with your Self as absolutely identified, then you can see through it what is the truth and what is not the truth. But so far, as a human being, what have we discovered so far? That there is a moon hanging in the air or in the atmosphere, and that you go and find the same sort of thing that is here. That's not the truth, by any chance.

Who has made the moon and the earth? Who has made even us, this brain, which takes you to the moon? No questions have been answered by science so far. If you ask one simple question, why there is gravity in the Mother Earth? Why? One question, why? You ask the scientists, they cannot answer. It's just whatever is there. You see this hall is made, all right. Then you have

seen this is how it is made. Yes, it is before you. You see it. What is so special? What is to discover in it? How it is supported, why it is supported. But still why? Why is so much weight there supports so much of weight? Why? So, no questions can be answered.

Why are we human beings? Because the truth that we have found out is through our rationality, which is a limited thing, which can only tell you whatever is in the matter around us, or whatever you see in the human psyche that's happening, which you can see clearly. But why it happens, nobody can say.

So with that, we should not develop an inferiority complex. No, that is the amount of achievement you have got now. You have to go further with it, that's all. Not to feel inferior or in any way confused about it, or in any way guilty about anything, but just to be in the center to see that we have reached a certain point, and we have to go further, finished. This is what you are seeking today: your wholeness. You are seeking in that, because you are just moving alone, and you are not related to the moon. You do not know how you are related to England. You do not know how you are related to your own wife, or your children, everything. That evolution, the last bit of it where the instrument is completely created, and that evolution where you have to jump into that higher evolution, into that personality which can perceive, which can perceive, I said. Again I'm talking about actualization, which can perceive, can feel as a subjective experience, not as an objective experience, like for a poet, I would say, stand here and give you a big romantic scene out of this snow. And you may get into that imagination and enjoy it, but again you come down straight on the grass, on the ground. I am saying "the subjective experience," means that is to be built in your awareness. It's not just to be believed into or imagined into, but it has to be built in you, like a flower becoming a fruit. It is no imagination.

So then only you can get enlightened. Your attention will be enlightened. When the attention is enlightened within you, naturally you start seeing things from the real angle. The thing that looked like a snake to you becomes a rope. A person who looked like a bad person, starts looking something different, because you couldn't see the person. The whole entire personality changes gradually, but this movement can be very slow in some people, absolute snail's pace, and in some people it is very fast. It trips very fast, depending on what sort of loads you have on your head, on your attention. If your attention is too involved and too much into ... and too much into all kinds of absurd things, you see, then it takes time. But if you're like a child, it works very fast and the impact is very great. Then also not to feel bad about it, that if you do not get it very fast, it's all right. I have patience, and you should have patience with yourself.

So this is the spiritual contract we have to have within ourselves, is that, that you have to have your experience because it is promised to you. You have to get it, and that you have to love yourself as I love you. Full faith and patience we have to see.

So these are the three things which come into place suddenly by a certain movement. And what is the movement that we have? We had gas lights before in this country, and one flicker would be burning, and when the flow of the gas would start, it would enlighten that light and the whole place would be filled with light. The flicker is burning in our heart, and that flicker is there. While something has to happen, that force has to come from somewhere, and that force is kept within you. It's really in the purest form, absolutely preserved in the back-bone. In so many people you can see the rising of it, and it passes through the center, the central line.

Now there are three lines, as you see. The one left side is the one which is the existence, which gives you the joy. The second one in this side is the line which creates your attention, and the central one is the one that gives you the awareness or the truth, as far as you know it.

We are aware of many things. For example, we are aware of the filthy odor; an animal is not. Human beings are aware of many things, but we are not aware of sin. We talk of righteousness. We are not aware of a person, whether he is righteous or not. We are not bothered about ourselves, or whether we are righteous or not. We are very worried about our own cleanliness outside. We must have a wash, must always wash, put some good fragrance; you see, others should not feel our dirt and filth. We are not aware of the filth that we have within, and others have that filth within them. We carry on; oh, we compromise: we can live with anyone we want to, we cannot feel it.

So "something new" means, what should happen? Should we start dancing, all of us? Or should we start singing or jumping, or standing on our heads? Or saying that we are very bad, and something is wrong? There is this program coming tomorrow; they paid three hundred pounds for that nonsense. This all we can do. It's not difficult to stand on your head. Some people were trying some tricks to fly, and they were trying the tricks in a way that you do it in a circus, to jump on a horse, you see. You practice it and then you can jump quite high to get on to a horse. So they were practicing, you see, that. You pay for it also, thinking they're going to fly in the air like that, you see.

All this foolishness and stupidity, we can all do it. It is in our effort. We are quite capable of being very stupid. Animals cannot be. This is other awareness we have got. If we want to be, we can be really stupid. Now, we see that stupidity around. We know that people are stupid, we have been stupid, playing stupidly. It's very interesting sometimes the way people are stupid, you know, quite flabbergasted at such things. We are ourselves. This is also human achievement, that we can be stupid if we want to.

The other achievement human beings have very nicely achieved and have maintained, is that they can disintegrate themselves. They had a gentleman coming to Me. He said that, "Mother, now I have no feelings." I was shocked. I said, "You have no feelings?" "No, no feelings for my children, no feeling for my wife, no feeling for anybody. If somebody dies, I don't mind."

I was quite surprised at him. I said, "How could you achieve that? What are you doing?" He said, "Nothing. I am running for three miles these days and jogging." I said, "With that did you develop this thing?" He answered: "Yes, and what a nice state!"

Instead of getting joy, you develop a dry, cruel personality. A tiger would be cruel, as much as he has to be. Means he has to kill people and eat, that's all. But human beings can be cruel to any extent. I mean, you wouldn't find anybody like Ayatollah in any animal state, you see, somebody behaving like this. We have all kinds of things we have made by our disintegration. That's how we become spies, and all sorts of things we do. We have wars, because we start justifying everything by our rationality.

So this is the achievement we have got so far, and here we are, seeking God. Now, God is integrating. He integrates, while we are busy playing games. His game is very different. He will integrate you in such a way that you cannot disintegrate any more. He'll give you that joy, that you will not go any more to these useless pleasures of life which are for a very short time, and then you give up. He does that. He works it out that way. That's what we have to receive. If you try to do that, then He will know that you are doing it. After Realization you start feeling it on your fingers, that you are doing wrong. Say, we can feel everybody's chakras on our fingers, once you are enlightened. The centers by which you can guide others, by which you can guide yourself, by which you can understand yourself and others, is only possible if you are enlightened, if the light has come in your attention.

Now I feel this, I know it is cold. I feel that, I know it is hot. But if you feel somebody who is, suddenly you feel, you see, you are feeling hot here on this finger. Every person who is a realized soul will feel this finger hot. Everyone will feel from that person. Now, what does that mean? If you feel this finger hot, what does that mean? That means the other person has a problem with his father, or he himself as a father; the fatherhood is challenged in him, just imagine. We have our father within us, and the father that we are going to be, within us, and you can feel it. No medicine, no human awareness can detect it. None of your instruments can detect it. Like, this is the problem with this man, is that he is unkind to his father, or he is unkind as a father. You go to the psychologists, they'll ask you ten questions and end you up in the lunatic asylum. They will follow later!

This is a little child, say, who is a realized soul, can immediately say the same thing: "This is the finger that's catching." And also you are to be told what is the decoding, what does this mean, what does this mean, what does this mean. You need somebody to tell you, and I'm here at your service. Not only that, but you have to also know how to correct. I've said it a hundred times and again I'm going to say the same thing, that cancer can only be cured through Sahaja Yoga, and a Sahaja Yogi cannot get cancer. It's a fact, but it's not easy to convince people.

Yesterday I was watching the film made by Mr Wallace who was a very great scientist of this. What he said, that in this country it is so difficult to establish yourself, because if you try to say anything that you have got, people will immediately try to find out what you haven't got, and they will deny you, and they are experts in it. I said, "I had it!"

But it is for you to get something. This is one thing, if you realize: "We have to get something", then you wouldn't be that critical, you wouldn't be that frantic. You will settle down a little bit: "Let's see what I can get out of it." You have to achieve something. This is what is Sahaja Yoga. Sahaja - "Saha" means "with" and "Ja" means "born". It's born with you, spontaneously in your evolutionary process. You are here now at this point. As it is shown here, there are these seven chakras within you and there's a Kundalini there, for which you can get a chart from these people and you can understand, as Gavin has said, that: "Four, five years I've been realized, and knowledge is so great." It's very true.

And every day I'm learning myself from human beings what sort of things they are have gone into, see: many things I have never known, that people could be that stupid or could be that cruel, or could be that funny. It is very, very surprising how people play games, how they play that cunning. I'm really flabbergasted sometimes, how they have lost their innocence, and how do they believe that others have no brains? Give it up. It has no meaning. That's not you are here for; no, no! It's not meant for you. It's meant for some jugglers, or we can call them some horrible devils, not for you. You are seekers, you are saints. Evaluate yourself. If you are real saints, then you should not go in for anything that is not real: discard it.

About the mechanism, about the Kundalini also, many people have written such a lot without knowing anything about it. Look at their audacity! I cannot imagine, how can you write about something which you do not know a word? Getting a shock somewhere, you start writing about electricity, its creation and everything; how can you do it?

This is another achievement of human beings. They can write falsehood, they can tell lies, they can write lies, they can write books after books with lies. They can give you all that is non-knowledge, absurd, false, just because they think they must be significant somewhere. Or they can do anything. They can put their nose in such a way that it looks like eyes. Or something like that they are up to, something absurd. Absurdity is a quality of human beings. Human beings cannot be absurd, but they are! Now, the animals are surprised at the absurdity of human beings. They just get confused: "Why is he behaving like this?" You might see your dog or cat sometimes puzzled at you: "Why is he so like this? What's the matter? Is he all right?" It has been happening to so many people around, you must have seen, and you must be wondering, "What is it?" The thing is, they are not yet complete.

So all these things are only possible when you have the light. For example, when you are walking in the dark, a cat will see you because cat can walk straight on. A dog can walk straight on. There are some birds who can even hear the rumbling of the stones when the earthquake has to come. But only the human beings do not know anything about the future or the past, and also does not know anything about the present. He is groping, and his groping looks stupid and looks funny. But once the light comes in, then he walks straight. But his straight walking also is not going to help you, unless and until you walk straight, and you get it.

So all the concepts we have about things may be stupid concepts. I have seen people, when they come to My program, and if they ask too many questions I know that they will be the first to leave, just to disturb the meeting and to delay, just to show off, be significant. Mostly, ninety-nine-point-nine percent ask questions and they are the first to leave. After asking the question, they are the first to leave; is a very common experience that we have had before.

So Sahaja Yoga is a way of nature, is the way of God. He has given you the right to be that. It is your right that you get it. That you establish yourself is your own doing, where you put in your effort to establish yourself. But to get the light is all right, then you establish it yourself; look after it, grow in it, mature it, enjoy it. Then only, you enjoy. Unless and until you are grown, you cannot enjoy.

So you have to grow into it, then you will enjoy, and that is the Kingdom of God which is being promised to you, in which you feel collectively conscious. This is what it is, and that is the Last Judgment, which has been told. How are they going to judge you? Are they going to weigh you on the scales like the beauty contest? Think about it: how are they going to judge you? (part missing)... of cleansing yourself, going ahead. And takes time. It's not (part missing) be cleansed through this Kundalini. She works it. She goes round. She cleanses you completely. She cleanses all your problems, gradually, and then you start settling

down. That is how you are judged. She judges you. She tells, "Here is the problem. That is the problem." You judge yourself. You see for yourself: "This is the problem. That is the problem"; you correct yourself. Once you have corrected yourself, then you accept that correction. You are told how you correct. It's very simple methods are there, because the radiation of Divine starts flowing through you. As Christ had said, "Something passed through My body".

But you have your own gods, you have your own goddesses, you have everything of your own: it's just mythical. Face it yourself. You need not believe into anything, but you need not disbelieve also. Just like as you go into a college, you have to study, not believing into anything or non-believing, but you have to see for yourself. You have to experiment yourself. In the same way, it is very individualistic in a way, but works out in a very collective method.

Now this time is over, I think. I've spoken today a different language, of the Self, of the Spirit. We have to think about the Spirit. The rest is all useless. We have to get to it, not by reading about it, not by talking about it, but by taking our attention to it. And you do not take it. Actually, it is the Kundalini which is going to take. But let it work out; Kundalini has to work out. It's very simple: like one candle which is enlightened can enlighten another candle, in the same way it works out. But if the candle is a little upset, then the same candle which is enlightened can also put it right. It is that simple. Not to allow your egos to be challenged in any way. It's a very simple method. Just think how you have become human being, in a very simple way. You never even felt. But first time, you are going to do your evolution, that you are changed, transformed, because it will happen in this lifetime.

I hope it will work out for those who are new and those who have been coming. They'll go deeper into it, to understand that it's only the light of the Self which one has to achieve, and then you become that. You dissolve into that. That's the beauty everybody has to achieve.

May God bless you all.

Now those who have come for the first time, I would request them to sit mostly on the first or the second row, and the Sahaja Yogis can sit later on, because, you see, I can put more attention to them.

Oh, nice to bring the baby over. It's very sweet of you.

Please come forward, please.

These days I find many children who are born in England are born realized. They're just born realized. You cannot make out between a realized person and non-realized person, but a realized person can make it out. So many children we have seen are born realized, and they have a special value. They have a special value: very special vibrations. You can make it out who are the born realized, and they recognize Me, too. So nice you brought them along, and you must also know that if you have realized children as your children, you, too, have a very special value. If you do not come up to that, that's wrong. They have chosen you because they think there's something about you. Otherwise, why should they choose you? Self realized people choose their parents with great care, and it would be really failing them if you do not come up to that.

So, let us have the Realization. Just put your hands like this: very simple way, is like that. If you could take out your shoes, would be better. Put both the feet on the Mother Earth, just like this.

Now, what do we do, is nothing but from your hands. As you know there are centers here, as I have told you. These centers receive the message in a subjective way. It passes through your Vishuddhi chakra there, because it goes here on to this center and informs here. From there it goes up and informs the lowest chakra there, which is below the Kundalini. This is the center of innocence, the first chakra, is the most important, and that informs the Kundalini that: "All right, the message has come."

Then this Kundalini starts rising through these different centers. These centers are landmarks of our mental, physical, emotional being, and also spiritual being. And when they pass through that, and the Kundalini when it passes through that, it starts enlightening those centers and showing what is the problem. If it cannot move, it makes an indication on the fingers of the realized soul. Then they can correct it there. Then it goes up. Then they correct it, because it flows from their hands, this, from



their fingers, this power. They correct it, and then by correction they allow the Kundalini to rise and pierce this bone here, which is known as fontanelle bone. When it pierces this bone, then you become that subtle form, you become that subtle being which is collectively conscious. You become, again and again I say, you become. But first thing what happens is that your attention is enlightened, that is, you start feeling the cool in the hand. Or we can say that the subjective truth is dawned upon you, that you start feeling cool breeze in your hand.

Now, it's written in the Sanskrit language also and also otherwise in the Bible, anywhere you read, that "Salilaam, Salilaam ". It's the cool breeze. The Mother flows like the cool breeze. The Primordial Mother, the Adi Shakti, or the Holy Ghost, has the cool breeze. So it starts coming like cool breeze within us. That's the light of the Spirit. That's the Power of the Mother. That starts flowing, and you start feeling it gradually happening to you. It goes inside and you see that, once it starts coming into you, that you turn to some other person, to find that you are giving cool breeze.

It would be nice if I see some people who give Me cool breeze, but so far it has not happened. That's the only problem, but if they could give Me, I'll be very happy. It's always you get it from Me. So doesn't matter, because My style is just to give, and give, and give. I cannot take. So far, I've not been able to take. I wish one of you could do that; I'll be very happy.

This is the peace. This is the bliss, and by which your fingers get enlightened, your attention gets enlightened, you start feeling others, you start understanding yourself, where are you caught up. If you put yourself into a cocoon like this, and you see watching: "Where am I caught up?", you can see. Sitting down here, you can think about anybody, your mother, father, anybody; you will know which center you are catching, and all these centers denote something within you. But if you want Me to teach you everything in one day, it's not possible. You have to give some time to yourself, that's all. I think that's the only thing needed, is that you have to give some time to yourself, and you have to value yourself. You have to do it seriously and take it upon yourself, so that your physical being, your mental being, emotional being is all completely cleansed, and you enjoy your spiritual being.

So let's have it now. Let's see. Just put your hands like this, like that, and you have to close your eyes. Some people cannot close their eyes because they get flickering. If that is the condition, then open your eyes. This is not hypnosis, not any brainwashing, nothing of the kind. If it does not happen, it does not happen. But we have people here who can work it out. I can work it out also.

All right, let's have it now. Ah, I hope you don't ask Me questions, because it's unnecessarily a waste. Some people have something in their head, but just forget it. You get yourself realized, and then we'll see about it.

But it's not only today. You have to come again. Come again and establish it within yourself, and all the knowledge I will tell you, everything. No secrets will be kept, and you will become master of this.

Good.

## 1979-1126, How to get to the Spirit that lies within

View [online](#).

26 November 1979

How To Get To The Spirit That Lies Within

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

Public Program. Caxton Hall, London, England. 26 November 1979.

...and how it resides within us and how we are lost in the curtains of Maya.

Today I am going to tell you how we get to that Spirit.

There are two types of methods people employ in finding out that Spirit. One is called as anuvopai, and another one is called as shaktopai. 'Anu' means a molecule. When we are lost in the Maya, as I had told you last time, actually the Spirit is eternal, It is all-powerful. It never loses Its power whether we are old, young, whatever condition we may be, the Spirit has Its own power, all the time. But, the reflection of the Spirit in us, the light of the Spirit in us, depends on the quality of our reflector, how we are. And because of the quality being so poor sometimes, darkness is created within us and in that darkness, we do not know sometimes, even to that extent, that there is something beyond.

So the first style of seeking is anuvopai as you call it, which is depending on separating molecules after molecules. Because under these circumstances, when you are surrounded by darkness, you see Spirit just as a molecule or you can say a spark or a flicker. Sometimes you just get a flicker of it.

As you know the thoughts arise within us and fade away. We see the thoughts rising and fading away. And there are many thoughts all around us. Our attention is on those thoughts, moving all the time. It is very hard to find that space in between two thoughts, that's why what we see is just a flicker, you can call it, or a little atom of that Spirit, sometimes sparkling. And then the search starts among human beings.

From that darkness, from Tamoguna they start searching and the kriya (action) starts within us. So we can see in the left hand side as you see the Ida Nadi, by which we live in Tamoguna, in desiring for it, and then we move to the right hand side, on the Pingala Nadi, in which we act. In that action we try to find the Spirit. Of course, first we think it is in getting material advancement that you will find that Spirit, that flicker, and so we go in for material advancement.

Now, material advancement is very different from the spiritual advancement. Or we can say the material happening, what we see, like a plane landing or a plane taking off or a collision of two trains or any such happenings are outside and spiritual happening is within.

Our attention is always attracted towards outside happenings and it is an impossibility to take this attention inside. That is why something has to happen within us to attract that attention inside. We cannot force our attention inside, so people try, normally, the anuvopai is that what you call Ashtanga Yoga and other Yogas, by which they try separating themselves from myth, from darkness; for which you need very astute, honest, sincere people, very young celibate, innocent people, those who have to live in the forest with their Gurus. So they keep out their attention, which is called as nirodha (restraint). They stop their attention spreading itself. They concentrate their attention with the help of a Realised soul.

If you come to India you'll meet some real sages like that who live on top of hills and mountains, who are not easily available to people. They do not sell their religion or they do not sell their Realisation to people. Hidden away from the madding crowd, they

exist there. One of them has told someone, some Sahaja Yogis that he has practiced anuvopai for twenty-one thousand years from when he was just a frog!

It's fantastic that he carried on for twenty-one thousand years, every year, life, he was born and still he cannot raise the Kundalini of others very easily! Still he does not have the power to raise the Kundalini the way you Sahaja Yogis can raise! It's most surprising! He has given Realisation to only one person, only one. In twenty five years he worked on him; the same way, anuvopai. These are the people who are detached, veetragas. Not that you have to run away from anywhere, but living in the society only you can achieve it through our Sahaja Yoga or Mahayoga. This is shaktopai. But these people still are afraid to come in the cities because they could not make people understand. They do not trust human beings and they want to keep away from them. They are not married. They lead a celibate life. They live up to two hundred years sometimes, sometimes a thousand years also. But it is a very individualistic movement, works on one or two people. Births after births they cleansed themselves. This is anuvopai.

So the search for the Divine or for the Spirit has been on for ages now, it's not a new thing that we are doing here. And you also have been seeking that Divine in your previous lives and many lives before. But you must know that for seeking you have to go inside. It's not outside. And how do you go inside? Is the problem. Some people say that if you go on suggesting, "I'm going inside," you go inside. It's all imagination, because when the attention is out, the knower and the knowledge, both are different. Like if I see this thing now, for example, if I am not a Realised soul, I'll see this one and I will just think, "How much they must have paid for it? What is it made of? From where did they get it?" All sorts of these superficial things as you can call it. At the most somebody might say, "It's very aesthetically placed and it has very great balance," and all that. At the most! But it is all outside, because the knower who knows about it is outside the knowledge.

So there's a tremendous difference between the happening outside and happening inside. When you see a train colliding you will say, "Oh, look at this! What is this they have done? This driver is wrong!" and that, "These people have suffered so much," and all sorts of things. You'll start collecting money. Whatever we do normally, you see. But the knowledge about it is outside the knower that is your Self. But when the spiritual happening takes place the knowledge and the knower become one.

For example now this machine that is here, to a normal person as I told you will be, "It is so much, it costs so much," or whatever it is, you see. But to a Realised soul it would be, "Is it vibrating? Is it emitting vibrations? What sort of vibrations is it emitting? It is good or bad?" Because then you start understanding it according to spiritual value and not according to material value. I hope you understand this point.

Spiritual value is an absolute value. And what is the measure of that is the spiritual joy. The vibrations give you spiritual joy - the good vibrations, I mean. What are good vibrations? Are nothing but the coefficient (sic) of this whole thing is emitting through it, the All Pervading Power, which is giving you joy. It is an absolute value. You take ten children who are Realised souls: you tie their eyes and ask them to put their hands towards one person. All of them will show you the same finger, which is burning; whichever is the chakra they are catching. There will be no confusion, no second opinion about it, no quarrelling, because that's what it is, because the knower and the knowledge is the same.

That is why when our attention is outside and we are seeking something or knowing something, then we start seeing it according to our thinking and who does the thinking is Mr. Ego or maybe Superego. We are not there to think about it, so anything you give them, say for example you marry two persons in modern times. So they'll sit down and work it out. How can you work out a marriage with your brains? It's a question of your heart. Just enjoy it. You give them food, they'll sit down and work it out, start analysing it. They cannot synthesise it. The food will get cold, it will lose all its taste and the whole thing will be wasted. They make the same thing out of their lives. For nothing at all they create problems by thinking. Analysis starts outside, synthesis starts inside.

Now this nirodha is the withdrawing of your attention inside as I told you is only possible through a happening within. Now how do you get the happening within yourself? For example, I am talking to you, you are paying attention to Me: supposing something falls down, immediately your attention goes to that happening. So there has to be some happening within. Now, what is that happening, is Kundalini Yoga, and this Kundalini Yoga is the shaktopai, is the, is known as shaktipath, is the giving of the Shakti.

Very few are entitled with this, I mean today these are all selling 'shaktis' there. There have their ashramas, and this that, they are talking of shakti, when that people start dancing, jumping, screaming like possessed people. That is not Shakti at all.

Only a person of a very high quality can raise the Kundalini because he is to be authorised by God. It's a very rare thing to give Realisation to people. Only such people who have been authorised by God can just move the Kundalini straight forward.

So the anuvopai is a very slow action, is for few individuals who get out of this maya, this illusion and tell people that, "This is all illusion, is a mirage, you are running after a mirage. Don't run after this mirage." But still, people can't believe them. They crucify them, they poison them, they beat them, they do all kinds of things to them. I mean, they did not do any harm to anyone whatsoever that they should be treated so badly by human beings.

So, it is to be understood that your attention has to be sucked in. The nirodha has to work out. Not by denying things, "Don't look at the women." "Don't look at the gold." "Don't look at things, your attention will be spoiled." Not by those methods. Or by taking you to the jungles, leading you a celibate life, making a very holy atmosphere around and just forcing you that you do not see that [which] is evil. But when you see it again you go back to the same!

There's no immunity developed.

So the attention when it's sucked in by Kundalini rising, the first thing you notice is that there is dilatation of the pupil. Now, dilatation of the pupil will cause a kind of a blindness, normally. There was a lady doctor who had come for her Realisation to me once and I tried to raise her Kundalini, it wouldn't go beyond Agnya. While she was driving suddenly she felt that her eyes were dilating and she couldn't see, so she took her car on one side and she said, "For about a minute I just could not see anything, I was quite worried. I felt my dilatation of the pupil is taking place and I was worried about it that how I've become blind." And then again she got back but when she went back, she was seeing much better and there was a sparkle in her eyes, eyes were sparkling. She telephoned to me, she said, "Does it happen?" I said, "Yes." To attract your attention from outside inward, Kundalini does that to you, that She dilates your pupil. Now the doctors may come on my head and say that it is a parasympathetic or a sympathetic action. They do not know, they have not yet decided. It's the action of Kundalini.

They don't know about Kundalini. Even if you show them pulsating they will not believe it. They don't want to believe it. They want to remain outside, in ignorance. All of them are like that.

Now, everybody is saying that now outside battles are over, we have to have battle inside, we have to fight ourselves. Anywhere you go they will say that, "We must find our wholesomeness." Oh, big lectures you know! Conferences after conferences people are talking so big! Talk, talk, talk, talk, talk, talk, talk. But when it comes to reality that you can have it, it's a very slow movement [but] still better than anuvopai! By anuvopai [those] who are living in the city they will not reach anywhere, they cannot. If you try to do all those things, if you do not have a Realised soul as your guru and also the atmosphere, either you'll get into ego or into superego; you'll have a problem there, either onto to the left or onto the right. Supposing you tell them, "Now, don't drink, don't smoke!" Immediately you will get conditioned and Mr. Freud will stand up and say, "See, you are conditioned, you should have all the freedom!" Alright. So you go ahead [and] do whatever you please. So your Mr. Ego will become like a big balloon on your head if you do whatever you please. And then you have a big forehead coming out, eating everyone out like that. (laughing) And I have given a nice speech on Mr. Ego, how it tries to strangle everyone and how we are raising against everyone. This Mr. Ego gives us the feeling that we are something and that is the one which keeps us in bondage of ignorance.

And it's like, I sometimes feel, like the fist of a boxer! Anybody tries to go near it, it gives you a bang back! Anybody tries to say anything about it, it will come out with a big bang on your head. So if you do not pay attention to your ego and say, "No, no, no, no, I must not eat this, I must not do this, I must not do that," finished! You go onto the left hand side and then you get the conditioning and then you may fall into the traps of Mr. Rajneesh or someone like that, who is conditioning you. And you cannot get out of it. You try your level best, you cannot get out of it, because they entrap you with their hypnosis, you go into your superego, you are hypnotised, you are possessed and whatever you may try, all such people are very difficult for Sahaja Yoga. They think I don't know what they are doing, but it is not my knowing, it is your knowing is the point. The loser is within you, and

the winner is also within you.

It is you [who] have to gain, not me. Sahaja Yoga is not for me at all. I don't have to do it. It is for you to do it to gain that knowledge which is your Self. Only thing I can do is the Shakti path but actually I don't do it either, I can tell you. I don't do anything. I'm just sitting quiet. It just emits, what can I do? That's my nature, it just flows. It works out that way.

But, because of our ego, we want all challenges. Supposing I tell you tomorrow that, "You can only get it by jumping hundred times," you will immediately start doing that! If I tell you, say, on another sort of a efficiency trip, that, "Supposing you do a hundred jumps in five minutes, you will get it faster," you will do that. Or else I give you another kind of a pralobhan () as they call it, a temptation. Like you put five rupees today then I say, "No, no, you better put ten rupees," and you put that. It's like a running a horse, race. See how superficially we look at this. In this superficiality we are going to get lost completely. If you are really seeking then you find it and be there and get it! This is your own! We talk big; I find very – I mean I meet the people who are the cream of every nation, I should say, and they are creaming each other, that's all! Nothing more than that. They do not want to go deeper into it and talking about, "Oh, we understand. There has to be a Messiah. There has to be [that] something must happen to us." "We should all become wholesome." Now they are finding fanaticism is troubling them so they are saying, "No, these fanatics are there." And we are all fanatics when we are outside. I mean, if you ask me, they look like mad people to me. Such extremists! All [their] attention outside.

And an arrangement has been made within you, as I told you, of Kundalini being placed at the triangular bone there. It's so beautiful it is constructed, just see the beauty of the Kundalini. Even in seeking we have gone all out to torture our Kundalini. We are not honest to ourselves and to our Mother, the Kundalini, the One who is sitting there for us to give us our Realisation, our re-birth. She is there, you can see for yourself with your naked eyes. For example, one of the Sahaja Yogis who is a doctor went and talked to the doctors. I said, "Now, what are they doing?" They said, "Yes, we know, we got the cool breeze in the hand, alright." "Then?" "And yes we see, we know there is something pulsating in the triangular bone." "Then? Does not intrigue you?" "But still, how can that be Self Realisation?"

I mean, it is beyond any one to drink water for others and digest it and enjoy it. You can take somebody to the water, make them drink, push them down into it, but if they just refuse then what can you do about it? And then they will come out of it and have a big conference: "It's a big conference. Having, a big, big conferences!" Halls they'll fill up! And what are they discussing? How to know that you are a part of the one living organism! Again you take out some books, read here, have a big discussion, have a big party out of that and finished. This 'Sunday School' seeking, is not going to help us.

First thing we have to be genuine about it that we want to seek it. As you know in Sahaja Yoga, those who have advanced, those who have really worked genuinely, without paying attention outside, have been able to know the Divine, to enjoy It and to give It to others. But anywhere in life you see, without genuineness, what are you going to achieve? It's like some mad man who's a Liaison Officer, you see. Imagine what a job and a half! He's a Liaison Officer, so he is running with the flowers for one person, another for another person, he doesn't know who is coming. He may give flowers to somebody else, all sorts of madness. In the same way, we are like Liaison Officers, without any feelings within our heart. But with this happening you start feeling the other within you. You start feeling. It's an actualisation, as I told you last time. And when that actualisation takes place the only thing you have to do, is to allow it to grow, because it has happened spontaneously without your effort being put into it and it is going to work out spontaneously. Only don't stop its progress by your own ego and your own style of looking at things. You cannot make a career out of it or a business. It is to be enjoyed!

Now I am surprised how human beings are not selling their children. I mean they are selling everything. They are selling their hair, nose, eyes, everything that is possible under the sun, blood. But the source of all the joy that is within you is in the heart pulsating. That is called as the pranashakti, is the pulsating power of the Spirit within you, which is just to be enlightened so [that] the whole attention gets enlightened.

And the difference between an ordinary awareness, where the knower and the knowledge are two different things and an enlightened awareness, where both become one, it is tremendous! But nobody wants to practice it and see for yourself how

dynamic it is! This is what the whole world is seeking today, this is what we are talking about and that is how the supply department from India for all the kinds of thugs are coming here! So it's a big circus going on everywhere! Do you want to also run in the same circus? I mean, it is not to please me, sir, but is to please your Self. Because it is only the spiritual value of everything whatsoever is going to give you joy, nothing else.

Let the awakening take place. Give some time to it. You have problems, the Kundalini rises, alright. It touches the Sahasrara, that's also correct. But many people they say, "Mother, when it has touched, why should it fall?" Now, it's not my fault. Mine does not fall. It falls because of your faults, whatever you have done to yourself. The Kundalini has to supply, she has to look after you. You have been so cruel to yourself or to others, whatever you have done. You have done all wrong things so far, so Kundalini falls.

Let Her look after all these things. She knows you have a problem. But if you are not genuine, she knows also that you are not genuine. She'll just disappear into your Mooladhara there in the triangular bone and will never rise. She'll be very badly frozen. When you start thinking about the Kundalini, you just close her completely there and she just goes down. She sees, "This man doesn't know anything. He'll have to take another ten births perhaps to get his Kundalini again back in place." But with some people it comes up and stays there. You must respect it. You must value it. If you value that, you have valued yourself and nobody else. By crucifying Christ, you cannot reduce his value by any chance. You have crucified yourself by that, when you crucified you.

So the good time is coming, Christmas ahead. Let Christ be born within us on our Agnya here in the crossing point. Let us remember all these great incarnations and prophets who came on this earth, who lived like us, like ordinary human beings, in the most ordinary way. They led a very ordinary simple life. Some of them married also, had children. Why? They could have lived on the hills and mountains very easily avoiding all the nonsense. No, they did come to give you a milestone in your achievement of your evolution, and this is what is the evolution, the Maha Yoga, where you become one with the Spirit. All the rest is useless, of no value. Spirit is your Self, is you.

You are identified with your ego, so you want to always satisfy your ego, "I like it." "I like it," means Mr. Ego likes it, really, most of the time. And the Self doesn't say, "I like it." It feels it. It feels within Itself. It's absolute. This is the shaktopai, which many people are practicing. I haven't come across even one genuine person who does this, so far. I mean we had: Nanaka was there, Kabira was there, we had in India - great people. And they have talked about these fake people. Even in the anuvopai, also Kundalini has to rise in any case! It has happened in the case of Buddha and Mahavira. But I told you that they were the children of Rama and thousands of years later, they got their Realisation, and they are like incarnations only, you can say, but they are different styles.

We have no time to waste now. This is the Last Judgment where we have to give up all our nonsensical ideas. You see, it's difficult to talk to people who have made business out of God, or some sort of a political issue out of a God. But sensible people should know that they have to know themselves first of all, they have to become themselves and then they will know that they are really a part and parcel of the whole, of the Viraat, the Akbar.

You cannot know religion from outside like these people are saying, "Allah ho Akbar, Allah ho Akbar," and killing you! Or sitting in the Church and, "Let's us sing hymn number such and such." Or in our temples selling all kinds of drugs. That's why this contrast one doesn't understand how religious people could be like that. And then you get some nice people, 'gentlemen', you know, 'very good people'. Useless! "Oh, they are very good," alright, what will they do? They'll make some bridges or may have some tunnels or may do some creative work of writing some novels or something. But still the knower and the knowledge is separated in them. They are useless to themselves, I am saying, not to others.

And the confusion has to go by achieving your absolute. But all the time our attention is outside criticising others or finding faults with others or some sort of a trivial thing. All this sounds so trivial in this world, the way we are wasting our energy. Here is the store within us of our own earnings, of our own punyas by which you have to get that [which] is promised to you and to enjoy that and here is the key for you! Keep your minds open and take in, have it, it's a gift. As you yourself know that - you have got so many gifts from God. How is it you have become a human being? What have you done to become a human being? This is a gift

of God, this beautiful human body, mind, everything you have got it. And now that gift itself is going to transform you into the greatest of greatest gift - is to know your Father. The One who has created you is anxious to bestow all His powers to you, like a father wants to bestow all his property. So take it with both the hands and have it, and enjoy it.

Before Realisation, I do not tell you that you give up drinking, smoking or any kind of nirodh. No, I cannot ask you to do that. But after Realisation, jolly well you give it up, you just do it, because you now taste the ambrosia, the amruta. Then you don't want to have anything else. But, till you have tasted it, give some time, have some patience.

You need not be very well educated for this. You need not have a very good practice of say, standing on your heads! You need not be going to churches or anything. If you are a normal human being, it is going to work out. But mostly, when we do all these things, we are abnormal. Even in saying that we are seeking God, we are doing lots of abnormal things. We have to be absolutely normal. It is like this room being dark, you are sitting down here, now sit down! It's going to work out. But we start jumping here and there and we get hurt. It's like going in a boat: just keep quiet, just be in the centre, with the centre of gravity of the boat. Just be there! That is dharma. In your sustenance, stay there. I mean to remain good, you don't have to do anything. I mean to become bad, you have to do something, isn't it?

All these things will come to you automatically when there is light. Just be quiet. All of you are going to get it. That is being ordained, that's being arranged, organised, very well within you, beautifully. As in a seed everything is arranged, to create a tree, it's arranged within you. But you have to be together, work it out, understand each other and this group grows in that understanding, in collectivity, and creates a nucleus for others to follow it.

So, there should be no problem for you to understand that it is a special grace. Because you are special, maybe I am also special, and special people needed somebody special, so I had to come down here! Let's have it in a mutual admiration way, will be a good idea. There is no need to feel obliged because I have to do it. I feel loaded with it and I feel lighter when you get it. Like a mother I tell you. Sometimes I have to be stern. I know the job of a mother. You need not be afraid of me at all. I know everything about you, somehow. Like we had one Douglas (Fry) with us and I suddenly asked him, "What about your birthday?" He was taken aback! He didn't know - he's sitting here - how I knew that his birthday was there. And he really had a rebirth from the life he had. And when I said, he said, "How do You know, Mother?" I said, "I know what about your birthday." And I went to his house and saw him. [I was] so overjoyed to see him settled down. It is amazing how your seed grows and how fragrant you become.

May God bless you all.

If you have any questions, please ask me. We have little time.

There are eighty-four tapes already with these people and, if you want to have tapes for yourself, you can give them the tapes and they can tape for you or perhaps...

Those who do not feel vibration should not get upset. There's something wrong somewhere. I may not tell you on your face, because I don't want to hurt you in any way. But doesn't matter, I am going to work it out, you see, doctor doesn't come and tell you that, "You have got all these diseases and you may die next moment." If doctor can do that, I am after all your Mother, so I am not going to tell you. You yourself will know, later on, what was wrong with you. Because by knowing that, you are not going to help yourself. On the contrary, you are going to feel dejected.

Now please put your hands just like this, just like this. And both the feet on the ground, straight. On the ground.

I think perhaps next Monday is the last meeting, is it? Two more? You are going to have me till the the end is it? Alright!

So I was thinking of, next Monday, I'll be telling about elements and all those things how we are made. That would be better.

Now close your eyes please.

If you watch your thoughts you'll find there are no thoughts. Keep your eyes shut. Just see. There are no thoughts in your mind.

Now, in your finger tips you'll feel a cool breeze coming in. That means the Realisation has taken place because the cool breeze is the sign of the Holy Ghost, in Sanskrit it is, "salilam, salilam," described that the Spirit emits or radiates, you can say, Itself as cool breeze.

The light of the Spirit is the cool breeze. Power of God. It's a breeze like thing which starts floating or going inside your...If any one of you are feeling sleepy, keep your eyes open please. Be alert.

You have to be alert because this is the happening for which you have been desiring. See for yourself. The more desirous you are the better it is.

Are you getting cool breeze in the hand? Good. Close your eyes and enjoy yourself.

All those who are getting cool breeze, please raise your hands, all of you. All those who are getting cool breeze in the hand, please raise your hands. All those who are feeling cool breeze in the hand, please raise your hands.

Now those who have come today and not yet Realised and are not getting cool breeze, please raise your hands. Can you come forward?

Keep your eyes shut, please.

That lady?

You're getting the cool breeze in the hands? Are you feeling any cool breeze?

Lady: Not so much.

Shri Mataji: Not so much? So you started thinking about it, that's all.

Alright. So for that you ask for forgiveness, that, "I should not think about it," and it will start flowing. Alright? By thinking you did not get it. So, it's alright now. Good! See how clever it is!

Still wearing that? What is that? Now see him what's the matter. On the heart he is catching. Now, better now ? It plays tricks.

John, see here, this side. Don't watch others at this time. You watch yourself, alright? Very important. You catch people. Just don't watch. Watch yourself. This is the time to watch yourself, alright?

David, come forward, here. John, you also come here, I would like to see you. John, you come here. David, you come here. Lindsey, you also come here. Let's see. You sit down here first.

Lindsey just come here I would like to see you also. Just there. Just somewhere here. Just sit.

Is that Alan? How are you? Better now? Better? Can you come forward. You also. Just let me see. I wanted to see your vibrations also. Yes, please. Come forward. Can you take two chairs? You must see your vibrations. We must get ourselves corrected. There may be some sort of a thing because the vibrations if they are not sucking in alright, then there is some problem. Let's get it alright. What is there to feel bad about anything whatsoever? Well, Alan, just come here, if possible. Alright. You can take a chair here next to John.



Alan, please open your eyes, please.

## 1979-1202, Guru Puja: The Declaration of Shri Mataji

View [online](#).

2 December 1979

The Declaration Of Shri Mataji

Guru Puja

London (England)

Talk Language: English | Transcript (English) – VERIFIED

A month back, I told Rustom that, "You must have a puja arranged, this Sunday. It's a full moon day". And he asked Me, "What should you call it? Is it a Guru Puja? Or is it a Puja for Mahalakshmi, or Ganesha's Puja?" So, I told him, "Call it a Guru Puja". And he asked Me later on, much later, when I was going to India, that, "Why not also have the Christmas Puja over here?"

Today is a very, important day. Because, long time back, when Christ was just a child, He read from the Scriptures, and declared to the multitudes, that He was the Advent – the incarnation, who is the Savior. They believed that a Savior is going to come. Today, long time back, on a Sunday, He said, He declared that He was the Savior. That's why today is the Advent Sunday. He had to live for a very, very short time. So, at a very young age He had to declare that He was the Advent.

Now it is remarkable to see, that before this, no incarnation said publicly, that, they were incarnations. Rama of course, had forgotten that He was an incarnation. In a way, He made Himself to forget, played His maya upon Himself to become a complete human being – Maryada Purushottama.

And Shri Krishna also only told, one person Arjuna, just before he was to start the war. Abraham never said that He was the incarnation, though He was the incarnation of Primordial Master. Dattatreya Himself never said that He was the incarnation of the Primordial Master. With all these three forces, acting through innocence, came on this earth to guide, Moses never said that... though they knew He was great, He had overpowered Nature, but He never said that He was the incarnation.

At the time of Christ, one felt it was necessary to say otherwise people won't understand. If at that time they had recognized Christ, there would have been no problem. But still, human beings had to evolve, further. Somebody had to cross the Agnya Chakra in the Virata, to go through that door. That's why Christ came on this Earth. It is most surprising, that in this tree of Life, when the roots give out the shoot, and the shoot gives out the branches, and the branches give out the leaves, and the flowers also blossom out of the same tree, those who know the roots do not want to know the shoot, those who know the shoot do not want to recognize the flowers. This is typical human nature.

I never said about Myself. Because, it was felt, that human beings have now achieved another dimension of ego. Even worse, than at the time of Christ. May you blame anything, you can call it Industrial Revolution because you were away from nature, or whatever you may call it. But human beings had lost all contact, with reality. They were identified with artificiality, and to accept such a great reality is going to be impossible for them, that's why I never said a word about Myself -till of course some of the saints, told about Me, some of the possessed people also told about Me; and also people started wondering, that how the most difficult thing of Kundalini awakening takes place, with that speed in the presence of "Mataji".

There was a temple in India and nobody knew about it, but they found that the ships which went near a particular spot, were drawn towards the shore. And it was difficult to ply them back and they had to put double force to take out of that attraction, and they did not know that there was some thing that was acting. They thought there was something wrong, with the depth of the sea. But, invariably it happened to many ships. Then they wanted to find out, after all what is happening to those ships, why all the ships suddenly start getting attracted towards the shore So they tried to find out, and when they went into the jungles they found a big temple, and on top of the temple was kept a huge mass of magnet.

So, through rational understanding, people reached the point that Mataji has to be something exceptional, because, nowhere in the scriptures, [it's not] written down anywhere, that such an incarnation came on this Earth – whose mere glance, even thought,

can raise the Kundalini. Many saints, who are away from the madding crowd, sitting in the jungles, on the Himalayas, all know about it. Because their awareness is at a point, where they understand. They understand much more than you do, because you are still children, newly born. They are grown up.

But today is the day, I declare that I am the One who has to save the humanity. I declare I am the One who is Adi Shakti, who is the Mother of all the Mothers, who is the Primordial Mother, the Shakti, the Desire of God, who has incarnated on this Earth to give its meaning to itself, to this creation, to human beings, and I'm sure through my love and patience and my powers, I am going to achieve it.

I was the One who was born again and again, but now in my complete form and complete powers, I have come on this Earth, not only for salvation of human beings, not only for their emancipation, but for granting them the Kingdom of Heaven, the joy, the bliss, that your Father wants to bestow upon you.

These words are to be kept within the bounds of Sahaja Yogis only, for the time being. And today is the day of Guru Puja, not my puja, but your puja as gurus. I anoint all of you as gurus. And today I will tell you what I have bestowed upon you and what great powers you already have within you.

Among you, there are people who are still not been able to recognize. My announcement will work it out within them the recognition. Without recognition, you cannot see the play. Without play, you cannot have confidence within yourself. Without confidence, you cannot become guru. Without becoming guru, you cannot help others, and without helping others you are not going to be in any way happy. So, to break the chain, is very easy. But to build the chain, one after another, is what you have to do. This is what you were all wanting to be. So, be confident, and be joyous, and be happy that all my powers will protect you, my Love will nourish you, and my nature will fill you with peace and joy.

May God Bless You.

[the following was transcribed from an Mp3 recording of a tape in India]

Now I would like to give the books first of all. And then I'll- about what you have got already within you. All weeping and crying should be over now. You have to wipe out the tears of others. Get out of your small shells and little problems, here and there.

First book, Kuli, can you give Me [inaudible words]

Where is the pen?

Sahaja Yogi: You want a pen Mother?

Shri Mataji: I would like to write in Devanagari, because it's a mantra, isn't it? It has to be written in Devanagari, your names, would be better than in English, though utility-wise, English would be better. But from a Sahaja Yoga point of view, I think, if I write in Devanagari, it would be better and you will know it is your name.

So the first book. "Advent" – by which we declare, the advent of your Mother, your own, very own Mother. Today, I would like to give to Gregoire, who has really worked very hard to write this book, and, I have tortured his life... and also Gavin, Jane, who have helped him such a lot, and Maureen who has helped him to type and read My funny handwriting which had mutilated all previous writings of Gregoire [Mother chuckles]. We have had a very nice time together, and now the book is ready. We should also be very thankful to Indian Sahaja Yogis, for giving all their assistance to Gregoire, for the publication of this book. They have given the money and all the assistance. There are so many people who are to be thanked. But actually,, this is your own book. And the most important person whom you should thank is [unclear: WULEE?], or, Tony as you call him, because, he has taken the photograph, which turned out to be the best among all. He's not a photographer, by chance he had taken a photograph, it's such a sahaja photograph. And everybody said that this photograph should be... there. And everybody, not feeling jealous of anyone, have very sensibly behaved that the book should come out; and the involvement that everyone had; and they all helped.

Even the coming of book was so sahaja, that, first it would not come. It has come at a time when we needed it the most: it should not have come earlier, because we wanted advent date for this book. And, the coming of it was that, the ship people told Me that the books have arrived... and you have to collect the books, and we have to take all... customs clearance and all that. But then they told Me that surprisingly, the customs people did not ask anything; they did not even open the boxes; they didn't want to

know anything what was inside. They were all quite surprised. Normally, even if you say books they open it and see for themselves whether there are books or not, maybe something else coming in. And there was a niece of mine, who was there, who telephoned to us – that also spontaneously – and I told her such books are lying with such people, and just they arrived – it was that simple. And they t...

[Mp3 no.1 sound cuts off]

[Mp3 no.2:]

Should I write it here, or here Gregoire?. Here would...

This is the cover, I would like – just show them – to give to Gregoire, just show round, with the peacocks. Peacock is the... is the vahana of Saraswati.

Actually it is kept the other way round, you see?

Sahaja Yogi[softly]: I think...

Shri Mataji: Beg pardon, what is it?

Sahaja Yogi: [CHRIS?] was trying to explain what Shri Kartikeya was like.

Other Sahaja Yogi: He was just like Gregoire. [laughter].

Shri Mataji: Actually books are always done this way, you know? You can do it on the ground would be better. This way, and then is covered like that, you see? It's always books are done.

Sahaja Yogi: Mother this way?

Shri Mataji: It's on this way it comes up. See? So, they are kept. Hm, I think then they go round. Ya and, this is brought in... that side.. this way, and the pin must be put here or some sort of a thing. Actually they have a ribbon with it, attached, when they tie it up the book like that. This is called as grantha, you see, the one which is tied, grantha.

All these books must be kept, tied in a proper cloth, in this way. And before opening the book you must wash your hands – properly. It should not be kept in every place you feel like: must be kept in proper places. And the due protocol of the book must be kept. It is very important.

Which are the names? Which are the people?

Rustom: Gavin, your copy.

Shri Mataji: What is it?

Sahaja Yogi: We had to copy the [...indistinct]

Shri Mataji: Alright. So to Jane, to... second to Rustom...

Rustom [interrupting]: ...Walter

Shri Mataji: Ah? [pause] This is the Guru Puja, I'm doing. [pause] Jane? There you go. Now I'm doing your one.

I'll use it.

All of you must have your individual copies. That is very important. And as everybody has different vibrations, it must be treated with the same understanding that, you all should have your individual thing with you.

[Mother writes the names of all the Yogis in Devnagari in their copies of the books]

Let Me just finish the work, alright?

So now... Tony? What should I write? Tony or Kuli?

Tony: Tony

Shri Mataji: What's your real name?

Tony: Antonacis

Shri Mataji: Anthony. Anthony. Anth...?

Tony: Antonacis

Shri Mataji: Anta....

Tony: An-to-na-cis

Shri Mataji: Antonacis. -nakir, "r" is there? Nakir?

Tony: Ess. Nakis

Shri Mataji: N-a-k-i-s. Antonakis

Sahaja Yogini: that means live [LAND UPON?...unclear]

Shri Mataji: Yes I knew you had another... An...to...naa...kis, nakis.

Tony: Anto...

Shri Mataji: Antonakis

Tony: Yes Mam

Rustom: N, A, I...

Shri Mataji: N, A, I, Naikis

Tony: No. An-to-na-kis

Maria: N, A, K, I, S.

Shri Mataji: Oh. Antonakis

Sahaja Yogi: Antonakis

Sahaja Yogi: So at last we got the truth here. [laughter]

Shri Mataji: Keece or Kiss

Tony: Kis

Shri Mataji: tokis. [long pause] Now, you must know the meanings of this:

"To My beloved son Antonakis

With love

My blessings

Ma Nirmala

Now, who else? Tell Me the names now.

Sahaja Yogi: Barbara.

Shri Mataji: and Mark [long pause] May God bless you. Now. Maria. That's your real name, Maria? Full name?

Maria: And the only one.

Shri Mataji: Only Maria. [pause] Go sit down. May God bless you.

Sahaja Yogi: David Spiro

Shri Mataji: David Spiro. [pause] [Mother asks in Hindi about the Surname being "Spiral?"]

Rustom: Spi-ro

Shri Mataji [while writing]: Spi-ro. Spiro. [pause] May God bless you

Rustom: Malcolm Mother. Malcolm.

Shri Mataji: Malcolm. Ma-la-kom

Rustom: Mal-kom

Shri Mataji: Malkom. [pause]

Rustom: Patricia

Shri Mataji: May God bless you. Patreeshia, Patricia

Rustom: Patricia

Shri Mataji: Patrisia

Rustom: Pa'tricia

Shri Mataji: Ta?

Rustom: Ta

Shri Mataji: Patrisia, Patrisia.

Sahaja Yogini [softly]: C, I, A.

Shri Mataji: But it is TRa [rolled "R"] or Tra [soft "r"]

Rustom: Its TRa

Shri Mataji: Tee – Are – but you see in Hindi we have two.

Rustom: Tra

Shri Mataji: PatRi, PatRisia, is correct? Patrici... Patricia, Patricia. [long pause] May God bless you.

Rustom: Hester.

Shri Mataji: Hm? Hester. It is... Hes-sta?

Rustom: Hester.

Sahaja Yogi: Hesta

Shri Mataji: Hestaa

Sahaja Yogi: Hesta. With an "a" no "r".

Shri Mataji: Hesta  
Sahaja Yogi: H, E S, T A.  
Shri Mataji: Tee. Ha?  
Sahaja Yogi: A  
Shri Mataji: "T" Hesta,  
Sahaja Yogi: Hesta.  
Rustom: Short "A."  
Shri Mataji: Hesta. [pause]. Hesta, May God bless you.  
May God bless you. Now.

Sahaja Yogi: Harry.  
Shri Mataji: hm?  
Sahaja Yogi: Harry.  
Rustom: Hare, is your name, ha?  
Shri Mataji: Hari  
Rustom: Hare  
Yogi: Hari?  
Hari: Hari Jairam  
Shri Mataji: Hari Jairam [long pause] May God bless you.  
Rustom: You, Peter.  
Shri Mataji: P, E, T, E, R. [Hindi regarding pronunciation of Peter's name] [pause]  
May God bless you.

Rustom: Felicity.  
Shri Mataji: Felicity.  
Rustom: [Hindi] Usko apta hai Ma.  
Shri Mataji: May God bless you.  
Rustom: Philip... Philip  
Philip: Spelt with one ell.  
Shri Mataji: You have...?  
Philip: Spelt with one ell.  
Shri Mataji: What's he say?  
Rustom: [Hindi: about the spelling]  
Shri Mataji: Philip.  
Rustom: Philip.  
Philip: P, H, I, L, I, P.  
Shri Mataji: Philip. [pause] You can put some Music.  
Rustom: Oh. Malcolm? Music.  
Shri Mataji: May God bless you. Hm?  
Rustom: Allan.  
Shri Mataji: Allan.  
Sahaja Yogis [recite mantras]: Mahasaraswati, Mahakali, Trigunatmika, Adi Kundalini Sakshat, Shri Adishakti Sakshat, Shri Bhagawati Sakshat, Shri Mataji Shri Nirmala Devi Namoh Namah.  
Rustom: Om twam sakshat shri Ganeshaya Namaha  
...Keshavaya...  
...Matavaya...  
...Govindaya...  
...Vaishnave...  
...Madhuswadhanaya...

...Trivikramaya...  
...Wavanaya...  
...Shridharaya...  
...Rishikeshaya...  
...Padmanabhaya...  
...Damodharaya...  
...Sankarshanaya...  
...Vasudevaya...  
...Pradyomnaya...  
...Anirudhaya...  
...Purushottamaya...  
...Adokshajaya...  
...Narasimhaya...  
...Achyutaya...  
...Janardanaya...  
...Upendraya...  
...Haraye...  
...Krishnaya...  
...Virataya...

Sakshat, Shri Adishakti Sakshat, Shri Bhagawati Sakshat, Shri Mataji Shri Nirmala Devi Namoh Namah

I'll say the names of all the deities of the Kundalini.

Shri Mataji: Now you pay attention to those deities within your Kundalini. You can sit down. And just pay attention: you know where are the... which are the deities on what chakras are.

Rustom: Om twam sakshat shri Ganeshaya Namaha

...Nirmalgaury kundalini mataya...  
...Saraswatibrahmadevaya...  
...Hasratali Fatima mataya...  
...Adigurudattatreya...  
...Abraham...  
...Moses...  
...Zaratustraya...  
...Mohammed Sahibaya...  
...Confuciusaya...  
...Laotzeaya...  
...Sainathaya...  
...Raja Janakaya...  
...GuruNanakaya...  
...Socrates...  
...Avidut Adiraataya...  
...Lakshmi Narayana...  
...Gruhalakshmithaktimataya...  
...Durga-jagadamba-mataya...  
...Shiva-parvatimataya...  
...Karuna rasa sagaraya...  
...Daya sagaraya...  
...Kshama shrayini...  
...Atman paramatman...  
...Kshetragnya...  
...Sitarama maryada purushottamaya...

...Vishnugranthi vibhedini shakti mataya...  
...Radha Krishna purnavataraya...  
...Yeshoda Rukmini vithalaya...  
...Vishnumaya...  
...Lalita chakra swaminishakti...  
...Shri chakra swaminishakti...  
...Virataya viratanganaya...  
...Hamsa chakra swaminishakti...  
...Pranavaya...  
...Omkaaraya...  
...Kartikeyaya...  
...Mahaganeshaya...  
...Mahaviraya...  
...Gautambuddhaya...  
...Swaprakashaya mary and jesus...  
...Mahakali Shakti bhairavaya...  
...Mahashankaraya...  
...Mahasaraswati Shakti hanumantaya...  
...Mahabrahmadevaya...  
...Mahalakshmi Shakti mahavishnuve...  
...Ekadashaya Shakti rudraya...  
...Rudra granthi vibhedini Shakti mataya...  
...Sahasrara swamini moksha [pra]dayini nishkalankaya mahamaya Mataji Shri Nirmala devi...  
...Ardabindu Shakti mataya...  
...Bindu Shakti mataya...  
...Valaya Shakti mataya...  
...Sadashiva adishakti mataya...  
...Parambrahman...  
Sakshat, Shri Adishakti Sakshat, Shri Bhagawati Sakshat, Shri Mataji Shri Nirmala Devi Namoh Namah

Shri Mataji: You did not say Vishnu mantra.

Rustom: I said [unclear]

Shri Mataji: You said Mahavishnu....it's alright. When you say Vishnu Shesha also you can say where the Nabhi is then say Vishnu Lakshmi and Surya Chandra. See they are also chakras, Surya Chandra. So the Ida Pingala Nadi Shakti you can also say, so that [unclear] ...it now...[unclear].

Rustom: Om twam sakshat Shri Lakshmi Narayana Sheshaya Namaha

...Surya Chakra Swamini Shakti...

...Chandra Chakra Swamini Shakti...

Shri Mataji: See? How it's... [unclear] You see? You can say Chandra Mandal Madhyastha. Surya Mandal Madyastha. Means this superego and supraego.

Rustom: In the... they say Bhanu Mandal Madhyastha

Shri Mataji: hm. Bhanu Mandal...

Rustom: OK. Om twameva sakshat Shri Chandra Mandala Madhyasthaya Namaha

Om twam sakshat shri bhanu Mandala Madyasthaya namaha

Shri Mataji: [Hindi about Ida and Pingala] Ida and Pingala bolo.

Rustom: Om twameva sakshat Shri Ida Nadi Swamini Shakti Namaha

Om twam sakshat Shri Pingala Nadi swamini Shakti Namaha

Shri Mataji: Sushumna Nadi.

Rustom: Om twam sakshat shri Sushumna Nadi Swamini Shakti Namaha.



Shri Mataji: That's better. [inaudible] Much better now?

Rustom: There's also Sarva Ida Granthi Vibhedini Shakti.

Shri Mataji: Oh. Ida Granthi Vibhedini is good.

Rustom: Om twameva sakshat shri Sarva Ida Granthi Vibhedini Shakti Mataya Namaha

Shri Mataji: Hum.

Rustom: Om twam sakshat shri Sarva Pingala Nadi Granthi Vibhedini Shakti Namaha.

Shri Mataji: hm.

Rustom: Om twam sakshat shri Sarva Sahasrara [sic] Granthi Vibhedini Shakti Namaha

Shri Mataji: Sushumna Nadi

Rustom: Om twameva sakshat shri Sarva Sushumna Granthi Vibhedini Shakti Namaha.

Om Shri Mahaganapataye Namaha, Shri Saraswati Mataya...

Shri Mataji: Now before doing any puja, one has to do Ganapati Puja, because that is the first thing is holiness is innocence. So, we have to, first of all, establish our holiness within ourselves, before we do any worship... or the innocence within us. You have to worship our innocence within us. So all the cunningness, should be left outside.

Rustom: Om Shri Mahaganapataye Namaha

Shri Saraswati Mataya Namaha

Shri gurubhyo namaha

Vedpurushaya Namaha

Aishtadevataya Namaha

Kuladevata bhyo namaha

[someone coughs]...eksthaanadevata bhyo namaha

Shachipuram dharabhyam namaha

Kalka parashurame Bhyo namaha

Matru pritr byam namaha

Adityadi nava graha devta bhyo namaha

Sarve bhyo deve bhyo namaha

Sarve bhyo brahmane bhyo namaha

Etat karan pradam devata bhyo namaha

Avi ghanam astu...

Shri Mataji: You're not registering. Can you make it loud speaker? ...the loudspeaker. You see because you can't make...[unclear] You see?

Rustom: [Hindi] I'll put it in here. It's ok I'll put it in my lap.

Shri Ma Bhagavato, Mahapurushasya, Vishnu Agnya Parvartam Mansya Adi Brahmano Dvitiya Parabe Vishnu Pade, Shri Shwetvarakalpe Vayvaswat Manvantare Englandeshe, Europekhande, Londonnagare, Thamesnadiye, Uttaratire Kaliyuge Kalipratamcharine, Ash...

Shri Mataji: Listen to it carefully, now...

Rustom: Ashtavinsha...

Shri Mataji:...See now see now what is it. It is localizing the point, you see? Now, now say again. Carefully.

Rustom: Kalki Avatare, shalivahan shake. vaganvartamane, anand twam sarvantsare...

Shri Mataji: Savatsare

Rustom: Sarvantsare. Hema rutu... Don't know what Mase, Mataji, can't find that.

Shri Mataji: Mase is... [Marathi question: Kun sa Mase wa?]

[yogi answers in Marathi]

Shri Mataji: [Marathi: BHADRIDRABAD?]

Rustom: Bhadramase

Marathi Yogi: [MAAG, MAAG..unclear].

Shri Mataji: Hm? Maag.

Rustom: Maag, Maagmase, shuklpaash...

Shri Mataji: Pakshe

Rustom: Pakshe. [Hindi meaning "Mother, what is the "Tita": KYA TITA MATAJI? KYA TITU? ]

Shri Mataji: Ti tau ayes purnima.[Hindi meaning "the tita is Full Moon.]

Rustom: [Hindi: meaning good/ok:] Acha. [Sanskrit:] Purnima titau... Madhu yavasare, Aadidya divas dhanuvaasare, nakshatre, vishnu yoge, vishnu...

Shri Mataji: Kshatra, nakshatre ye to du.

Rustom: Ah, pit dhanu bha

Shri Mataji: Dhanu.

Rustom: Dhanu, ah, dhanu, dhadu... ah

Shri Mataji: This is Sagittarius.

Rustom: Sagittarius.

Shri Mataji: See, we are putting the whole thing, where are we having the puja, you see? so you have to find the location and complete that in London, where the River Thames flows, and in the south...

Rustom: In the north.

Shri Mataji: Or, in the north of London, and then at this time. And... what is the era, and what is the month; what is the year; and what is the constellation, is Sagittarius. and what is the titi is the... today is the full moon day... Like that, you see the complete location is being said.

Rustom: Acha

Shri Mataji: This is to, inform the Gods.

Rustom: Vishnu yoge, vishnu karane, London-ashramastite, vertamam chandrastite, Shri Surya Stite, Devgura shesha, shivgrahe shivyatav ata rashishtaastite, shiv-satsu-evam guna visheshan na visheshtayam shubha punya titaa.

Now we say... make a vow, so you have to repeat this after Me.

Shri Mataji: Yes, you all have to repeat.

Rustom: [after each name the Yogis repeat:] Mama... aatmana... sarvadharmash... shastrakla... falapratyartang... aasmakang... sarveshang... sahayogi-kutambanam... kshem... stanya... vijaya... abhaya... ayu... arogya... aishwarya... abhivruddhatam... dwipada... chaturpad... sahitang... ... shantiyartang... punyatang... pustyatang... tushtiyatyang... samastha... mangalavapyade... samasta... abhyudayartang... paramchaitanyang... prapayatang... samasta-sakal-sahajyoginam... baadas-shantiyatyang... eshtakamsam... siddhyatyang... kalpuktafalang... aavapyatang... yatashaktya... yata-gyanang... yata-militog-chadravay... dhyaanavahang... madi-shokoktchar... puja... karishye...

[MP3 no.2 ends]

What have you got and what are your powers?

[Puja seems to be underway. Shri Mataji is talking with the yogis.]

If you say the mantra "You are the Mahat Ahankara." Mahat means the primordial, the big and Ahankara is the Ego. It goes out. Just say that.

Sahaja Yogis: Om twameva sakshat, Shri Mahat Ahankara Sakshat, Shri Adi Shakti Sakshat, Shri Bagavati Sakshat, Shri Mataji Shri Nirmala Devi Namoh Namaha.

Shri Mataji: Receding back, hm?...Just settle down. Hm! Now receding, that's much better.

Sahaja Yogi: Where's the Bowl the metal thing which was sent to be cleaned.

Shri Mataji: Better? Still. Quite a lot.

... We are talking of Christ. He's the one who is sitting down there to control our ego. To dissolve it. Talking of Him. Christians have to be absolutely egoless if they think they are Christian. I mean those who follow Christ have to be egoless. Actually Sahaj Yogis are the real Jews are the real Christians are the real Hindus, are the real Muslims are the real Sikhs – because they're not fanatics.

Rustom: Nabhi's releasing.

Shri Mataji: Yes they are

[Rustom discusses in Hindi with Shri Mataji about doing a Mahalakshmi Puja]

Rustom: Gregoire do you want to do the Mahalakshmi Puja? Gregoire and Jane, Gavin, Tony.

Shri Mataji: [... GO DO IT?] all of them.

Sahaja Yogi: It's [DEBRA?]

Shri Mataji: Lets see

Sahaja Yogi: Maureen?

Rustom: All the people who did the book Mother, I thought I would get to do the Puja

Shri Mataji: No-no-no...[noise on microphone]... as it is you have got the book as well as the Puja. Those who have got the book should not [two words unclear] who haven't got it should.

Rustom: Not got it, but those who did the book Mother.

Shri Mataji: Oh did the book is a good idea. That's a better idea. Alright.... I mean: I thought those who got the book. Those who did the book must, who else is there?

Various yogis: Maureen, Gregoire, Tony

Rustom: [Those are the people who did the book?] Who did the photograph?

Shri Mataji: Come along Tony, come along come

Sahaja Yogi: Ok Gregoire can you come along. [microphone moved]

Rustom: Om, Shri Maha...

Shri Mataji: What about your brother, Matt? [name not clear] He did the drawing.

Various yogis: Yes I thought of him Mother. Is he here? Patt?

[Rustom reads shlokas while Shri Mataji explains how to decorate kumkum on Her feet]

Shri Mataji: Put a line here. Put a line. Then, beyond the line you paint the whole thing. Now. Get two more unmarried. Hesta where are you? Yes come along. Now you boys are to go away. Let them come. Then you see the married will have to come – five of them – for My sari. Alright? Come along.

[Rustom continues.]

Shri Mataji: You draw a line, first of all. Here. Now you draw a line and you don't go beyond that line. No no not. But with one finger, one finger. Now you can use another finger.

[Shloka comes to an end followed by 5 min of quiet while Mother's feet are decorated]

Shri Mataji: Yes. It's alright. Doesn't have to look... Because we are going to put something now. Give one to them. ...two sides it has got... That is mangalsutra. [necklace symbolic of a married lady] somebody, some married lady has to do that

Rustom: Jane

Shri Mataji: Jane.

You can open it. [referring to toe-ring]

Rustom: Margy you can open it, its just pressed apart. Pat. Ask Pat for the Garland.

Shri Mataji: You should, pull it down further with that finger. [3 words inaudible] This should be in front. You should see the thing coming... you see the ruby should come on this finger, it's a double-sided one. That's correct. Now this one, little down, press it a little.

Rustom: [unclear]

Shri Mataji: Call somebody who's married. Sahndya, you can come along. Married women.

[Marathi words]

Sahaja Yogi: [inaudible]...hands...?

Shri Mataji: Hands? Married women will do My hands.

[Marathi]

Ya. Come along, come here.

[Marathi]

Like that.

[Marathi/Hindi]

Rustom: Towel. Pass me the towel. [Hindi]

Shri Mataji: [Marathi] You know how to do Swastik? [Marathi, directions for decoration of Hands] You see beyond this line, you have to put it on. With the right hand, with the right hand. All through. [Marathi] You draw the line like this Maria. Correct, now, you complete, you see, on the sides also. No-no: sides of the fingers.

Rustom: You see the whole finger must be red. So that no white can show up.

Shri Mataji: White, the white side of the finger. Backside. Frontside. Hm! See, how it's improving, see? [Marathi] Good. Thank you.

Like this [3 unclear words]. Is alright. Now. [Marathi]

Peggy? You come here. One more married lady is wanted. Peggy has to be there. Peggy come here. Six and seven? Yes come along. Pam is married too. How many here? You can put two and let Me also have two. Mary? Come along. Come, come, come. You have to put them together otherwise they'll break there.

Sahaja Yogini: Put three?

Shri Mataji: Yes, in My hands.

Rustom: Just put one on each.

Shri Mataji: Press My hand. Good. Now, you sit down here. Yes. Put [unclear] red on My feet. Right? Come along, put some red one My feet. Right hand. With all your fingers, all your fingers, come now. Good. Rub it here. Now on... [unclear]... Better now? Both the hands.

Sahaja Yogini: Both the hands?

Shri Mataji: Yes. Good. May God Bless You. Is good. Come along. Both the hands. [unclear, sounds like YOU TWINKLE?] your fingers. Now. Half the [unclear]. [DO?] you make the line again. You see you are [CROSSING?] make the line. That's it. Stick to the line. Alright. It's good now. Now do this one, also. Take out, alright.

Feeling better now? Leave it here. Now, let's see. Little hot. Hm?

Keep the line Hm? Alright. It's better now! Hard, rub it hard, very hard. Rub it very hard with your hands like that.

How are you now. Alright. Keep the line now. This line must be re-[FORMED or DRAWN]. Alright, now, this one.

... Now everybody could not come, doesn't matter, for everyone they are doing it. You must think it's a symbolic thing, alright? So you do not differentiate. See if I touch something by My finger, I don't say I touch it by finger, I say I touch it. Understand that? That's how it is. 'Cause everybody cannot do it: you need too much time. Now. Done. [HINDI WORDS] The girls who are left will just come along. All the girls first of all.

Rustom: Kumkum acha hoon [is the kumkum alright?]

Shri Mataji: [Hindi words] All the girls who are left, Felicity and others also. Anna come along. Come along Anna, you come along. All those who didn't may go. Yes now, let them come along now. Those who have been here, come along all of you. Let them give one by one?

Rustom: Kumkum? Kumkum isn't there. I'll...

Shri Mataji: Take this, in your hand, alright? Now. You'll give Me, out of...

Rustom etc: [Hindi]

Shri Mataji: For the lower portion...No, no, kumkum itself

Rustom: Where's kajal. But kumkum we have Mataji.

Shri Mataji: Where it is?

Sahaja Yogi & yogini: There, somewhere there.

Shri Mataji: All here. [NAY?] there must be the lower portion of this also, that has got kumkum.

[soft talking. Shri Mataji directs the decorations of Kumkum & Kajal. Someone takes some Photos. Turmeric/Haldi is requested. ]

Shri Mataji: Put on the right hand only on the right hand...

...You have again gone to the previous condition. Get over it. It's nothing serious. Is very simple. Now. Alright?...

[Marathi]

Let him go and get the books now. How many more?

Rustom: We shall need at least another thirty.

Sahaja Yogi: At least...

Shri Mataji: Bring the box, I think.

Sahaja Yogi: Eleven books here

Shri Mataji: If you take Marcus, take... bring the book....[UNCLEAR] he will take them back. Marcus, if you go with him you can bring it, but bring it fast, you see?

Marcus: Thank you, Mother.

[Marathi]

[END OF TAPE 1 SIDE A]

[TAPE 1 SIDE B]

[Yogis sing Aarati Nirmala Mata, Saba Ko Dua, Maha Mantras (spoken), Lords Prayer, Allah Hu Akbar (x16)]

[microphone is moved]

...[OKIST AND?] everybody had such terrible colds, that I also got a little bit of it. So, that's one thing, and, if you want I can write it down for you and you can copy it. So "how to cure colds and prevent colds [NEXT TIME or THAT'S...unclear]

Rustom: We can tape it Mataji.

Shri Mataji: I would say better to take [THEM AND BE COMFORTABLE?], alright?

So the thing that I want you really to know is what you have got and what are your powers, that is much more important. Now (has he come back, Peter? Not yet. [Hindi question to Rustom])[noise on mike]...talk about it? Should I tell you? Now, Alright?

Sahaja Yogi: [unclear] [THE BEST KIND OF TECHNOLOGY?]

Shri Mataji: You can tape this. Sit-down sit-down sit-down sit-down sit-down. Ha. Mm.

The other day I told you about shambhavopaya and nishaktopaya. These are two methods of... [cleansing people?]. One is by which you cleanse people -,very few of them – you take a handful of them and go on cleansing them, so their chitta is completely cleansed, all their five elements are cleansed and... then the Kundalini is raised and people get realization. That's called as Shambhavopaya, in which ...your personality is cleansed out completely. Another is Shaktopaya, I said where there is Shakti, which, makes your Kundalini rise, whatever may be the situation, and then looks after the cleansing. So, in our Sahaja Yoga, we have used the second part because there is no time left for Shambhavopaya. There it would be impossible to do it.

So in Shaktopaya, normally people... what we do is Shaktipath, is to make their power, that is Shakti, to fall upon another one, like the reflection. Or, as we say, 'the light is falling on us.' So, they let their power, or their Kundalini's power, fall on to the power of other's Kundalini and then gradually raise it. But for that, human beings as they are, they have their very laborious methods, for that also. Is that theyfirst, they will choose your, what is the problem of Kundalini. So, they'll go through all your history, find out what sort of parents you have had and this and that, what kinds of dreams you have; they analyze you completely. And then also they find out what kind of diseases you could have had. For example, anybody who has got, say, eye's trouble, or trouble with the nose, or trouble with the throat, or with the stomach and all kinds of things, are avoided. So you can imagine how many of us would fit into that category. And... then they would, also find out what sort of life they have led and what sort of parents they have got. Mostly, it was done also to people who, actually at a very young age, went to the Gurus and asked for this Shaakta thing – Nishaktipath.

Now, because of Me, it has become very simple, as you know is the Shaktipath, that what you have to do now is Shaktipath, means, to throw your light onto others. 'Shakti' is power and 'path' means to make it fall. So, your Shakti can now fall onto anybody's Kundalini and it can rise. Now, it was a very, very difficult thing. They said only person who is a 'Veetaraga', the one who has conquered all his 'raaga' – 'raaga' means any attachment – all the attachments – the one who has conquered. He's without any attachment, he's completely detached in life, can only do the Kundalini rising. So first of all, 'Deeksha' has to be given, is initiation. That you have already got. The day you came to Me you got the Deeksha. You do not realize, that... how it happens. Such a lot of things have happened to you, telescopically, that you do not realize how many things have happened to you. So, only for Deeksha, you see, a person is taxed quite a lot. I mean, you have to look after your Guru quite a lot, and you have to take some fruits and things like that. Money also some of these nonsensical people take, but that doesn't matter, but even there is, some 'Dakshina' has to be given, because, see, Guru has to be looked after by the 'Chelas'.

The Guru is after all, is not at all attached to your wealth or to anything that you give. But it is the duty of the Shishyas [disciples] to look after the Guru, and that's why a little money is also... was to be given, to a Guru. I mean, of course they are now misusing the whole stuff, because the Guru has to live somewhere; he has to have a house and, all these things. So a little money was also given, called as Dakshina. The whole thing is now so misinterpreted and has been taken to such a nonsensical limit, that people are just making it an enterprise. But the Guru had to be something, of that level, who would raise the Kundalini. And that Guru was 'Veetaraga', means the one who is, lost all attachment of the world – absolutely unattached. Who's chitta has been cleared so much, that there is no greed left in him, there is no temptation left in him. There is only forgiveness in the person. Such a person was regarded as a 'Veetaraga', and when such a person, raised the Kundalini he could. Only Kundalini could be commanded by only such rare people.

So, first of all, you have got the diksha [initiation] of a Guru without any introduction. So, the diksha you have got. You have got the maha diksha also. First is the diksha. Then, what is the maha diksha? The second maha diksha is that you are given a

mantra, only one name is given, otherwise, normally. But this mantra is also to be taken out, because, the Guru, if he knows- I mean, these Gurus did not even know what chakras you are catching, just imagine! So, they used to consult your horoscope. "You have come at such and such time to me," say, "today you have come to see me. Now what is your horoscope? So, what must be your trouble? Under what nakshatra – constellation - you were born? What was the name of your parents? Then, there's a big science about it: they used to count from A-B-C-D like that, and reach a point where they would find the words. What is the second word, what is the third word, like that, and then they used to consult, it's a big shastra [science]. And after consulting that they would find out what is the chakra catching in you. And then they would give you a name, "Alright, say Rama." You go on saying "Rama, Rama", till your right heart chakra is cured. This may take two years, three years, maybe two lives, maybe a hundred lives – you carry on with one mantra "Rama, Rama, Rama", always. But this was to be done with all those consultations of your constellation and everything, your family, house, everything, and then to be brought to that point where the chakra is caught up.

Now, supposing, your four chakras are caught up... [Yogini speaks in Marathi & Shri Mataji replies briefly in Marathi.]

Because, you see, whatever is in the horoscope denotes what is the trouble you are having, isn't it? Or what troubles you'll be having – physical, only, to begin with. So, they would know through your Kundalee, means your horoscope, what was the trouble you are having. Supposing you are having a trouble in your stomach, so they would go round and round and round and found out one mantra for the stomach. Because, directly they cannot find out.

Like the scientist, you see. Scientist, how they find out things? See, supposing you go to the doctor: he will take out your eyes, wash it nicely, put it back, say "eyes are alright." Then he'll take out your teeth, make artificial teeth, jam them in saying that your teeth were alright [Shri Mataji laughs]. He'll take out your ears, fix up something new, artificial, say it's alright, take out your heart, examine it, put another one there. It's like this, you see in the same way they used to do it, because, they were groping in the dark. As you people know about chakras, they did not know what are the chakras catching. So, you can imagine, what a maha, maha, maha diksha you have got now.

First is you have got a diksha; the day your Kundalini rises is the diksha. Then you get your Realization. This is out of question, they can never talk in one breath. You are kept hanging in the air, you see, all the time, upside down – just like bats in the night, you see? Then they would consult other things like, they would see what kinds of friends you keep, to what people you are attracted, so the temperaments they will see. From that also they will judge. May give you another mantra.

So, these mantras you go on sitting and [for] hours together with them, all the time, reciting these mantras without paying attention to your other needs. And this was, when the mantra was achieved, they used to call it "All right. The mantra is 'siddha' [established] now for you." Means now this mantra you can use for somebody else, means only Rama's mantra you could use, just imagine!

Now, what have you got it? You have got your Realization – alright. But Realization means you have got the complete knowledge as to what mantra is to be made for, any chakra whatsoever. You can coin your own mantras.

Then you also have got the power to know all the chakras which are needing the help. You've got power to raise the Kundalini of other people. You have got power to fix the Kundalini onto Sahasrara if it is falling down. You've got power to cleanse the chakras of the other people and your own. You've got power to fix the chakras also by giving it a bandhan. You've got power to protect yourself from all negativity through your bandhan. You have got power, to direct your attention to any place by which you can know about anyone who needs your help.

You have got power to feel the problem in the collective, also. Like, what's wrong with London? Put your hands. What's wrong with London? Like this, like this, Frank, never towards Me, dangerous.

Rustom: Left Heart very strong.

Shri Mataji: Left heart.

Sahaja Yogini: Right Heart.

Rustom: And Right Heart.

Shri Mataji: And Right Heart, that way, everything, but minimum left heart.

Sahaja Yogi: And Right Swadishthan.

Shri Mataji: Right Swadishthan.

Now, you've got a language which describes something. See, you've got the language to these seven, you said "left heart." You

have not hurt anyone by saying that. You Londoners are catching on left heart, means what? That means you are going against God. You are not interested in the Spirit, you are materialists. You are egoistical. You do not care for your Spirit. You are trying to harm your Spirit, you are drunkards. You are going to ruin yourself in drinking. But all this you don't say. You just say: "Your left heart is catching" finished.

[Laughter]

You don't even say that you should do any forgiveness and all that. You only just put your hand like this, and ask for the forgiveness of all the Londoners on the left heart. And they are forgiven and then they drink more and drink more and have a worse heart.

[Laughter]

So, all these powers you have got now is to raise the Kundalini and to remove the obstructions in the Kundalini. If there's somebody's Agnya Chakra would be caught up, the Guru would not remove his Agnya Chakra, fearing that his own Agnya Chakra would be caught up.

So, they had to first do the mantras to be "siddha". "Siddha" means, the one which is proved now - effective. Your every mantra is effective. You take the name of the deity and your mantra is effective, it's already Siddha. Like a bundle it has got everything into it, you open it and you get it.

If somebody's any chakra is catching and you just say the mantra and finished. And you have knowledge of all the mantras and you know what it is. And you have all the knowledge and it is so secret that others do not know. Even if you do not take the names, you just point at, everybody knows what's the matter, where to go, what to say. So, though it is so much secret, it is so much understood between you. See the homogenous understanding between us is we know what is what. And then we do not feel bad about ourselves and about others. Though I say that your Mr. E-G-O is big, nobody hits Me back. At the time of Christ, it was impossible to take the name of E-G-O. Now you can say, and you can see also clearly your ego, your super-ego, your nonsense, this, that, everything you can see.

Even if somebody, has the power, say is a born-realized person, he doesn't know a word about how to raise the Kundalini. He cannot raise the Kundalini unless and until he has become a Sahaja Yogi! So those born-realized who think no end of themselves should know that they have to become Sahaja Yogis, otherwise they are not effective; they cannot be Kriyavati – they cannot go into action.

So, all these things you have got within yourself, that you have the full knowledge. about the deities. You know why they get angry; what is the problem; by what sin they get angry. Only if I say, "Don't Commit Sin", finished. you'll say, "What is a sin?" Then if you say that "don't commit this," but now it is not only that, but you try some tricks, and you'll have it. There's a... compulsory bandhan on you, of your Mother. If you try to drink, you'll vomit. If you do anything wrong, your stomach will go out. If you try to avoid Sahaja Yoga, you'll have to be there. Because, though you are not feeling it, you have felt, inside yourself, the charm of Sahaja Yoga.

But, there is a group of people, still, who have been realized and who are not, yet there. Now what is the difference between the two is? Very simple – is the recognition. Those who have not recognized Me, will not be blessed. They'll be going round and round and round. So it is necessary to recognize. Now there are some people, like... I'll say, very good example is, Shirdi Sainath's disciples are there. Now, he is no more. So they believe in him. Now where is he? They don't want to believe in the present incarnation, they want to believe in something that is dead, they believe in Rama, they'll believe in Christ. Most of the Christians have this problem. Even they will relate Me only to Christ. If I cannot relate Myself to Christ they cannot be in Sahaja Yoga. Or they'll relate Me, only to Moses, or to someone like that. You have to live in the present, and you cannot conceptualize Me Your concepts are limited supposing you were born here. You would be Christian. But if you are born in India you would be a Hindu. If you are born in China, you would be Chinese, with your eyes like that. You could have been anything, so, when your misidentification starts working, immediately you know!...that you are misidentified, because vibrations will stop. So the group of people which are in between – the people, who are not yet settled down fully into Sahaja Yoga, who are not fully empowered, are the people who cannot recognize. And they feel very proud about it sometimes that "we cannot recognize." It's foolishness.

Immediately your vibrations will start flowing as soon as you recognize. And the – such group of people, are the people who are coming from various sources of... we can say various sources of other Gurus and things like that., Then there is a problem about

them. And such people, when they come to Sahaja Yoga, they get their realization.

I'm generosity I should say. They all get their realization whatever may be the case. Even the other day we had a prostitute there, she also got the Realization. And Sahaja Yoga also gives a very long rope. You do not lose your vibrations easily, if you get them properly. But what happens just after Sahaja Yoga: being the light, you start seeing all your defects within yourself. Then you want to deny Sahaja Yoga. Some people start getting tingling. Some people normally feel alright but in My presence they start shaking, or going into contortions. As soon as some people see Me, you have seen, that they become heated up; they get pain in the stomach – because, when you face the light you start facing yourself. And you do not want to face yourself. The main thing is those who are not yet steady in Sahaja Yoga, are not willing to face themselves. If they would face themselves they would correct themselves so fast, because there is light, you do not identify yourself with your defects. You are the doctor, you have the light and you operate. Also you know how to operate. If you just decide on this point that "I'm going to face myself, let me see who I am," all these defects will run away.- but you do not want to face it. And that's why those who get realization also don't want to come to it. Those who also get cool breeze, they don't think much of it. Because if they think much of it they have to give up their ego, with which they are identified all these years. Moreover they will have to see themselves. So, they say "No, I'm not better, I am tingling and this is happening, there are needle and pins in My body, and that is..., how can I be? It is not helping me. Sahaja Yoga is taking me backwards." They'll start blaming the Sahaja Yoga for it, instead of seeing to people who have improved.

But whom are you blaming? You are blaming something that is going to save you. You are blaming your Savior. Is better to see your own problems, your own defects and come up. To be very kind to yourself is this: that...you get rid of all these serpents and scorpions and all those, other things that are hanging around and just become pure. And the light has come. In this light you should start seeing what is the truth. Then your misidentifications will drop out and your real identification will be established. Otherwise it cannot be done. You must learn to face yourself, never justify. Now some people have a habit of justifying even their son, or their brother, or wife or husband. You are not helping them by that. Then these negative people have a thing to go together. Always two negative will join together, to put up a show. I'm surprised we don't even have any union here. See otherwise we can have "negative people's union, against Mataji." I mean you could be, facing like that. Because [YOU or THEY, not clear] always combine and, there is a big fraternity among negative people, big fraternity! Because, you have seen, that, those who are robbers, they always combine together. They are very friendly. They keep all the secrets. But two good people, if they combine, the whole world can be changed. So, you must understand that try to go to a person who is positive. Otherwise you cannot develop your Sahaja Yoga. Who talks negatively: you do not go near them.

Now, in this country, there's another group of people. Because you are going to be guru tomorrow, I am telling you all types. They do not want to face themselves, but there are many ways by which they avoid it. One of them is: as soon as they get Realization, they start analyzing it. You give them anything, they'll analyze. I mean in this country, they think they can analyze everything! I don't know from where did they get this idea. Maybe this... scientist or maybe these psychologist, must have – other intellectuals, so-called – they might have given this idea that you take everything, this-is-this-because-of-this. I mean you don't even have your eyes opened. You are such little babies still. How can you analyze all these things? So, you start analyzing everything. Why this has happened, why that has happened! Once you start analyzing, you lose everything... Start talking about it, analyzing about it. What you have to do is to receive it, assimilate it, take it more and more. Expose yourself. Do not find faults, with Sahaja Yoga, but know that there are faults with you which can only be corrected through Sahaja love. There are people who even come on Me. "Why didn't you do like this, Mother? Why didn't you do like that?" I think I know My job very well. They try to teach Me also. "You should have done like this, you should have done like that." Whichever way you do, if somebody is jack-in-the-box, he'll always come up, because that's the nature of the person. So you change that nature, "Remove your springs a little bit. Settle down." And these spring are nothing but this analytical business. Such people you will meet many.

So how to approach these people? What I have done about these analytical people, that is what you have to do with them. Now, listen very carefully. You give realization to somebody. Alright? And the person feels the cool breeze in the hand. Now he starts saying, "Now, so what! I feel, so what?" Now you tell him, that "you did not get them by thinking, did you? Or through analysis?" "No." "You never had them before?" "No." "Then you've got it now... Now what are these? You explain." You cannot explain, so it is, something that has happened to you beyond your thinking power... Is a higher power than your thinking. You see, they... Thoughtless means they think he's a mad cap. You see? If you talk thoughtless awareness, they think,... "Oh, that means you don't think, means you are easily... primitive." They think you are primitive if you do not think. It has happened through a power, which is much higher than you! By thinking what have you done? By thinking: you have cut your noses, cut your eyes, cut your



hands, everything you have cut. And now you are going to have a big war. Wonderful thinking. So you tell them, "by thinking you never got it and this is some higher power." Talk of higher things – that has given you this. So if you have to be in that higher power, this lower power of your thinking you put it down a little. That's how they'll come round. If you try to say, "oh don't think," they will say, "What? Don't think means it is not even thinkable. I mean it is that useless!" And this is to tackle these people who are egoistical, and who think, and who would not even accept even if they get cool breeze. So gradually, you help them.

Then for a guru, as you are now, you have all the knowledge, all the power and everything. But what we lack, is confidence and we have inertia within us. I don't know, how this inertia is going to get out. You know sometimes, people who are that inert, they also have a use, and they are put in the canons, you see, and blasted in a circus, so they can show their feats. They are so inert that nothing can disturb them. But, you are My children. I have made you after the image of Jesus Christ, of Shri Ganesha. All their powers are available to you. And this is one point I fail sometimes I don't know, how to remove your inertia. Because, you have not practiced Sahaja Yoga. You have not gone into any practice. You got it very easily cheaply. You do not understand its value. So, you just want to have as a side track, you know? You have to discipline yourself, unless and until you discipline yourself, I leave it to your freedom, because I have always believed in the freedom of My children, because I think they are not that low type, that I should put freedom on them as a, sort-of-a bar, that they should not use their freedom. You're absolutely free. If you want to go to hell, I will give you a chariot, to go direct.

But if you want to go to heaven, I'll give you a vimana – an aeroplane, to go there. So it is for you people, to become dynamic, and to have confidence within you. You know every Chakras; you know every rising of the Kundalini you know everything. Take it upon yourself! Then a person who takes it upon himself, you see I..... I can be very angry with all of you. Very simple. But no I have to get the job done. I have to talk to you nicely I have to sometimes scold you, I have to ask you this way, that way, you know? Marinate you, sometimes, sometimes put little grease, sometimes do this do that, sometimes give some heat, sometimes cold. Manage them, somehow, bring them round, and treat them in such a way that they are there. In the same way you have to treat those people. Not to get angry with them – to get angry is the easiest way, you see. Then have no problems. Once I get angry with you all, I'll have My own peace. No problem. But you have to be really very-very, patient with all of them. Extremely patient: your language [inaudible]

Please", "I am sorry ". You have lots of words here, but I think they have lost their value. So we come to one point we must [PLEAD?] from our heart, We must feel from our hear that "We have to save this man. We have to help him." Then sometimes you have to scold also, because you'll find most of the negative people, will be the greatest, fussiest ever born; they'll create the greatest scenes ever possible; they'll show-off the maximum... All these possibil...[end of tape 1 side 2]

[tape 2 side 1]

...everyone individually: "What you can do about Sahaja Yoga." Make the list of people whom you are going to bring. Only those who come once to church... on... Christmas – may send their subscription every Sunday, also some of them do – are alright, can bring up the rear, of Sahaja Yoga. But such a rear can be a load, just a load, unless and until we have a real force in front. So you have to decide whether you are going to be just a load on Mataji that, "We've come here... My father is ill my mother is ill my brother is ill," or "get me a job and do this and do that... I must have..." all these things are just good-for-nothing, useless. To My mind, it is absolutely useless. They have no meaning; I just do not think much of them. But now if you say, 'alright, I am willing to do this and that for you,' in the same way, with others also, you should talk in such a way, "Why you are bothering about these thing? What is it so important? What have you to do in life?" When you start talking like that, your wisdom, your greatness, everything will be appreciated.

The gurus have to know from where their power has come and they must have their ideal corrected. They should study Me, how I talk to people, how I show My complete ignorance even if I know that they are horribly caught up and I'd never tell them that "you are possessed" – never – till absolutely they start shaking their heads and, absolutely they go beyond. I'd never tell them personally. In the same way you should not, also, suddenly say to somebody "you are possessed," because that may, absolutely upset people. Any curt answer, any sharp answer, is not going to help. Is a thing you must understand, you see is a gurudom, is different and to be a guru is different. You have to be extremely soft, and very sweet, otherwise these mad caps, they'll all run away and they'll be destroyed. They don't know they're good, you have to tell them they're good, you have to talk to them sweetly;

you have to do everything, go all out, bring them out, and do it. So today all of you have to take a vow, that you are all gurus and so, you are going to show that you have, manifested, your guru-ness. When I come back, I want to see what have you done about it. All of you should get to it.  
May God bless you.

[4 MP3]

Shri Mataji : Any questions? Food can be served also... Any questions... Must ask questions you see? Because in the reaching of Sahaja Yoga you have problems.

Sahaja Yogi: Mother, what do the born-Realized have that we don't, and what do we have that the born-Realized don't?

Shri Mataji : Born Realized are the people who were Realized long time back, before they were born in this lifetime. So they clear out much faster than you do, because they have done the clearing before also, so they clear out very fast. They normally do not take to all the perversions and all the temptations that you take to, and they are very different type of people. They are unique and cynical because when they are born they find the rest of them are going the other way and they don't know how to deal with the others, because they don't know how to deal with the others and deal with the situation. They become cynical, and they have their own ideas, and maybe these born Realized might develop their ego, also, quite a lot.

Normally they do not take to temptations – normally – but if they go to it, they will see to it that they have it fully, and, while you people have a very great capacity for one thing, because you know your Realization, it happened in your own awareness, when you were aware of it, you saw the happening. So, you understand the value of it. Supposing you are born in a rich family, then you don't understand the value of richness. But supposing you are not born in a rich family and suddenly you get lot of riches, then you can compare what I was and what I am. In the same way in Sahaja Yoga when you are not Realized and you get Realization, you can compare. And then the value of Realization is much greater for a Sahaja Yogi than for a just a Realized soul, even if some Realized souls also may understand but they are more individualistic, they are not so much collective, as you people are.

Secondly, because you have gone through that, in this lifetime and in your own memory all the wrong things you have done, you have much more compassion and understanding for other people, who have got these things. While these who are Realized people do not have much of that patience for others and they have their own way of doing things. If they come to Sahaja Yoga they could be very dynamic and very great, no doubt. But they will not take to Sahaja Yoga easily because they think they are alright: "Why should we accept anything else now? " Because, sort of, they are satisfied people. But they cannot help the humanity unless and until they learn the thing. Like a man, say, who's very clever, very intelligent, is a child born, very intelligent. He doesn't like to go to a school. But he misses all the other things of the school: the discipline of the school, the complete knowledge of the school. He maybe alright I mean, he's quite intelligent, but he lacks all that, which one can get it in a school in a proper way. Apart from that he lacks that companionship, with Me. Because I have given you Realization, so you feel Me much more than they can.

Supposing a child is born to a mother and the child has not seen the mother, then that child cannot have that feeling for a mother as you people can have. So this is the greatest thing that you have got. And if the Realized, born Realized also, try to stick on to Sahaja Yoga they will also develop the same feeling, and then the joy starts pouring in, because you start seeing how your Mother looks after you, at every moment, how She creates play and how She creates magic, because you forget your Mother when She- I have not given you Realization you forget Her. You think: " Oh, I'm already Realized" sort of thing comes in you.

Shri Mataji: What other question?

Sahaja Yogi: It's probably a silly question, but can self-Realization ever be lost, can you loose it, when given it.

Shri Mataji: No, it's not a silly question, it is not.

You see, it is like this: when you become a human being, you are born as a human child alright? But supposing the child is put in company of the foxes, the child grows like a fox. Then, it does not have human awareness, it has the foxes' awareness, but the body is that of a fox. [Human ?] In the same way you are Realized when you have jumped into another superhuman awareness. But if you do not allow it to grow properly, it has to grow still, and it has to grow, otherwise it won't be manifesting itself. So that's how it can be lost, in the sense that, you have to be born again and again it can come up. And it is lost in many. Intellectuals?

Big problem. I don't know. Because I have never known, such silly people before, you know. This lifetime only I am seeing such silly people and idiotic ones. Those who get Realization also don't understand the value of Realization. Can you think of such people any time ?

Also Realization can be lost, say, after Realization, you don't feel like drinking much or something and you try to force yourself and try to become a bad person again and again. Then the Kundalini may not rise and that's how, though there will be an opening but Kundalini won't rise, at all. Can happen. I've known many people. I mean, this is something so new, you know? In Kali Yuga everything is funny, but this is the funniest thing. Really. I'm surprised. I'm myself surprised at people, that they have got Realization; they'll come to program; they'll give Realization to ten people and then settle back – losing all their vibrations. There are. Quite funny type you know. This Kali Yuga has created such combinations and permutations. Endless! It's impossible to understand them.

So, the question is not silly at all, because you see, silly people are there. They think it fits in there. It is true – very sad – but it is. It happens. Such set of people. I mean, you can't think of such set of people. I mean I never dreamt that I'll be meeting such people. I thought "Once I give them realization they'll be just Sahaj Yogis, very nice..." you know. Here I was, you know, like have you seen any... any fruit becoming a flower? Ha! I mean, really! This reversion is possible I never knew but human beings with their ego can do this reversion also. They have achieved it. [Mother laughs] You know after an egg is hatched the chick comes out, it cannot become an egg, isn't it? But it does in human beings. They are silly people My child I know, you are correct, that is true it can be lost. It has been lost in so many of them. So you should tell them is better, you see the only way... advantage of this you can frighten them. You see "Don't do like this otherwise it will be lost." Then they'll be alright. If they care for it. But human beings have become very superficial they just don't care, much. You tell them "You shouldn't do like this, is wrong" they'll say "I know, I know!" "Then why are you doing it?" "I know, I know!"

Now what do you know? Now you don't know what to talk to such people. Some of them are about to go to lunatic asylum. Or perhaps they are not yet in, and we are facing them. Some of them are like that. Half nit...wits and what d'you call them, all kinds. One thing you must know, that the people who ride the ego are mostly those who are archbishops of idiocy. And with the idiots if you deal, you don't know what they will do. So it can be. You see an idiot you don't know what he's up to. How can you see? For a sane person it is very difficult. But I have seen it, happening. They look very sensible, when they talk, but they're idiots. You give them a diamond, tell them "this is diamond, look after it," they'll throw it away. In that they think "Oh, I have been a very detached person. I'm not interested even in my self-realization." Maybe this is the justification. I cannot explain, but it is true. But doesn't matter. I will manage them also – after some time. But they are headaches, you know? They are headaches. So first try simpler words, then the difficult ones. Always try first simpler words.

[You?] can see through vibrations; you know everything; you know how you are placed and how they are placed; with vibration you can fathom out your own achievements you can... I mean you know your moorings you know, I mean relative position – everything you know. So there is no problem and you know such a lot.

Hm what other question? [Marathi word "wathaapini?"]

Bala? So "Here you are," as Bala has said in one of his letters that a man has to have three things. One rare thing is that he should be born a human being. Is very rare. Second rare thing that he should have desire to meet God, and the third is to get a good guru. Here three things have happened... (you have got realization also), then what are we doing? This is the question. I mean everything has happened I mean it's all there! And what do you do? You give the light. Now they say are we... now maybe I have enlightened you. Then what do you do? Give the light! Finished! Keep your lamp clean, and give the light. That's all. Nothing else is needed. But you don't take your light into some corner, or hide it under the sofa.

Are you better now. How are you? Good. Are you alright now? You, good. David?

David: Yes I am, Mother.

Shri Mataji: Oh. That David also is he alright?

David2 [Scottish accent?]: I was just thinking about what you'd said Mother. How can we help people who are born realized? But, they playing hard to get, they won't come into Sahaja Yoga.

Shri Mataji: I know they are very -

David2: How can we help them?

Shri Mataji: They should help themselves, David. Don't bother your head. Now this Mr. Gent [said as in "get"] of yours or Gent [said as in "jet"] or whatever his name is. He's trying to study all the four, what you call, yogas and this and that and [ON or ALL?].

So what is he doing now? This is Mahayoga all the things are inside it and now he should come down to do these things. He just doesn't want to meet Me. He's avoiding. What can you do about him? Look at them. He's more on a supraconscious style, you see? And the Raja Yoga and all that is all humbug, is all nonsense they have written, absolute nonsense it is. That's not Raja Yoga at all! It's all misappropriation and, I don't know what to call it like... You see as I was telling, the other day, it's written that, in Sanskrit language, that when the Kundalini rises, She become Kriyavati, Gyanavati and all that. Means She become active – activity comes into her. So, according to Raja Yogis, when Kundalini rises you start jumping like a monkey. It is not! But it means then the activity comes into you that you start moving the Kundalini of others. That's how they formed a huge big area of the so-called Raja Yogis. They said this is Raja Yoga.

Sahaja Yogini [Italian?]: Mother, can we work on other people's Kundalini when they are not aware of it?

Shri Mataji: Yes yes, that you can raise but -

Sahaja Yogini: ...[WHEN WE...not clear] find it easier to do it this way, because some people are – although they see the beauty of Sahaja Yoga, they... they refuse to come into it or have anything to do with it.

Shri Mataji: You raise their Kundalini, then gradually they'll come. But, you see they have to be aware of their realization; that is a compulsion.

Sahaja Yogini: They do. But I have come across some people that say they feel, so bad in themselves, that they say they're not ready for it yet.

Shri Mataji: But you should say "How do you judge yourself?"

Sahaja Yogini: Well, hm...

Shri Mataji: You can also say like this that "I used to say... say the same thing, it's in the fashion. But now the time of judgment has come whether you are ready or not." Nobody's going to pull them out of the graves and judge them.

Sahaja Yogini: So can we just put the...

Shri Mataji: [unclear IF IS?] You will leave it to us whether you are judged... you are ready or not. These are all fashions, you know. This is a new style. "We are not ready. I am very bad Mother. I am good for nothing. I'm useless."

Sahaja Yogini: Some of them, Mother, they are too young that they feel that by coming nearer to God, they lose some of their freedom as young people. You understand. It's very difficult to say it indifferently but... I'm talking about the purity of the person, and ...

Shri Mataji: This is the problem. You should tell them that by... You see, freedom is different, and abandonment is different. These are two things. One must understand. Say, there is a kite in the hand, alright? Then it is in your hand. But if you allow the kite to fly it wherever it likes, it is abandonment. So the freedom is that in which you can manage to maneuver it, to man it, to take it the way you like, that is the freedom. Then you are free. But if you are in the hands of these... baselessly you are roaming about, then this is abandonment... for which there is always a punishment. Like, you'll be amazed at, in the western country, the percentage of impotent people is so high that – unbelievably – it is like that. They talk so much about sex and do this thing is talking [shocking?] It never works out. So much of impotency is settled in these western countries. The diseases, the dirty diseases, which are caused by, these indiscriminate sex activities, are so much in percentage, that one has to be guarded against. You see if somebody says "give me freedom to put my both the hands inside the circuit of electricity," is that freedom? And I don't understand what is the freedom they enjoy like this.

Because there is jealousy, you cannot go about with many girls. There is jealousy; you cannot go about with many boys. There can be murders, you see. Why people murder these days? Their ego is hurt. Even with all this you see some, any drama or play and you see [IT?], you'll be amazed, there is always a feeling of... Nobody says, "All right, you have a boyfriend? Go ahead, I'm very happy" I have not heard anyone saying that. No one likes it – it hurts! They do it secretly. They cannot do it openly. If it is freedom it should be open. Why there is secrecy about it. They'll hide from the man with whom they are connected, and just do it secretly. This is not good. They are deceiving themselves; they were deceiving another person. Deception! And this is no freedom. Supposing like a thief comes in and wants to run away with something. He says "I should have freedom to take away." It's like that! When you put your eyes on somebody, who belongs to someone else, then you are thieving. In the registration office it is said that this belongs to me. Then that is mine. In the same way in the registration office it is said that you are the wife of such-and-such, then your husband is the owner. Or you are the owner of your husband. I mean this relationship is between the two.

But now supposing there is some sort of a relationship to be established like a thief, then you do it secretly. You understand My point? It is not registered anywhere else. Otherwise they become absolutely shameless, abandoned, and then all of them end up in the orphanages, at the age of forty-five years – looking like old, dilapidated, secluded, excluded, what other name is, cut-off people. So to deal with reality must be done with intensity. Even love must be intense. Otherwise you are just befooling yourself playing games. You see they just want to play games. It leads them nowhere. So this is not freedom, this is tomfoolery. It is making fool of yourself. It's only you identification. Freedom means freedom to ego, not to wisdom.

Sahaja Yogi [French Yogi, Patrice]: Mother do we have powers to kill rakshasas?

Shri Mataji: Of course. You have. You have killed also so many of them. This is the minimum power you are.

Sahaja Yogini: [INAUDIBLE - something to do with using "mardini" from the negativity destroying mantras together with someone's name?]

Shri Mataji: You coin a mardini with anyone – finished. You see it is like this: I'm entitled, you see. I am the One who has killed all of them. So I'm entitled. I've got the title, you see, if you take My name title they finish off there. All their powers are dropping down; so you use that; you have been empowered. Otherwise how do you save these TM people, these people that people? Poor things they are under the grip of these horrible rakshasas.

Patrice: Then they are finished, they don't come in another form?

Shri Mataji: No, I mean... You see they have so many other, styles of things, but you definitely kill some of them. Like in the war, you see? You are killing the enemies. You kill one, then another soldier, third soldier, forth soldier, like that.

Sahaja Yogini:[italian] Mother, what shoebeating does to a person who is full of catches and bhoots? If we should shoebeat a person who is full of...?

Shri Mataji: No, d'you see we should remove our interest a little bit, and give the photograph. Let them work on photograph, If they are not interested in photograph, just forget the person. You should not show interest in people who have no interested in the photograph. See that's the best way. Why unnecessarily waste your energy?

Sahaja Yogini: What happens if these people are in immediate contact with us, like living with us? We cannot just, you know, ignore these people, I mean...

Shri Mataji: No you, if they don't listen to you about these things, Try to cut off from them, and also tell Me their names: I'll manage them.

[Laughter]

Sahaja Yogini: I'm telling You the names to get rid of it?

[Laughter]

Shri Mataji: No, no, no. Give Me in writing, you see. Give Me in writing and give Me a photograph. Then I'll manage.

Sahaja Yogi: I'm living with some

Shri Mataji: Hum?

Sahaja Yogi: I'm living with some.

Shri Mataji: Alright? You give Me the names.

[Shri Mataji laughs]

Sahaja Yogi: No Ma, I've been living with them for six years.

Shri Mataji: Yes, but you give Me the names, and the thing, I'll manage them.

Can I have my sweater, it's here.

Sahaja Yogi: No, I mean there's no need Mother.

Shri Mataji: Hum?

Sahaja Yogi: There's no need, You know?

Shri Mataji: There's no need at all. Forget them. You see no need to do that, firstly. Secondly is that you learn you see they're a good subject to learn. You see otherwise how will you know what sort of people they are?

Sahaja Yogi: All right.

Shri Mataji: My sweater? Oh, there...

What's happening to the biryani? The first attempt was biryani, [Mother laughs] and they asked Me the recipe, and – God save them – I told them that “don't try all these things,” but they said “No. we'll do it.” So, they must have done something. Just give Me.)

You see among yourself only you can find out. Just now they say “How Kuli has answered the question.” Just don't worry. (Who is there?) You are living with stones and you are living with so many other things. This...

Sahaja Yogini [Italian]: But, don't You think Mother of the children? Through their innocence they have more chances to get their Realization faster than the adults?

Shri Mataji: Children?

Sahaja Yogini: Yes.

Shri Mataji: Yes they can. But I mean, some children can be very nasty, can be horrible.

Can you close the window?

Sahaja Yogi: shut the curtain rather.

Shri Mataji: Better, let him do it. No-no I think better [unclear words]. Sit down, sit down. Kya hala tumhara. Aap teek ho gay?

Rustom: Abhi Ma. Almost. Hundred percent.

Shri Mataji Acha? Hundred percent. Sab pal tumha kya ha le. Aap teek ho gay? Bal tum lo gay si dira dev chalte ho...

[...Mother continues in Hindi and calls in Marathi to the Maharashtrians at the back of the room]

They can't hear Me. [Marathi words]

Rustom: Mataji, shall we bring the khana here before Your feet?

Shri Mataji: Ha?

Rustom: Shall we bring the food before Your feet?

Shri Mataji: Kya what is it?

Rustom: Shall we bring the food here, before Your feet?

Shri Mataji: All right, if you want to. There's no need. You do one thing, you take it.

Sahaja Yogi [offering food]: Mix something with it?

Shri Mataji: No that's all. Can I give it in something so that you can...just pour it in. Yes please.

Sahaja Yogi [French]: Peter is back.

Shri Mataji: [Marathi words]. Very well done. Rustom? You have done it very well.

Rustom: The ladies should be thanked Mother. Maureen and Cathy.

Shri Mataji: Very good. Little salt is needed.

Rustom: Ah, that's true. I thought so too.

Shri Mataji: Very well done.

Nichessa purani kallo? [Marathi words] That is how we all meet and love each other and -nice isn't it.

Sahaja Yogi [Patrice]: Djamel is going to have an army of Ayatollahs on their backs.

[Laughter]

Djamel: No, no, I'm trying to suggest the ideology around here, because all the Ayatollahs are going to be trapped by the Americans.

Shri Mataji: You know but, I must say I was surprised – thanks to you – that your President has done something about it. He's very much different. You know, he has helped President Carter in some way, because President Carter has thanked him very much. Your President. Algerian.

Djamel: Not supporting the-

Shri Mataji: No he has said something by which he, I don't know, for some “unknown reasons” they wrote, that President Carter thanked the President of Algeria.

But what do you think about this mosque? What are they doing there?

Who could these be people?

Patrice: It's a new messiah. Mother. one more.

Djamel: I think they're probably from the Muslim Brothers you know they...

Shri Mataji: From the?

Djamel: There's a sect called the "Muslim Brothers" you see they're very extremist

Shri Mataji: More than these?

Djamel: Oh, of course. More than these Ayatollahs.

Shri Mataji: They are from what country, from...?

Djamel: Oh, they're everywhere, mainly in Egypt.

Sahaja Yogi1: Egypt,

Shri Mataji: But Egyptians are against this.

Djamel: We have them mostly in Algeria, but they are not regarded, well regarded by people also

Shri Mataji: What do they do, murders and things?

Djamel: No, they just have their own fanatic ways, you see? And sometimes they can be violent. Like in Egypt, they have been very violent.

Shri Mataji: Acha. I mean they have those weapons and things with them?

Djamel: No Not, not, not generally no. But they are capable, yeach. If someone tries to lead them, to lead them or something or other they can...

Shri Mataji: Like we had...

Djamel: Organizing of so many coup d'Etats, you see.

Shri Mataji: [To someone else] But dhal has salt quite a lot, tell them. So if you mix it up with dhal, you need not have salt.

Something like "Anand Marg" we had in India?

Djamel: But nobody, in Algeria, nobody really likes the Iranians anymore.

Shri Mataji: Ah?

Djamel: They don't like this Ayatollah anymore.

Shri Mataji: I think so...

Djamel: They think...

Shri Mataji: I mean they have really insulted God!

Djamel: I mean... He thinks God is only for the Muslims, you know.

Shri Mataji: Oh look at our Pakistanis. You know Americans always supported Pakistanis, and Bangladeshis against India. Americans always have a speciality of always supporting wrong people.

[Laughter]

Then they withdraw, but always I don't know why they do it.

Djamel: Mother, you see why, because the Muslims usually are against the Russians you see, so they like the Muslims. But then you see, ? Vietnam? did not work out.

Shri Mataji: Ah.

Djamel: You see Communism supposed to stand for atheism.

Shri Mataji: Acha.

No, it's a very generalized way of saying, that, because they are Muslims, they will be against Russians or they will be for Russians for Americans.

Sahaja Yogi: The majority are against the Russians because they...I mean they're against...'cause when You were saying...

Shri Mataji: Because they don't believe in religion.

Sahaja Yogi: Yea...Whenever someone says "Communism," automatically its...

Sahaja Yogini: Atheism...yea.

Shri Mataji: But, against India, they have been always. Americans have been very much against India, and against favoring these two countries in the international fields. Even Ceylon...

Sahaja Yogi: Will be supporting...

Shri Mataji: Even Ceylon, you know. They created all enemies for India to deal with.

If fearing God, fearing people are to be supported, then Indians are very God-fearing.

Americans are not.

Sahaja Yogini [Italian]: Mother, can we use some of that salt for our food?

Shri Mataji: Hum?

Sahaja Yogini: Can we use some of that salt?

Shri Mataji: Nicely made. Eh?

Sahaja Yogini: Yeach.

Shri Mataji: They wrote down they whole thing.

Sahaja Yogi [French]: It's the first puja where we sing something properly Mother.

Shri Mataji: Hm?

Sahaja Yogi2: It was the first puja here where we sung something properly.

Shri Mataji: Gavin practices. I was so enamored and so much, I must say very pleasantly surprised, the way you sung the Marathi aarti. How did you get it? I'm just...

Sahaja Yogini: When we were in India we got it.

Shri Mataji: Aacha.

Gavin: We also had a tape, so we checked.

Shri Mataji: Good. What about these Maharashtrian ladies. Have they gone? Or they are there?

Sahaja Yogi: Yea they were

Shri Mataji: Ha?

Sahaja Yogi: No, they at the back Mother.

Shri Mataji: They have brought something [...Mother converses briefly in Marathi with those at the back...] Every body should have something to eat.

Nabhi is very much vibrating. Lower Nabhi.

Kuli, some water for Me, to drink. Water.

Sahaja Yogi: Mother. How can we help people who are born Realized, who meditate with the photograph but cannot feel the vibrations.

Shri Mataji: Can't feel?

Sahaja Yogi: Can't feel the cool breeze.

Shri Mataji: How do you say he's born Realized.

Sahaja Yogi: feel cool from on the palm from there.

Shri Mataji: Ha?

Sahaja Yogi: I feel cool on the palms from this person.

Shri Mataji: But he doesn't. If he doesn't accept Me, he cannot feel the cool breeze from Me.

Sahaja Yogi [Scottish?]: This particular person has got the cool breeze, once or twice, the cool. Just feel it and then not very...

Shri Mataji: That means he has to accept Me much more.

Sahaja Yogi: Pardon?

Shri Mataji: He has to accept Me. He has to accept Me much more.

Sahaja Yogi: That may be the problem Mother, but this person hasn't actually had the chance to meet You yet.

Shri Mataji: If that's all, then he will get it when he'll meet Me.

Sahaja Yogi: I mean he's vegetarian.

Shri Mataji: You see, when he'll meet Me, he has to accept Me. If he doesn't accept Me he cannot get cool breeze. Deities know. Deities know about it.

I'll tell you a simple example: We had a visitor in our house, his name wa, what was it? "Shaha." What was his name, Mukud? Your friend.

Sahaja Yogi: Mukuncha

Shri Mataji: Mukuncha, Mukuncha. He had his Realization and everything, he was a Sahaj Yogi, came to see Me but I was having



My bath. So he went upstairs and this Ganesha was kept there. And he started feeling his own vibrations, he never got any vibrations, nothing. He was surprised, he got a shock. He thought that "what has happened" has he lost all his vibrations? And Ganesha would not give any vibrations to him.

So he came down, I'd finished My bath, he said, "Mother, I don't know. What is what I did," He didn't even touch My feet he was so frightened. "I've lost my vibrations; I can't feel any vibrations from Ganesha!" I said 'Really?' He said "Yes." I said "You touch My feet and now go and see." He touched My feet; he went up, and the vibrations were alright. I said "He knows Me. You must touch My feet first otherwise He's not going to give you vibrations too."

Sahaja Yogi: This person now I was talking about Mother, lives in Scotland, quite a long way off – so it's difficult. But they, they not well-off. They're on social security. So, this person can't come down to see you.

Shri Mataji: I'll go to Glasgow, some day. And tell him to accept Me, more and more. Then his conditions will improve. Why is he on social security?

Sahaja Yogi: It's a lady, and her husbands on social security. He's deaf and it's difficult for him to get a job in Scotland.

Shri Mataji: Haven't they got a job? They should try for a job. Also social security people don't get vibrations. Very true. You see, you are not to be parasite on your society.

Yogi: He's not a parasite Mother. He trying to get jobs there. But, because of his infirmity, his deafness.

Shri Mataji: No once in a while is alright if you...but you must be trying for a job, I mean he shouldn't like that kind of a life. Alright? So you tell him both the things, that "You must find out a good job for yourself", as well as – in this country is not difficult to make money, really not too difficult.

Sahaja Yogi: It is in Scotland, it's more difficult than it is here, Mother.

Shri Mataji: No, I mean –

Sahaja Yogi: ...shortage of jobs there. Specially for people...

Shri Mataji: Even if you do baby-sitting, you can make money here. You can. You see if you want to live on...because of the social thing you have got it, you depend on it.

Sahaja Yogi: I'll tell them Mother to do about it

Shri Mataji: But don't tell him like that, he'll feel hurt. You just tell him that "Mataji was saying 'you should try to accept Me more' and I'll get him a job also." He will find his job.

(Can I wash, wipe My hands)

Sahaja Yogi: Actually, it's the wife who was meditating, and her husband I think is born Realized too, but, he doesn't meditate regularly. But he's got the cool breeze.

Shri Mataji: Oh I see. He'll come round, don't you worry. What's his name?

Sahaja Yogi: The husband's name is Tom.

Shri Mataji: Tom.

Sahaja Yogi: The wife is Jetta.

Shri Mataji: What's it?

Sahaja Yogi: The wife is Jetta.

Shri Mataji: Jetta. Alright. You see they have to accept Me, that's the only thing is. Many people, They get vibrations, say, from Gavin, but not from Me. There are some like that!

Kuli: Sorry, Mataji?

Shri Mataji: Hum.

Kuli: I said to one man, "see if you can feel the vibrations from this photograph?" you see? He said "No, I don't believe in photographs." So as a joke, then I said to him, see if you can feel them from Me?" He was willing to that, but he wasn't willing to put his hands to the photograph.

Shri Mataji: See! He, Gavi, he's telling us a concrete result. He's saying that there was someone whom he said that "Why don't you see your vibrations from the photograph ? If you get the vibrations." Then he said "I don't believe in photographs, I'll not feel it." So he said "Alright, you put your hands towards me if you get the cool breeze. He put his hands to Kuli but he would not put to the photograph. Though Kuli would put his hands but he would not.

Kuli: You know I said to him "I got it from the photograph," and he wouldn't put his hands to the photograph.

Shri Mataji [laughing]: Typical. We have another one in India. Like Rajesh. He has got two sister-in-laws and they said that "we

feel cool breeze from you, but not from [the photograph] ...

H. H. Shri Mataji Nirmala Devi

## 1979-1202, Havan after Guru Puja with 115 Names of the Sat Guru

View [online](#).

2 December 1979

Havan

London (England)

Talk Language: English | Transcript (English) – Draft

### 115 Names of the Sat Guru

Translated by Shri Mataji, on the 2nd December 1979, on the occasion of Guru Puja, where Shri Mataji declared that She is the Adi Shakti.

These beautiful names, which were translated by Shri Mataji Herself, have unfortunately been altered and modified over the years. Previously known as the 113 names, two names were missed out. Now, as best as could possibly be done, the Sanskrit names have been corrected to how they were originally said on the day and Shri Mataji's translation transcribed, to as close as possible to Her original translation.

1 Bhavaya - He is the emotions

2 Sattvatmane - Whose atma has expressed the truth

3 Sattvasagaraya - Who is the ocean of truth

4 Sattvavidhe - Who knows the pure vidya

5 Sattvasakshine - He is the one who sees the essence

6 Sattvasatyaya Who meditates on the essences

7 Amaradhipaya - He is the eternal lord

8 Bhutakrute - He is the one who creates the past

9 Bhutaprete - He is the killer of the past

10 Bhutatmane - He is the essence of the past

11 Bhutasambhavaya - Who incarnates as the past

12 Bhutabhavaya - He is the emotions of all that is so far created

13 Bhavaya - He is the emotions

14 Bhutavide - Who is an expert in all the vidyas that have been so far

15 Bhutakaranaya - He is the cause of all that is created

16 Bhutasakshine - He is the witness of all that is created

17 Prabhutaye - He is the one who enlightens all that is created

18 Bhutanangparamagataye - The one who takes all that is created beyond

19 Bhutasangavidhatmane-.The one who resides with all that is created

20 Bhutatmane The one who resides in the spirit of all that is created

21 Bhutashankaraya - The one who is the Shankara of all that is created

22 Mahanathaya He is the great Nath, the Guru, the Lord of the vidya

23 Adi Nathaya - He is the primordial master

24 Maheshwaraya He is the greatest God

25 Sarva Bhutanirvasatmane - He resides in every spirit of all that is created

26 Bhutasankarparnashina - He destroys all the tension and heat, that is created among human beings

27 Sarvatmane - He resides in all the atman's

28 Sarvaprete - Who can be achieved by everyone. He is the one who encompasses

29 Sarvaya - He is everything

30 Sarvajnaya - He is all the knowledge

31 Sarvanirnanaya - He is the judgement of everyone

32 Sarvasakshine He is the witness of everyone

(Now, see this is for you to remember, that you are going to be a witness of everything, you will see everything, you need not say everything, see, condemning anyone, but you know everything)

33 Brihahanave - He is the Surya, the sun

34 Sarvavidhe - He is the knower of all knowledge

35 Sarvamangalaya - He is all that is auspicious. Whatever he does is auspicious

36 Shantaya - His the one who is peaceful

37 Satyaya - He is the one who is truth

38 Samaya - He is with the maya

39 Purnaya - He is complete

- 40 Ekakine - He is lonely. He has no friend
- 41 Kamalapataye - He is Vishnu
- 42 Ramaya - He is Rama
- 43 Ramapriyaya - Rama is very fond of him
- 44 Viramaya - Everything ends at him. He is the full stop
- 45 Ramakaranaya He is the cause of Rama
- 46 Shuddhatmane - He is of pure heart
- 47 Anantaya - He is eternal
- 48 Paramatabrute Who achieves the ultimate meaning
- 49 Hamsasakshine - Who is a witness of Hamsa, that is Pranava, discrimination.
- 50 Vibhave -Who is the lord of the whole universe
- 51 Prabhave - He is the one who is the enlightenment of all that has been created
- 52 Pralaya - He is the one who is the destroyer of all that is created
- 53 Siddhatmane - The one who is a realised soul
- 54 Paramatmane - The one who is the highest spirit
- 55 Siddhanan-paramagataye - He is the one who takes us to the highest stages of spirituality
- 56 Siddhi-siddhaye - He is the Siddhi and he is the Siddha(power and master of the power)
- 57 Sahajaya - He is the Sahaja, spontaneous
- 58 Vijvaraya - The one who never gets heated
- 59 Mahabahave - The one whose arms are very strong
- 60 Vaholananda-vadanaya - He is the one who gives the greatest joy
- 61 Avayakta-purushaya - He is the one who is not manifested
- 62 Prajnaya - He is enlightened awareness
- 63 Parijnaya - He is beyond all awareness

- 64 Paramatadrushe - The one who caters for the emancipation of others
- 65 Panditaya - The one who is very much learned.
- 66 Buddhaya - The one who is the knower, the enlightened
- 67 Vishwatmane The one who is the spirit of the whole universe
- 68 Pranavaya - The one who is the Om
- 69 Pranavatitaya The one who is beyond Pranava
- 70 Shankaratmane The one who is the spirit of Shankara
- 71 Paramaya - The one who is beyond maya
- 72 Devanam-paramagataye - The one who takes the Devas also to the Parama state
- 73 Achityaya - He is beyond attention
- 74 Chaitanakaraya - The one who is the flow of the awareness
- 75 Chetana-chitta-vikramaya - The one who is the conquerer of the hero of the chitta
- 76 Parabrahmane - He is the one beyond Brahma
- 77 Paramjyotise - He is the highest light
- 78 Paramdhamne - He is the highest abode
- 79 Param Tapase - He is the greatest tapasi. The man who does the penance
- 80 Paramsutraya - Who is the highest thread of the world
- 81 Paramtantraya - Who is the highest mechanism
- 82 Kshetrajnaya - He is the knower of the field
- 83 Lokapalaya - The one who fosters the people
- 84 Gunatmane - The one who is the spirit and essence of all the gunas.
- 85 Ananta-guna-sampanaya - The one who has unlimited virtues(You cannot count them)
- 86 Yajnya - The one who is a Yagna. (Yagna is a fire that burns off everything and gives auspiciousness)
- 87 Hiranyagarbhaya - He is the creator
- 88 Shrigarbhaya - He is the womb of the Mother

- 89 Suhrudhe - He is a very good friend
- 90 Paramanandaya - He is the highest joy
- 91 Satyanandaya - He is the highest joy of truth
- 92 Chittanandaya - He is the highest joy of the attention, the chitta, awareness
- 93 Surya Mangala Madyadhaya He resides in the centre of ego
- 94 Janakaya - The father and the father of Shri Sita
- 95 Mantra Virya - The essence of mantra
- 96 Mantra Bijaya - He is the seed of mantra
- 97 Shastravirya - He is the hero of all the shastras, the scriptures
- 98 Ekaiya - He is the only one(who cannot be surpassed by anyone)
- 99 Nishkalaya - He is without any phases, he is complete and celebrated on a Purnima, full moon day
- 100 Nirantaya - He is eternal
- 101 Sureshwaraya - He is God of all the Gods
- 102 Yantrakrute - He is the creator of the yantra, which is kundalini
- 103 Yantrine - He is the engineer of the yantra
- 104 Yantravidhe - He is the knowledge of the yantra, that is kundalini
- 105 Yantra-rudra-parajitaya -.He is the one who defeats all that comes in the way of yantra
- 106 Yantra Mataya - He resides in the kundalini
- 107 Yantra Karaya - He is the one who sustains the kundalini
- 108 Brahmayonaye - He is the essence of the Brahma (yoni is the essence)
- 109 Vishwayonaye - He is the power (yoni is the Prakruti, the power. Yanta's power is Guru)
- 110 Guruve - We bow to our Guru
- 111 Brahmane - He is Brahma
- 112 Trivikramaya - He is the conquerer of the three worlds

113 Sahasra-rambha-yodhabhavaya - He fights for the beginning of the thousand years

114 Rudraya - The power of Rudra is destructive

115 Hrudhayasthaya - He resides in the heart



## 1979-1203, Realisation is not of the Intellect

View [online](#).

3 December 1979

Realisation Is Not Of The Intellect

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

"Realisation is not of the Intellect", Public Programme. Caxton Hall, London, England. 3 December 1979.

Thanks for the nice talk he gave. And also I thank all of you for coming down here.

In his frantic effort of explaining to you that you have to get something here, is the expression of his own experiences about himself. He had problems of the same style as you had. And he knows that if you go on analysing things with your brain and with your intellect then you are going to delay. And because he knows what mistakes one may commit, and he has also seen so many doing that, that's why he's trying to tell you that, "At least if we have committed mistakes you be cautioned and you learn from our mistakes and try to come up fast and listen to it and take it."

Now the seekers are there, as you know, but, as he says, they have labelled themselves as seekers: "We are seekers". And they are so proud of seeking, that he himself has told me, that now they do not want to give up seeking even if they find it. It's a very funny situation and I said, "Why is it so, that?" He says "No, you form a sort of a habit. Then you don't want to give up the habit because you'll go into sort of a funny situation if you give up the habit. And that's why they just want to continue with it even if they have found it. I mean, all kinds of complicated situations we have faced so far.

But a simple thing is this – very simple thing – is to understand that there is something beyond which we are seeking. The beyond is the Self within us is the Spirit. The Spirit that resides in our heart. And this Spirit has to come into our conscious understanding.

We know there is someone who is watching us who knows all about it. But He is not in our conscious mind: means we cannot see through Him. He sees us. We look at Him as something hidden behind the curtains. But now how to remove that curtain and to become one with that?

By becoming one with that, what happens is that you get connected to the mains and to the whole, of which you are part and parcel.

The whole universe, the whole creation is a part and parcel of one organic Being. Through our ignorance we start thinking that we are separated from it. Till we are animal stage we are going according to the will of the Nature and we do not have the freedom, so in a way we are one with that Divine force, but we are not aware of it.

Only in the human stage, it is said that you will become aware of it. It's said in all the scriptures: like Koran, like Bible, like Vedas, like Gita – which is a part of Veda you can say. Also great sages all over the world, right from Moses, Abraham, Socrates, Lao Tse. In India: Janaka, Nanaka, Vasishta. Later on people like, we can say in the history, about 6th century, we had a very great saint or a great personality or an incarnation like Shankaracharya.

All these people have been talking about your second birth; that you are to be born again. Unless and until you are born again you are not a Christian, you are not a Hindu you are not a Muslim. Keep it one name. There are ten names to one thing for 'twice born'. So it boils down to one simple point that you are to be born again. You are born again and again. From amoeba to this stage you are born again and again. There must be something continuous otherwise how do you improve onto it?

So you reach a stage which is called as human being and now here it is said that you are to be born again. Only in this stage – when you're born again – it is in your own consciousness. All other stages you never felt how you are born again and again. And this feeling that you are seeking, that you have to seek something, comes to you from the unconscious because you are to be born again. And unless and until that happens to you, you are not going to feel happy. Like anything that is made, any instrument that is made, if it is not put to the mains it doesn't work – it has no meaning. And when you find life meaningless you turn to seeking.

But the One who has created you, so far, has made you a human being from amoeba, has made arrangements for it. What are the arrangements he had made within us for our germination for our second birth is shown in this figure.

I am today talking to people because there are lots of people who are new, and they should be able to follow it up that we have all these arrangements within ourselves.

Now this is not so complicated as we make it. If you think by reading about it you are going to have it, we have had many readers, so far. I mean we have books and books and books. We never read to breathe. We never read to have a human existence. We just have it. In the same way if you have to have your Realisation you are not going to read about it. It has to be something spontaneous, Sahaja, is born with you: "Saha-ja". "Saha" means "with" and "Ja" is "born." It is with you, within you. It is said everywhere. Everybody has said it is within you. Now where is it? The Spirit is in the heart. But where is the germinating power?

I am sorry for this but this is what it is. Poor Cooly has vanished in thin air! He's feeling very, Cooly has kept outside. I'm sorry, but today is the first day we have such a small room, you know. (Laughing) I'm sorry for this we have. Sit down, sit.

I think leave the door open otherwise it'll bang at you. You can sit here. Marcus you can come done here in front. Nahi nahi mere ke kene. Tuhi koi ayega to khol lega, khule honee kije ke rakhiye, bas. Ha, just now. They'll come, they know. They'll all come. They'll find out after all. Jab koi ayega, then you should be able to move out. This is what I am saying.

Actually in Sahaja Yoga we have very tall people with long legs (laughing) and they find it difficult to fold them up you see.

Now, as we have got this being without any difficulties, it's nothing serious about it: it's just there. It's the play of God's desire. We have got it. In the same way our Realisation is also going to work out with that living force which has brought forth this human being.

Now that living force has also, within us, through our evolution, has created all this.

These are all different centres which are subtle centres, which are, we can say, the undercurrents of our being. These centres you cannot see with your naked eyes, because they are placed either in the spinal cord or in the brain. But they do give rise to gross centres outside.

Now these centres are beautifully placed and the first one with the four petals is called as Mooladhara Chakra. Now this centre is placed below the Kundalini. Now mark, this is a very important point: it is placed below the Kundalini.

This represents the material side or we can say the matter that is within us, is the Earth element within us, is the jada (inanimate matter) as they call it. Is the - 'dead' is a bad word - but, I would say, the thing that is not yet been awakened. The mother element of Earth is there, higher, but this is the child element – that is the innocence – is placed.

The embodiment of innocence is placed under the Kundalini. That is called as Mooladhara Chakra, and which controls also our sex. It gives rise to pelvic plexus which also has got four sub-plexuses.

Now it is interesting to note that it is placed under the Kundalini, so if the Kundalini has to rise She doesn't go through this. So sex has nothing to do with Kundalini rising. Only thing is that, when the message from your hands when you are placing your hands towards me, the message – please sit with your hands like this – the message that there is somebody who can raise the Kundalini, or the message to the Kundalini or invitation to the Kundalini, goes through your fingers, down, here, passes through these two lines that you see, and informs that Deity which is sitting down there, who is Shri Ganesha; Who when [he] awakens and informs the Kundalini which is the Mother of Ganesha, Gauri, sitting in the triangular bone; which they call as a three-and-a-half coiled serpent, because it has got itself in a shape of a serpent. It is three and a half coil. It has also got a very great mathematical significance: three-and-a-half.

Now this power is the germinating power. Now it is called as the residual power. Means after creating the whole binda, the whole zygote of a human being, still it remains the full. This is the power that we call the Mahakali power, because it is the power of desire of God. He desires that you should get your Realisation. The desire of God is expressed within us through this Left Side power which you see, left side channel, is called as the Mahakali power. As long as He desires we exist and as soon as He doesn't want, we do not exist. So the Left Side gives rise to our desires and also looks after our emotional side. Means it is not yet materialised.

The second power you see on the right hand side, yellow one, is the power to create. This is called as Mahasaraswati power. In the Sanskrit language these are expressed very clearly. We can call it the creative power. The creative power of God descends within us, through this, and is effective in giving us creative powers: of thinking power, of mental effort, and physical effort. So we put in our mental and physical efforts through this power which is called as Mahasaraswati power.

In the centre is the power which is called as the evolutionary power which as you can see has gaps. And this is the power of Mahalakshmi power, which is not yet fully connected. This is the gap. So we have three powers. In the same way, in the gross, we have three autonomous nervous systems. The one on the left is called as the left sympathetic, one on the right as the right sympathetic and the centre is called as the parasympathetic.

Now, left sympathetic acts for our emotions, the right acts for our physical and mental efforts, and the central acts for our coordination, for our balancing and for supply of this power, vital power.

But as these two side powers, left and right, start working, as a by-product of these two powers we develop two very big balloons in our head which can be called as ego and superego: one is yellow coloured another is [the] blue colour and they cross over. Because of this the head gets covered and we get separated. The fontanel bone here gets calcified and you become Mr. X and another becomes Mr. Y and another becomes Mr. Z. Now you are separated from that All-pervading Power, because now you have to know it in your consciousness. Then you start seeking.

It is something like this we can understand that evolution could not go any further. Like a little chick, bird, which does not know how to fly. So the mother hides herself somewhere and starts calling. Ultimately the chick bird gets the confidence and flies towards the mother. Because you have to know what this power is, you have to know how to manoeuvre this and you have to know how to enjoy this power of God which He wants to bestow upon you.

By this power the whole universe is ruled; is the power of divine love. It exists. It is everywhere and after Realisation you are surprised that you become, again I say 'you become', you are actualised. It is no lecturing that you have to be this and have to be that. It actually happens within you that you be collectively conscious: means you can start feeling others on your fingers as shown there. And you get Self-realisation by which you see within yourself what you are. You start seeing your chakras within yourself, one by one, and you can correct it and you can correct the chakras of others also.

Now I agree it's a very difficult task, as they say. But some experts may be there, some masters could be there. For example, once upon a time, even to come to London from India was of course an impossibility. Even to go from Bombay to Banaras, people would sell out their houses, everything, and everybody would cry as if they are going to die on the way - it was that

impossible, it was so very slow. But as the time has moved you have got now aeroplanes and you are going to the moon. In the same way, the Kundalini shastra has improved so much that today we have among ourselves, thousands of Sahaj Yogis in India who just get their Realisation in thousands, in thousands. In the cities of course there is a problem because people are very complicated.

In the West they get their Realisation very fast, no doubt, because they are real seekers, no doubt, but they lose it equally fast. The reason is: once they get their Realisation as usual they must have read some books of analysis of some psychologist [such as] Mr. Bowen - I have heard recently [this] name - and they go home and start analysing. Once you start analysing it's finished.

You cannot analyse it. I am talking of synthesis. And if you start analysing it, the living thing is finished. Supposing you have to analyse this finger, just think like that, you cut it from here first of all, then you open it out one by one and see for yourself what is inside this. Here I am talking of synthesis.

Moreover one should know: by thinking you have not got it, by analysing you have not got it, you have just got it spontaneously. So why should you analyse it? You should employ the methods which are synthesising you, [which] are putting your whole being in one line or you can say in one thread [so] that all your diversified temperaments and beings are just fixed together, that you become one with the whole, that you become completely relaxed.

As I gave one example – which many people like it very much – that some people were told not to take too much luggage on their heads and in an aeroplane they went, and they said that you shouldn't take too much luggage on the aeroplane. They put back their luggage on their heads thinking that aeroplane may be feeling more weight for that, so they were trying to reduce the weight of the aeroplane. In the same way we are trying to reduce the weight of the aeroplane.

The One who has created us, the One who has made us human being is going to make us that great. But Mr. Ego says, "No how can it be? I must do it myself." You cannot. You cannot even transform one flower into a fruit. And we must accept: we have done nothing living, what we have done is all dead. Like creating this building now: is all dead; from dead to dead; just changing forms.

So if the smallest living thing God has to do then this thing He has to do. And He'd better do it. For Him it is better that He does it, otherwise He will lose His own significance and meaning to His Creation.

But what we have done in our freedom, is like, you were asked to sit in a small little boat, and we were about to cross, while everybody started jumping in the sea. For nothing at all you started going on to the left side or to the right side. If it came to crying, weeping and troubling yourself, destroying, self-destroying, you did everything that was possible under the sun. Then when it came to destroying others you did everything that was possible under the sun. So either to the right or to the left we have been going a bit too much, and that is why we have to correct that point. That correction also one can do with Kundalini awakening.

Everything is possible and it has to happen. It has happened to thousands and should happen.

You can see with your naked eyes the movement of the Kundalini. But in some places it is so fast that you just start feeling cool breeze flowing for your hand. It is said in the Bible that from the Holy Ghost you get cool breeze. It is said. Of course, I mean in the Indian scriptures you know that they are full of it. There's a very beautiful shloka of Shri Shankaracharya, he says "Saleelam, Saleelam": a cool breeze starts flowing. He calls it as "Chaitanya Lahari," he calls it as "Saundarya Lahari," he calls it as "Ananda Lahari."

But many things happen when the Kundalini rises. It is not just [that it] happens that Kundalini straight off comes into it. What you call the pranalay, manalay: all these things takes place, all the Raja Yoga takes place within yourself, the bandas takes place and then the Kundalini comes up. But it comes so fast that you do not feel any one of them. This is why this is Maha Yoga stage of Sahaj Yoga. Maha Yoga stage because, at this stage you meet. Till you have not met me, you have not met me. Maybe you

might have come up to Victoria or even up to this place and if you have not met me you have not met me. So if you have to meet me, then that moment when you meet me is the real point. If you have not met me, till that moment it has no meaning. In the same way all yogas are useless, if there is no Maha Yoga.

So, the time of Maha Yoga has come and you have to get it and it has to work out. It is as simple as that.

That's why Gregoire is very frantic because he knows that you should take it because he has been to many gurus. Most of them have been to gurus and all sort of things they have been to, and they have suffered a lot. They have gone through hell with this have really suffered a lot. They know that what they have gone through by going to gurus. And that's why they are frantic, that, "Please now give up all that!"

For this you cannot pay, because this is love of God and you cannot pay for the love of God. You cannot pay for the love of God, is no question. Because it is insulting on the contrary, I think, that we think of paying. And anybody who talks of these things is a nonsensical fellow, is absolutely nonsensical.

So first of all you get your Realisation. Then one problem arises which I must tell you, which I have seen happening, apart from analysis and all that. The one problem that arises is that you start facing yourself. First of all some of you who have harmed yourself. Like the other day we had a gentleman who has been to a spiritualist. Now they look very harmless you see spiritualist people. But they very harmful people. Poor fellow, he had all kinds of diseases and everything when he came to me. And he has been to the spiritualist church. Now spiritualists are nothing but absolutely, what you can call them, they are the people who put possessions into you. So he was completely possessed. Apart from diseases he could not sleep and he was getting hallucinations and jumping out of his bed, and was feeling that his body is leaving him and he's going anywhere else. All kinds of complications he had.

So, when he got his Realisation, he started feeling pins and needles first of all, when he put his hands towards me. In the hand pins and needles and things like that. He got a fright. I said "Why? Face it," because that is the problem. In the light you start seeing everything. If there is no light everything is black, well and good, no problem. If this sari is not clean you cannot see if there are any spots. But as soon as you clean this all the permanent spots you can see clearly. In the same way you start seeing them.

Once you see them there is nothing to be frightened. Because you must know that now you are separated from yourself, which was dirtied which was spoiled which was aggressed. That personality is separated from you, believe me. And then it is very easy to cleanse that.

You have to be a little bit patient with yourself. Of course I am very patient no doubt. But you have to be patient. Sometimes it happens that, if the problem is there, you start facing it in the way that you may see that - now this finger is catching, this finger is catching, "I'm getting heat from these two fingers Mother, now what does that mean? I'm not getting cool all over?" That means something. These two fingers denote two chakras. And if there is a problem in these centres you can be cured. You can be alright.

So this Kundalini not only connects you with the Absolute, but gives you all absolute spiritual values. After that if you want to ask questions, say, "Is there God?" Immediately cool breeze will start flowing. The rapport is established. You are one with the Absolute.

Unless and until you have absolute, you cannot decide about anything. Whatever you decide is nothing but relative. And all relative values are confusing. You do not know whether it is right or wrong. For example now if I give you a ring like that, you will say "Alright, it is ring, this thing this thing. It is so much price this." That's all, finished. Somebody will say "It is nice," somebody will say "I don't like it," Somebody will say "is yes it's good, but this..." Depending on if you are French, if you are Indian or English. But, if you are a realised-soul, you will immediately know it is Mataji's ring, all of you. How? Even if it is kept here and they'll know Mataji's ring is somewhere here. How? Because there will be vibrations oozing out. And you will know that these vibrations

cannot be from anybody else but Mataji's ring.

You'll be amazed, we went to Kashmir and we were going in a car and suddenly in a jungle I felt tremendous vibrations. And I told my husband, "There must be some sort of a big temple here or must be some living Deity that has come out of the Earth, must be something." So I asked the driver, "Is there any temple?" He said, "No temple here. There's no Temple." I said, "No, it's not possible there must be something." So I said, "Alright you follow this way," and we went nearer and nearer and it became hotter and hotter, in the sense cooler and cooler, because you start feeling cooling with the vibrations. And amazement came to me. The driver said, "Yes, that is true, there is a big place here called as 'Hazrat-bal,' and one hair of Mohammed Sahib is kept here." And when we went in, they were very kind to me, suddenly I don't know what happened to them, they didn't ask me I was Hindu, Muslim or anything, just took us inside and everything. And I was just in full enjoyment of that place, with one hair of Mohammad Sahib. So the whole value is decided and judged on vibrations.

So you get a new awareness which is called as vibratory awareness. So your awareness itself is enlightened. Means, the word that is used in Sanskrit for enlightenment is 'pra'. You are prabuddha. Your awareness becomes enlightened. That you start seeing the things, or feeling the things, which are absolute, and knowing which are not. So your whole priorities change. And you become a dynamic personality, absolutely dynamic, because your powers start flowing, and you get such a big, canvas or you can say spectrum to work with.

As Gregoire has told you that I'm a very good cook, yes. I'm a very good housewife and I'm good at thousand and one thing. And also I run a big organisation of Sahaja Yoga and all those things I do.

(cassette side 2: Cassette label indicates side 2 as "afternoon session.")

Come along. I wish, Djamel you had brought one of your aeroplanes here! Come along. Is there somebody else coming in? Please come in. Come, come here Djamel. He's coming from Algeria.

Hello. Come along, come along, come along. Hello... come along, sit down. I'm sorry!

You see this is the mess in which we are today, thanks to Caxton hall. Ha aap log agar samne bhatjai, tho acha ho ga baisab. Aap jar hai? Acha ho aye ham pyas peeka aajao. Haa. lekin bahut soch ke puchega. Waje ye hai ki, koi... prashna aisa hona chahiye, ki, ha kyonki usse agar dimag logo ka uchal jaye, chiita gar unka, uchal jaye tho cheek nahi kyonki bas soch vich, nazuk kaam hai. Aap samaj hai? Ha. Kyonki is me puchne ka kuch hai nahi banne ki baat. Ugar ban jaye, tho ban jaye. Aur nahi bane to nahi bane. Aisa hai iska haal. Waise tho aapke sare savalon ko mein javab de doon gi. Par is vaje sime ker hi hoon kin ka chitta ek dam se doosre jagah le jayega. Banake cheez le jaa rahe hai. Thik?

Now he wanted to ask some questions so I have requested him that just now don't ask me questions because just now I am putting your attention to something, your attention may be diverted. And I don't mind any number of questions, you know that I have answered thousand and one, and I don't mind answering, but that's not going to give us the Realisation. What is it we want is Realisation, first of all. Let us work it out and then we'll talk about it. Because in darkness what is the question. In light then we'll talk. In light you can see better, then we'll talk about it. First let us have the light.

So now we come to the end of our lecture for today. I have given an introduction. The questions that are going into your minds I know. One of them is, of those who have come now, is that they have heard horrible things about Kundalini. I have to tell you that those people who have no right, no authority to raise Kundalini, if they raise the Kundalini there is a problem. They have to be absolutely holy pure people: veetaraga () as it is called. Sahaj Yogis is different, they have a special authority, but normally they have to be very highly evolved people to raise the Kundalini. If they try any tricks the Ganesha who is sitting there in the first chakra gets annoyed and they have complications.

So if, supposing, a person like me who is naive who doesn't understand what is this instrument (microphone) is and tries to do something about it, it will only break it. In the same way, people break that Kundalini, they break that instrument, and we have had

a very bad time correcting it.

But why ask such a question also? Supposing it is easy why not have it? I mean that should be the normal reaction. Why should we say that, "It is said that it is very difficult"? Alright, maybe, but we are going to do it fast, so why not? Lets have it! That should be normal attitude, isn't it? But human beings are very funny that way, isn't it? Because supposing I say, "There's a diamond here free for you, come along, have it." They'll come all the way from Australia! Then why not for this?

So, I would request you to get your Realisation first. If you think too much about it or if you analyse it, it will not work out.

My idea is that you should get it. And that's why I'm telling you, to take it easy. Do not take it in a frantic way. Just leave it alone, it will work out.

It's just like germinating a seed. It's like just enlightening a lamp. One candle which is enlightened can enlighten another candle. But supposing the other candle is all the time falling this way, that way, or if the attention of the other candle is not alright, then how do you enlighten it? So keep the attention in the centre, it will work out.

The most important thing is that you should get it otherwise what is it? That life has no meaning. This is what you are here for so you should get it. If you don't get it, then we'll find out the question or the problem. Alright?

Now don't put your mind into a questioning style, but just let it go. Let it go, let it work out.

Now here there are at least 60% people who are realised souls – among you, sitting. Or I would say 70%. And those who know all about Kundalini, raising of the Kundalini, everything they know. They have seen Kundalini rising. Now you have to be one of them.

Today is a very international gathering here. We have people from France, we have people from Switzerland, we have people from Algeria, we have people from America and all over the people have come today. Somehow it's a very great day. And it should work out with all these great saints coming here it should work out. So just expose yourself and it would work out.

You must know one thing that I cannot take anything from you. I cannot receive. My nature is not to receive but just to give. So you take it from me. It's a gift. Just take it, and have it, and enjoy it!

This is what you have been seeking, not [only] in this life but many lives before and the time has come and chance has come, so better have it. Do not miss this. That's what I have to request you.

So please put your hands like that. Just like that. Just like that.

Very beautiful people have come today. I don't know where were they before. I just missed them.

Just simple hands like this.

You can close your eyes if you can. Some people can't close: they get a flickering of the eyes. If you do not get any flicker please keep your eyes closed.

If you are getting flickering of the eyes then please open them.

Something is wrong with the centre here (Agyna) if you cannot keep your eyes closed. You can't close your eyes? Are you getting flickering? Can you close? Put your forehead little open for me to see - forehead. Just like this.

You will start feeling cool breeze in your hand.

To begin with if you watch your thoughts, there is no thought, you will find you are thoughtless. This is the Nirvichar Samadhi, is established. 'Samadhi' means 'awareness that is enlightened' and 'Nirvichar' means 'thoughtless'. This is the first one that comes to you.

Second one which comes to you is Nirvikalpa, which means 'doubtless'.

You know how it works, how you manoeuvre it. How you go about it. You practice it.

Come along.

Yogi: Should some of us go outside, Mother?

Shri Mataji: Just now we have space. When the space becomes that impossible you can go.

If you have love we can do with much less space, you see. And if you don't have love, even big mansions are not sufficient for one man.

Just put your hands like that, just like this, simple, absolutely simple.

Heart.

Now we have to forgive others. That is very important in Sahaja Yoga. We have to forgive others. First of all let us forgive others.

Then we have to forgive ourselves also, because we find lots of faults with ourselves. That's a modern fashion.

Know that you are that beautiful thing which is the source of truth, joy and awareness.

And now you have to also ask for forgiveness, if you have done any mistakes by doing something to extremes or disobeying the laws of nature. Anything like that, if you have done, you have to ask for forgiveness. Ask for forgiveness, will help very much.

God is so generous, so compassionate, so kind, that He forgives us for all that we have done against Him, all that we have done neglecting Him, ignoring Him, His importance.

Forget the past and don't worry about the future, because the past is over and the future doesn't exist. You have to jump in between the two; which will happen to you it just will happen. That you'll become thoughtless to begin with: there would be no thought in your mind, to begin with.

And then we'll start feeling the cool breeze coming from your hand.

Today in a session, in the morning time, at least 90% of people felt the cool breeze. 90% people felt it.

But do not condemn yourself if you are not feeling, may be something wrong physically, mentally, something wrong somewhere, which we have to correct.

Left. Please forgive. Will you all say Lord's Prayer, I think that will improve a lot.

Will you please open the door a little of this window please?

(Everyone says Lord's Prayer)



Shri Mataji:Again. Thrice.

(Yogis repeat Lord's Prayer)

Shri Mataji:Ha. You can say the Sahasrara mantra.

Yogis: Om Twameva Sakshat Shri Mahalakshmi Shri Mahasaraswati Shri Mahakali

Trigunatmika, Adi Kundalini Sakshat, Shri Adi Shakti Sakshat, Shri Bhagawati Sakshat,

Shri Mataji, Shri Nirmala Devi Namoh Namaha.

Om Twameva Sakshat Shri Kalki Sakshat Shri Adi Shakti Sakshat

Shri Bhagawati Sakshat, Shri Mataji Shri Nirmala Devi Namoh Namaha.

Om Twameva Sakshat Shri Kalki Sakshat

Shri Mataji:Sahasrara Swamini, Moksha Dayini

Yogis:Shri Sahasrara Swamini Moksha Dayini Mataji, Shri Nirmala Devi Namoh Namaha

Yogi:It's very cool.

Shri Mataji:Hmm. Worked out. Hm? Superego. Mahakaliche mhanaiiche (Marathi: You should say Mahakali mantra).

Yogis:Om Twameva Sakshat Shri Mahakali Sakshat Shri Adi Shakti Sakshat

Shri Bhagawati Sakshat, Shri Mataji Shri Nirmala Devi Namoh Namaha.

Shri Mataji:You should not doubt much because your attention will be disturbed by doubting. For a while just don't doubt. We'll have a lot of time to do that later on.

Alright? All those who are feeling cool breeze in the hand, raise your hands. All! Great! Now, put down your hands please.

Those who have come today and are getting the cool breeze please raise your hands: today. It's great. Good.

Those who have come today and are not getting the cool breeze please raise your hands. Are not getting. You are getting the cool breeze? No. Please raise your hands. Those who have come today and are not getting the cool breeze, please raise your hands. Please!

He's getting the cool breeze? Are you getting? Don't think about it, alright? Just don't think then you'll lose it. Just don't think.

You are getting the cool breeze? Good.

Are you getting the cool breeze? Great! I must say, great people got it. See, very great people are there.

Who is that? Alright just a little bit if you can move a little, one more is needed. May God bless you!

See this. Ha!

Those who are not getting the cool breeze again please raise your hands.

Alright. Can I request you to come forward please? Please, come forward. Please. Aaye samne aayenge. The rest of them should move back. Now you all should those who have got cool breeze and who have come today, please sit down in meditation at the back, and go into it deeply just enjoy it.

This is yours is it? Just sit down.

But you have got it, You haven't touched the Realisation?

Small girl: Shall I stay at this end? I want to stay at this end.

Shri Mataji: This end? Alright, you stay this end, is alright.

What have you been thinking? You'll lose all your vibrations. You had such a lot. You've been thinking about it, is it?

Man: I think it's a bit cooler here near the door.

Djamel: He wonders whether what he feels comes from the door.

Shri Mataji: Now don't waste it on small things like that.

Now. What does he want to take her? Alright, she has to go too.

She's better now. How are you now, better now? Better. Yes, yes take her.

May god bless you.

Take her. Are you going with? No. Hm. How will you go, how will you go there?

Man: Mother we not very far away.

Shri Mataji: Is it? Alright. May God bless you. Are you comfortable there? If need anything let me know. Blankets or anything?

Lady: No we have.

Shri Mataji: You have got?

Lady: Yes.

Shri Mataji: Alright. May God bless you.

Aise rakhega. Ye aage sarak.

Now you close your eyes. Those who have got Realisation don't think about it just keep yourself there and feel it.

This is the greatest thing that has happened to you.

Because it has happened so simple and in such a miraculous way you are not understanding the importance of it.

Just close your eyes. You haven't got the cool breeze, both of you? You got it? Good! You are real seekers, I must say.

Alright. Close your eyes and enjoy it. Come along. Close it. Then I will teach you what it is, what it means.

This lady she's got it cool breeze? It's good! Great! I must say. Great people you are.

Just close your eyes and meditate don't think about it. Just I will teach you everything.

See this gentleman somebody has to. Christine?

(Shri Mataji responds to a man speaking Hindi:) Haa accha yaad aaya mujhe, Kahiye kya haal hai. Accha aap aaram se bathiye, aaram se. Ankhen band karega?

Now what is it, where is he catching? On the left? Koi guru hote nahi, kya gaye to kabhi?

Man: Kabhi nahi.

Shri Mataji: Kabhi nahi. Kisi ke paas nahi gaye Inko do. Sudha. Just see him. Keep your eyes shut, is better. Bas choona nahi, phir tum pakad lete. Nahi, you just do it, tell me where is the problem?

You haven't got it?

Lady: I can feel it but I don't know if it's the window I can feel.

Shri Mataji: Oh no, don't you worry. You see it is not the window. It's Good, good. Now you go into yourself. Now don't doubt yourself. Close your eyes. Why shouldn't you get it? Everybody's getting. Close your eyes. Close your eyes all of you. And you are going to learn it, alright? You are going to learn how to do it, you have to do it for others also. Just enjoy, enjoy. Close your eyes. Enjoy yourself. Now forget about everybody else. Just enjoy, close your eyes and enjoy. And then you are going to go into it.

It's a very deep feeling.

Close your eyes.

Raise their Kundalinis all of them, those who have got also.

Raise their Kundalinis so that they feel it deeper. Those who have got, raise their Kundalinis also.

Close, keep your eyes. Don't touch them.

Just close your eyes please. Have you got the cool breeze? Have you felt the cool breeze? Lost it again? Now what are you thinking – close your eyes – just they will give you they'll put it back.

Now don't lose it. It's a very sensitive thing; it's very subtle and sensitive. If you are gross in any way it will be lost, so be careful. Don't lose it. Once you lose it, it's difficult to get it back. So be careful and honour it. And know that it's a very difficult thing, but it has happened to you so just be there.

Right? Left or right? Left problem. All left.

Now are you alright? What's happening?

Seeker: Left hand.

Shri Mataji: Left? Put your right hand on your heart. Just. Just watch here and try not to think while watching here. He's got it I think.

What about him? He's got it. He's got it. He's got it too.

Dekhyee in hindustani ko dekhiye. Aur in logo ko kaise kata kat paar ho rahe hai. Chaliye aakh band kariye bahut padh liya na yehi gad bad hai. Haa. Now. "Ki Maa kya aap shiv ki shakti hai", aap puchiye. aank khol ke, mujhe dekh ke. danke ki chot par boliye. Puchye

Seeker:Ma Kya aap Shiv ki Shakti hai? Ma kya aap Shiva ki Shakti hai? Ma kya aap Shiva ki Shakti hai?

Shri Mataji:Kuch to aaya garam hai na, garam hone ka yeh matlab hai ki against hai friction hai. lakin shuruaat ho gaye.

Seeker:Ye bhi bata dijiye ki abhyas kaise karna hai.

Shri Mataji:Abhi pahle shuruaat to mujhe hi karni padegi Phir aapko pura pura, haa pfir aapko is ki master kara dange. Bilkul master of sahaja yoga Pura isme koi shanka nahi. ek dum purna - sampurna.

You see this is the difference, also: for an Indian, if he knows somebody is real, then he goes all out. And he's a very learned man, that's the only problem. But that will help him also to understand, later on.

How is he? Aap kaunse bhagwaan ko mante hai, zyada? Sabko. Thik hai.

Right hand heart par rakhiye. idher beech me. Ek to aap log kaam bahut Mane ek zarurat se zyada kaam karna, imbalance. Andar chudega, andar. Coat ke andar jaaiye haa waha pe theek hai. Jaldi jao mein dekh loongi. Aankh band kar lijiye. Uthao left se utha aur right se. mai chodiye. Is he alright? Agnya. Just ask him to remove his... You were watching?

Hamsa.

Rustom:Very hot though. He's very, very hot. And he's catching on the heart and all the left. He's been to many gurus, he says.

Shri Mataji:You been to many gurus eh? The Kundalini is in the stomach is working out. See, it's breathing there, in the void. You can see at the back also.

Aap bhait jaye.

John, John, look after him. Come along, You know how to give Realisation? Aaye, bathiye bhait jaye, bhait jaye.

You've been to many gurus? Poor thing.

Yogi:He says he doesn't want to mention their names but he's been to many...

Shri Mataji:Horrible!

Now, will you please hold my feet? Rub them. If you can rub them. See the breathing, at the back you can see the Kundalini. His Kundalini you can see, at the back. See, it's moving you can see it.

Now you, you come on my feet. Tell him how to do it and we can show them the Kundalini how. Or go on your knees. Ya, now. Bring your hands under my feet. No-no, further, further back, further back, yes.

Now put your hands under my feet, yah. Now fully, and put your head down there. Let's see the Kundalini, now how it moves, see.

Let it, Leave it. See. It has gone on the sides. Void. Complete void. It's going like this you know.

Yogis:Guru Brahma, Guru Vishnu, Guru Devon Maheshwara, Guru Sakshat Para Brahma, Shri Mataji Nirmala Ma, Tasmai Guruvai Namoh Namaha.

Guru Brahma, Guru Vishnu, Guru Devo Maheshwara, Guru Sakshat Para Brahma, Shri Mataji Nirmala Ma, Tasmai Guruvai Namoh Namaha.

Guru Brahma, Guru Vishnu, Guru Devo Maheshwara, Guru Sakshat Para Brahma, Shri Mataji Nirmala Ma, Tasmai Guruvai Namoh Namaha.

Shri Mataji:Ah!

Rustom: It's gone to centre heart now. But the left heart is catching a lot.

Shri Mataji:Now say...

Yogis: Om twameva sakshat Shri Shiva Parvati Sakshat, Shri Adishakti Sakshat, Shri Bhagawati Sakshat, Shri Mataji, Shri Nirmala Devi Namō Namaha.

Shri Mataji:Ha! Atman paramatman.

Yogis:Om twameva sakshat Shri Atman Paramatman Sakshat, Shri Adishakti Sakshat, Shri Bhagawati Sakshat, Shri Mataji, Shri  
Nirmala Devi Namo Namaha.

Shri Mataji:Kshama Sagaradeva Sagara...

Yogis:Om twameva sakshat Shri Kshama Sagaradaya Sagara Sakshat, Shri Adishakti Sakshat, Shri Bhagawati Sakshat, Shri Mataji, Shri Nirmala Devi Namoh Namaha.

Shri Mataji: Getting it? Much more now. It's increased isn't it? Ha!

Rustom: Jaqadamba now.

Shri Mataji: (Laughing) Ha, ha. Every chakra now? Alright. Now you can say... Jagadamba, Jagadamba.

[illegible]

Shri Mataji: Done! Self-realisation.

Rustom: I think he's catching there Mother.

Shri Mataji: Take my name, twameva sakshat Shri Nirmala

[Rustom] Om Shri Mataji

Yogi: Do the Mahamantra?

Shri Mataji: See the Kundalini ...Both the sides. Ha. Worked out.

Yogis: Om twameva sakshat Shri Kalki Sakshat, Shri Sahasrara Swamini Moksha Dayini, Mataji, Shri Nirmala Devi Namoh. Om twameva sakshat Shri Kalki Sakshat, Shri Sahasrar Swamini Moksha Dayini Mataji, Shri Nirmala Devi Namoh.

Shri Mataji: He's got it also. See the depression there.

Ha!

Yogis: It still catches there. Yes. Still there.

Shri Mataji: See for a person like that, remarkable, I must say. He really...

Rustom: He's catching on Rama's seat a lot.

Shri Mataji: Rama. Take I think.

Yogis: Om twameva sakshat Shri Sita Rama Sakshat, Shri Adishakti Sakshat, Shri Bhagawati Sakshat, Shri Mataji Shri Nirmala Devi Namoh.

Shri Mataji: Take the name of Jesus. Take the name of Jesus.

Yogis: Om twameva sakshat Shri Mary Jesus Sakshat, Shri Adishakti Sakshat, Shri Bhagawati Sakshat, Shri Mataji Shri Nirmala Devi Namoh.

Shri Mataji: Ha!

Yogi: You can see it in the centre heart Mother.

Shri Mataji: It's much better. I think he's got it.

Rustom: Shri Chakra. The Shri Chakra. The one...

Shri Mataji: Has he got opened his Sahasrara? I think he has.

Yogi: It's partial, it's very partial, Mother.

Shri Mataji: But still. I mean for a person like him – poor man has been to so many horrible gurus. Poor thing, his Sushumna itself is completely...

Rustom: The Sushumna is okay though eh? I mean it's what you'd expect

Rustom: Sarva guru raksha. (Laughter) Sarva asatya guru! Mardini.

Shri Mataji: Sarva Asatya Guru Mardini, Ha!

Yogis: Om twameva sakshat Shri Sarva Asatya Guru Mardini Sakshat, Shri Adishakti Sakshat, Shri Bhagawati Sakshat, Shri Mataji, Shri Nirmala Devi Namoh Namaha.

Shri Mataji: Once more.

Yogis: Om twameva sakshat, Shri Sarva Asatya Guru Mardini Sakshat, Shri Adishakti Sakshat, Shri Bhagawati Sakshat, Shri Mataji, Shri Nirmala Devi Namoh Namaha.

Rustom: A lot of heat. Very hot.

Shri Mataji: Too much thinking. See the heat. Sardi bahut hai na, lag raha hai .. aapko aaraha hai haat mein thanda?

Hoi gai ye to paar. Sudha inko dekho. Aap sikhiyega saab ko aap jaldi se paar ho jaiye. Aur sab ko sikhayie. sab ye to bhaite hain seekhne ke kiye. itna seekh gaya hai ki kamaal tho dekhe in logon ko. Dekhiye, hum jo nahi samjha sake vaha, yeha samjha rahe hai. vidhi to bata rahi hoon. haat aisa rakhiye. Sudha, kya bete?

Left? Uthaon, left.

Ha! I think he's done. It's broken.

Rustom: Now it's done, now. Just the last bit is there.

Shri Mataji: This one is the perfection!

Ok chalo pura paar ho gaye hain. Vahi brahmin ho, vahi vidh.

Done! Feeling better? Lets see...

Lets see now – all your gurus, everything. Aha.

How are you feeling? A little cold?

Sab ka lutkay aap ke desh guruoane. Ye ladka hai uske. Lakhaon kha de. Khane ko paisa de. maheshyogi aap ki.

Rustom: Hm, he's done now. It comes out.

Shri Mataji: It's alright. You got it little bit eh? Feeling it? Ah, good, good.

Now, you see, because you have been to all these horrid people, you have to work a little hard eh? You don't mind clearing them. We'll tell you how to do it but you have to cleanse, alright? They are there, horrible things.

How much money you have given them?

(Laughing)

Were you flying also?

He was flying also.

Aur mantra kya diya? Aur mantra kya diya. "Ainga". Bataiye Ye koi mantra hai. Aise tamasha inhone kare. Meko bilkul gareeb hai. Paise noch noch ke. Dusht the. Maha Dhust. Ab uta ke le jayenge gathri bhand bhand ke ,bataiye aap. Aap right hand yehan rakhiye, kya hai, Kaaran teek ho raha. Karan bhi teek ho raha. Left side hai na? Emotionally problem hai.

Rustom:He comes from Indonesia, Mataji.

Shri Mataji: Is it?

Rustom:Lord Rama went there.

Shri Mataji:No, No. He doesn't, he must be there isn't it? No, Buddhist. Hindu, Ha? Christian? Mixture!

Doesn't matter. Better now, you see?

Are you feeling better now; are you feeling the cool breeze? Only there. And in this one?

[Indonesian:] No.

Yogi:Look how he's sweating.

Shri Mataji:He'll work it out, alright? Let him stand here and put the right hand outside left hand towards me, just.... You'll have to work it out but you must have patience, alright? Ha

Let us see this lady. Come along, come forward. She's just gone eh? Sitting down is a problem but what to do your Caxton hall people are like that. Just come forward. What? Can you remove your headdress?

She's got it.

Lady: But what's wrong with that?

Shri Mataji: You are not be identified with it, you see? You are your Spirit, neither ego nor superego, neither your conditioning nor your ego. See? That's the point.

All the problems of the West is due to ego-orientation. Everything goes well here, whatever you may do. If you want to cut your nose: they'll cut their noses. All the idiocy they will do in the name, "Why? We like it so we are doing it." But it is idiotic.

Ha, left Nabhi.

Rustom:Left Nabhi, However it's mainly here, these two. That's why it's not going to down...

Shri Mataji:Been to some guru? No? No one like that. Thank God!



Rustom: The sushumna blocks just below the arm here...

Shri Mataji: What do you do? What job you are doing?

Seeker: In office, entering things into computer.

Rustom: Swadishthanas are both very hot. And Mooladhara's also hot a bit.

Shri Mataji: Are you alright? (Laughing) No, you have found it now. But now you must master it. Otherwise it is no use, you see. So, you come along next Monday I'll be here – Is there any other program we are having?

Yogi: Harrow.

Yogi: Wednesday we are having Harrow, Thursday at Twickenham..

John Watkinson: Friday at Enfield.

Yogi: That's where he comes from!

Shri Mataji: But I must say I cannot go on Thursday. Friday I'll be there.

I'm sorry. Twickenham I won't be able to do.

Seeker: Monday you are here?

Shri Mataji: Monday I will be here.

Seeker: At this same place?

Shri Mataji: Yes, same place. Monday.

He's getting it.

Rustom: He also has the Kartikeya's problems.

Shri Mataji: Close your eyes. You have pain here? No pain? No colds?

## 1979-1210, Christmas And Its Relationship To Lord Jesus

View [online](#).

10 December 1979

Christmas And Its Relationship To Lord Jesus

Public Program

Caxton Hall, London (England)

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

...this day for us to remember that Christ was born on this earth. As a human being, He came on this earth. And the task that was before Him was to enlighten human awareness with the sense of understanding, but we can say it is actualization, within the awareness of human beings, that they are not this body but they are the spirit. The message of Christ is His resurrection. That is you are your spirit an' not your body. And He showed by His resurrection, how He ascended into the realm of spirit – which He was, because He was Pranava, He was Brahma, He was Mahavishnu – as I have told you about His birth. And when He came on this earth, in a body, like a human being, He wanted to show another thing that spirit has nothing to do with money, has nothing to do with power. It is all powerful, all pervading, but He's born in a stable, not in a palace or to a king but He was born to a very ordinary person, a carpenter.

Because if you are the king, as we say in Hindi language, Badshah then nothing is greater than you, isn't it? It means simply that. Nothing is higher than you, neither anything can decorate you, because whatever you are, you are at the highest. All the worldly things so called, are just like dry grass, 'Trinavat'. So He was kept in the dried grass. To many it makes very unhappy and they feel very sorry, that Christ, the One who came to save us, was kept under such conditions and why not God provided Him with something better? But to such people it does not matter: whether you are lying in the dried grass or in the stable or in the palaces, everything is just the same for it does not touch them, they are so detached and they are completely in joy. They are the masters of themselves – nothing can master them. No matter can master them, no comfort can master them. They are masters of complete comforts within themselves, they have achieved all the comforts within themselves, they are satisfied people. That's why they are kings, they are called as kings, not those kings who run after things, or those kings who seek comforts in life. I mean if you have comforts well and good. If you don't have well and good, makes no difference.

So many people, specially in Latin America when I went there, they said, "But we can't understand why Christ was born as a poor man." This is again the human concept about God is, y' see he wants to command God, be born in a King's palace. You cannot order Him about. We have our own concepts about God that, "Why should He be a poor man; why should He be helpless?" He never showed His helplessness. He was much more dynamic than all your kings and all your politicians put together. He was not afraid of anyone. Whatever He had to say He said it. He was not afraid of crucifixion or any such "punishment" so called. It's only the human beings. you see, who have these false ideas about life and that's why they want to put these ideas onto God also and [del: MAKE...] try to make Him follow their own concepts. God is not your concept. He's not a concept at all. To also say that, "Concept is after all is a concept" is also a concept – this I found out very recently. This is another myth people carry. Those who say that, "Oh, concept is a concept!" All right. Mataji says, "All right." So what? But even this is a concept, because concept is thought. You have to rise beyond thought at a higher level into thoughtless awareness where you are not in thought but you are in the center of the thought. In the sense that one thought rises and falls and there is a place in between, another thought rises and falls. You are in the center of these thoughts. The Vilamba as we call it. The time where you pause. Then you will understand Christ.

He was here, partly of course to save us, because He had many aspects I should say, not only to save human beings He came on this earth. There were many more aspects. This is also human beings have a demand, you see, that that they must be saved. Why? One shouldn't... I Mean from God's angle if you see, why should they be saved all of them? What have they done for God? How can you demand God that, "You must save us?" Can you? You cannot ask for that. So He did come to create the passage between as you see here, the Vishuddhi and the Sahasrara, this Agnya. In the primordial being the Virat – He was born there, to open that door. In evolution, every incarnation has come on this earth to open a particular door within us and to create that

opening or that enlightenment in our awareness. So Christ came precisely for opening this small little door, which is constricted by our ego and superego. Ego and superego are the two byproducts of our thought process, one the thoughts, that are of the past and the other, thoughts of the future. He came to make that gap, to cross that gap, and that's how He has sacrificed Himself, His body.

For you it is a very big thing of remorse and repentance, but for such people it is not, it's a play. They have to play a certain role. That's why I do not understand why do you show Him to be such a lanky, panky, miserable creature. He was never miserable. Such people can never be miserable as you are. This is another concept of man, that He should be lanky, panky, tall, skinny, starved, bones coming out, count them one by one. Horrible! I tell you. From His childhood to His death He was jolly person, He was happiness, He was joy. To pick you all happy, to give you the light of happiness by enlightening your source of joy, that is your spirit in your heart, that He came on this earth – not only to save you – first to give you happiness, to give you joy. Because human beings in their ignorance and in this tomfoolery, are unnecessarily beating themselves and destroying themselves. When nobody asked you to go to pubs to get into trouble; nobody has asked you to go to races and become bankrupts; nobody has asked you to go to horrible gurus and get into troubles, but you seek your destruction morning till evening. Then He comes there, like a morning flower, to make you happy. First to make you happy, to give you joy. You see any child... You see any child. At least I know Myself, I don't know about the funny people here I mean, for them flowers also look like thorns, I mean I don't know how they manage that stuff, but you see a child anywhere, any child, such a joy giving thing it is. And this is the child of the divine – that comes on this earth as a child – is the most joy giving thing. And that's why Christmas for all of us, for the whole Universe should be a festival of great joy. For He brought light for us by which you could see that there is someone called as "God", there is someone who is going to remove this ignorance. This was the first beginning.

So, for us, it is necessary to be first joyous and be happy and relaxed, and not to take anything that seriously as we take. Because divine life doesn't make you serious. Because it's all a play, it's a maya. I have seen in all the rituals that people follow, in all the so called religious people, they are too serious to be religious. And religious person is bubbling with laughter. He doesn't know how to hide his joy. And he doesn't know how to control his laughter when he sees people who are unnecessarily serious. I mean nobody's dead. The way they people say it, it's sometimes, you just don't know what to do with yourself. You just can't control. So there's nothing in this world for a person like Christ to feel sad about. And if you really believe in Him, then please first of all give up your... this silly sadness and sulking and sitting down and becoming morose, not talking to anyone, silent bores all over. That is not the way to look at Christ. See how He went and talked to multitudes, how He opened His hands to all the people around and how He tried to give them happiness. He has said that you are to be born again. That means, He had to do this work and that you have to get it some time He had promised that you are to be born again. Christ is to be born within us. I don't know what Christians understand out of this. How do you become born again? Not by going through a ritual of christening, somebody coming from a theological college cannot make you a Christian. Like in our India we have some paid Brahmins, as you have here paid people you see, the whole day they will eat, drink, be merry and evening time they'll come and pray and preach, that sort of people. You have to be a person who is authorized by God. Unless and until you are authorized by God, you cannot give joy. And that's why I've seen all these people the so called big pundits and the big priests and all of them are so serious because they are not authorized by God. Even on a Christmas day, I mean anybody who comes from a village may think there's a funeral going on. And after the funeral they go home. How do you celebrate? With a champagne! And after the funeral also real funeral also they'll celebrate thus, I don't know why, but they take champagne. How can you celebrate Christ by insulting Him? He came to enlighten your awareness because He respected your awareness, the point at which it had reached, but you are trying to put it down. Is this the way to understand Him? And He has promised that you are to be baptized, you are to be born again. And now, in Sahaja Yoga, this promise is being fulfilled. So be joyous, that here at the Agnya chakra, again Christ is born within you and He's there and you know how you can ask for his help, always.

But the main thing that one has to understand, that the time has come for you to get all that is promised in the scriptures, not only in the Bible but all the scriptures of the world, the time has come today that you have to become a Christian, a Brahmin, a Peer, through your Kundalini awakening only. There is no other way out. And that your last judgment is also now. Only through your Kundalini awakening, God is going to judge you. How is He going to judge you otherwise? You think of somebody now, a person comes in now, here is somebody sitting to judge you. How? By how many hair dressers you have been to? Or how many suits you have stitched for the Christmas? Or what presents you have bought and how many cards you have sent? And to how

many people you have sent some other things which may not be very palatable. That's not the way. Or is it, that at what price you bought all the things? The way we are particular? Which way are we going to be judged by God? "Not superficially" people say. So what depth have we got, let's see? How far can we go in our depth? At the most we reach a point where we are nothing but a concept again. So whatever depth we know goes up to only rationality, up to the concept point. Beyond that we cannot reach. So how can we be judged? How do people are judged if you go to a doctor? He has his instruments, and he works it out, puts the light in, sees for himself and says this is the position. And how your spirituality is going to be judged? How a seed is judged? By sprouting it! When you sprout the seed and when you see its germinating power you know it's a good seed or a bad seed. In the same way, you will be judged by the way you are germinated, the way you receive your realization, the way you retain it, the way you respect it. That is how you are going to be judged and not by the kind of dresses you are wearing, by the type of matching you do and the hair dressing you go to. Not by the big positions you occupy and the big politicians and big bureaucrats you become. Not by what kind of houses you have built and what kind of so called Noble [sic] prizes you have won. You are not also going to be judged by your philanthropic work by that you think that you have given so much money, so much so, because you, if you have given so much money there will be big ego somewhere hanging and it will bring you down your scale. This is a judgment in which the little feather is going to weigh more, much more than a ship. It's a different type of a judgment, of a personality. You can see how Christ was judged by human beings and how He was judged by God. He came and lived in the dried straw like a feather. His mother never felt His discomfort. In the same way those who have not, by their being, oppressed others or taken oppression, are going to be judged as first class.

In the Kundalini awakening itself there are inherent defects. Inherently the Kundalini has some defects, because of your previous karmas. Because what you have been doing in this lifetime. Because, the things that you have accepted as reality, which is just a concept. Because, when you have not known the absolute, whatever you will be doing, there will be a little of ignorance with it. Whatever you have done in darkness will have a particle of darkness in it. So without knowing realization if you have propagated, "Oh, we are great saints, this, that," you'll have no chance. If you think you are a very divine personality, and you are already a realized soul, no chances! All the priests of all the religions, will be the last to get realization. Valmiki in his Ramayana, has very clearly said. A very interesting story is there that a dog was asked, "What do you want to be in your next life?" So he told, "Make me anything but don't make me a Mathadhish." A person... Mathadhish is a person like a "priesthood." So, "Make me everything but not a priest anywhere." Just imagine a dog having that wisdom. But I do not say that all of them are like that. There may be some who are really genuine, some may be really realized people, may be authorized by God. But I am sure they are not accepted by the multitude, I am sure of that. Because I have seen your history and all that, I've seen all such people have been discarded and have been tortured. But now the time has come to judge the right and the wrong. You cannot crucify anymore, you cannot. Everyone is going to be judged through Kundalini awakening.

Now, we should know there are three categories of human beings. I don't know which way to start, not to shock you. One is human beings as we are, normal. They are called as Narayoni. The second categories are Devayoni, those who are born seekers or realized souls, mostly realized souls are Devayoni. And the third ones are called as Rakshas. These [the Devayoni?] are called as Ganas. Actually these are called as Ganas. But is the... We can say the species among human beings are Rakshasas, means the people who are evil. So we have evil people, excellent people, and we have in-between people. Excellent people are very few. They are born realized. I don't have their problem much. But one has to deal with the people who are in the center. They are looking towards good but have something hanging on to them, which is not so good. So for these people, there are inherently some defects in the Kundalini, which we must understand. The first of them is bad health, physical bad health, actual physical bad health. In this country specially people suffer from too much of cold and other troubles due to over calcium in the water. In the same way according to the countries, stanavishesh as they call it, you have your problems. Like in our country we have some problems; like in your country you have certain problems. So, the physical problems are according to the country where you have taken your birth. Most of you have decided to take birth in particular countries, that's why you are identified also to such an extent sometimes that you think there is no defect. Every country has a variety by which you suffer a certain amount of setback in your health. So for a Sahaj Yogi one should know that health is a very important thing because this body is the temple of God and one has to look after your health. And you know also when the Kundalini rises the first thing that happens that your health improves because of the parasympathetic fulfillment, because parasympathetic gives you enlightenment which flows into sympathetic and your health improves. I will not tell about it very elaborately today because time is short, but if you read My... I would say I haven't yet written much, but if you listen to My lectures, and some of them which are written down, you will know

how Kundalini helps to cure most of the diseases, except for which are being tampered by human elements. Like a kidney trouble now has been cured by Sahaja Yoga. No doubt, we can cure kidney trouble. But a person who has been on the machine, we've tried, cannot be cured. We can give him longevity, but he cannot be cured. But to cure people is not your job at all by any chance, you must remember this. No Sahaj Yogi should take to curing people. They can use my photograph but not to take to curing, because it means you are a big philanthropic personality. I have seen people who have been curing, get into such a mania of curing, that they forget that they are also catching something and they are also getting some troubles and they never cure themselves. Ultimately I find they get out of Sahaj Yoga. But with the Photograph you can cure people. Do not think that it is your duty that you are a great sort-of-a... what you call a benefactor, physical benefactor, no, you are not. You are a spiritual benefactor but as a byproduct, the body of the person improves because if Christ has to be awakened, if God has to come in this body, then this body is to be cleansed. It is done by Kundalini.

But it does not have a separate work like hospitals. I have known people who [WERE ...del] went so mad with their power of curing that they started visiting regularly the hospitals, and they ended up in the hospital only. They would not even come to programs; they would not even come and see Me. So this is one of the greatest hurdles you have got is the Vyadhi, is the bodily elements. And the bodily element also should not take you down too much. If [THE ..del] we have some problem, forget it. Gradually it will improve. With some people it takes time to get all right but the main thing is to get to your spirit. So do not always say, "Mother, cure me, cure me, cure me." But just say, "Mother give me the spiritual life," and you will be cured automatically. It may take time in some people, doesn't matter. You have been sick all your life, doesn't matter. Little more time. And also follow the methods which [I HAVE ...del] we have told, about different diseases, specially liver in this country, colds, and what you call this gout and all these troubles. We have remedies for all this. Diabetes, we have. But work it out as a duty towards your body, towards the temple. But that should not be the end of your life, that's a very little part. I mean it would be something like cleaning the whole place and then you get out of it. They say, "Why did you clean?" Like I have seen here people, you see, even we were in Oxstead I was surprised, you see everybody used to polish everything you know, and everything was, sort of, lawn was done very well and everything cleaned very well, and not even a rat would enter their houses even. For months together I never saw any person getting in, only getting out. And they were so particular, husband, wife, so particular about cleanliness, neatness, everything, and the both of them would never even talk to each other, I have seen that. There were seven houses, except for our house, and [SHE WAS ...del] they were all surprised at how many people are coming to our house. They said, "Are you a open house?" I said, "Yes, it is a open house." They couldn't understand what was wrong with us. Nobody would see that polished thing or anything. So, that's how it should be that we should not go to that extent, that it becomes a sort of real Sahaj Yoga, and the rest which is the most important, is forgotten. Health will improve gradually as I have told you. But attention should be on your spirit. Attention should be on your spirit, because it is the attention which goes into these various directions and gets stuck on. You just allow it to work out and it will work out.

The second hurdle which I feel, is called as akarmanyata. Osnath, they call it, means a person does not want to work it out. Of course those people who are useless, who do not want to have realization, forget about them. But even after getting realization, it's an innate problem with people that they do not want to work it out. They are lazy; in simple words, they are lazy. That is very much in this country, surprisingly. I mean the other day I saw a picture where how, even from your country people went to Germany and blasted a complete machinery and a complete factory of that machinery which was sending pilot-less bombs. And they have overdone everything so then our children are having a nice time, perhaps. But, in Sahaja Yoga, you have to be alert . This what exactly happens in Sahaja Yoga when people come here: they get their realization, they feel the cool breeze, and is lost again. The reason is, they do not want to work it out. This is another danger, akarmanyata. Then, when it is lost, after one year they'll come back, "Mother? We don't believe in it, but I have got some pain in the stomach, will You cure me?" Instead of you becoming so equipped with all the powers that you have, you become another useless person coming here, just to take My time. These powers are all within you. This is your property. This is the property of your spirit which is there inside, which is about to manifest but, because of certain hurdles that you accept, that it does not. This is akarmanyata, we can say, which is not working it out, not knowing about it, not understanding it, what is Sahaj Yoga is, how to manipulate this, what are these vibrations are, how it works out. People just say, "Oh! It's too much." Because they don't want to face the reality. Because as soon as your Kundalini comes up, as soon as the light comes in before, the eyes are closed, you see suddenly the light comes in, you don't want to open your eyes. Because too much we have been sleeping. Even if you open your eyes a little bit, "Oh God!" you don't want to face the light. Because you are identified with that state, you do not want to open your eyes. Kundalini opens your eyes,

no doubt, but again you close it down. So it is in your freedom, to give up that akarmanyata.

Now this is also, can be very collective, I can tell you this much. It's a very big disease, which spreads. Like, say a husband wife is there, the wife is one like that. Instead of the husband raising the wife, he will succumb to wife, specially in the West. Just the opposite in India, because [THE del] there the husband is more dominating, the women will succumb to a husband. So what happens is, that out of the two those who have got it also are just wasted. Instead of that, both of them could be very well realized, and could be there if the one who is realized, puts down his will that, "No, I'll keep my eyes open to see. Let me see it. I must give a chance to myself." If they accept it, then it works and then they go to the second step. Everything cannot be just like a jet liner, sit down here and next moment you are on the moon!

Even if you are in the moon, still you may start with the third danger which is there, is sanshaya, is the doubting. I don't know how to describe this madness of doubting. For example, out of all of you who have been here, I would say, at least, I don't know how much percentage...

(Yogi very softly: Ninety.)

(Shri Mataji laughs) ...have come out with, the second day, a very great statement, "Still I am doubting." Is that the sign of wisdom? What are you doubting? What have you found out so far? From where does this come? Is Mr. Ego, about which I have given lectures after lectures, is Mr. Ego that is doubting it? Because he doesn't want you to find the absolute. You are identified with your Ego, and you do not want to find it because this Mr. Ego has been guiding your life throughout, and now [YOU DON'T ...del] you want to doubt. Doubt what? What are you doubting? You felt the cool breeze, all right? Sit down then. It would be something like somebody entering into a college, university, and they are going sitting down firstly there, teacher says, "Now, this is the diagram, I give you." The students get up and say, "Sir we doubt." Really? Then what should the teacher say? But they will not say that, because they have paid the fees. They have paid it. Even if it is a horrible drama, boring one, still we go through it because we have paid, you see? To go through it, "After all, we have paid it," you see? What to do? But for Sahaja Yoga you cannot pay. I have seen all kinds of tomfoolery people accept in so many gurus. Like somebody says, "I am going to teach you how to fly." They're absolutely ready for that. They'll pay money, and not doubt, even a bit, that the fellow who is propagating is he flying? Have you seen him flying anywhere? Please at least ask that person to fly. They will see the Kundalini rising with their eyes, they will see it pulsating, rising, breaking here, still they'll sit down and say, "I am doubting." Now who are you? How far have you reached? Why are you doubting? What are you doubting? What have you known so far about yourself? Now, humble down yourself at this point. Humble down in your heart. "No I have not known myself. I have to know myself, I have not known myself, I haven't got the absolute. With what instruments I am doubting?" This is one of the greatest hurdles of Kundalini awakening and in after awakening, called as Samshaya.

[THE SECOND ...del] The fourth one we can call it as Pramaada, is the one by which we go on faltering all the time. Foolish questions. I mean there are certain things one has to follow. If you are going on the road, you see, you are used to, say continental driving, so always you turn on the wrong side, but in London you will be arrested. In the same way so far you have been doing continental driving. Now you are in London, so you better take to the ways of Londoners and understand the roads and the maps and the regulations that are needed, and try to follow them. But you are doubting it. That's the main point. Then you don't want to follow it. So the pramaada is the mistakes that arise, because Kundalini awakening is a free gift to anyone who comes here, to anyone who has been to any sort of hell or heaven or has done...

[Break in original recording, end of tape side 1]

...point about it. And why do you doubt? You are not paying any money. These two things go hand in hand – doubting and pramaada is the mistakes that we commit throughout. Because we are doubting, that's why we do not take it up seriously, we do not understand it – the rule of the road – and we just start driving. And then we have accidents. And then when we have accidents, we blame Mataji for that. That is a very, very common thing that happens, that we blame Sahaja Yoga. We blame that spontaneous happening within us; we never take the blame upon ourselves, that, "No, I must have done this mistake. All right, doesn't matter, if I make mistakes I will rectify, it's all right. Mother is forgiving." No doubt, I forgive, but sometimes my

forgiveness is also of no use because unless and until you realize that it was a mistake, you should go this way instead of that you have gone that way, so rule of the road is to be understood. That is the one comes to us, called as pramaada.

After that, we have another inherent problem is called as Bhramadarshan, hallucinations. We start seeing hallucinations, specially with people who take LCD and all [THE ...del] such things. They don't see Me sometimes, they just see lights. Or any such hallucinations you see of the future or of the past. They may see Me as something else. If you see Me in dreams is all right, or see something in dreams is all right, but you start seeing some things that's called as Bhramadarshan. 'Bhrama' means 'illusion'. Then you start developing illusions. But the worst part of it is that people start telling lies about it. I know about everyone. And when this bhramadarshan starts, it's the most dangerous thing about vibrations also. Some people are absolutely cocksure about themselves, I see that. And they'll tell all the world, you see, they'll dominate everybody saying that, "The vibrations of this is not good, the vibrations of that is not good," while they have no mastery over it. Now if I, somehow or the other, see, I have to be very careful, I can't talk like a teacher, so I somehow or other say that, "All right, you give yourself a bandhan and now you put your hands towards me and you see for yourself," and all that. If they by any chance know that I've found out, that they are lying, then they are finished. I must keep up their falsehood, everything in Me. In by chance you see, I am very careful though because I know they are always on a slippery ground, so even if I mention in a way that is not so blunt or anything, still it might happen. But one must know that it is for our good, that we have to stick on to the truth. And we should not be led away by our own ideas about ourselves.

Then [THE – del] another thing comes, is Vishaychitta, in which the attention is attracted by objects of your previous identification. Like your attention has been, "You see I'm very fond of cricket." All right, you are, but you should not be a sick person. I mean cricket doesn't mean that you become a cricket bat and you are good for nothing. For anything else, for all practical purposes you are dead. That kind of craziness, for anything whatsoever, gets your attention into a very wrong state, and is also not good for all the Sahaja Yogis. Today's lecture is more for the Sahaj Yogi. So I am pointing out what are the inherent dangers of sustaining our realization. Which is very important to understand.

Now the two other very big dangers which we suffer from apart from that. The people get possessed and get ideas into their heads. They start singing songs, this, that. Sometimes I am so embarrassed, I don't know what to say, I can see a devil speaking through them, but I just don't know how to tell them that, "Oh please stop." Even praising Me I know what it is. But they'll just come up and say, "Mother, we want to sing a song to you." "All right." Finished. I cannot say anything, because they do not know what they are singing, they do not know from where did they get this knowledge. It's something else doing this.

Because of all these problems that you get possessed, the other day somebody came to Me and said that, "Mother I'm feeling very overconfident about myself and cocksure."

"Really?"

"And I feel like doing something very high handed," and he did it. First he saw the possession coming in to him, and then he did it, and did it in a very bad way. Everybody's angry with him, I know. But I'm not because something is done in possession. You don't know what madness people can do when they get possessed. I mean they should end up in lunatic asylum, but because of being Sahaja Yogis, they do all these things, but still they are not stationed where they should be.

Then there are two more stages in which, a Kundalini which rises also falls down. This is an inherent danger in a person. Many people have asked Me that, "Mother, if we get realization, does it stay?" It does stay, part of it. Sometimes it is very thin part of it, sometimes the whole thing, is sucked back. It is sucked back. Is so, then you will say, "Then we start doubting." Where is it written that you will be lifted up and put into something great, whatever may be your problems? Is it possible? Even from here if I have to go to India, I have to get inoculations and vaccinations, and I have to get My passport, go through an interview. While if you have to enter into the kingdom of God, then you are going to be judged, not only judged, but even when supposing you give a grace mark and all that and a person is allowed to sort of, get into the plane, may be that they may ask you to get down. Is possible. And that happens with some people that the Kundalini falls down. Is very, very dangerous sign. It comes through many problems like gurus and going to wrong places, also going to spirits and doing all black magic, and also bowing before people

who are not incarnations, worshipping wrong type of deities and also doing mad rituals. Fasting at wrong times and not understanding the signs of fasting and of ritualism and chakras and the connection, a complete synthesis of Sahaj Yoga. And it falls down. In some people you have seen that Kundalini rises and immediately falls down. Is a very, very dangerous thing which really is very troublesome also. But still one can fix it up.

Last danger that we have which one should know that you start feeling that you have become God or some like an incarnation or something. This is the biggest danger. And then you start taking law into your own hands and start rebuking others or doing all kind of highhanded business or getting over self-satisfied with yourself. This is a very big danger. Humility is the only way, to know that there's an ocean before you. You have got into the boat all right, but you have to know a lot, you have to understand a lot, and you have to still attend to your attention, to your chitta, to your awareness. And you have to still work it out in such a way that you really establish your self, as a full-fledged Sahaja Yogi by which collectivity becomes a part and parcel of your being, by which you have no doubts left. From thoughtless awareness you jump into doubtless awareness. Unless and until that happens within you, is not mind, but is a state in which only the Kundalini will rise, whenever you'll raise your hands.

Unless and until you have achieved that state, please try to work it out, don't be lazy. You have to see around yourself, meet people, talk to them. The more you talk about it, the more you do it, the more you give it, the more it will flow. The more you sit at home, "Oh, I am doing my puja at home." Nothing. It will stagnate and stagnate. You have to give it to others, you have to think of others. Thousands of them have to have it. And that's why it is important that don't get bloated with the idea that you have all the powers of the world, already manifesting. Never. When these powers really manifest, you are really not aware of them. Absolutely. I mean imagine the Sun saying, "I am The Sun." Will he say so? When he is the Sun, what is there? If you go and ask the Sun, "Are you The Sun?" He said, "Yes, by the way I am, what can I do about it?" It's that simple, you know, you become a very simple person, absolutely simple, because there is no camouflage, there's no complication. You are that.

So, anybody asks you funny questions you say, "By the way, what is there to ask?, It is so. I mean, if I am a realized soul, I am, what does it matter?" With this understanding we have to go to Sahaja Yoga, which I must say I am surprised, how it is working, miraculously there. And it is working out, but it is you who can settle it, within yourself. Now, among you some are only on the periphery. We keep them on the periphery also, that you know very well. Some of them come in the center. And some are very few, who are in the inner circle. All of them are still in a state where they can be thrown out, like a tangent go down, you see? And then you don't understand why a Sahaj Yogi behaves like that. If you see some Sahaja Yogi behaving like that, going in a tangent know that you might do the same. So be careful.

So, today, at this juncture, when we are celebrating the great event of Christ' life, let us know that Christ is born within us, and the Bethlehem is within us. You don't have to go to Bethlehem it's within us. He is there, and we have to look after it. It's still a child. You have to respect it, and you have to look after it. So the light really glows and people know that you are realized souls. Nobody will doubt that you are not.

May God bless you, all.

Is there any question? Kuli, can I have...

Are you realized? Not yet. No, those who are not realized should not ask questions, because, as I said, today is a day of realized people. Those who are not realized, still are in darkness, so I would request those who are realized should ask Me question to begin with, and those who are not realized should get realization first. You have read so many books, what more questions am I going to answer you better get your realization.

[Man:] We've come for realization.

[Shri Mataji:] That's it, that's it, that's it, that's it, that's it, that you are going to get. That's it, that should be the spirit. Just ask for it! You have to just knock at the door and you'll get it. You are going to get it.



Any realized soul ask Me questions, please.

They won't. [Shri Mataji laughs.] Come along. What's happening to My... see? Just take it out, I think. If you don't mind, yes please, here, thank you. Been walking for miles. Ha.

[A man speaks to Shri Mataji almost inaudibly:] What is the significance of keeping the shoes on the table?

[Shri Mataji:] Significance of what?

[Man:] ...The shoes on the table. Who is She... [UNCLEAR]?

[Shri Mataji:] All right. These are My shoes are kept there. You are a Hindu you understand that. [sounds like PADATRAN]. You know Sanskrit or not?

[Man:] No. 'PADATAN'...can...I know the meaning of this...but what is the significance of keeping them on the table?

[Shri Mataji:] What is the significance of Bharata carrying the 'PADUKA' of Rama, in the same way? All right? Have you read "Ramayana" or not, or your...

[Man:] [UNCLEAR]

[Shri Mataji:] Then all right. So that is the significance, and for this also, you have to understand first of all vibrations. Where are the vibrations? From where the vibrations are coming? Then you will know the significance. It is not mental significance, it's actual. Then you will know "What does these shoes mean? What these hair mean?" Everything you will know. Alright? But do not put your attention to these. For example, you see Indians always ask a question "Mother why do You where a white Sari, You are a married lady?" Alright. See all funny things these – this not important. The main thing is, you must get your realization first, then you will know what everything means, what it says, because it's in another realm altogether. Like I've seen in England, anybody who sees My this thing [ Bindu ], immediately starts laughing.

[Man:] Mother, sometimes we came to [UNCLEAR] the effects of the black magic.

[Shri Mataji:] Lack of what?

[Man:] Black magic, done to us by...

[Shri Mataji:] That – I said it, you see? That possession and all that I've said it. Yes very true. Very true, it is so. Black magic is a very big problem, I too must say.

[Man:] In India it is really a...

[Shri Mataji:] Very bad, I know. In India it is. Agree. [ Bahot bara hai, bahot.] Very very big.

[Man:] [UNCLEAR] [Everyone laughs.]

[Shri Mataji:] But, the problem is... You see I have a Chief Justice of one place who is My disciple, you see? And you must have heard about Dr Rangarajan of the High Court of the Chief Justice of the [VIRI or VERY?] High Court in Delhi who was there. He's also My disciple. And I told him that "These laws must be changed, human laws, because God's laws are much deeper and all-pervading, and they must be brought in." He says "Mother, when You will have 75% people in India, realized, then we can change the laws." Till then half of them will be finished with black magic, and whatever half are remaining, will be taken over by

our gurus, falsehood. "I agree but what to do?" That's what he said, that "The law is the 75% people in a democracy must accept that law." Now you'll imagine what is a tremendous task is. That great country with a big population, 75% people have to have realization. [sounds like: AB AAP BOLIE.] Now you say!

[Mother calls people who have not got realization. to come forward for realization also saying:] [Shri Mataji:] [Sahaja Yogi whispering in to Shri Mataji] Alright! So, now those who are new people today, please come forward. Come, sit here. Just come forward, come along, come along, sit down, sit, sit. Sit down comfortably!

Shri Mataji: Yes!

Seeker: [ In audible]

Shri Mataji: Looking some what better than earlier.

Seeker: Its your blessing!

Shri Mataji: Situation is much better.

Seeker: [ In audible]

Shri Mataji: Much better! No! It was a massive situation. It was a very bad situation. This, the Indian's brains are not in order.

Seeker: Lost one son, the other one is just sitting.

Shri Mataji: The worst thing there is the jealousy, God save! All are absolutely donkeys there.

Come on, come on, sit in front. All of you come. Those who have... Please remove these chairs. Namaste, Namaste, come [ Seeker continues whispering] Hann, yes!

So, in High commission from where you get all this. All this is done from where?

Seeker: [Speaks out some thing- in audible]

Shri Mataji: How are you 'Bete' [son], fine. Health and all that of you all is alright? How have you come?

Seekers: [To see you - In audible]

Shri Mataji: Alright! Be bless! Keep your hands like this, like this, that's all. Haan! Just put your hand like this, please just put your hands like this. See, now what a percentage realized persons here. Come here in front, sit here. These two people have come, they are not realized. Those who are not realized please come forward. May God bless you! Come along, come along; please come forward, what's there behind, you have not come here to listen to lectures, there are many lectures, you can even buy some records, you see, of lectures. It's not lectures. You should get something by coming over. Come along, have it! Now, what about you? This lady.

Seeker: [In audible]

Shri Mataji: You are alright! Good. That's it! See, more that half are already realized. What a force will it be? Just put your hands like this, just like this, simple; very very simple. Keep hand like this. Both the hands, just like this. [Hun] Now close your eyes, all of you. Close your eyes, be at ease. Just close your eyes; put your hands like this and close your eyes. Nothing more is to be done, just put your hands like this and just one thing important, be comfortable.

Mother tells people to:] ...Keep your attention free... Now keep watching on your thoughts. You will find that your thoughts have stopped, some of you not all of you. Please put your hands straight towards Me, I mean fingers, but not under strain, but in a simple way. Just, in a simple way...[Marathi.-in audible].. Then you will find some cool breeze, like thing coming on your fingers. Before that, some of you might feel a little heat... in the hand. That's not a very good thing, will work out. Some of you might feel little tingling; some may feel pins-and-needles. Keep your mind at rest. Do not take any mood as such, just leave it, be simple, be simple ..[in audible]... If there is any shake in the body, or pain in the body, please open your eyes.

But please put your hands straight, straight like this. If there's any shaking in the body, please open your eyes. [Marathi.-in audible] If your eyes are flickering, also please open your eyes. If the eyelids are flickering. Sit comfortably; If your eyes flicker...

yes... Are you getting cool feel, you got your ascent, enjoy! Move out a little and then sit. If your eyelids are flickering, open them. Sit at ease, don't be impatient, absolutely comfortably, leave every thing and be comfortable. This is the only thing to be attained in the world, nothing else to be achieved. ....Now these people know how to manoeuvre, they will find it out. Now don't get upset, nobody is going to touch you, nobody will touch you. But they are going to feel your vibrations, close your eyes, you are going to enjoy it; Just close your eyes and enjoy it.

That's it. Now have you got it. Good, you can sit there; come along. Haan ji, alright. Just see our Indians, what is going to happen. Show them; see them, just see them, all of you should gradually see, here-here; I am seeing this.

Have you got it, Sir? Yeah, you got it, don't doubt it. Don't doubt, is the one thing, it's a very big hurdle. Just don't doubt, it has not happened because of your thinking. Just don't doubt, it's an awakening of your germinating force. [in audible]

' Par utar gaye sant jana de' The saints have achieved their ascent. This short statured sitting, you are already transcended. Yes! You, you are already realized, what's his name?

Seeker: [In audible]

Shri Mataji: Come here, come here; this fellow is realized and that's also transcended. Both are realized. Come here, come-come, I love children more.

You are getting cool feel in your hand, cool cool is coming or not, getting cooling na; do like this, do like this. Hun! Coming cool feel, see see, are you getting. See, its coming to you; what's of being ashamed in it?

You are getting, ok, he is getting. Yours 'Beta', push your hairs behind; Haan! All must get it, very straight forward thing it is. You are getting, Haan! Sit, see in front. Let me see. Yours, getting coolness. Just do it in front, it will just happen. Please get up, he will all watch you. I am seeing. She has got it; She got it, you got it. Can't you feel it in the hand. On the left and on the right you are not feeling. Put your hand on the stomach, stomach, on the left side. Got it, make you feel comfortable, he will watch you. You are getting it, you get up, it's done. Try it out, what is 'Prasad', what's to me; what 'Prasad' I am to get from you. You people keep your feet down, all of you are getting hot. Haan!

Seeker: [In audible- in conversation with Shri Mataji]

Shri Mataji: Alright, Haan!

Are you alright now? You are much better now, its much lesser than earlier, you got lot of difference. Keeping your both hands towards me, stoping breathing in between meditate on 'Jagdammba'. Haan! Sit, you got unconscious earlier. Your mummy is much better than earlier.

[Shri Mataji tells the newcomers to sit and enjoy while others balance them. Individuals are given treatments to do. In particular

someone is asked:]

Have you been weeping day and night? What happens to you? What goes wrong with you? Seeker: He does not listen. [In audible]

Shri Mataji: Now a days all children are good, why are you loosing your heart?

Seeker: It so happens, if there is one child and that too get spoils then..

Shri Mataji: What's bad? You have come in such a bad country, here in this hell which children are going to remain good. Coming in hell, you want that your children are not affected; what's the need to come to such a hell. It's such a bad country, it's a hell, hell. What was the need to come to hell? I am tired; Yes! What else? Its hell here. There is no mother, no sister.

Seeker: He just doesn't care. I remain behind, after him.

Shri Mataji: What's happening to him?

Seeker: He just goes out with bad boys and strolls; And I am after him. When at home, he is alright.

Shri Mataji: What else will happen in such a dirty country? When came in such a dirty country, how can you get good thing; When you have landed in such marshy land, then what to afraid of? Save yourself. Children must never be kept here. All my disciples are leaving and going to Hindustan.

Seeker: That's the thing. His elder brother is studying in the University here.

Shri Mataji: University of this place is of what use?

Seeker: He doesn't listen to me at all and that's why my heart is like that the Mother will come..[in audible].

Shri Mataji: In this dirty place are there good people? It's a very dirty place. All the dirty things are considered good here. There is no pious thing here. Whatever is impure is pious here, what to say? So long as he is not going to improve, she can't be alright.

He is possessed by spirit. What 'Bete', what happened to you? Speak out, what happens to you, what's wrong with you? You sleep well. You don't obey your mother, isn't it? You become an Englishman. Is it? Hey? You're not English, you are Indian. Alright? We are not to give up our bases, alright? Poor things they were very good people English also were very good people, but this war has ruined them. We have had no war. [A yogi replies in [Hindi?]] to which Mother continues:] Do you drink? You drink you smoke? Now you are going to take to drugs or what? Then what? Why not take? I mean if you want to headlong... then you must become a real English, you see? First you wear a striped one alright? Striped trousers. Then wear a jean. And then go to these horrible places and have some drugs, you see? Nice! Look at them. But they are seeking God. When they are doing it they are seeking God. They are not like Indians. Indians are just doing it out of fashion. When they do it they do it because they are seeking God and the way give up we have to learn from them. They give up just like that. [Shri Mataji clicks her fingers.] Indians are not seeking God at all, they are seeking money. So why should you do all these things, those who are seeking God are doing out of mistakes. Indians are not seeking God at all.

Seeker: [Another comment in Hindi from a yogi] When he goes to bar, he doesn't listen to us..

Shri Mataji : [replies in Hindi] That's the thing

Seeker: What's that thing, just don't understand.

Shri Mataji: What's not understandable? If you come to bad place, it spoils. One must have ones own identity. Children must

think of themselves. Just see his health. Such a young person.

An English yogi softly interrupts that "It's time to go, Shri Mataji."

Shri Mataji: Alright. [Mother continues in Hindi.]

Seeker: [In audible]

Shri Mataji: I am going tomorrow and I will come after two months. Take my photo.

Seeker: We can come to you, where you live.

Shri Mataji: But I am going now on 12th., I don't have time now.

Seeker: Where to ?

Shri Mataji: Going to India for two months. They will give photo and tell you what and how to do. Just go and ask them and get him treated. All children of our land must be good children. Ok, get up and go.

After being illustrious! [Unclear-] Have we to spoil ourselves? See here, in your

Place all those drunkards have transformed 'Khadak' [ Just suddenly].

Seeker: Transform him also.

Shri Mataji: He should seek for God. They are devotees, seeking God. As for devotees, its different.

How you doing?

Seeker: [In audible]

Shri Mataji: Ok, listen., [Seeker interrupting- inaudible]; no.

[Talking to some one else] What are you taking?

Seeker: Just ginger and sugar mixed..

Shri Mataji: Ok, stop taking that ginger and sugar, you take that..

Seeker: Its on whole body.

Shri Mataji: It happens due to heat, let it get expelled; it won't make any difference.

Seeker: [ In audible]

Shri Mataji: Ok, Since when it happened.

Seeker: For some time now.

Shri Mataji: Earlier, you were sharing your mother. As your mother's possessions got cleared, you have taken up.

[ Shri Mataji to another Seeker] How are you?

Seeker: [In audible]

[Mixed up conversations- Unclear]

Shri Mataji: You drop setting him right, leave it. Hold your ears. When you can not set him in order then what to worry for. Now do right hand towards me and left hand [ Unclear]

What's to you? Do your left hand towards me and right hand [unclear] Tell them.

Yours is alright now. You also, both these left hand towards me and right hand outer side. You are much better than earlier, you will be alright by and by; not instantly.

Seeker: [In audible]

Shri Mataji: At present you are possessed, its Guru's catch. Who was your Guru?

Seeker: Guru Nanak Dev ji!

Shri Mataji: Arey! Hoad it been Guru Nanak Dev ji, nothing would have happened to you.

Seeker: [Speaks out something- Unclear]

Shri Mataji: Stop going to Guru Dwara, all Bhuts sit there.

Seeker: [ Speaks inaudible]

Shri Mataji: Ask question if you are Guru Nanak? Ask ' AAP MERE GURU NANAK

Hain kya?

Seeker: 'Aap Guru Nanak hain kya? Aap mere Guru Nanak sahib hain kya. Maa! Aap Guru Nanak hain kya? Maa! Aap Guru Nanak hain kya?

Shri Mataji: Ok, now stop going to Guru Dwara, some spirit is sitting there. Get back, you only meditate on this photo; Don't go, know not all sitting there are just taking money. See now, now its all right. Isn't it? Stop it.

Seeker: May I talk about domestic..

Shri Mataji: What for? You just ask this question and every thing will end up. It will be done, will be done, how so immediately. Its just for one month that you have come. Do your left hand towards me and right hand on outer side. Stop going Guru Dwara, know not which spirit is there?

Shri Mataji: Please open your eyes. Just a minute. You did some pranayam? Did some breathing? [UNCLEAR] Come along, come. Come forward, come on. That's breathing has caused this problem. Otherwise you are very good but this breathing... [Shri Mataji recites some mantras and converses in Hindi]

Look here, first of all these people get transcended, not we Hindustanis. We are after money.

You are alright now, isn't it? You are much better now, otherwise you mostly used to be unconscious before me.

Seeker: [ Inaudible]

Shri Mataji : You treat Guru, wrong persons, in your house, what to do; You honour commercial Gurus. Guru Nanak ji should have been honoured not these commercial Gurus.,

Haan! Please go to your [inaudible]. You are getting some sensation. Hot....hot!...Hot, both the hands; while doing clearing keep your eyes open. Here,

[Another is told:] Are you alright? Have you got cool breeze in the hand? You have a liver problem, do you know that? Put your left hand on your liver, that is here. Yes, little bit below, little, here.

[pointing to next] You are getting 'Bete' something or not. What's the matter? How is your problem? What's your problem, first tell your problem? Mother must be told all problems. Come on, tell me your problem. 'Rani Beti' tell me your problem.

Seeker (Girl): Weeping continuously, unable to speak. [Inaudible]

Shri Mataji : What has happened? What's there to weep? You keep on weeping all the time. Why? What is troubling you?

How is he? Left [ Unclear ] How is this gentleman, Haan! He is very good. Isn't it? Gettng some joy or not?

Haan! What's it? See him. Who was your Guru? You ever had any Guru?

Seeker: No guru.

Shri Mataji : You never had. You believe in God.

Seeker: I believe in God.

Shri Mataji : Which one?

Seeker: All.

Shri Mataji : Are you Arya Samaji.

Seeker: No.

Shri Mataji : Then..?

Seeker: God is God.

Shri Mataji : [ Conversation is inaudible].

[ Pointing to another one] You got in your hands. How you are now? All is well. Now, feeling light or not. Ok, take off your coat.

[Mother converses with a tearful Hindi lady. And then comes back to the "breathing" man:] You've done some pranayama is it?

Breathing, have you done...?

[Man:] ...Breathing, just a little.

[Shri Mataji continues and speaks to some others in Hindi and English.]

Power Point Presentation



## 1979-1230, Advice about Chakras

View [online](#).

30 December 1979

Talk to Sahaja Yogis

CKP Hall, Mumbai (India)

Talk Language: English | Transcript (English) – VERIFIED

Advice about Chakras. Mumbai (India), 30 December 1979.

It is said that God is love. We have heard that many a times, and many people have explained in their own ways what is love. But to feel that love is the best way of understanding it. Even if you explain or describe in all details, though it is described in all details, you cannot enjoy love without experiencing it.

This experience comes to us because God, Himself, has placed within us the mechanism to absorb this love and to manifest it. It is a very delicate mechanism within us, extremely delicate. This mechanism is placed in our heart, and by our ignorance, so many times, we spoil this mechanism or disturb it, or sometimes even completely destroy it.

The light of love is joy. Anything else cannot give you joy. It's only the love that you feel in your heart gives you joy. This mechanism acts in seven layers within us. In the periphery of these seven layers, we have got ripples of this joy arising; they come to the shores of our brain and create the bubbles of joy. But again if the brain is a very rational rock then these bubbles dissolve, giving no effect to the rock. So a loving person is thousand times better than a rational person.

But most of the people feel this love only on the periphery of the outermost layer, which is the light of the Mooladhara. As you know that Mooladhara has got excretory effects and how important or relieved we feel when our excretions are all right. It's a basic thing. But that relief gives you a kind of a joy and happiness. Is very gross, is very "low type" as they call it, but very important for us to get that joy. But to make this joy not so dominating over all other joys of deeper sensitivity, is to be innocent. I know one cannot be innocent, you have to be innocent yourself. But with Sahaja Yoga you can by clearing your Mooladhara.

So that's very important that our Mooladharas must be clear, our innocence must be established, so that these gross joys do not cover the entire spectrum of our life and make us slaves of these gross joy-giving reliefs. But to clean your Mooladhara does not mean by any chance in Sahaja Yoga, to get after any kind of obsession and obstruction, but to give a natural release, like an innocent child, to these ripples, which need not go back to all the other layers of joy.

You must have seen, when the ripples in a ocean touch the shores, they turn back. If the shores are made of very hard rocks this turning can be very deep and the waves can go much deeper. If the brain is very ego-oriented, is covered with ego, then these joys have a much greater significance in life than normally it is. Innocence is the only way one can neutralise those ripples coming back on the other six very important layers.

As you go forward you know in the second layer is the joy of creativity. In the joy of creativity, when the joy of creativity comes within us, it again comes back to the periphery. For some people it is so important, so maddening, to create something - they are mad after it. And they think it is something so important to do, to create some thought, to create some book, to create some artistic impressions or something. For some people it's very important, so they create. And this creativity when it hits some rational mind, it gives him the same kind of a deeper reaction, that a person starts thinking that he is the greatest of all and whatever he does to the rest of the world is all right as long as he's a great creator of thought or ideas. Such a man can become very, very dogmatic, dominating and could be tyrannical, because he thinks whatever he does is showing results, showing success according to him. He rationalises the whole thing and the whole thing goes back, much deeper into him, covers all other his chakras.

So the neutralising of this second layer is thoughtless awareness - nirvichar. When your awareness is enlightened - samadhi - and you are in nirvichar state, then whatever you create, you just see it. In thoughtless awareness you really enjoy whatever you see or whatever you create. You are in thoughtless awareness. That is how it is kept to the periphery. It is important that it should be kept, coming on the brain, because brain is the one which records it. And if the brain is such a solid stuff that it cannot record, it is not sensitive, most of it is lost in giving it a reaction, and the whole joy is finished.

For example you create some painting. You just create it and just look at it without any thought. The complete joy of your heart which you have poured onto that canvas will be filling you completely and you'll feel the flow of joy going down. If creation is done in thoughtless awareness, then it's the most beautiful. Apart from that, it is the most beautiful, it is the most perfect, because such a painting or such an art or such a creation, such a thought, such a book, such an idea, will emit vibrations. The co-efficiency to emit vibrations will be complete if it is done in thoughtless awareness. That's why those who are realised souls, when they create something, or they produce something, you find it easy to find out whether it is giving vibrations or not, very easy.

In the same way you go to the third very, very important centre of your Nabhi, Nabhi or you can call it the Navel Chakra. The joy of feeling that you have eaten the food cannot be described. In Marathi they'll say, "Ata tsangla pote bharla amtza" (now my stomach is nicely full). If you are hungry you won't even take to Sahaj Yog, you won't take to God. Even if God is standing before you you'll say, "First, fill my stomach, oh God, then I will talk to You." And when you eat the food the joy you get out of that also goes to the periphery, as usual. If it goes to a rational rock, as I said, then again the effect is deeper. If you start thinking about it, you feel, "I have had my food, others must have," and this and that and all those things. And then you think that "I must have more of this and more of that. I must have something more to fill my, feed my stomach."

Now when you are - say, you have a limited stomach, you can't eat mounds of food. Some people can eat, I don't know, otherwise somebody will start arguing on that. Some may be eating quite a lot, I don't deny that. But normally people have very limited stomach. Then when your stomach is limited, you start thinking, "Oh! My stomach is limited still the joy of the Nabhi chakra is not yet complete, let me think of something else." So you end up with, maybe with alcohol, because alcohol you think takes no space in the stomach. You think it has a different spacing in the stomach?

I have seen people drinking beer. I was surprised you cannot drink so much of water as people can drink beer! Most surprising, pints of pints of beer they can go on drinking, and they never feel satisfied. At this time, the movement starts towards the left of the joy. This is the beginning of the left side, we start. And that time, you think that by getting drunk you are getting into a very romantic mood, or some sort of a nonsense like that. Then you start spending all your time, wasting your life, taking to laziness, to inertia. You may take to drugs. This is, I would say, can reach up to the heart of a person or to the liver of the person. The liver goes on becoming solid and solid. The more you drink the worse you become.

So, man goes on, wasting his time trying to get joy out of something which is so dangerous for your being. Anybody who says that drinking is very bad, people immediately say that "Oh, he is absolutely Victorian," or I don't know, whatever it is they brand the person. Now how to get rid of Nabhi complication? Because these joys are so temporary, you will see in every case. Now Nabhi joy is also very temporary. And you do not also enjoy it much, if you could, you would not go into it again and again. So the neutralising point is satisfaction. You should feel satisfied. You have eaten all right two morsels, feel satisfied - even with two morsels you will be much happy than like a Bakasur [Rakshasa eating a lot] if you eat a mound of rice.

To be satisfied is the only way you can neutralise your Nabhi. In all your wants, material wants, there's no end to it. You go on supplying any number of things, you'll go on asking for more. But you have not enjoyed anything. You have bought one piece of cloth, you've made a shirt for yourself - you want to have another one because a person who is working in your office has got this kind of a shirt. So you'll run all over the world to find that shirt. But the one who is wearing the shirt, he's running all over the world to find a shirt as you have made!

So this madness goes on increasing and the Nabhi chakra remains in a big turmoil. So one of the neutralising points, most

important is satisfaction of Nabhi. At every point you should try to feel satisfied. "All right, if I haven't got it, I am satisfied." At that moment you will get the joy. "I have got this thing, all right I am satisfied." You'll get the joy. And others will be also in happy disposition. Imagine a man who is gregarious, living in a house. I mean you just don't like such a man, it looks so odd.

[Shri Mataji speaks in Marathi]

So satisfaction is the only way one can enjoy. Even say, I am speaking in English, if you just see are you enjoying the satisfaction of it? Supposing I was not a Maharashtrian, I could have been born a Japanese, or a Chinese. And supposing I was speaking in Chinese with three thousand words, "ting tung tang," then what who'd have understood Me?

So again here we come to the same question, are we satisfied? Whatever we get. Those who are looking for amrut, for ambrosia, do not bother about the words, they just want to pick up what Mataji's saying is the essence - pick it up. That's how you are going to feel satisfied.

Now the, we have seen now about - [the microphone is being moved]

Shri Mataji: I was even satisfied with this heavy stuff.

[Laughter]

[Cut in the audio]

[This section is not in the talk]

"Jaise rakha ho taise hi raho" (as Kabir said, "Whatever way you keep me I'll enjoy") This is the theme of Sahaj Yoga. "Jaise rakha ho taise hi raho" For God the human race really... has remained in that condition, in the happiest [UNCLEAR]. With the greatest happiness, having been that way. If you want, I can eat more, more on a daily basis, or I can walk. If you do not want, I will [unclear]. The depth of Nabhi chakra, can see, you have learnt... or can be felt. Satisfaction. And a person who is dissatisfied would be dissatisfied with everything.

For example if I want to be dissatisfied now, I can say, "Why do you put it up, two colours before Me and this dirty handkerchief?" Or I can say something else. There's no end to madness, if you start with dissatisfaction. But if you start with satisfaction, then that's the point. You don't have to go further - this way, that way - you just go deep.

In Marathi language also some things can be said "Mala udatatsa nai, mala tsalatatsa nai, tav lawala ki gele, asasts kara tasats kara". Such a person is such a headache I tell you (laughing). He is such a person as soon as you see you feel, "Oh God, what have I done today to deserve this?" A person should live in this world like the flowers. You can't see them, how they bloom, what time they bloom. But when they bloom, can only feel their fragrance, their love.

Satisfaction you cannot have without Realisation. So before that, if I say, "You should be satisfied," it's just brainwashing. You cannot be. After realisation, because you have found that what satisfies your Spirit. That's why your priorities change. You get satisfied for nothing at all.

You may do lots of labour to achieve something and you can be [an] absolutely frustrated and unhappy person, and you can be all the time blaming yourself. And the same person can be the happiest person. Some people do this much of work.

You tell them: "Go and get a flower."

"Oh Mataji, very difficult these days, You know?" Started. To get one flower, it means,

"Nowadays it's very expensive, You don't know. It used to be one pies, now it is at least two annas. Very difficult."

"Accha baba, take two annas and go and get it".

"But how will I go? The bus is very difficult these days..." Started. "The flower will never come, your two annas will be lost. Your bus fare will be lost."

So a person who is satisfied is the most efficient person. Our country suffers from Nabhi Chakra, that's why we are very inefficient people. For everything we have excuses. Like, "This is not working, because this was not working." Our inefficiency comes out of Nabhi Chakra problem. If you are a satisfied person, your work is very satisfying also. If a lady has a good Nabhi, when she cooks her food, with very little food you feel very satisfied. Whatever she will do will be excellent. So for all Nabhi problems, one mantra one must remember is of satisfaction.

Now we go to Void, though in the seven layers it is little confused with Nabhi, but we have to see to Void also. In dharma, in sustenance, we get happiness about it. When we try to be nice to someone we get happiness out of it. But some people who are supposed to be dharmic can be horrid. So boring that you would like to run away from such people all your life. They are supposed to be very religious people, they get up at four o'clock in the morning, torture everyone around, then they do their aarti, rubbing of, what you call, the sandalwood. Then having a bath with a big stotra going on. Everybody must wake up. Maybe, the mother has slept very little - she is looking after her children or something, something going on - they must disturb everyone, saying that they are dharmics. Very hot tempered, angry people.

This dharma can be neutralised in a very, very simple way, that, dharma is your own concentration, inward. Like you want to donate something to someone, it's just between you and God, there is no expression of it outside at all.

If you are honest - God save Me from many honest people, I tell you, some of these so-called honest can be so blunt that you cannot go near them. They think if they are honest then they have a right to cut everybody's throat. [Mother speaks in Marathi] In Marathi language you see, we have beautiful names for such people you see. Who are 'karmathas' and absolutely 'dandeshahi' we call them, 'dandadharis'. Such a pundit if he is going from this side, go from the other side of the road. Otherwise he might just hit you hard. You ask him, "What is it? Why did you hit me hard?"

"Because you are not supposed to take your parting to that extreme of the head. Mataji has said, 'The parting should be in the centre!'"

But it is for you I have said it not for anybody else. It should be concentrated on yourself - the dharma is for ourselves. "Mataji has said..." I am surprised sometimes at what I am saying. So many people have this bad habit of going around saying, "Mataji has said that this should be done. Mataji has said this should be done." I don't know if I have said it or not. But why do you say? You should say, "I say." Why don't you say that "I say as Sahaja Yogi."

But it is all your own. It's your own clearing that is important in dharma and not anybody else's. There's a relationship between you and your Guru. Direct.

Supposing you come and tell Me something that "Mataji, this is between You and me." That is between you and Me, though I'm not bound by it, not at all. If it is necessary I may speak it out, but 99% I'll keep it that as a secret. So it is the secrecy of your own dharma. The beauty of it is like this. You see the subtleties - 'sukshmat бага'. If you are a dharmic man - it's so sweet, you know? Suddenly you'll find the shine appearing like a diamond suddenly, with all the facets. Suddenly you'll find a person, "Oh, what a beautiful man he is!"

But you are not looking after yourself, looking after everybody's dharmas. Then the same thing will happen, that the joy of dharma will only be felt if you limit it to yourself. That cannot be shared. Virtues cannot be shared. Can I share My virtues with you? I cannot. You can support it. Somebody has the virtuous man, then you can support him. But the joy of that dharma, that rasa, falling into your heart, nobody else can enjoy it. You enjoy your own chastity.

It is of course written, "Thou shalt not do, thou shalt not do..." These are all commandments have come, but they can come only from God not from you. Once you start doing it to others, you are finished! You have lost the joy of your dharma. Now we have one Mr. Kulkarni here, his dharma is like that. There are moni like Mr. Patil is there. So many like that. I mean I don't want to name any more, otherwise "j" will start, jealousy. But we have lots of people, who have a dharma within them, which just shows you, suddenly. And you try to test them, they will just tell you, "Pan Mataji, tejat amtsa tsukel dar" Absolutely on the point of dharma if you are, you will never teach dharma to others.

Preaching religion is against religion. You cannot preach, how can you preach religion? I cannot understand, till today I have not been able to understand, how can you preach religion? We can only evolve our own, imbibe our own, except for the people who are incarnations. They can tell what is religion, but they cannot put religion into you. And when you start enjoying that religion within you, you start having that more and more within yourself, then you start respecting yourself. Your self-respect comes in.

So, we take it to this, that religion is the respect. The neutralisation of using religion for wrong things, is respect. Respect every

other person; respect his religion. Respect the principles of other religions, of religion I am saying. "nai tu utlen ani lagle bhootatsa mage" (meaning: "Otherwise you will get up and start running behind bhoots! [so I'm clarifying] "). Again discrimination should be there. I am saying respect the religion that is within you and the religion in another person. Maybe, secretly that person is very religious. Outwardly he doesn't show off.

All the centres, if I have to talk it will be too much. [Shri Mataji speaks in Marathi to some Sahaja Yogis: "Should I tell everything? Are you enjoying? All right I shall talk for another ten minutes.] Whatever you say, I have no desire.

So we come to religions, which is a part of Nabhi. The satisfaction of religion is only possible when you learn to respect other people, their religion, their styles. Because in Sahaja Yoga very commonly... There is a Marathi word for that, "khul." In English I don't know. A 'kink', kink, I think is the word. That, "He's catching there, she's catching there, Mrs. that thing is catching, is that thing is catching..." Is a crack in the head. For Sahaja Yogis it's very common: "Are [Hindi], what is catching in you? Everybody is caught up by you and here you are, "That person is catching there, that person is catching there. This person has this catch, that - another has that catch." This is how Sahaja Yoga is going to improve, or fall down? Without telling that person, without talking to him about it, you can correct his catches and your own. Why are you catching? Because you have some weakness. I never catch from anyone. So to denounce somebody or to put down somebody is not proper, that shows that you have less strength. So you should say that "Mother I have less strength and because that person has so much of this kind of a vibrations I feel little bad."

If the whole world is all right and then you are going to feel all right then what's the use of having this light? Just think of this. That we'll say that "All right, I am the light and I have to give light, I am a realised soul. But when all the lights are all right, then only I will be with them." So what a light-and-a-half, what's the use of having such a light? We should have such lights that can go in the darkness and finish the darkness.

That light is the light of dharma within us. It is not - how many times you meditate, how many times you sit in the water, put your feet in the water, or use My photograph or what you do and all these rituals - it is not that, it is how much dharma is within your heart.

Sharayu's mother is another very great example, of that dharma. There's so many of them, but I'm mentioning all the senior people because you don't feel jealous of them much.

So try to imbibe the dharma within yourself. And then you will see eventually you'll become a very generous-hearted person, very generous-hearted because you starting tolerating everyone. Even generous as far as money is concerned, that's something so gross. I mean, a person who is a kanjus (stingy) of money is absolutely gross. But beyond that is tolerating other people. There are some people who have a nice house - they don't want anybody else to come in. In London it's very common. I have seen in England, very common. They'll have a huge nice house, all the time they are cleaning, sweeping, swabbing, putting, polishing. Even rat won't enter that house! And they used to say, "You have a open house or what?" I said, "Yes, I mean you have a closed one?" I didn't know what is a closed house? Say, "Our comfort is ours. Saturday, Sunday should be our own and we cannot share it with anyone," that sort of a temperament.

Then you start tolerating, you become generous. You start giving for others. Giving vibrations. So, you know that I have told many people who catch on Nabhi or void, that today you do some daan (charity). So they will go and give it to Indira Gandhi, because they want a seat in the election. This is the specialty of rational people. [Mother speaks in marathi] So do some daan. There are so many places where one can give gifts. Of course Sahaj Yoga is one of the greatest places where you should give daan, but...there are so many places. But don't remember and go and tell them that "All right, I'll give you five rupees, but you will have to put my at least initials in the marble. Kan-ju-sha! You don't see initials, of mine, in the marble, with the black.

Generosity just flows, it flows and emits by itself and you just starting enjoying it.

Now the most important Chakra is that of the Jagadamba, is the heart, and this gives you joy. At a point where you have relationships with your children. "Udara charitanaam vasudhaiva kutambakam," (meaning) "The people who are generous, for them the whole world is their own children." For everyone the love flows. Everybody's worry is the worry of that person. This

comes from the centre heart that you try to mother every person. That feeling is there. But the anti, anti-joy people are, "This is my son, this is my daughter. Now the son will bring a dowry, so keep some good food for him and to the daughter give her some dahi bhaat (curd with rice)." Then goes little further, "This is my son and this is my daughter. I must get all the money in the world, live like a miserly fellow, to spend in the marriage of my children." Why? Then? What happens to you? You are left high and dry, children go away, then don't even look at you. Then, "This is my father, this is my mother. This is my daughter, this is my son, and I have to look after them after all. So I can make some black market money, what is the harm after all? You see I have to look after." This is rationality against the heart. The ones whom we so-called protect, we put them into sin!

Go further, "This is my son, this is my daughter. They must become prime ministers after me." Or they must get money. "So what can I do? He is my son, he is looking after me, this is my son; he knows all these things that I have done. So, after all even if the whole country goes to dogs what does it matter? I am a mother/I am a father, I must look after my children, that's my first and primal duty."

So the joy is absolutely killed. Because you see your children misbehaving, you see your children going to dogs. You see them going away from God to hell. Many parents are responsible for sending their children to hell. They are supposed to be looking after their children.

Then the other extreme, of course you know that, when you get such examples then the reaction comes in where like [in] the West: you just don't care for your children - throw them in the dust.

So, these protective measures we take, or these paternal feelings we have, should be without any attachment and fear. Any fear! Insurance. "Children, must get insurance money, because tomorrow we die, what will happen to them?" What about these birds? They never insure themselves. So insure yourselves, insure everyone, go on worrying about your children. (Mother speaks in Marathi- "Keep this for your daughter, as her dowry"). All sorts of efforts we put in to give protection because we have fear, we have fear of the future. And this fear of the future could be got rid of; then our protection will be at a time when they need the protection, when they do not need the protection we are not going to give them any protection. Then only our protective joy will be complete.

So the protection is given by the Goddess to Her bhaktas, not to abhaktas, not to rakshashas. But you people do not discriminate in protection. To you a son who is born who maybe a rakshas also, "Doesn't matter, give him protection." Others are to be protected from him, but you are protecting [him]. People are frightened of your son, but you will be protecting him still, giving all protection and encouraging him to kill others, removing their protection and giving them fear.

So what is the essence? First and foremost is, essence of Heart Chakra is security, is to feel your own security yourself. Feel your own security within yourself. Only the realised can feel that security because they know they have their Atma - their Spirit.

At small, small things, we destroy our security; like supposing you wear a blue shirt and a black pant - finished, you can't walk on the street because everybody will start criticising. You will wear a red pant (trousers) just to match with the blue one, and get some trouble. But you cannot wear something different because the whole world will be saying, "Oh God you are wearing this and that!"

So the complete security within yourself is that, that you are the Self and these things are not important. If you are a secured man your children will also find that out, that, their security lies in finding their own securities. They themselves will say, "Now, don't try to help us to spoil us. Do not give us things by which we feel more insecure." And such children would be really brave children, like Shivaji was. His mother gave him all the protection no doubt, but she made a Shivaji out of him. Any mother who all the time sort of, we see hankers after the son or the daughter and weeping and crying, must know that she has to create a Shivaji out of him because, she is a sahaja yogini. They have to carry the swords of their Mother. These crying babies, what are we going to do with them?

Feel your own security, and then the joy of that security will take you to your depth. Why are you insecure in life? Money? Kasli

vivanchana! (which account)

The person who has God, who has got now the blessings of the Divine, what more does he want? Because your God is Almighty. Nobody's might is greater than that of your Father's. Nobody dare touch you on any point. But your faith is lacking and that's why start with your faith in yourself. Make the faith sit in your Heart Chakra, and that faith is going to give you the joy of security. Faith is the answer for all the insecurities of the world. "Aata tsa bunda Parameshwar uba kelata samor tumhi. anhi ti kai paijay?" (Meaning: I "You have made the Parmeshwar stand in front of you, what else do you want?" )

So now we come to the chakra of Vishuddhi. Vishuddhi Chakra can be divided into two is: here and Hamsa, there are two chakras. And Vishuddhi Chakra is, as you know, is the chakra of Viraat, where we have to seek ourselves in others. We have to seek our Atma in another person. We have to feel his Atma, we have to feel everybody's Atma, we have to feel everyone else, we have to feel it. And how to do it, Krishna has taught us, is madhurya. "English madey kai shubda mana?" (meaning: "what do you say in English?") Is the sweet... is the sweetness. Madhurya is the essence of sweet.

Feel others with the sweetness of it that, you are going to feel a flower; you are going to smell the fragrance of the other flower. Which has a different fragrance from yours. Feel that person with that sweetness as you feel the flower. How you catch the flower, how you smell it, how carefully you don't even break a little of that so that you get the complete fragrance. That fragrance you can only feel if you have that sweetness, that mamadhuryaadhurya. And that sweetness of yours is so joy-giving. How you say things sweetly, how you express yourself sweetly. But in Marathi language, very difficult! [55 minutes Mother speaks in Marathi.] Gujarati's are sweet to talk. "Pan tenza Nabhi gelele" (meaning: - "but their Nabhi is spoilt.")

I think the sharpness of tongue, the cutting nature of tongue, sarcasm, the so-called brilliance of expression, sometimes it is better to be with a buddhu (fool) than to be with such an intelligent man who is all the time "shap shap shap", going on, hitting you, morning till evening. Then you say harsh things, then develop a guilt. Then you develop a guilt, then you have to say more harsh things. It goes on.

So this kind of a behaviour is because when we speak we do not have a sensitivity to feel another person. Put yourself in the same situation. How will you feel? So at the Vishuddhi level - madhurya, such a simple thing it is. Develop. You have to develop a method. Especially Maharashtrians must develop [Mother speaks in Marathi.]

The sweetness of your tongue, the sweetness of your talking, the sweetness of meeting people. The whole the thing, you know, the sweetness itself gives you such a joy to meet such a person who is so sweet and nice. ["Tu ala ki ge failawar" Mother speaks in Marathi.] Anybody who comes to your house must wear a shield. [(Mother speaks in Marathi.)

So, it is important that the language should be extremely sweet for a sahaja yogi. On that point they are going to judge you, I can tell you this much. Sharp-tongued people, nobody's going to accept. They'll say, "He sahaja yogi ahe? He Deva, amala tsa waita!" (meaning: "this is a sahaja yogi? oh God, I am going!") The other antithesis of this is - in Marathi it's better said is: [Mother speaks in Marathi.] Is that - even if you cut the throat with a hair, you won't know the person has cut your throat and still he is talking to you so sweetly.

These are two extremes, which are very dangerous for Sahaja Yoga and for sahaja yogis, the centre is very easy that when you speak to someone, say it with your heart. Say with the blessings of your Atma. [Mother speaks in Marathi.]

Sometimes one has to say something sharp, it's important. Specially for Me, which is a very hard task, but I have to use sometimes some very sharp language because nothing goes into the head sometimes. But you people better avoid it. You leave it to Me, because I am so good at this, that from one side I'll say something, the other side immediately I know how to plaster you, properly. So you don't try these tricks. You see, this is My style, which is a very difficult thing! I do say things, but they are hitakari (meaning: 'which do benevolence'). If I even harsh with you sometimes, if I scold you sometimes, sometimes I have to be sharp, you know that I love you very much - that, I've established within you.

First you establish your love in another person then say [something]. This is the way you can overcome this problem of Vishuddhi and how do you learn? Just by witnessing. Like two nice friends talking to each other. Just witness how they're enjoying. [Mother speaks in Marathi.] Just witness the drama! You'll pick it up in no time, just like that. The sweetness will be flowing into you. Become so soft in your behaviour, in your countenance, in your faith [Mother speaks in Marathi.] People should say that "You are a realised soul, I can see that." It should be so evident. So give up your last practices and habits. Try to be friendly with each other.

Shri Krishna's beauty was that He had friends... Gopas. And what was the quality of the Gopas compared to Shri Krishna? You see? But how He got friendly with them. Friendship. Friendship! Now, how I am to describe to you the friendship of it, you see? [Marathi sounds like: "Jivashchya khandhashya mitra."] Marathi language has great words, which I think, which you cannot express in English.

But in friendship you'll find that enjoyment. But if you are not a witness, then what you will see? "Kiti paishe dile undhar, azun paishe parat gele nai" (meaning: "How much money I gave him, that much he didn't return") In friendship it works both ways. You'd never trouble each other but whenever there is difficulty, you can smell it, you can feel it.

In Sahaja Yoga it has happened, miracles like this. One lady told Me, that she was in great difficulty once and she didn't know what to do. And she just thought of somebody who was a sahaja yogi, she said, "Just now if you can come, my problem can be solved," and there was a knock and he was at the door. And she opened the door and she was surprised, and he solved the problem. She said, "How are you here?" He said, "I don't know why, you know the bus stopped here, I felt like getting down and seeing you."

So this samuhik chetana, this universality, you can feel it on your Vishuddhi Chakra. So that you become a part and parcel of the Viraat. Once you are fully part and parcel, all of you can feel each other. But without sweetness you cannot. Imagine the nose fighting the eyes and the mouth fights fighting the ears: what will happen to a person? Same is the condition of Viraat today. Sometimes the ears are blowing, sometimes the head is blowing. The Viraat doesn't know what to do, because you all are fighting with each other.

Think of something sweet. But in that universality is the point, not one person "Karan te amche barobar, College laute madun" (meaning: "because he was with me in the college,") Because he was with me in the college is not there. Because you are born of the same Mother; you have the same Mother.

Out of Her Sahasrara we are all born, that's why we are all brothers and sisters of equal merit and credit. This is what one has to feel. So for Vishuddhi Chakra: universality through sweetness, the sweetness of relationships.

Hamsa Chakra is a part of Vishuddhi Chakra on which I've spoken very little and which I would like to speak also later on, on a very, very bigger scale one day. Is the Abstract, the Inner Current of all this Universe that is created, it's Pranava itself which is so pure, complete purity within yourself, absolute purity. Nothing but vibrations. That is only possible through developing your vibratory awareness and your discrimination. Nothing but vibrations - your vibratory awareness is the only way you see, smell, feel, everything through vibratory awareness. [Mother speaks in Marathi.]

I have seen people behaving funnily in that also, like in everything they'll say, "Let me see the vibration of this, let me see the vibration; let me see the vibration of that." Then they'll say, "Your vibrations are not all right. His vibrations are not right." This is not the way to make fun of vibrations. A state must come when you don't have to see vibration, just feel it!

That should be the state, that sign [that] your pranava is full. I never feel anything, neither vibrations nor any chakras, nothing. I have to ask you, because for Me nothing catches! Imagine such a gross person, nothing catches. Nothing I can feel, where is the problem - I have to ask you, "Baba, where is the problem of this gentleman?" It is so bad.



But only thing that happens is that anybody who comes before Me just gets it, gets cured, and I'm nothing but vibrations. When you face Me, it just works. When I speak, it works. I don't do anything, rationally I don't understand. But these vibrations themselves, the energy goes, works it out, that works it out, that works it out. It works out all over, in the whole world. I do not consult It, I do not ask It. It's working on Its own. If I want I will ask, otherwise I will not. If I don't want to feel you, I will not feel you. There might be a rakshasa sitting next to Me, he might be shivering, but nothing will happen to Me. I can stop his shivering if I want to, if I don't want I will ask him to shiver. I am not bothered! Because when on vibrations the responsibility is there, on vibrations, which is My Light, I leave them alone. They are very well trained (the vibrations). They know everything, They are absolutely pure, as My name is, they are absolutely pure. I have no problem with them. I play here and there, that's a different point. I try to cover them up sometimes, I create a maya, it's different, that's another style. But as far as the vibrations are concerned, they are absolutely pure. That's why they are so effective. So keep your vibrations pure. Without any intention. [Mother speaks in Marathi.]

Just now as I was coming, Modi was saying that "Mother, we pray to You that 'let all the good people be elected for the election.'" I said, "As far as vibrations are concerned, let them go to this extent that they can create an atmosphere of understanding, but purification of vibrations is your job." If you are negative people, if this country is filled with negative people, they'll get negative rulers. Then they will learn through and understand it and get out. So this is it. How far can they go? See they will act, do whatever it is possible for them. But it is your freedom which has to decide, so how it goes out.

Then we come to Agnya Chakra, which is the Light Itself. That is the one that enlightens your attention. Agnya Chakra. That is the Light by which you see everything, after Realisation. And when you know you are the Light, and when you know that you are the Eternal Light, that nothing can kill you, "Nainam chidanti shastrani, nainam dahati pavaka." (from Gita, meaning: "It cannot be pierced by weapons, It cannot be burnt by fire.") Once you know that in your Agnya, then all the fears and domination disappear just like that. Because it is the Light of Love that does not dominate nor is afraid because it knows it is eternal, it is not afraid of death or of crucifixion or of anything.

So to allow the joy of Agnya to penetrate within you is to stabilise your Light. In that Light you will enjoy your sacrifice. Like the martyrs who kill themselves with joy. In the same way whatever trouble you have to put in for Sahaja Yoga you will do it with joy. Anything that you have to face, any kind of sacrifice.

Now the Sahaja Yogis are of a great understanding, have developed a lot, but in the beginning we had sahaja yogis - you don't know what headaches I had with them. They used to say, "Mataji, we went there to talk to that man and we had to take some tea on the way, will you pay for that?" [Mother speaks in Marathi.] How much Mataji is going to pay for this and how much Mataji is going to pay for that and how much She is going to look after us and how much money we are going to save out of this arrangement or that arrangement is calculated first of all. And by coming to Sahaja Yoga if you can become a leader, or if you can get elected, all these things were calculated.

But you have to become the Light - the Light that never dies, which is above all the joys.

The Son who crucified Himself for the sake of His Mother's work. Who carried the cross, in the presence of a Mother who was so powerful. Such children you have to be to carry the light. Sacrifice. The enjoyment of sacrifice. Otherwise... [Mother speaks in Marathi.] ...troubling your Mother for nothing at all. How much you can sacrifice - "tana, mana, dhana." [Translation: "body, mind, wealth."] [Mother speaks in Marathi. Translation: "I don't want your wealth. But sometimes money is required."]

Sacrifice, for your emancipation, for your Light being kept alive. Early in the morning one has to get up at four o'clock - it's too much for a English people. That is the greatest sacrifice. You can tell them anything else. If you ask them they'll give you £10, but don't wake them up in the morning, because if they have to do dhyana in the morning is horrible, then if you ask them to take a bath, that's the worst of all! To get up in the morning, have a bath and then do dhyana, is too much.

But for Indians [Mother speaks in Marathi.] Here Indians will get up - if you tell them four o'clock - [at] three o'clock, have their

bath, four times they will have, sit down for dhyan, and all that they will do. [Mother speaks in Marathi.] Sacrifice, what all do we sacrifice - these stones, and this dust? For what? For the Eternal Light. [Mother speaks in Marathi.] Tenchya peksha ("Compared to that") out of proportion. It's out of proportion you are going to get. This is not sacrifice, this is not even the slightest [fraction of] the value of what you are going to get. Out of proportion it is. I don't know how to tell. It's out of proportion. But that proportion you can only see when you have Light. When the Light starts it goes to eternity. In the same way this Eternal Life encompasses the whole world, and you know the whole world within yourself.

So the last chakra is of Sahasrara, which is a very important centre because it is in the core of your heart, it's surrounding your heart, and all the seven chakras have got their seats there. These are the seats which receive the joy and communicate to the heart. In Sahasrara, if you are there, already so many things you have got. You've got your vibrations, you've got your powers. But it's the most tricky centre. It's a Mahamaya. Kalki in a Mahamaya shape. Is a complete illusion.

In the Sahasrara, the joy of Sahasrara is the joy of the entire thing, because all seven seats are there. If you can capture your Sahasrara, in complete recognition of this Mahamaya, complete recognition - which is a very difficult thing because always a maya is there - then, there's nothing to talk about.

Then see how your heart enlarges, see now. Just recognise. See the expansion of your heart, it will cover all your entire being, just recognise! That's why we have puja here. I have allowed you to have My puja only for one reason, is that's the only way you can recognise Me by seeing vibrations, by seeing chakras, by feeling them, by getting them more, by correcting yourself . This is why I've agreed to have these pujas. But if you do not recognise, and do puja, it is useless for you, it's very bad. Just recognise!

(Mother continues in Marathi for 45 seconds)

## 1980-0101, Advice for Effortless Meditation

View [online](#).

1 January 1980

Talk to Sahaja Yogis

London (England)

Talk Language: English | Transcript (English) – VERIFIED

Advice for Effortless Meditation. London (UK), 1 January 1980.

In the same way the vibrations, the vibrations are coming, they are radiated. What you have to do is to expose yourself to it. The best is not to put in any effort. Don't worry at what point you have a problem. Say, many people during meditation, I have seen if they catch somewhere they go on looking after it. You just don't have to worry. You just let it go and it will work by itself. Is going easy?

So you don't have to put in any effort. This is what meditation is. Meditation means exposing yourself to God's grace. Now the grace itself knows how to cure you. It knows how to mend you, how to settle down itself into your own being, keep your Spirit kindled. It knows everything. So you don't have to worry as to what you have to do or what name you have to take, what mantras you have to do. In meditation you have to be absolutely effortless, expose yourself fully and you have to be absolutely thoughtless at that time.

Supposing there's a possibility, you may not be thoughtless. At that time you have to just watch your thoughts, but don't get involved into them. You will find gradually as the sun rises, the darkness goes away and the sun's rays go into every crevice and every part and makes the whole place lighted. In the same way your being will be completely lighted, but if you put in an effort that time or try to stop something within you or try to give it a bandhan it will not.

Effortlessness is the only way to meditation, but you should not be lethargic about it – should be alert and watch it. The other side could be people just doze off. No! You have to be alert. If you doze off, nothing will work. That's another side of it is. If you are lazy about it, nothing will work. You have to be alert and opened, absolutely aware, completely effortless - absolutely effortless. If you are absolutely effortless, meditation will work the best.

Don't think of your problems at all, whatever chakras you have, anything. Just expose yourself. See when the sun shines all the nature exposes itself to the sun and receives the blessings of the sun, effortlessly. It doesn't put in any effort it just receives itself when it receives the sun's rays, then the sun's ray's start acting and activating.

In the same way, the All-Pervading Power starts working. You are not to manoeuvre it. You are not to do anything about it. Just be effortless, absolutely effortless. Don't take any names. Do not bother if your Agnya is catching, this is catching, that is catching. It is working out. It will go on working as long as it can and it will do the miracle that it has to do. You don't have to worry about it. It knows its job. But when you put in an effort actually you create a barrier for it. So no effort is needed, be absolutely effortless and say 'Let it go, let it go' – that's all.

No mantra's to be chanted, in case you find it's impossible - then you can take my name, but there is no need even. When you put your hand towards me that's the mantra, sufficient, this gesture itself is the mantra. You see there's no need to say it more, but the thought, in the mind, the emotion should be that we have to spread our hands to that and it should work. When this emotion is absolutely complete, there is no need to say any mantra, and you go beyond it. So, one has to be absolutely effortless, absolutely effortless. That is what it is.

Meditation is for your own ascent, is for your own capital gains that you have to have. But once you get into it, you also achieve your powers. Like, you become a governor then you get the powers of the governor. At this time you don't have to think about

anybody else. You are not put your attention to anybody else but just receive it, just receive it. Do not think of any other problem, but that, that you have to be effortless, absolutely effortless.

It would work best on the people who are just receiving it. You have problems - that's why you are here, but you cannot solve them, they are to be solved by Divine Power. This must be understood fully, that we cannot solve our problems. It is beyond us to solve our problems. So leave it in the hands of the Divine Power and expose yourself effortlessly, absolutely effortlessly.

Sit in comfort, and properly with both the feet on the ground, with both the hands relaxed like this. Be comfortable, you should not be uncomfortable at all. Be free comfortable. Because you will sit for quite some time. And you try to put your attention to me, within yourself, if you can, to my Kundalini if you can. You can come into my Kundalini and it will be done, just like these the hands should be like this, straight.

So effortlessness is the keyword, absolutely effortlessly, whether you are meditating before me, or before my photograph.

## 1980-0102, He is going to give you that which is promised –the kingdom of God

View [online](#).

2 January 1980

He Is Going To Give You That Which Is Promised –the Kingdom Of God

Public Program

Patkar Hall, Mumbai (India)

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

1980-01-02 Public Program, New Year, Mumbai

At Patkar Hall I have to speak in English language. I hope you won't start off with language problem. Because love does not have any language. I am talking about love. Of God's love.

That He in His love has created this beautiful universe. In His love He brought you from amoeba to this stage. And in His love He is going to give you that which is promised –the kingdom of God. To do all these things you had to pass through a certain circle of evolution by which you have been brought to this stage of human being and you have to evolve to a higher awareness which is higher than that of a human being. By which you can become the instrument of God's love and to feel His love and to be endowed by His love and to be graced by Him. And His love is His power. That is His light. Only because He loved this world He created you, the whole universe. And if you have to get your realisation also it is He who has organised within you long time back a method by which you have to have it. So even to say that sahaja yoga is something modern could not be correct. But sahaja yoga has been throughout, is the living process of the whole creation. Sahaja --- is born with you. As the seed sprouts you also can sprout. This has been with us the whole universe has been created and today the time has come for human beings to be enlightened. Their awareness the human awareness is definitely higher than that of an animal's awareness. For example if you want to take a horse through dirty places it wouldn't work. But if you want to take a human being through some dirty lake he would immediately faint. Human beings can see the colours and can make out that this colour is not good that colour is ugly that horrible. The sense of beauty is not among animals. There are so many things that human beings have got which animals do not have. Still there is all pervading ignorance [agnyan]. Still we are ignorant. The light is not there. Still we are in the dark. We don't know why God has created us. We don't know what is our fulfilment. We don't know if we have to live in this world, to be born in this world, then eat your food, then earn some money, leave some money for your children or for example have an election then break somebody's head and then die. Is this the way we are going to live day to day? Is this what God wanted us to do? Because thousands of years have been taken from amoeba stage to this stage. And now what are you going to do out of us? Those who are supposed to be human beings who have got a proper nose eyes and everything intact. Are we going to waste our life the way we have been doing the way our forefathers have done it. What is the meaning of this human being what is the fulfillment of this being? This question must come to every sensible personality. But it does not. It does not [unclear]. We have had our food today and as long we have insurance for some thousands of rupees then why should we worry. Our attention is so limited we just think of our very very ordinary means. But within us there is a tremendous being to know why are we on this earth. What are we going to do about this being who is born again and again on this earth. What is the achievement, what is the speciality? We have not evaluated ourselves the way[UNCLEAR] ourselves till morning till evening. We are worried about all useless frivolous things. You are human beings. You are something so great. God has created you, this greatness has been given to you for some purpose. All the saints have been talking about it. We thought that these saints must be mad. We have crucified them we have killed them we have poisoned them. Most of them in the modern times have run away and sitting in some hills and mountains however they do not want to come down. So what have we achieved though this being? First and foremost question we must ask ourselves. Have we been able to know why we are here? The problem is very few people know, have knowledge and the rest of them are in ignorant. Such an all pervading ignorance is there and one blind is leading the other blind. You will reach nowhere. There must be some arrangement within us after all we became human beings spontaneously by itself. What did we do? We don't even remember we were amoeba. We don't even remember we were monkeys. We don't remember anything. What we know is that we are human beings. Now here we are talking of new vibratory awareness. We are talking of human awareness which is enlightened. Which is enlight like when there is no light in this room you just can't see anything. Everybody is blind, blindfolded

and whatever they have found out on that whatever is based is blindness. Ignorance leading to ignorance. Unless and until you have found out your absolute whatever you are doing is irrelative and [relating just to relative has no meaning] like somebody said Mother are you for communism or for monarchy. I said both are madness. They said how? I said I am only for the kingdom of God. They said where is the kingdom of God? I said that is the point. If you are asking this question when you do not know where is the kingdom of God then you are ignorant like children. What can I tell you about it. You have to find out your absolute which is within you. Which is all the time present. But how to find out the absolute? How did you find out that you are a human being? What did you do to become a human being? What did we do altogether. I would like to know but for doing something that is a dead work. Like this beautiful stage is here made out of a dead thing. This whole thing is made out of a dead thing. You did not even create one carbon atom. You cannot. When you cannot create the dead how can you create the living. These are the powers of God. And these are the powers God wants to give you. He wants to give you the powers by which you handle the living. He wants you to get the power by which you control the whole universe with your love. Is a fact. But whether I am telling you a tall story or a reality is to be found out. It should not be just a brainwash of saying big big things and nothing happening. We have had lots of such people giving big lectures. I was told recently there was a big great lecturer who had come and who was describing the leelas according to him funny types of leelas of Krishna and he made one crore of rupees. Wonderful I must say. When you think that by listening to these useless talks you are going to get to your own being, you are sadly mistaken. Nobody has done so far and you are not going to get it. Something has to happen within you. There must be some sort of arrangement within you. There must be some ankuras some primule within you that should do this job. So it was said there is. Shankaracharya has said it. I mean those who call themselves Hindus. I don't know if there is Shankaracharya. Mohammed sahab has [Unclear]. They never wrote but about these things they have talked. Christ has said about it that you have to be born again. What is all that we should find out how are we to be born again? What is it He promised and why? Because you have not found out your absolute you have to go little further to find that out. So today sahaja yoga which has been operating from anadikaal from ancient times. It is all the time operating. Has reached a stage where it has become a mahayoga. For example when I am here to face you then only you meet me isn't it? Till I have not come you are seeing the watch Oh! Still Mataji has not come. Till you came to this place also you were seeing the watch oh when will I reach Patkar hall. When you sat down got a nice seat also still you were thinking oh still. Is not done. The whole thing is one [UNCLEAR] but when you saw Me here then is the meeting like the train till it reaches the station it has not reached. In the same way sahajayoga becomes a mahayoga when you get your realisation. Through your evolutionary process which is sahaj throughout you have come to this state of a human being and today when you get your realisation you get it through the state of sahajayoga which is mahayog. Now Mr Pradhan has said something about Me which I never wanted anybody to say. Its a very dangerous world we are facing. People are so funny and so egoistical that they cannot bear any such thing. To them if somebody says that I am a shakti then they say all right if You are a shakti then I am going to come and hit you. That is human nature. Otherwise why did you crucify Christ? Why did you give poison to a person like Mohammad Sahab? Why did you trouble Shri Shirdi Sai Nath? All the real persons have been tortured by human beings. Why? But the unreal? They have crores of rupees they have their jet planes going on and they have got their keeps around and you see they live on luxury and they exploit you and take all your money, befool you morning till evening. But you like them. This is what so far human beings have been doing and today also doing it. In London we had a very big group of people coming to me and they were having a academy of something and all that and the fellow the director of that academy came to see me who has spent thousands of pounds on a particular nonsense. And I asked him what was it how did you pay so much money? He said in the beginning we got involved in it. Like a race horse you know. I said what did you do? He said we payed about 600 pounds to begin with. We had to take some hankerchief this that and they give you a mantra. I said what was the mantra was given to you? You are all Indian and you can see how our Indian so called people are befooling them and befooling us morning till evening. We like that than to face the reality within ourselves and what is the mantra you will be amazed was ainga and the other fellow was given another wonderful mantra was thinga. All these kinds of silly and foolish things and stupid things people are accepting. Then how can sahaja yoga work out? If you want to be stupid you can be. You are all free because at the human stage only God has given you freedom to chose the right. Now somebody asked me this morning a very interesting question that why should God do that? According to them God should have carried you direct from monkey stage to higher stage missing the human stage completely. Good idea in a way. But you just think about it. At the monkey state you have not learnt anything. For example if I have to drive a car I have to learn how to use the break and the accelerator. Now a driver or the master of the car will sit on one side and tell you alright now start your car. Use your own understanding to balance it. The wheel and also to know where to go further and where to stop. You go on learning it. This is the human stage where God himself wanted you to learn. Then at the second stage God sits at the back as the Master and watches how His children are learning to drive the car. Then at

a later stage when you know how to drive the Master is happy and He says My child you come and sit on my seat. You are the master. I give you all the powers all this car and everything is your own now. Come and have it. That's how He bestows His love upon you. Then you teach others how to drive this car. One had to learn how to manage this life. You were to be given the riddle of this life to be solved by you because tomorrow when you are going to be put on the throne you should know what you have been up to. This is the main reason why this freedom was granted to you human beings to learn to master life. Instead what did we do? Now here we can think or here you can [UNCLEAR there is a big one] Within us God has placed three powers which in Sanskrit language they have named sort in English language I am sort. Can you see this one please. But on the left hand side is the power within us which gives us our existence Astitwa. This is the power for your information is of Mahakali. This Mahakali power gives us the existence and our emotional life our desire because it is the desire of God. Then the second line on the right hand side as you see is the power of creativity. Is the power within us which is given to us by God which is called as Mahasaraswati power. This is also within us. These two powers are very clearly seen that we desire. Whatever we desire we create. Now this second power also caters or looks after the body, the five elements within us. So we have two powers within us which are the undercurrents of our sympathetic nervous system which we see outside, on the outside of the spinal chord. These two sympathetic nervous systems are left and right. For doctors these two sympathetic nervous systems are one. They don't know that there is a tremendous difference because one caters for the psychic and another for our creativity. These two powers within us are filled, coordinated, looked after, supported by the central power which we call as the power of Mahalakshmi. Also this power gives us our nature as a human being. Is the evolutionary power. For example if carbon had four valencies it is because of this power. We have evolved to this human stage because we have got this evolutionary power within us. Which acts. Otherwise how did we evolve? And on this power only, by the grace of this power only the God incarnates. His evolutionary power incarnates. Vishnu incarnates, Narayana incarnates on this earth to evolve people till the human stage and later on to the super human stage. For this evolution we are not to give any money. You cannot give any money for your evolution. How much did you pay for becoming a human being? When it comes to dharma this power gives your dharma. For example the gold has a dharma that it is untarnishable. If this power this dharma has come to gold through this power which acts. If you think this picture is that of the Virat of the primordial being then we can consider that these three powers are also acting in the whole world. And also within us they are expressing. But if you see carefully in the centre of that, that power is little bit missing. There is a gap. And this gap is actually can be seen very clearly that is also within us. Because of this gap our evolution has not reached that point where we have to go. That gap exists that's why we are still in agnyana into ignorance. When this gap can be filled we will become one with that all pervading power. Like sympathetic nervous system you can use it for any emergency. You want to run you can increase the speed of your heart. But automatically it reduces so doctors say it's an autonomous nervous system. But who is this auto? Who is the one that controls it? Is the spirit. And this autonomous nervous system within us which is the as you call it the parasympathetic nervous system in the centre. Nobody knows how to control it how to manage it and how to look after it. So when you get to cancer you say O! Cancer! One has to die. Finished. Or else you go on taking one place take out the nose take out the eyes take out the ears and allow the person to live like a cabbage. They are no solution for cancer. Cancer can only be cured through your realisation. No other way. If you are realised you should not get cancer. If you know how to keep yourself in the centre. Now when they get the cancer then they come to Mataji. And a doctor comes to me if he gets realised and if goes tell other doctors. In Marathi words they say [Baichan adi lagla]. So now it is wisdom. We must for a change have some subuddhi that we must get our realisation. You don't worry about anything else. First and foremost thing is that you get connected to the whole. We are not get connected to the whole we are not aware of that connection. Before the God we will go we will say alright this is a temple we are worshipping O God give me a son give me this give me that. All sorts of demands are there. But who are you to demand? Are you connected? Supposing I am not connected with this how will I talk to you? In the same way we should understand as long as we are not connected with God no amount of ritualism, Puja, Path, Namaz or anything is going to reach God. Now the question is there God or not? This question should be there for all these so called science oriented ego oriented people. Natural. Is there God? What is the proof that there is God? So I only want to tell you the time has come to prove the existence of God. Not only that but also all that has been said about God and about all that has been said about righteousness, about holiness, about religion, about all the prophets of this world whom you have tortured. All the great incarnations the time has come today and it is for you to stand up to it take the light into your hand and see for yourself that if it so or not. Whatever Adishankaracharya has said the time has come I take up the challenge for you. Whatever Christ has said the time has come I take up the challenge. Whatever Mohammed Sahab has said the time has come to prove every word of what he has said. But people have no time. This is the worst part of it. They have time for everything they have no time for themselves. You ask somebody who was coming today he said Mother I can't I am sorry he said I don't have time. I said really? What's the matter

where are you going? Oh you know somebody has come and I have to take him to Taj Mahal hotel. He would like to have some drinks you know. I said why . See Mother you know you have to please this fellow otherwise I won't get the business. I said then what will you do with the business? How many business you have got? Already you have so much business that you have to worry your head about your black and white money. Now what do you want to make a blue money? We have no time. But I must warn you now that the time has come for you because this is the last judgement which is the promised. Is not that simple as you think. You better get yourself judged. Don't miss because this is the last judgement which is being promised. After all how God is going to judge you. He is not having a big balance or a Tarazu. Your kundalini is going to rise and is going to tell whether you are selected or not. The kundalini which is the force there which is the residual force after creating the whole thing the whole body it remains just as a faith there. She is the power that is your mother own mother. She is the complete subconscious or you can say the complete Mahakali power that you have within yourself. She has recorded all the small small things that you have done. All the wrong you have done. And she sits there. She sits there with, so we say she is sleeping. But she is recording everything. And she is waiting there she knows whatever you have done and she knows what you desire. She is your loving mother. She settles down in the triangular bone down below there in the [cocyx] which is the triangular bone in the end of the spinal cord. That is the sacred place where such a force has to be kept. So she is waiting there to arise. But as usual anybody you talk now I went to America I talked of kundalini in 73. People came down they wrote down all my lectures. They took all the lectures, they have published so many books with kundalini awakening this thing that thing. I was amazed. Then the people said Mother you should have what you call that I don't know you should have registered your lecture. I said for what? Are they mad people? They have to face God. You see even if they steal my lectures or publish it and all that what is it matters. This money are you going to take even[ UNCLEAR ]with you, even single pie with you? Such madness captures this world sometimes I feel. You have to face the most beautiful thing that is within you, your spirit which I am saying that you must face it. Instead of that you are running after these horrible things. And this money, this and this nonsense. You have the most precious thing within you hidden. Which is the source of all the joy, which is the source of all the peace, which is the source of all the knowledge. Instead of that what are you doing? So here is God has placed a kundalini within you. He has done it and that this connection has to be registered. Now on kundalini also such horrible stuff in this world. So many people have told Me Mother never write kundalini yoga better sahaja yoga. If you write kundalini yoga nobody will come to your program. Because kundalini means first of all filth according to these people. Insulting the mother all the time. They think kundalini can be raised through doing filthy things. We have to have authority to raise kundalini. Its not a easy thing to raise kundalini. Its impossible. The way people are playing with the Divine they forget that there is a hell awaiting for them. Kundalini cannot be tackled by people who have no character, who have no divine authority. They must see that don't go to people for kundalini awakening those who are indulging into all kinds of unrighteous methods and taking money for it. You have been for your mother. You are insulting your mother. One must have an authority from God and not from some theological college or from some Shastriya Visharad from Banaras Hindu University. The authority is within. And before such an authority when the kundalini knows that such an authority is before she rises. Spontaneously. It has happened to thousands of villagers. In the villages it works out much faster and thousands of them come. But in the cities is very difficult. If we spend one thousand rupees for the advertisement in Times of India which is another difficult place then only about 600 people at the most will come. And out of them also about 50% will get realisation and 10% even remain into sahajayoga. I thank my stars. Its that difficult for city people. Why? Why because our attention is diverted. In the city we are running the mad race. In the city we have so many other competitions and so many other things. Now one may come and ask Mother how will kundalini solve the problem of poverty. I'll say thousand fold it will solve. All your problems. Why are you poor? You are poor because your Lakshmi tattwa is not been awakened. Why your lakshmi tattwa is not being awakened? Because you have insulted it. If you know how to awaken your Lakshmi tattwa you can be very rich. Not only rich but you will be lakshmipati in the sense the Lakshmi has to be that you will be satisfied. That people will know that this man is the lakshmipati. With a [UNCLEAR] from one hand and prashreya from another hand and in the other two hands is the lotus which is the source of all the fragrance of such a personality. Such a country we could be one day. Our Bharat Mata is sakshat Lakshmi itself and we have made her so poor by our complete spiritual poverty. We all want to become english. Go to England and see what these people are doing. They have created hell out of their England. Are we going to become just like them? We are city dwellers. All right these city specially this Bombay is the place of Mahalakshmi. Mahalakshmi temple itself is a realised thing. Its a thing that emits vibrations. How many of us know about it? But we have made a mess out of that temple also because there we get all these bhoots on the mahalakshmi day and they will tell you the number of the horse. Look at these human beings. If you want to spoil something give it to some human being and they will do very nice work. Just think of it. Just think of it that your are belonging to a country which is yoga oriented. These are ego oriented and bhoga oriented. But what we are becoming is dhonga oriented. We are just dhongi.



All our ideals have gone to dogs. And I sometimes feel all these saints are now born in the west not here. Somebody asked Me what will happen in tomorrow's elections? I said what should happen to hundred thieves? I mean question is when there all the thieves [UNCLEAR] what is going to happen? I am not bothered about them. But this is the country of bhaktas of santas. And is a fact that they have played. Rama and Sita had to walk barefeet not for themselves. They [ ] had to get anything out of you. They walked because they wanted to vibrate this Dandakaranya. In this precious land of Maharashtra itself they have walked barefoot to vibrate this place and what are we doing. We have forgotten all our heritage and everything and we have become poor. It is like a person who has born in the palace as the son of a very rich king and sitting outside and begging. For us God has become a myth but this kundalini is still there waiting for that day to give you realisation. This kundalini exists. And there are seven centres within us which manifest outside in the gross these are subtle centres all the plexuses that the doctors know of. We are talking of the undercurrents within us. When you get your realisation the kundalini rises, passes through the Brahma Nadi, because time is very short I am just giving you in very short. And pierces the fontanelle bone area which is called as the Brahmarandhra and you become one with the all pervading. And what is the sign -- salilam salilam. Cold breeze starts flowing. The Shiva tattwa starts emitting its coolness radiating. The radiation of that starts flowing through your hands has been described. I mean I am not the person who is describing it. Adishankaracharya has described it. But who reads Adishankaracharya? They want to read Rajneesh. The greatest saint ever born. So please come round to reality and see for yourself that God has created this beautiful kundalini within us, has put us there. She is just waiting for this occasion this beautiful happening to take place within you. It happens. It happens with many I must say. The vibrations start flowing. Then somebody has to decode and tell you what are all these. When they are emitted these five fingers-- one, two, three, four, five, six and seven these are the seven centres in the hand of the sympathetic nervous system. They get enlightened --sateja . You are are aware you are sajak but you are not satej. They get enlightened. By that enlightenment this is a new awareness I am talking about, a new dimension. When you become divine you start feeling in others and in yourself your inner being. You start feeling what is the matter with another person's chakras and centres which are the undercurrents of all the problems- physical, mental, emotional, financial, economic, political every problem. These are the undercurrents which you start feeling within yourself because it is self realisation and in another person's also because your collective consciousness is being awakened. You become collectively conscious is the point I am trying to say. Is no lecturing, is no brainwash but you become. But the problem is even if you get realisation you must settle down in it. Its something which requires calibre [Marathi Language - bagayaye ka manoha] you need people of calibre who have to settle down with sahaj yoga for sometime but it so happens people are so frivolous. They have no value of their own self. They have no value of their own being. That they just do not bother. God bothers about you so much. While you are frittering away yourself into nonsensical things and then you come back and say Mother I could not sleep for ten nights. Mother I am suffering from mental trouble. Even when you become mad you don't know that you are becoming mad. You go to the pagalkhanas , then you die. Everybody says you are mad you don't know you are mad. All kinds of mental problems can be cured through kundalini awakening. All kinds of physical problems can be cured through kundalini awakening no doubt. Of course some thing is dead and finished that can't help but even then I was surprised in London for example there was a lady very famous Aajibai I don't know if you have been to London then you must know about her. This lady was really given up by the doctors absolutely given up. She was in coma. And they arranging for her last rites and things and thats all and I reached there. She is living and kicking and nowadays she is in Vardha. Its possible. But there are some people who stand up and say Mother no I came to sahaja yoga I did not get any benefit. Now what are you doing ? In the house you go you beat your wife, you do all kinds of vyabhicharas, and you do all kinds of violence that is possible to yourself and to others. You drink like a fish. Torturing the [ ] and the whole world and want sahaja yoga should give you a crown? Do we crown donkeys? You have to be like a king to be crowned. This is what is done through kundalini awakening because she gives you the idea of your own dignity of your pratishtha. And you start understanding oh God am I this? Because once the power starts working you are amazed that at the beckon call of you hands the kundalini rises. Just do like this and the kundalini will rise. You can see with your naked eyes the rising of the kundalini and the pulsation flowing. If you have a stethoscope you can feel it and when the kundalini comes here you can feel the throbbing there like Kabira had said "Shunya shikhar par anhad baaje" all these Kabira and all these Nanaka were they wrong? Were they false people? No they were not. But let us now with all humility open ourselves and get this experience but again and again and again as your mother who feels for you. Perhaps I love you much much more than you love yourself. Perhaps I think you are really great people. But you do not think about yourself. I wish you could know about yourself. And then go deeper and deeper into it. When one light will be enlightened you can enlighten hundred lights. But if one light is enlightened and again it is shaking it goes off then one feels like whats use of enlightening these useless lights. So I have to again and again request you that please after getting realisation also don't think about it why because by thinking you cannot get it. It is beyond thought its a

triggering. Your rationality is limited. You have to go beyond the rationality. Like I came in this room I have to give up my car by which I came. In the same same way your rationality is not going to give you realisation. You go beyond your rationality and you feel it and then your rationality watches it. But if you start thinking about it, it goes out. Because between the two thoughts a thought rises and falls off and another thought rises and falls. We can see the rising of the thought but the falling we do not see. Between the two thoughts is the place called as vilamba. And thats the place through which we push ourselves inside into that silent place which is ourselves. So as soon as you come into thought that place is lost and unless and until you are fully established into sahaja yoga you will not know how dynamic it is. But immediately you can see how it works. But give some time. Give some time to yourself. Its not a fashion. We have time for everything. We have no time for ourselves. And this is the biggest mistake you are doing. This is the greatest problem you are causing to yourself and to the whole world. Today the whole world is on the brink of taking a judgement. Perhaps some of you may be able to play a very vital role I am sure I can see that there are some here in this great emancipation of the entire human being. Which is a fact which is to be seen, felt and understood. Till then My lecture to you is like a hypothesis. It is to be verified after realisation. You all must get your realisation is My only desire. And your should be that you all should get it. May God bless you all.

## 1980-0104, Reception of Sir C.P.

View [online](#).

4 January 1980

Talk to Sahaja Yogis

New Delhi (India)

Talk Language: English | Transcript (English) – Draft

Talk by Sir C.P.:

Mr. Subramanyam and dear Sahaja Yogis and Sahaja Yoginis of Delhi, May I say first of all, how very grateful I am to all of you for the honour, kindness and affection you have chosen to bestow upon me, this evening. For me it is an experience which is very wooling and I assure you, I will cherish it for a long time. Sahaj Yoga is now the very life of my wife, whom you call Mataji; who still remains my wife And as Sh. Subramanyamji said, she has played the role of a wife, a perfect wife, if I may say so, a perfect Mother and now a perfect Grandmother and what she is doing now for the Humanity is something which makes me particularly proud and most gratified. Perhaps, I may mention to you that years ago when our two daughters were still little children and they were growing up, we both agreed that our first responsibility as parents must be to bring them up properly, educate them and to see that they are properly married and settled in life and then she would be free to devote herself to the wider family of Humanity. She kept her word and I kept mine. My daughters grew up. Credit for bringing them up naturally goes to her, because I was really very busy with my official duties and she gave me tremendous support by looking after the children, and the house and taking over every possible responsibility except my office work, which I kept to myself. Now, when the daughters grew up, the question of their marriage came up and that was the test of her upbringing and the test of children and so I asked my daughters, "that now you have grown up, you have travelled widely, you have been abroad to many countries and well educated, it is up to you to decide in what way would you like to get married". But as my wife had brought them up in true Indian tradition, both of them said, that it was our duty as parents to find proper bridegrooms for them and so whatever we decided was their decision. Living as we were in Bombay, the people there sometimes did not even believe that girls, who have been so well educated and widely travelled etc. would get married in our traditional Indian style and custom, following ancient Indian values. So as parents, we found bridegrooms for them, both are happily married and well settled. Ever since then, my wife has been devoting her time, not only time I would say her soul to Sahaja Yoga and I have seen how wondrous her endeavours have been. In a world that we live in, when you look up the newspapers in the morning, you find strife, trouble, accidents and so on. She wants to bring peace, peace in a spiritual sense. Where there is animosity she wants to substitute love for that, where there is bitterness, she wants to substitute harmony for that and bring spiritual development of the individuals. Now, to my way of thinking, the world is in turmoil. Not only in India, there is trouble everywhere. I find that really human being is in turmoil, within himself and outside. And then what is the need of the hour? Rich countries are no better. They might have more material goods but inside they are even more troubled than we are. We, in India have a certain degree of contentment. We have a rich culture behind us, we have wonderful tradition. Our marvellous traditions have a very happy blend of materialism and spiritualism. In the West, spiritualism has declined and therefore, there is more inner turmoil. Everywhere, the people are looking for something. They want to know what is beyond this material world we see; what is our destiny as human beings. There is now, a moment in human history, when some new revolution, spiritual revolution has to come about if the humanity is to be saved, otherwise war, conflict, strife will destroy humanity. It is in this context, I see in Sahaja Yoga the beginnings of a new movement for humanity and I, therefore, wish to assure you that I feel proud of what you are doing as Sahaja Yogis and Sahaj Yoginis—true selfless love for each one, for everyone, true dedication to the ideals which are being promoted and these are wonderful values. I have seen the wonders of Sahaja Yoga in U.K. and I might tell you, what I have seen I lead a very busy life because of my responsibilities but once I was very grateful to my wife and Sahaja Yogis when they invited me to a function, about a month ago and there I saw a group of, may be 200-300 people, old, young, middle aged and children. They all seemed like happy family. They had come from different parts of the country. All were together, happy and cheerful with a face which exuded a certain amount of divinity. They were happy and peaceful, very different from the usual crowd you see, full of tension, anger and bitterness; nothing seemed to affect them. One thing touched me most was that several ladies came one by one, some of them with tears in their eyes, came to my wife, while I was sitting by her side saying, "Mother, you have saved me and my son, who had gone astray, had taken to

drugs and alcohol and has now been saved. He has come back to the family. Now we are a joyous family. How can we thank you enough for this ?” Another lady comes along and says” , My daughter was going the way, we did not like and your Sahaja Yoga has brought her back to the family and now we are a united and happy family again” . To my way of thinking, even if one individual can be saved in this fashion, it is a unique achievement. If two can be saved it is better but if dozens and hundreds can be saved it is marvellous. I feel this is a movement which holds great promise for humanity, provided it is pursued strictly in accordance with your values. Values are very very important, particularly in today’s world. Though, there has been a decline all over the world in these values which established our human society, yet we need to revive our values, and sustain them. I want to assure you that values in India, my own country, and I say so in all humility and sincerity, are about the best as anywhere in the world. There is no country better than India, there are no people better than Indians, if only we remember and become Indians. Being born in India is not enough, we must respect the values, which make India a great country, and Indians, the wise people. Our tradition is marvellous, very very rich. But we sometimes cease to be ourselves. Now, if we become true Indians in the path of wisdom, which our forefathers laid down for us and we really develop spiritually ourselves the way this lady, my wife, is propagating, I have no doubt at all, that a wonderful spiritual uplifting is well on the way. With these few words I want to express my deep gratitude to all of you for the love that you are giving my wife, because you represent a fulfilment of her dream; it was her dream to build up a certain togetherness—a togetherness of spiritualism, a certain awareness of ultimate reality. Therefore, your presence here is to me the embodiment, the fulfilment of a dream she always had. I want to thank you for all the love and affection you have for her. I thank you very much for the kindness shown to me today. I can only say that if in any way, my activities can be of slightest assistance to her, she has them; she has all her time for Sahaja Yoga and I am very happy about it. I wish she had not 24 but 48 hours in a day. Whatever is available, she devotes herself in a very nice way. It is always embarrassing to talk about one’s own wife, but this relationship is just a fact of life and there is a higher relationship that you have with her. There are many qualities in her, which you may not perhaps see. She has believed in not taking but in giving always. You know we have relations of all kinds, some are well to do; many not so well to do; some are poor, some are in need and whoever gathered within our precincts at any stage of our service life, whatever we had, it was always shared between my children and other childrens in exactly the same way, and there never was a slightest difference between our own daughters and other daughters or sons who had gathered. This was from the very beginning. This is the kind of person that she has always been and therefore, I am not surprised that she is flowering into a spiritual person. Divinity is her own right. This is not something which has just happened today. It has been there for sometime. It is becoming known more, now. The movement is spreading. It is a movement which is voluntary. U.K., France, Germany and other European countries, Australia and of course, India is the motherland for this. May this movement grow. May more Sahaja Yogis participate in its activities and may we revive in India the great Indian spiritual values of which we should justly feel proud. I shall conclude now, by thanking you for the honour you have done me today and the very thoughtful gift which you have chosen to present to me—Goddess Lakshmi. May Goddess Lakshmi shower on you all her blessings—Always.

Later Talk by Her Holiness Shri Mataji Nirmala Devi:

It is very embarrassing in this way to speak about Mr. Srivastava. Today, I am very happy that you are honoring him because if he was not supporting me I could not have done anything. Apart, from that, as he said about values, I have yet to come across a person who has values as Mr. Srivastava himself has. The difference is that you can imbibe values after self-realization very easily, but even before self-realization he has them. He is a very honest man. He bought ships worth crores and crores of rupees and never he thought of any kind of dishonesty and he is a man of great discipline. I think what we lack is discipline. As it is, the countries which are disciplined have themselves grown very much and helped others to grow. But if Sahaja Yogis do not have discipline of Sahaja Yoga, then Sahaja Yoga will be like any other nonsensical institution Mr. Srivastava’s discipline is so great that I do not know how he manages it. For example, for time, he is so particular, so also for consideration of others, for attending to his work, to see the people who come to see him. to see what he has to say, how far to say, what to say at the right time. There is so much Sahaja in him, so much inborn in him that at the right time, he will say the right thing. And above all the brilliance, he has, so much that he comes to the right conclusion immediately. He was not a realised soul, now I think he has touched the Sahasrar. But even before this, he would reach the right conclusion. As you have seen about Sahaja Yoga also, he has taken a right attitude. To take the right attitude is only possible, if you are really intelligent otherwise, those who are not, cannot Pure intelligence means that there is no bias of ego or super-ego, no conditioning and you could see it in its pure form. You can see that he has allowed me to work. To accept that I should do all this work is in itself a very big sacrifice for a man. None of you

would allow your wife to leave you for 3 months. It is a great sacrifice but because he has seen that this is the way, he not only allows me, but you know how generous he is about everything. We see things and even understand rationally that this is good, still they are not identified with ourselves. While I see in him, his own discipline; when he rationally accepts something or thinks that it is correct then he just does it. This is something which you have to learn from someone who has done this all his life. I used to be amazed, as to how he used to identify! There is so much integration in his actions and his understanding. This is something which really surprises me, because after realization after great Tapasya, one can achieve such a integration. We say one thing and do another, like so many people who criticise this, criticise that but when it comes to them, they will do themselves the same. If he has risen high; many people say that it is Mataji's blessings even if it is partly that; still I would say that anyone like him would rise, specially in a country like ours, where people see the honesty and integrity and high moral character as something special. Since I have come to India this time, he has been honoured by so many institutions and so many people that I was amazed, how much he is respected. After all, he is like any other bureaucrat, otherwise but the way he is identified with the ideals. He is a man of ideals. I am not an easy wife to live with because, as you know, I do not allow any hanky-panky in my own life. When he joined Indian Administrative Service, you won't believe that he was first selected in Indian Foreign Service. He was getting much more pay but I told him that first we have to serve our own country and not go abroad to foreign countries. He accepted to join I.A.S. not because I asked him to but because he thought it was proper that we should serve our motherland. He suffered a lot in I.A.S. but he still stuck to his ideals. I think, one should really imbibe from him this discipline of mind. This discipline of the mind is that, whatever one should accept with one's mind, should be in one's action. You should be proud of your virtue. As you know, what company and status he has but he does not drink a drop of wine. One may just say that it is because of Mataji. But, I have never told him to do so. Of course, I have said that I don't like drinking, but I have never told him not to drink; I am not in that way interfering at all. I have never told him about Sahaja Yoga also in this way. But it is his own understanding. If the people have that intelligence, then it would not be necessary for us to go round to persuade them. Another thing is that when I was a child, my mother used to say that only Shankar can marry you, the way you are innocent and the way you are generous; because I saw anybody poor or needy I would take out everything from my mother's Bhandar (store) and give it. She would say "I do not know whom you would marry; the poor fellow will have to be poor like Shankar because you will give away everything that he will have". But I am like that, it is my Nature. If anybody says, I like a thing, I will forget and will give it to him. He has a complaint that I have even given away our engagement ring. But from one side I gave from other side it came. Now he knows that. This nature of mine is not easy for any husband to tolerate; the way I am generous. Again, my over-loving nature for all of you. He understands that, I have tremendous feeling for you. Of course, when you come and disturb me, the people have been disturbing me much more now. Something happens, they must think of Mother, they must come. The emergency exists always; somewhere with somebody. He has been very patient in going through all this. He can understand me as my husband. He has all those qualities from his childhood. He is a self-made man, absolutely honest person, he never tells a lie, no hanky-panky, he never gossips I hate gossiping myself and he never gossips. Again, he has created an image in his international world that it is a family that he is looking after. So you people also have to understand, if you have to be Sahaja Yogis, you have to imbibe all these Values, otherwise Sahaja-Yoga will be completely doomed. Sahaja Yogis have to come up, they have to decide that they have not to tell lies, they have to be honest, they have to believe that the God, the almighty is their father and he is going to look after his children. We have to change the map of this world, particularly of our country. It needs people of character and people who are fearless, who will face life as honest people. We have not lost anything; you have seen that with God's Grace when we had nothing also, we were happy. Once we had a theft and all my saris and all his clothes, everything was lost, nothing was left. As we had little money at that time and he had no clothes, so I told him to have his clothes first and I could't buy them for myself; I had only one silk sari for seven years. But we managed it and it worked out so well after that. Whether you have it or not, is not the point, the way you live your life is important. Also, it is not easy to be my children, because I know what you do, I know everything about you. I also correct you, you know that. But when you are sticking to me, it also shows that you belong to a category of people, bent upon evolving and being better people through inner transformation. To be a Sahaja Yogi is not an easy thing; that you can pay some money and become members and become Mataji's disciples. Even where you have become my disciples, you have to pass certain tests and you have to work hard for it, you have to do a lot of Tapasya, living in your family. That you have been doing, so I feel very happy and proud of you as I am of him (Sir C. P. Srivastava) and I would like you to see how he has led his life. You can ask people, how he is so honest, so good, so compassionate, to all the people. Whatever are our defects, we should see them first of all; we should not see the defect of others. We, Indians have particular type of defects, which we should try to cure. The other day, in our program, some people came, who are starting an agitation in Maharashtra. I told them, "there is no use of starting an agitation because when you had

the Govt., what did you do ? At the most, you would, form the Govt. again, what will you do then ? They replied, “ what could we do now, some sugar magnate has taken so much money, has hoarded all the things and has raised the prices and now he is cashing because he has been paying for the election !” I said, “ Now you decide, from the Sahaja Yoga point of view, that you will not vote for a man who gives you money or sells votes for money. Even for food, we sell our votes; we do not have self-restraint”. At least Sahaja Yogis must start. Let us all combine together and decide that neither will we have any dishonest methods from any corner, at any cost nor will we have anyone elected whom we know is not honest and upright. We will have to fight it, then only our country is going to improve. Now, to begin with we will have to do some sacrifices, as you have seen I had also to sacrifice. But it is not so difficult to sacrifice. I could see other women who had such a lot of ornaments and this and that but I have never felt like having these. Instead, I am proud of the fact that my husband is a man of virtue. This was the greatest ornament and pride that a woman can have. In the same way all Sahaja Yogis and Sahaja Yoginis must think of virtues. We have a little bit to assert our will power; everybody has little weaknesses. Instead of justifying it, they should just try to assert own will-power to cure it. I am sure a day will come when Mr. Srivastava will see this country changing in real fashion, as he himself has been changing and may be one of these days, he will work side by side with us. We need such people who are seekers of divinity, and have come on this earth to transform this pattern of things. May God bless you.

1980-0111, Public Program

View [online](#).

11 January 1980

Public Program

Akurdi (India)

Talk Language: Marathi | Translation (Marathi to English) - In Progress

1980-01-11 Program at Akurdi, Pune

## 1980-0118, The Meaning Of Nirmala

View [online](#).

18 January 1980

Talk to Sahaja Yogis

Rahuri (India)

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

The Meaning Of Nirmala, 18-01-1980

It is good that all Sahaja Yogis have come together. When we meet like this, we can discuss many things of mutual interest and tell even small details about them to each other how to clean yourself as your Mother's name itself is Nirmala and it contains many powers.

The first word is NIH which means not. Something that actually does not exist but appears to exist, is called Mahamaya (illusion). In fact it is not there but we feel it exists and this is called Mahamaya and the whole world is like that. It is seen but it is not true: if we are trapped into it we feel that it is the only thing we have to live for. Then we feel that economic conditions are unsatisfactory, social and domestic (family) conditions are bad, everything around us is bad and we cannot see anything good.

Water on the sea surface is very dirty and turbid. Many objects are seen floating on it. But if we go deep into the sea there is so much beauty, wealth and power that we forget that on the surface the water is so bad.

The point is that everything that you see around is illusion. You must remember first of all it is all nothing. If you have to establish 'NIH' you have to tell yourself, whenever a thought comes, say "not this (ya neti neti vachane nigamora avochus) another thought comes, say it is not there. You have to say this again and again. Then you will understand the meaning of word 'NIH'. The illusion that you see is not just the illusion, but there is something beyond that.

However, we have wasted so many years of lives in these illusions that we give importance to all that actually does not exist and in doing that we have made heaps of sins. We have tried to derive the pleasure from many things. We have received nothing from whatever we have tried to enjoy. Essentially, it is all nothing – tasteless.

So, the outlook should be, it is all that nothing, it is all false. Only Brahma is real the rest all is false. You have to adopt this view point everywhere in life. Then you will understand the true meaning of Sahaja Yoga. What happens with most of the Sahaja Yogis after realisation, is that they think, "now that we are realised we have Mataji's blessings. Then why are we not prosperous?". That means they think God is in the prosperity. In spite of having our realization why our family conditions do not improve?

Instead, you should think that, in spite of the realization why my temperament (swabhav) has not changed. Then you'll realise that my swabhav has not changed. See, how beautiful is this word 'Swabhav' – 'Swa' is Atman i.e. the spirit and bhav is the nature. Have you become the nature of your Self? If you become your self there is so much beauty within, that all that goes on outside would appear like drama. So long as this witness state is not fully awakened within you, you have not followed the word 'NIH' and also you have not practised it. Suppose you are aware that you have not established 'NIH' within you and even now you become so emotional or egoistical, coercive or submissive and feel sad about it, then the state of being on 'NIH' is at the centre of these extremes. You are neither in this state nor in that. This state has to be established and it can be best achieved in meditation. Just by following the idea of 'NIH' in your life you will become (Nirvichar) thoughtless.

First of all, you should become thoughtless. Once you start jumping on a thought however good or bad it may be, you go into some sort of inertia and in that state you jump from one thought to another. So some people have said that a bad thought should be opposed by a good thought. In other words if a vehicle or train coming from one direction, is pushed back by another one, both will stop somewhere at the centre. It is good but occasionally it can become harmful. A bad thought when put down by a good thought remains suppressed but it can suddenly come up and it happens with many people. They press down their normal thoughts and always tell themselves that they must be good to others and must be well behaved etc. These people can



sometimes be in trouble. Suddenly they get exasperated and others cannot understand, why these well behaved people are annoyed. Also they lose their inner peace.

All the beauty within them is destroyed. So we should be always thoughtless.

Ban all thoughts from your mind and then you would automatically remain at the centre in the Vilamba.

You must make all efforts. Now you would ask "Mother how can we do anything without thinking?" But what are thoughts? They are hollow. In thoughtless state you are one with the God's power that is, the drop, which is you, comes in the ocean which is God. Hence His power also comes to you. Does this finger think? Is it not still moving? Give your thoughts to God and ask Him to think about you. But it is rather difficult, because you are not thoughtless.

Many people say "we have surrendered everything", but it does not happen because they do it only in talking. Surrendering is not just talking. When you attain thoughtlessness then surrendering is automatic. That is you have stopped thinking. When you stop thinking you come to the centre. When at the centre, immediately you go into thoughtless awareness, i.e. become one with God's power and when you are one with the God's power, He looks after you. He takes care of your small things also. You will be amazed. Sometimes try doing things on your own. Then you'll experience "Sankalpa vikalpa karoti" (Man proposes and God disposes). If you want to go through a particular way, try doing it. All the countries have tried it and failed. It is worth trying and after that you will realise that what you were doing earlier was wrong. So once you are in thoughtlessness you will get all inspirations, all powers and everything.

The idea that you get in thoughtlessness is an inspiration. You will be surprised. Everything will come to you as if on a plate. You are standing to give a speech. Just be thoughtless and start. Although you have never given a speech earlier or do not even know how to do it or have no special knowledge of any subject, you will speak so well that others will be astonished how you know so much. But once you are deep in the thoughtless state, all comes from there and not from your brain. I tell you about Me. You pray 'Mother kindly see that such and such happens to me' and I do not think about that. It is amazing. I put all that in the thoughtlessness. All machinery is working there. Just put it to that machinery and it is all ready. Allow that machinery, you can call it silent machinery, to work. You should put all your problems to it. But it is very difficult for intellectuals because their habit is to go on thinking about everything.

You should be able to go into thoughtlessness while trying to understand a subject. All becomes clear automatically. Research that you are doing should also be in thoughtless state. Let your hands work while you are thoughtless.

You can do your research extremely well in this way. I tell you many things.

I have never read science in my life and know nothing about it. Still I tell you all that. Where does all the knowledge come from? From the thoughtlessness; I only speak and see all that is going on. It was all kept ready in that computer which is speaking. If you are not in the thoughtless state you do not use your computer and put your brain on top of it. It is such on old computer and lot of accurate work has been done on it. You are bound to make mistakes if you use your own brain and do not consult the computer. It has no meaning.

Thus the solution for all this is the prefix "PRA". We say PRASHIKSHAN (Enlightened Education) in which we use the suffix PRA. [Ndlr - Whenever prefix "PRA" is used (in Sanskrit, Hindi or Marathi) it means enlightened]. All that happens in the thoughtless state is enlightened and thus is PRA. It is so PRACHANDA (Enormous) – here again it is PRA. Some other words are PRAKASHIT (brought to light), PRADNYA (wise), where we use the prefix PRA meaning enlightened. Light never talks. If you switch on the light in the room, the light won't speak or give you any ideas. It would just make everything visible. Same is about the light of thoughtlessness. That 'NIH' is common in all such words like 'Nirvichar' (thoughtless), Nirvajya (Selfless), Nirahankar (egoless), Nirakar (formless). Thus lots of words come from the prefix NIH. You establish it and then you come into Nirvikalpa (doubtless state). First become thoughtless and then doubtless (Nirvikalpa). Then all your doubts go and you know that there is some power that works. It works very fast and is all subtle. You will be amazed how it happens. This is also about time. I never see watch. Sometimes it stops and shows, when the time is 3.00 o'clock. Just to show others I wind my watch. But my real watch is

in the thoughtlessness. It is permanently stopped. If anything is to be done, it takes place at the right time. Then there are no regrets whether it is late or not. Whatever it may be I am where I am.

Yesterday, my car failed but I was relaxing because I wanted to see the stars. That beauty is not visible in London and I wanted to see it. Thus I was enjoying the starlit night. Others were worried and they started giving vibrations (bandhans). I told them, why are you wasting your vibrations? See the stars which you do not watch often. I had to see the beauty in the sky. Its splendour was spread all over the sky. The sky thought Mataji should see it also because (it thinks) She always Her attention only on Sahaja yogis. I wanted to get down and watch it but I was worried that the Sahaja yogis might think that I am in trouble. So I was just watching the sky from where I was and enjoying it. In short, you should not be a slave of anything.

If you are thoughtless God takes you everywhere as if on his hands. He makes all arrangements. He knows everything and there is no need to tell him about anything. But you must see whether you are in the PRAVAHA (main stream) or not. You should see if you are in God's Pravaha. If you are not in it then you are stuck up somewhere on the bank; then current comes and takes you in, twice or thrice but again you are on the bank. Then you say 'Mataji, nothing goes smoothly for me'. It won't. Because you are entangled.

Shri Ganesha's praise that you sing is excellent. It says, PADTA PRAVAHI "flowing in the main stream (Pravaha)" which means enlightened main stream. We should swim in the pravaha. You should not bring your own separate, current in it. Pravaha also means enlightened vehicle. The Arti of Shri Ganesha also says 'Nirvani Rakshave', i.e. protect me when I am dying. You also pray 'Raksha Raksha Parameshwara' O God protect me, but you want to protect yourself. Why should, then, God protect you? He says, "let him protect himself." Then you have all the sufferings of the world upon you like big mountains. I feel like laughing. These are all like balloons. They have no meaning.

What I want to emphasise is that you must learn to go deep within yourself and realise all this in the thoughtlessness then you can become Nirvikalpa (doubtless). You should attain Nirasaktata – Asaktata means attachments. You must have no attachment (Nirasakta). We have here, (India) 'my son, my daughter'. In England, it is just the opposite. There, they are not attached to son or daughter. They are worried only about themselves. Son is left to the dogs. They even kill their children. Some might not believe it but they kill. Each week a mother kills two children. They are so cruel. Here you have this attachment; my son, my daughter, my husband, my house etc., everything is mine and at the end your "self" is left out! You should say "Nothing is mine and everything is yours." Kabir says "so long as a goat is alive it is bleating 'main, main' (I, I) but when it is slaughtered there is no life left, she realizes that I spent my whole life in saying "main, main". Those whom I called mine have turned out to be useless – everybody in the family, in the house – all those whom I considered to be mine have turned out to be useless. They themselves killed me and ate. Then it realizes it's mistake. Then someone creates taut strings of its guts and fixes them on an musical instrument. When these strings are pulled they make a sound "Toohie, Toohie" (you alone are.) You must become like that.

Once you are established in the idea I am nought, I have no existence, then only you will understand the word 'NIH'.

Let us consider the word 'LA'. It is Lalita's word. My second name is Lalita. It is the blessing of Devi. It is Her weapon. When LA i.e. goddess becomes Lalit or when the Shakti becomes Lalit which means active that is when the vibrations rise within Her. The waves of vibrations which you are feeling on your palms that shakti when is activated is Lalita Shakti. It is full of beauty and love. Most important is that it is love. When the power of love becomes active, it becomes LA Shakti. She envelops you from all sides. When she is active, what is the worry? What is your power? Can you make even one fruit from tree? Show me if you can convert one fruit on a tree. Leave, fruit, you cannot make even a leaf or a root! Only 'LA' shakti does all the work. The realisation that you have got is also from this power. From this Shakti have emerged 'MA' Shakti and 'NIH' Shakti. 'NIH' Shakti is Shri Brahmadeva's Power Shri Saraswati Shakti.

And in Saraswati Shakti you must attain the qualities of 'NIH'. Attaining 'NIH' is you must attain a state of ANASAKTATA (complete detachment). You must become completely detached. 'LA' shakti has love in it. She relates us to others. Word LA comes in words like LALAM, LAVANYA. All these words have got prefix LA. When we want a child to stop crying we say LA, LA, LA.....Word LA has a sweetness of its own and you should impress others with it. You should use this Shakti while speaking to others. What should you do when this Shakti the power of love, is spread everywhere in the nature. You should leave all thoughts

to the first power because thoughts come from the first power. What should you do in the last power, i.e. LA Shakti? You should enjoy the bliss of love. How? By becoming TANMAYA (forgetting yourself). Has anyone measured how much one loves others? We should measure it. How you enjoy it? Does it occur to you, how much you love others? I always enjoy loving others; feel, how the love is flowing everywhere. I do not know whether you feel or not. I cannot understand much about human beings. But I feel how the love is flowing all over. It is so joy giving. Like a musician who forgets himself in his own melodies and feels how his music is flowing everywhere. Similarly love must flow without any interruption. That is, the same as Lalam Shakti, which is the power of waves of vibrations, i.e. Lalita Shakti. Therefore, you should first achieve Lalita Shakti.

You must first find out how is your attitude towards others. Some people of low category look at others with an idea to steal something or to get some benefit. Like when a thief comes he'll try to see if there are new shoes lying around. He will steal them. Then they come in and try to find out if there are rich people around. Where are their pockets and see if they can find their purse. Then if they see a person in power then they shower praises on them, try to be friendly with them and try to obtain some gains from them. This is the view point of very low category of people who try to obtain benefit from everyone. There are some, who are interested in finding other people's faults. I do not know what pleasure they get, but they keep looking for other's shortcomings. What are they going to gain from such an attitude? This way they become aloof and then suffer. Only man can teach how to invite troubles. It is not possible for Me. How glad am I to meet all. You should use Lalam Shakti in such a way that you should go into thoughtlessness while looking at other person. That person also will then become thoughtless.

Hence I ask you to do 'Bandhan'. It is helpful to do 'Bandhan' to 'NIH' Shakti and 'LA' Shakti which is transferring 'LA' Shakti into 'NIH' Shakti.

I have to tell many people to raise their left side and put to the right. I tell those people to raise their left sides, who are very proud or think they are working very hard or are very busy. It is filling our own love into own five elements.

Love in our hearts or the power of that love from our hearts should be filled into the power of action as if you are painting with colours on a canvas. When the power of love is filled in the power of action in a person, he becomes extremely loving and that love gradually shines through his behaviours and in his personality and flows to others. In Marathi it is called SNEHALTE. It makes his every action enjoyable to others. Such person becomes so alluring that you feel relaxed and happy in his company for hours. So, your love should become enjoyable and winning other people's hearts. This becomes useful in such a way that we get friends and the affection for each other grows. Everyone feels that there is a place where one can get all love and affection. Hence we must cultivate the God's power of Love.

If we get any thought we must tell ourselves that we are throwing dirt in the Ganges of God's power. With this attitude of mind our 'LA' Shakti the power of love will remain absolutely clean and we will enjoy that cleanliness.

You should never be critical of others. If you ask me about some person, I can only tell you regarding his kundalini and on which chakra he is caught at present or gets frequently caught. I cannot understand anything beyond that; but if someone asks me how he is or how his nature is etc. I cannot understand the question. If one comes to me criticizing someone, I say 'what is nature?' It is so changing! River is flowing here. Who can tell where it will be in future? You have to see where you stand. If you are on this side in the dirt, you are bound to feel it unusual that the river is flowing here. I see from the side of the ocean so I know where this river will join the sea. Transformation is a continuous process in Sahaja yoga. So never brand anybody as useless. Every person changes and he must change. The work of Sahaja Yoga is to bring about the change. Those who believe in Sahaja Yoga should never say that such and such person has become useless. Everybody must be given the chance. You should try to see where you were, where you reached and where the river will go further. If you think this way you will not only respect yourself but will also respect others. One who has no respect for himself never respects others.

We must develop 'Lalam' Shakti. I cannot adequately describe the joy of it even by writing a book, because it cannot be expressed through words they are very much inadequate. In other words if you have to describe smile you can only tell how the muscles move but you cannot tell the effects of the smiles. You should allow this power to be effective and develop it with this LALAM Shakti.

Man gets a kind of beauty, an elegance and good nature from 'Lalam' Shakti.

You must see that this power grows through your speech, behaviour and other activities. Some person's annoyance is also pleasant. He gets annoyed in one minute and laughs in second minute. That sweet and pleasant power is called Lalita Shakti.

People have completely distorted its idea. They say that it is the power of destruction. But it is not at all correct. This power is extremely beautiful, creative and artistic. Suppose you sow a seed, then some of its parts get destroyed this is also 'Lalita' Shakti. But the destruction is very gentle and easy. The seed then grows into a tree that has leaves. Those leaves also fall, which is again very spontaneous. Then come the flowers. When the flowers become fruits some of its components fall and then come the fruits. Those fruits are also cut for eating. The taste that you get after eating is also this power. In this way these two powers work. You should understand that you cannot make any statue without cutting and chopping. If you understand that this chip-chopping is of the same kind, you should not feel bad, if you have to do it sometimes. That is also necessary. But an artist does it artistically whereas an artless person does it bluntly. So this power depends on how much art is in you.

Some times you look at a picture and you want to keep looking. If someone asks you what is so nice in that picture, you cannot express it in words.

You only look at the picture. Some pictures are such that you become thoughtless just by looking at them. In that thoughtless state you are enjoying the whole pleasure of it, and this state is the very best. Instead of comparing it with something or describing it with similes you should enjoy the bliss of this state, to your hearts' content. It is called RASASWAD. There are no words or no expression to describe it. You have to experience it from within. All should have this experience.

The letter MA is very interesting. 'MA' is the word of Mahalakshmi. 'MA' is the power of Dharma (Righteousness) and also the power of our evolution. In 'MA' Shakti you have to put in effort, assimilate and achieve Mastery. For example, an artist conceives the idea of his creation with his 'LA' Shakti, he puts it practice with 'NIH' Shakti and then uses 'MA' Shakti to bring it in conformity with his idea. At every stage he checks whether it agrees with his idea and tries to improve, if it does not.

He does that again and again. This is 'MA' Shakti. That is, if something is not good do it again, once, twice and so on.

This job of improving involves efforts. We have to improve ourselves also.

But for this, the evolution would have been impossible. God has to make enormous efforts. We have to accomplish 'MA' Shakti and preserve it. If it is not done, other two powers fall off, because this power is the centre of gravity. So you should be at the centre of gravity, and the centre of gravity is 'MA' Shakti of our evolution. Other two powers will become active in you only when you grow along the power of evolution. But you must fully understand and develop 'MA' Shakti. You should not only depend on God.

So long as you are not realized, it is alright to say that if God loves you He should come to you, but thereafter you cannot say so. For with 'MA' Shakti you have to balance other two powers. In melody you balance the tunes; while painting a picture you bring about the balance of different colours. Similarly you have to achieve the balance of 'NIH' Shakti and 'LA' Shakti. You have to work for attaining this balance. On many occasions you lose it. A Sahaja Yogi who can maintain it, rises to a very high level.

Very emotional Sahaja Yogi is not good. Similarly very busy Sahaja Yogi is also not very good. One should activate one's power of love and continuously monitor its progress. Suppose I follow certain method but even in that every time I do something different. You must have seen that every time, I come out with something new, some new method. If this does not work, try some other thing. If that also does not work, do something else. If something cannot enter (the body) through the head, try to enter it through the tail. Sometimes I tell it with a smile or with a cry or try to explain it lovingly, "It should be like this". Nobody should fix his method. You rise in the morning apply vermilion, pay obeisance to Mataji; this is all mechanical. It is not a living process. In a living process, you should find out different new methods. I always give the example of the root of a tree. It penetrates deeper

and deeper into the soil circumventing the obstacles. It does not fight with them. [The roots] would not have been able to hold the tree without the obstacles. Hence the problems are necessary because you cannot progress without the problems. The power that teaches you how to overcome these problems is 'MA Shakti'. Therefore it is 'MA Shakti' i.e. Mother's power. For that first thing required is wisdom. If someone says that I've been doing this in the past so I'll continue doing it. For example a person is very mild natured and says, "Mother I am very soft what can I do?" I tell him to change himself and become a lion. If some other person is a lion I tell him to become a goat. Otherwise it won't work. You have to change your methods. 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. This is how 'MA Shakti' works.

Ladies are expert in it. They make different recipes every day and the husbands are eager to know the menu. Thus they do not go to the restaurants but come straight home.

This is the shakti with which you accomplish your balance and concentration. When you take it to the highest state, you get the vibrations flow from your balance and wisdom. They will not flow if you do not have wisdom. Person from whom the maximum vibrations are flowing is a wise person; in fact it is his wisdom that is flowing. On this basis, it can be assessed how great Sahaja Yogi you are. Even if you pretend to be a great Sahaja yogi, it'll be shown when you come on my Feet and see that catch on your chakras. You should know when you are caught that you have lost your balance. The imbalance shows that MA Shakti is weak in you. The first letter from any real name Mataji is MA that is mother and this work has been done only by 'MA' shakti within me.

This was not possible if only 'LA shakti' or 'NIH shakti' were there. I have come with all the three powers but MA shakti is on top. You have seen that MA shakti is Mother's power. It must be proved that She is our Mother.

Will you accept if someone comes and says "I am your Mother." You won't.

Mother must be proved.

What is Mother?

We have a place in Her heart. We have every right on Her and She has on us, because She loves us very much. Her love is absolutely NIRVAJYA (disinterested). She always wishes well of us and has nothing in Her heart except love for us.

You will have faith in the Mother only if you understand that all that decorates you i.e. your spirit, is in Her. If your mother is dangerous who will believe in Her? You should prove all these to others. Sahaja Yogi should be able to do that. Other people should realise that he is a wise person. For that you need the balance; the balance between the powers of love and action and it should be so beautiful that people are influenced by such person without their knowledge. Sahaja Yogi should accomplish it.

You think at home how to activate these three powers and use them. 'NIH' Shakti should give all beauty and creativity to your homes. You should device new ways and means of contacting the people. These powers should be used to propagate Sahaja Yoga. For their proper use your 'NIH' Shakti i.e. the power of action should be very strong. Albeit, you must have main 'LA' Shakti that is the power of love. But LA Shakti is to be activated with 'NIH' Shakti.

But if one way does not work, find some other way, try first red and yellow if it does not suit, take yellow and green and if that also does not help do something else. It would be wise not to be adamant. An adamant man cannot do anything in Sahaja Yoga. All that you want to do is to spread Sahaja Yoga for the wellbeing of human beings. Then try different ways. I always fall a prey to your insistence because if I do not do as per your wishes then you'll be more obstinate. So I go along with your wishes. But sometimes I insist on having my way if I want to go somewhere or do something. Only occasionally I try to have my way but most of the times I do as per your wishes because I know that human beings are not like me. You can never tell what an obstinate person will do, you should not allow him to go to an extremity like removing his own eyes or nose. Thus one should not challenge obstinacy of a person. I know all this from 'MA' Shakti. But you should not insist on particular things.

Mataji does not insist. Whatever is there, you should accept. Whatever you do you should have in mind that you are doing an important work. I have no desire. There is no 'LA' Shakti or 'NIH' Shakti or 'MA' Shakti within me. There is nothing. I even do not know that I am these powers. I only witness all the play.

When the life is changed like this there will be 'Siddha' Sahaja Yogis (i.e. those who have complete mastery over Sahaja Yoga) among human beings. So far they have not become siddhas. You have to achieve the mastery. Siddha Sahaja Yogi is the one who becomes completely one with God and wins Him over. He has to do everything for that. I am now going away for a year. After that, it is to be seen how and where you use your mastery.

Sometimes I tell you not to do certain things. You should not feel bad about that. You should not feel sorry in 'MA' Shakti because I must tell you not to do certain things. But some people feel bad about it. There was a yogi in Mumbai, who used to take others on his feet. I did not know anything about it. Once one of his disciples came to me. I was unaware that he had disciples of his own. So I asked him why do you take others on your feet? He felt very bad about it. I said that the vibrations of both of you have gone down. So I said, you should take a promise that you'll not take anyone on your feet. That's why your mastery has decreased. It is absolutely forbidden to take anyone on your feet. That is the only solution. You must remember that you have to become master (Siddha). All others must accept that you are Siddha. It should be clear to them the very moment they see you that you are Siddha. You must ensure this. If it happens everything will be fine.

One day I told you that you should invite your friends and relations for lunch or dinner or for some function or tell them that you are arranging a big puja. Also call some Sahaja Yogis on that day and give realization to all your guests. If you do this for one year it will be very beneficial.

This is a very beautiful talk, it can be translated into English and distributed.

May God Bless You!

## 1980-0126, Puja: 19 Mantras of Sahasrara

View [online](#).

26 January 1980

19 Mantras Of Sahasrara

Devi Puja

Lonavala (India)

Talk Language: English | Transcript (English) – Draft

Puja 1980-0126

Today I'm going to tell you what are the mantras of Sahasrara, which are very important. You start it from the back, put your right hand towards me, put your left at the back. In the centre here, or you can say that, where there's a little getting [?] point, on that point. That is Mahaganesha.

[Shri Mataji explains which names are to be chanted and all the yogis repeat them)

- Shri Mahaganesha
- Shri Mahabhairava
- Shri Mahat Manasa
- Shri Mahat Ahamkara
- Shri Hiranyagarba (Mahabrahmadeva)
- Shri Satya
- Shri Mahata-Chitta
- Shri Adi Shakti
- Shri Virata
- Shri Kalki
- Shri Sadashiva
- Shri Ardha-matra (Ardha Bindu)
- Shri Bindu
- Shri Valaya
- Shri Adi Brahma Tattwa
- Shri Sarvaswasa

- Shri Sahasrara Swamini

- Shri Moksha Dayini

- Shri Mahayoga Dayini



## 1980-0127, Transformation, Morning Advice at Bordi seminar

View [online](#).

27 January 1980

Talk to Sahaja Yogis

Bordi (India)

Talk Language: English | Transcript (English) – VERIFIED

Transformation, Morning Advice at Bordi seminar, Bordi Shibir (India), January 27th, 1980

Everybody was feeling very nice when they came here, happy, and they felt their vibrations were all right, but it was not so. You should be on the alert. Ask each other to check you. Be humble about it. You must go on checking. Unless and until you check yourself, how will you know what's the thing you are catching?

Ask others to check you and be humble, very humble about it and do not take things for granted because, unless and until we transform ourselves, Sahaj Yoga has no meaning to you. You see, it would be a very material way of expression of Sahaj Yoga; like this radio or this transistor or this loudspeaker are just radiating.

We have to know that Sahaj Yoga is not just to pass energy through us like all other material things are passing energy. This mic is passing the energy, this transistor is passing the energy, and all other such things are just passing the energy. Nothing goes into them! Like an artist is singing and nothing passes into the radio.

In the same way, if our power starts flowing because somehow the Kundalini has been connected to the mains, it has not done its job, neither you have done any justice to yourself. So you have to absorb that flow of the Ganges within you and assimilate it and transform yourself. The Ganges would be flowing, but if it is flowing through the stony area, the stones are not going to absorb anything from the river Ganges. But if it is flowing through fertile lands, everybody will be making use of that water. So you have to make use of your Kundalini by transforming yourself. Try to transform. See how much you transform.

Now, the expectation about Kundalini becomes so 'sahaja', they call it, in the very funny manner; that people think that Kundalini should work it out itself while we are stones on both the sides, and the Kundalini is going to work it out, which is a very, very wrong idea. If the river Ganges is flowing, you have to go to the river, you have to fill your pitchers, you have to have beautiful pitchers, and you have to carry them and you have to bring them home and then use the water for enrichment of your food, of your household.

In the same way, if you cannot transform yourself, if you do not, cannot, change, yourself then this Kundalini will be just going like a thin line and you will be catching all the time and there won't be much progress. The progress must be shown outside.

Those who think that by saying mantras morning till evening they are going to achieve much, they are sadly mistaken; it's all mechanical then. So many people have a habit of all the time shouting mantras. It's not habit! Mantras should open your chakras, otherwise, it has no meaning. They should be used properly, at key points, with great respect, with a great understanding. And then allow them to open your chakras, by which you take the water in, of that great thing known as Kundalini.

The greatest blessing will come to you through Her love. But not the way people are: just they think there should be no transformation. If you are identified with your ego and think you are all right, you are sadly mistaken. You have to transform completely within yourself.

Some people, if their circumstances are changed, then they feel very well and they think oh, they have achieved the highest. It is not so. It's only the circumstance that has changed, only the atmosphere that has changed, and that makes you feel that you have achieved something great. You have to achieve it wherever you are, and it should be retained and must be there.

But by coming to a quieter place, you can pay more attention, that's why you are here. But by coming here, if you just feel nice and think that oh, you have achieved everything, then you are sadly mistaken. You have to grow in this atmosphere; you have come here to grow and to be changed, to be a different person altogether.

Do not be identified with your ego and do not get satisfied with something that you feel - you are feeling 'nice and good' - that's not the way to look at [the] thing. You have to transform yourself and see for yourself: How are you behaving? How are you feeling about things? Are you taking a new view of things or not?

Now, the worst thing that comes in the way of this ego is obstinacy, of your own obstinacy. Obstinate people are extremely difficult and they find pride in their obstinacy and they'll go on saying that, "Yes, I am obstinate, what to do?" If you take pride in all such nonsensical things, then you carry the load of these stones on your head, this life, next life and many lives to come, that you are going to be. All such stones must be dropped immediately and you should shake them out, because you have to achieve your beauty.

You have seen how a flower shakes off all that is not needed, blooms out, pierces its head outwards and opens out, just to give fragrance to others. If you want to give fragrance to others, how far [is there] fragrance within you? Is there fragrance within you, that you are going to give fragrance to others? So that is what one has to find out and has to do it. First and foremost thing: how far you can love others. ; how far you can fulfill your duties as a husband, wife, child, father, mother, everything.

It is not the way people understand Sahaj Yoga: is that you hang in the air somewhere and then you say that, "I'm all right". Of course, there are difficult people and difficult relationships, but a Sahaj Yogi must have a very detached view of the whole thing and should be able to correct all those problems that exist, and should take a very strong and stern view of the people who are not Sahaja in their family and around. And tell them off that, "What are you doing? Are you going to carry on like this all your lives? And are going to die with all this load on your heads? Or are you going to get rid of it?" But first of all, you have to be all right.

Now in our being, we have manas: from the left-hand side it comes to the right hand and goes backwards; and we have also got ahamkara, which is the ego, which comes up from the right-hand side to the left-hand side and in the brain it comes forward; on the left-hand side it moves.

So with these two things, ego and superego, manas and ahamkara we have got. In between these two is the buddhi, is the intelligence, is between. But this intelligence if it is not balanced by wisdom, by subuddhi, it can be very dangerous. And it records all that you are doing, it knows what you are doing. But if you are identified with your ego or superego, the buddhi cannot go too far. In the beginning, it may try to tell you that, "This is wrong, you should not go there! You should not do that!" but then it becomes silent.

So you have to be very careful about your intelligence also. Your intelligence becomes suddenly silent; it doesn't help you. Then, the ego takes over or the superego takes over. Then all your thinking, all your understanding goes according to the lines of ego. And you go ahead with it, and you just don't know where you are going, what you are doing.

So when we are in this place [and] we are decided to have a very good session of Sahaj Yoga, it is important for all of us to know, when we go from here, how much changed we are going to be. Otherwise, there's a puja, there's a havan, there's this, every time and what is the progress within ourselves? We should see. Is it as much as a little ant moves in one minute or is it something much more?

The progress is slow because we do not want to transform ourselves. Every moment try to see that you transform yourself.

I have seen people who have been living like a hippopotamus, have been living like hippopotamus. Those who are living like

hyenas will remain like hyenas. They go on remaining with their own identification, feeling very happy about it, which is a very wrong thing.

You have to bloom out: bloom out like flowers, change yourself, transform yourself! This transformation is going to help you. This is like triggering into a new dimension of life.

Unless and until this triggering shows, your life has no meaning, Sahaj Yoga has no meaning to you. So try your level best to trigger this transformation every minute of your life, then you'll be amazed at the enrichment of life.

Whatever I may try, just now I have cleared you out quite a lot, I think. I have cleared you out up and down, quite a lot, isn't it? But despite that, now it is for you to keep it there.

First of all, your attention I don't think is that all right. That's why you catch on the right Nabhi and on the liver. Attention has to be on one side. But if you go on moving your head, moving your attention, then you cannot be on nirvichara.

So to keep on nirvichar, you have to keep your attention first steady, and when this steadiness is achieved then you just have to see that you are nirvichar. Put all your thoughts in that stream of nirvichara and it will solve your problem.

But transformation is definitely a positive stage where you see yourself. You see yourself; you call yourself, say, you call yourself 'Nirmala'. Then you say, "Oh, Nirmala, now, is this the way to look at things?"

Transformation is identifying yourself with that Self which sees you. So that, once you start identifying with that Self and expressing something to this self, which is Nirmala, then you are separated, then the transformation takes place.

Because first you should see and then you should be identified with that Self, so there's a transformation within yourself. Otherwise, only you'll be carrying some energy within you, by which you may do little miracles, you may raise Kundalinis, but what about you? You will be where you were.

So it is important, when we come to a place like that, that we must not be carried away by something very outward and absolutely of no value to Sahaj Yog.

Now later I will tell you how to raise your different powers, but just now, I think, we must decide that we'll go from here absolutely transformed into a new person.

May God bless you.

## 1980-0127, Powers Bestowed upon Sahaja Yogis

View [online](#).

27 January 1980

Talk to Sahaja Yogis

Bordi (India)

Talk Language: English | Transcript (English) – VERIFIED

Powers Bestowed upon Sahaja Yogis, Bordi (India), January 27th, 1980

I had told you yesterday, that we have to know about the powers that we have, and the powers that we can get. First of all we should know what powers we have got, and also we should know how we are going to preserve those powers and what more powers we can very - very easily achieve.

The first power that you get after Realisation is the greatest power on Earth. This is the power of Shri Ganesha. It is only He can do this job that you people are doing today, and that power is of raising the Kundalini.

No one so far in the history of spirituality has ever raised the Kundalini in such a short time as you people are doing. It moves under your fingers; it is absolutely Shri Ganesha's power which is given to you.

At the time when you are giving the Realisation, even if you are caught up in any one of your chakras, or you have any problem, even if you are little bit possessed, even if you are not such a good Sahaj yogi, even if you are not that much surrendered to Mataji, even if you don't have much sense of obligation about Sahaj Yoga, still the Kundalini rises under your fingers.

This Ganesh Shakti is given to you by Shri Ganesh Himself within you; to give you the confidence, to give you the confidence that you can raise the Kundalini, but not the feeling that you are raising the Kundalini.

If you go on without surrendering yourself to Sahaj Yoga, after some time you will lose this power, very fast.

The another power which you have got - at the raising of the Kundalini of anyone, you can notice it that, when the Kundalini rises, that time there will be no obstruction of any kind.

Whatever may be the obstructions around – say there's a possessed person next door, he would not disturb you at that time.

In your family there may be a person who is a negative person, but if you are raising the Kundalini, at that moment he will be kept quiet.

At the time when you are moving your hand on the Kundalini, is the greatest power you are using. I don't know how much shraddha you have about yourself and about the power that you have. At that time there will be no obstruction on your hand by anyone whatsoever! Even by mistake, nobody will hold your hand or touch your hand.

The second power you have got when you are raising the Kundalini, that, at that time when you'll be raising your Kundalini, you will be completely attracting the attention of the another person within, like a magnet, by which you should understand that you can raise your Kundalini whenever you feel like.

When you are raising the Kundalini, supposing there's lot of noise going on, there are all kinds of problems going on – supposing you are going in the train, there's a noise of the train, or any such thing happening – that time your attention will not be distracted, but the attention of the person who is taking the Realisation from you will not be attracted by outside things at that time when you are raising the Kundalini.