

Shri Mataji: What is it?

Sahaja Yogi: A lawyer of divorce.

Shri Mataji: Is he?

Sahaja Yogini: Yes, Mother.

[Shri Mataji tells the translator that José asks her. Mother, are you the source of all the lawyers? And Jose asks Shri Mataji the question. Again, Again You feel something]

Seeker Joseph: Not. Oh, let me see around here I feel something.

Shri Mataji: Ask me ten times. You feel something?

Seeker Joseph: Yes, here.

Shri Mataji: What you feel is because of everything you've read about Krishnamurti,

Seeker Joseph: I've read about many others.

Shri Mataji: Because they do not have authority to talk of God, this one, Swadishthana, left. In God's law, they are unauthorized people.

Seeker Joseph: I agree that the highest authority of God must come through the most natural and simple conduit. who speaks of love and renunciation of material things, is in authority. If she talks about the love of God and the renunciation of material things, she is in that great flow of energy that is the law of God and if she speaks of it, she is in it and if she is in it she has authority All of them who talk about it have authority, I understand it.

Shri Mataji: No. They just talk about, but, you see, at least until you're not Realized soul, you are a lawyer, you talk about love, but you cannot practice love.

That is for he has catch. But it will go away. See? "Sakshat Gurubhyam, Sakshat Gurubhyam, Sakshat Gurubhyam, Sakshat Gurubhyam, Sakshat Gurubhyam". Aha, now, all right?

It's less. Still tension is there.

Seeker Joseph: Oh, I must be tight, I must be well cramped.

Sahaja Yogi: Do you feel something?

Seeker José: No, no. Now, I feel cold breeze in my hands and I feel like my hands were in the air.

Sahaja Yogini: Energy.

Sahaja Yogini: With that movement, She is hitting the crazy one that are inside you to make it get out.

Shri Mataji: Everything here is practical, in Sahaja Yoga, everything we say can be seen in the kundalini. For example, the kundalini is block here you must take the name of Jesus Christ. If you are here, you must to said Mother I believe in you.

Shri Mataji: It's all practical, a living report.

Seeker Joseph: But to the kundalini we must invoke the principle of divinity force that reigns there, the divinity that reigns there

Shri Mataji: Yes, it is.

Seeker Joseph: They are such simple things, but I take so long to learn. What the donkey I am

Shri Mataji: No, no. that does not take time to learn that is very simple, a child can learn.

Now. Do you feel better?

Better now.

Of course, being close to her, of course I must be better. She emits many vibrations and if I'm more days better.

Shri Mataji: I do not let mine children alone where ever you are I am with you.

Seeker Joseph: I'm going to give you a lot of war, be very careful.

Shri Mataji: He must to go to London in a Guru Puja. There all Yogis go. I'm going to look at my diary. There you will meet all the Yogis.

Seeker Joseph: Tell her Yes, I'm going to go. Before the summer because after the summer it is not possible.

Shri Mataji: Give him the address from the London's ashram and we take your address.

(They took the address and telephone's number).

Phone. Call me from 6 to 7 p.m.

Shri Mataji: Guru puja is July 6. Please write here, but if you can on July 3.

Seeker Joseph: I hope my psychic aggregates do not stop me from going.

Shri Mataji: Three days is perfect. What people who speak Spanish are there?

Sahaja Yogini: 3rd of July. If you do not have money do not worry because you do not have to pay for sleep or food.

Seeker Joseph: What? If I do not have money? If I am a lawyer, it is because of money.

Shri Mataji: There is a Sahaja Yogini that speak Spanish, she is married with English man and she is writing a book too. We are all married.

Seeker Joseph: Worst for you. Being single is the perfect thing, ideal.

Shri Mataji: But not now: with the realization is much more perfect. better to be married after the Realization, we enjoy live. Give to your wife the Realization.

Seeker Joseph: But not today. Today I bring Andrea and tomorrow, Francisca. I do not want to join them because ... although they do not know each other. No, that is more complicated.

Sahaja Yogini: But tomorrow we are not here.

Ok if you come from 9 to 10 in the morning is fine so you can bring her.

Seeker Joseph: So, one today and another tomorrow. If you need my car to move you have it at your disposal, so you do not have to take a taxi. There fit 5 people.

Sahaja Yogini: He says that he can bring his wife tomorrow morning.

Shri Mataji: All right, 9 o'clock. Then we see how we can go. 9 o'clock, because at 10 o'clock we go away so he comes at 9.

Sahaja Yogini: Mother he says that he has a car, if you want to go anywhere, he can bring you anywhere you like.

Shri Mataji: Thank you very much.

Sahaja Yogini: Do you want this afternoon?

Shri Mataji: [Laughing] What about him?

Sahaja Yogini: He will drive you Mother.

Shri Mataji: He will drive for us? What we can do, we have 2 cars if he comes, some of you can go in the same car and they can also go. And we can go to the embassy. Will be a good idea. We'll see the ambassador also, Indian ambassador, a very good man. He's a Realized soul. And then after the meeting, you see, before we just come up for here with the program, and his wife will come later. So, we have two cars. We have one car. If he comes also with us, then we can take her with us to the embassy. Embassy, one program is there. And after the embassy, we can take him down to this program. All of us will be there but you people come along faster about one hour earlier. I'll come later on. I leave about seven thirty. You leave about six thirty because it is from five thirty the program. So, we have to leave at five o'clock. Now, and as we know the road is very easy to reach there. Five o'clock we have to leave. So, you tell him? What's the program named?

Sahaja Yogini: Yes

Shri Mataji: I'll go with you, with some other people.

Sahaja Yogini: What time we go Mother?

Shri Mataji: We have to leave – how much is the embassy's time from here? Now we must go when?

Sahaja Yogini: At five o'clock from here Mother.

Shri Mataji: At five o'clock from here. And she will tell exactly how to go because now – yesterday, we made a mistake, you see, so there's a very simple road, you'll tell him you how to go.

Sahaja Yogini: He is coming quarter to five here.

Shri Mataji: That's fine. Very nice. Then I'll go with him.

Seeker Joseph: What amazes me is that when I saw the picture on the wall outside, it was a woman who teaches. Tell her that, I am not macho, just a little bit, but I think that all this Hindu culture is more common, we get used to seeing more men and more especially in India where the woman is in the house.

Sahaja Yogini: He says you are wonderful. He says when he saw your picture in the street, he came because you are a woman, that's why he came to see you.

Sahaja Yogini: He was walking on the street, Mother, and then he saw the poster. And he was really amazed because it was the first woman, he saw that was teaching about the spiritual life.

It was extraordinary because you are a woman; In India women are supposed to stay in the house.

Shri Mataji: Exactly. But only a woman can do this job now. Only a mother can have that patience, love, affection and that handling. Then, it's a handling.

Seeker Joseph: That is true the woman has a more real concept of existence, the man can get lost, but the woman cannot. Yes. Job of a woman is needed now.

The man is more yin and he shoot fast and with that the man loses his direction, but the woman is firmer, more constant, she accepts more the laws of the earth.

Shri Mataji: What does he say?

Sahaja Yogi: He says; a man always shoots up, Mother. He's shooting up, he can get lost. But a woman is more family attached to.

Shri Mataji: She knows how to handle the situation because, you see, in this lifetime I've seen not only with stupid people you'll be, very aggressive, very hot tempered, all kinds of people, you see. And if the man is there, he will beat them. He'll just beat them. Like so many gurus, you know – real gurus also – they throw stones, they beat them, they are so hard actually, you can't imagine.

They throw stones at people. They throw stones.

Seeker Joseph: Logically, there is a magic reason and this is it; if the human race continues doing the barbarities that they are doing, they will end up destroying the earth, so the powers of the earth itself, together with the powers of heaven, because they need the earth to send their students to perform, they will not allow that the earth be destroyed because on the scale of the harmonies, the earth is needed as one more link. As one more step. So, the gods, along with the powers of the earth, are not going to let the earth be destroyed because the human race so desires it. For which the forces of the earth together with the forces of heaven have agreed for a new being to come, gives us strength. cleanse us and for that who better than a woman, because the others have not succeeded, they have not resisted it, they have failed. The woman is stronger and more resistant, in consequence she is the ideal person.

Shri Mataji: What did he say?

Sahaja Yogi: He says that in the world people, humanity is going to be scratching and that the forces from the earth and from heaven are coming together to save, it's not coming to an end.

Shri Mataji: Yes. That's another point, very correct. The tension is so much that the person who loves must just love and forgive and not to kill. You see, this is the thing, it's too much of love and patience, tremendous patience.

A peaceful, a blissful person. This is the comforter. It is a comforter and a consolatory because I'm now consoling. And, redeemer. Redeemer, the one who gives salvation.

Seeker Joseph: The powers of earth and sky are in her, she is protected.

Sahaja Yogi: He says around the power of earth and of heaven, are in You, Mother.

Shri Mataji: In the...?

Sahaja Yogi: In You.

Shri Mataji: That's true. Just now one has to bring all the powers. Without that how can you solve this tremendous problem of emancipation of the whole masses of human beings? It's not easy.

You see, to give Realization to one person was so difficult. Now we have to give to so many. Masses, thousands, thousands there. In India thousands are getting Realization. They have seen, they have been to India. They have seen, all these women have been to India. They have seen.

Seeker Joseph: Here in Spain, Madrid is very difficult because the balance has been lost,

Sahaja Yogi: He says that in Spain it's very difficult.

Shri Mataji: Very conditioned.

Sahaja Yogi: Because they....

Shri Mataji: First of all, they're very conditioned by Catholicism. And secondly now by these modern ideas, you see, getting modern, nonsensical.

Seeker Joseph: It has been a process in Spain, since the inquisition, that the spiritual part has been very bad, there have been situations, moments of darkness, ignorance and of course, when there is no light it one is diverted and when, above all, there is

Nobody who speaks to you clearly, who speaks to you from power, because when one person is in power, it is very difficult to him, share power. She is in power and she shares it. that is very out of the ordinary.

Shri Mataji: What did he say?

Sahaja Yogi: He says that to share the power, Mother, is very difficult. And You do it. You have the power and You share it.

Sahaja Yogini: He says that in Spain, in the time of the inquisition. It was a very hard time because spiritually, the people didn't evolve or really expand and...

Shri Mataji: Spiritually people are?

Sahaja Yogini: They didn't really evolve since that time. And also, because, he said that, what you have, normally people just want the power for them or they don't want to share it

Shri Mataji: That power is no power which cannot be shared.

Sahaja Yogi: He said that people don't share the power first, because they don't have it.

Shri Mataji: That's the sign. That's the sign.

Seeker Joseph: Of course, people do not share power, first because they do not have it and Secondly, the money that can be used to acquire a certain level of power nobody wants to share.

Shri Mataji: What is he saying?

Sahaja Yogi: He's talking about money, Mother. Money gives you a certain kind of power and nobody wants to share it.

Shri Mataji: Because it enslaves you, that's why. You see, it is enslavement. It's not freedom. If you have freedom, you share it.

Seeker Joseph: It is that the Society is made in such a way, that it demands us a certain consumption, but if we were in India we would be under a tree outside, in a tent with wood, But in the West that cannot be.

Sahaja Yogi: He can see the environment, condition, heaviest condition by the environment. And he said if we were in India, we would be outside, and we won't be so conditioned by society.

Shri Mataji: It's true; it is a blessing. India is a very blissful place.

Shri Mataji to a Sahaja Yogini: Are you getting out?

Sahaja Yogini: I'm going to prepare a tea before you go to rest.

Shri Mataji: Yes, I'm going to rest before they come. Thank you very much.

Seeker Joseph: So, in this Society there is a consumption, which forces you to consume, whether you want it or not. If you go from one place to another you have to walk at least 20 kilometres away, so you have to use the subway as a minimum and for the metro you need to buy a ticket and for that you must buy it with the money, you cannot sleep there in the station, a minimum of money you need to have to live normal, in harmony, when you realize that 40.000 things come to your mind, so you must have the intelligence to not get addicted to it, wishing to have more and more money and living in harmony. Of course, if you take a strawberry, you want one more and other more.

What he means?

Sahaja Yogini: He said that a minimum of money is necessary because we have to live, we have to go by tube, we have to eat food. But he said this is just sufficient to live and afterwards we must not get taken up by the ambition and wanting to have always more.

Shri Mataji: You see, actually, money after Realization has its own value, because then you start spending for God's love, you see. For example, I travelled, I have to spend money, then that is so fulfilling because every travel means so many people get realization and it has a meaning. Otherwise, what's the use of traveling?

And even material possessions are for giving. It's for giving others, you see, whatever you have to express your love you give. Like you give flowers, you give – I go on giving things like that. I enjoy giving.

Seeker Joseph: Yes, I have a friend José Madrid who went to the meeting yesterday and who is coming this afternoon ...

Sahaja Yogini: He has another friend Mother who is coming tonight.

Shri Mataji: Today, at quarter to five.

Shri Mataji: So, I'll go and rest now. Will it be all right? Then I'll have some peppermint? You are very nice. You are really just there. I'm seeking people like you.

Seeker Joseph: Tell her that the impressions that I have of her: please me, not because she gives me the reason, because if she has to take it from me, she can do it, but it is because I see that she is a very balanced woman, what is difficult, and not because

she has given me the reason, but because she has given me much to understand ... very much ... the four ideas of mine, which had cost me a lot of work to understand them through my life, I alone, and I see a person from power with the dynamic that she has, powerful that tells me that I am more or less correct. I like that.

Sahaja Yogini: He said, Mother, he liked You because he can see You have the powers and because, he says, if You do not agree with him, if You said to him, "no" he says it's all right because You are the person who has to perfect him.

Shri Mataji: But he has already reached right conclusions. Rationally he has reached right conclusions. Now spiritually he should verify them. That's all. Tell him now.

Sa

haja Yogi: She says that you have come to some more or less certain conclusions, but now you must test them spiritually.

Seeker Joseph: Tell her: I ask her to excuse me or forgive me for some vibration of mine: sour, violent, excessive, bad, aggressive, violent, from me. That my own world has provoked them, because I lead such a hard life, of struggle ... of course, I have a war psychic, strong, violent, rude.

Sahaja Yogini: He said that he apologizes for anything he has said or any attitude it was wrong.

Shri Mataji: Non, non, no. I'm overjoyed, I'm overjoyed to meet him. You should say that "In one day how close we have become because you are the same style as we are."

Seeker Joseph: I try to make all the negative's psychics energies of my aggregates, close them

Sahaja Yogini: He's trying that all his negativity goes out, so he would be all right.

Shri Mataji: Yes, yes. Don't you worry. Absolutely.

Now in one day, imagine. Yesterday he came and how close one feels him.

Cause there is something so similar, isn't it, within us, which is so much there. And just you meet and just you become one. It's like that. It's very simple.

Seeker Joseph: That's is incredible!!

Shri Mataji: He understood? He understood; he must be learning English, after all.

Shri Mataji: It is used for Left Heart, little bit. Now this side. But it's not a precious stone. Instead of that the Center Heart is ruby. See they have wrote down the whole thing.

Shri Mataji: Ruby. Heart. Centre Heart.

Seeker Joseph: Ruby is from Mars and for me, Mars is very dangerous because in my horoscope Mars is in my house, it is correct, but it is exact and badly expected, I am a person of quick reactions.

Sahaja Yogini: Sorry, Mother?

Shri Mataji: Emerald.

Sahaja Yogini: For the Nabhi Mother?

Shri Mataji: That is ruby.

What is it?

Seeker Joseph: Here there must be emerald. Here is copper, emerald for Venus. Earth

Shri Mataji: Copper is also green, copper is fitting with green

For the Vishuddhi is this one. Vishuddhi is this one.

Seeker Joseph: 1,2,3,4,5,6,7,8,9,10,11,12,13

Sahaja Yogini: Sapphire, sapphire.

Shri Mataji: Blue, blue one.

And diamond, for this.

Shri Mataji: This is one that I am going to give him as a gift. Tell him

Well, it's a nice gift and more because it comes from her person and this is the best gift I can receive.

I give you some, for your stomach I'll give you some emerald as a present.

Seeker Joseph: Tell her thank you very much that I intend to give her a garnet that is the Pluton Stone. Because she is from

pluton. Mars is the Rubi.

It is that there is garnet in quantities in India, rubies, sapphires and emerald I think there is not. The emeralds are from Colombia, the most beautiful. Garnet ...diamonds, emeralds...

Shri Mataji: Emeralds brought from Colombia; I have a frog. He knows a lot about it. Do you do any business in this? How do you know so much about this?

Seeker Joseph: My start. my sin: are the magical sciences I have always liked the rituals of magic, but I have promised myself not to do any other.

Sahaja Yogini: He says that what he really loves doing is magic rituals. But he promised to himself not to do them anymore.

Seeker Joseph: But those stone are not ritualized, it is not.

Shri Mataji: Good. Otherwise even if you bring them, I'll make them un-ritualized. [Laugh]

Sahaja Yogini: Don't you want to rest?

Shri Mataji: I want to, but I'm just finishing my tea, alright?

Seeker Joseph: Okay, it's just that they're not, so tell her first that they're not, because I've realized that magic is very conflictive and if you make a mistake, you must to pay 10 times.

Sahaja Yogini: He understood that magic is very tricky. And if you commit a mistake, make a mistake, you'll pay very much.

Shri Mataji: You will always pay. Whether you commit mistake or not, because it is a movement away from the reality. Always the – you see spirits come to help you, and you don't know where they will land them.

But the other magic is just playing with your hands is different. But this magic with the sprits is very dangerous. Like hypnosis, all these things are very dangerous.

Because you enter in an unknown area. And you don't know how to protect yourself. Even psychologists get that problem.

Seeker Joseph: Also, these forces can be converted into psychic aggregates that are incorporated into your physical ego and do not leave you in peace.

Sahaja Yogini: He says besides that these forces will, these psychic forces will go to our ego and do not leave us in peace.

Shri Mataji: They will, they will come, they will enslave you. They can remove your body, just take it out your soul sometimes, and you can be lost, you can be dead. They do this to children so many times. It's horrible thing, Absolut horrible. It has nothing to do with God.

The worst thing is not that they kill you is that they do not allow you to be free even after one is dead.

Now I teach you the magic of God. It's tremendous. Dynamic. Long pervading. That's what you should have. Sink into that, one sinks into that.

Seeker Joseph. Thank you. Thank you very much.

Shri Mataji: A machine for having breakfast. And he had to eat through a machine. So, the machine used to have a hand by which it used to push food into your mouth, you see. You don't have to use hand. And there was one cake, and the cake was finished in the experimentation. So, they put some bolts. And the machine started pushing the bolts in the stomach. But the worst was they put a ... Chaplin makes such a fun of modern times, I tell you. It is one part I think was the last one when they put a corn, you know, to eat and the corn used to turn, and you have to eat, you see, and you are so fixed that your teeth were just on the corn, and you couldn't eat it. But the corn started moving, revolving very fast and people were all scared. And the corn was just, you know, it was brushing the corn against his teeth, his lips and everything was absorbed, and the corn was going and going. It's very interesting. Have you seen "Modern Times" of Charlie Chaplin? You get it seeing. It's worth, the man is genius, actually. He made such fun of these modern times. And that we see today. These. He made such fun of these modern times. And that we see today. These computers ... After some time, we can't use even fork and spoons, you see, you suddenly find something coming out from these computers sitting out here suddenly you'll find the whole thing goes up and down. Everything is possible and the result with these computers, I tell you, they can be very wrong, I tell you.

The other day we went to buy these things, chandeliers, you see. And then when we went to buy the chandelier, what happened, the lady made something mistake on the machine, and she put some hundred pounds extra. I had calculated in My mind.

I told her, "This is wrong. This is not correct."

She said, how do You say?"

I said, "I have a better machine in My head also. And this is wrong. Again, you do it." Again, she did it. She got it correct.

She said, "It was my mistake. Instead of one, I pushed two."

I said, "That's it. So, don't do it by machine, do it by your brains. It's much better. Otherwise, I would have lost one hundred pounds."

Shri Mataji: What is the day today?

Sahaja Yogini: Tuesday mother.

Shri Mataji Oh, Wednesday the second of June.

Sahaja Yogini: Yes, Mother.

[Shri Mataji Talk to another Sahaja Yogi.]

Better?

Very good excellent. (about food)

Also, the vegetables were so very good.

He spoke very well about Sahaja Yoga. You were not there when he spoke. He said that all these strange, crazy type of yoga are not the real yoga. Sahaja Yoga is the real yoga spiritual. which It was revived by Me. It's the real yoga of spirit and which is revived now by Mother Nirmala Devi. That's the way. And She's a very dedicated wife. Despite that She's doing this great work and all that. But he said the remarkable thing is the way She's mastered the technique of the yoga (...?). And the point of that it revival in her, you see, which it was – because they all come into My head? And they spoke for quite a long time. But they were very much interested, all of them. Some of them are foreign service people, you see. And these all-foreign service people are the cream of the country.

Shri Mataji: Oh God here she is coming here she bring everything. Too much for you

Sahaja Yogini: No, no.

Shri Mataji: Tomorrow, let them go.

Sahaja Yogini: But she enjoys to do it, Mother.

Shri Mataji: Something she works very hard. They are so much to learn from her. The way she does it. She is very remarkable.

Shri Mataji: She works like that, because she has some problems.

[Shri Mataji spoke med another Sahaja Yogi. She asks several questions]

Shri Mataji: Sometimes very difficult, sometimes [unclear] start, the vibrations start coming very rhythmically.

Sahaja Yogini: Yes

Shri Mataji: I actually [unclear]. Even when I'm tired if there's some music, I enjoy. But I don't like loud music, I don't like, because it makes you too much [inaudible]. Today when you were playing this music there in the hall there was a man sitting next to Me. He was going on, on, on with the tune, he was enjoying it so much. We all were enjoying. Maybe these people will go and talk about it and tell them. You might get more people.

This radio people did you telephone?

Sahaja Yogi: Yes, Mother.

Shri Mataji: What did she say? No time?

Sahaja Yogi: Too many programs and...

Shri Mataji: But today she just has broadcasted.

Sahaja Yogi: Yes, Mother.

Shri Mataji: You never heard her. You should have heard. Specially you did such a good job.

All the time you are cooking. Very good taste you have got in your hand. This tastes very well. I'm sure you ... will come back because that girl comes with [clapping?]. [Unclear] I think [you?] too has your quality of surrendering. And that's how as you surrendered yourself to your husband, she is doing the same thing, same mistake.

Sahaja Yogi: She said that-

Shri Mataji: That is consolation for her.

The beginning of the guru is in the stomach all around in a place called Void. That principle of guru establishes within us our sustenance, what we in Sanskrit call 'dharma', our sustenance, our human quality. Actually, you have to have a guru who is a Realized soul, who loves you, who is absolutely master of Kundalini. And he does this work out of love for you, of compassion because he wants to share his joy with you. And such a person is extremely detached as far as your money, wealth, anything is concerned. He has no relationship with your money or position. You may be a king or anything, makes no difference to the guru.

And we had at the time of Rama, His father-in-law was a guru, called Janaka. I mean He was the incarnation of this guru principle. We can say that the earliest was called as Adi Nath. Adi means primordial. Primordial master or Dattatreya. The principle is the innocence, innocence aspect of Brahma, Vishnu, Mahesha. So, guru has to be an innocent person and not a cunning man. Now we can say like Abraham, Moses all are incarnations of the same principle and Mohammed and Nanaka. All of them are incarnations of the same principle. Now when we accept such a person who is an incarnation, it's perfectly all right. But they come once in a while after two thousand years on this earth. But if you accept a devil as your guru, then it creates a very bad problem within yourself.

There are two types of gurus, I mean false gurus. One puts you on the right side, one puts you on the left side. Now this Maheshyogi puts you on the left side. And there's another fellow, Muktananda, puts you on the right side. Now see these two gentlemen sitting there [inaudible]. From their left, it has risen and gone to the right. See this right side is here, you see. And he has crossed over to the left. That's how you can make out. All right?

Now we have got these ten principles in our stomach, as I said. All right? And you are seekers. You are seekers of truth, and these are devils. So, their first attention is to capture you and attack you. And the deeper you are, the worse it is. If you are a very great seeker then they will be after your life because there is a war going on between the evil and the good. And these are the methods they use by which they really try to ruin you completely health wise, mentally and also not only that but spiritually. They create an imbalance, while the sustenance is your balance. They create an imbalance in you. And you are not aware. You are not aware as to how it is happening. They do it so cleverly.

Now in the sustenance, all these ten sustenance are represented on our head here. So, all the great saints, when they come on this earth, the incarnations, they tell never go touch the feet of anyone. Because they know that they are the only ones who should really be worshipped. So, they absolutely forbid you. Because once you start bow to someone, then that spoilt thing flows up into the head. And this is the most important center in a way because this is the center which is for the last incarnation of Christ. It's called as Ekadasha Rudra. So, Christ Himself is bestowed upon with eleven destructive forces Himself. Destructive, so last coming will be His destruction. This is His place. Kalki. This is called in Sanskrit as 'murdha', it's the plate, brain plate.

Today you are better, but yesterday you had one entity here in your head. Now this is what happens that we do not notice this, and we go on doing it because we think something is wrong with us all the time. Then we don't achieve anything, you see. We start doubting ourselves, and not the guru. And we think something is wrong with us. And we just do not know how to find out whether we are doing right or wrong, whether this guru is right or wrong, there is no way to find out.

One gentleman came from America, from this Muktananda, who was with him for sixteen years. And he's now become like a cabbage. Luckily, he met a girl whom he wanted to marry, an Indian girl. He was an Australian. But she said, "You are a possessed person. You are a cabbage. How can I marry you?" Then it came into his head that "In sixteen years what have I achieved? I've lost my money, everything. I'm in trouble." Otherwise, he was not aware. Sixteen years, can you imagine? So, he came to London. See how Sahaja Yoga acts! He prayed that, "Oh God, I'm a seeker, if I'm a true seeker, take me to a real person." He came to London and he was going to India, and he went to the agency of Dinesh who is a Sahaja Yogi.

Now this Dinesh is the son-in-law of the Commander in Chief of India of the army. Do you believe? Now his father was a very big man too and very big officer, and his father and mother had gone to Anandmayi [false guru] and he was absolutely fed up with Anandmayi because both had become zero. He lost his job, everything happened in the family, terrible things, finished. So, he told him, "Why do you want to go to Anandmayi? At least don't go there, you are already finished. You go and see Mother."

So, he said, "How can I see Her now. I'm just flying out in the evening time and how will I see Her now?"

He just walked into My house. He said, "Mother I've come now. This is my condition. Will You please help me? I've lost all my properties, money, everything to this man and then I discovered how much damage he had done to me."

I raised his Kundalini, everything, and he has now gone to Australia to our center. In Australia our center is powerful. Thank God he's saved.

In the previous lives, he was called as Bandasur, this Muktananda, was killed by the Goddess. And this fellow was called as Narakasura, so he was killed by the Goddess. So, you have to say the mantra that, "You are the killer of Bandasura, You are the killer of Narakasura." If you say this mantra, you can get cured.

They have different names. Like this Guru Maharaj was Raktabija. His name was Raktabija. He was horrible. He's the 666 which Christ has described, which is described by John. He's the one, born on the sixth of June. This one is Guru Maharaj.

And the Mahishasura is that one with the fuzzy hair, what you call this 'Satya Sai Baba'. They are all asuras, one better than the other.

Why I'm telling you this, because when I cure you, you have to know that the diseases because of these gurus, whatever trouble is, and the mantra must be explained. It is not just I take money from you and give you a mantra. It is not possible, you see? Did you follow My point? You have to know why this mantra is said, because you must know what the problem is and what is the cure. You follow My point? Because it is very confusing. If I tell you any mantra, you will say that "Why this mantra Mother?" because now you are free. You will ask Me question. Nobody asks them question, but you will ask Me definitely. Because with him nobody asks why.

Sahaja Yogi: Is that mantra Abhishikta

Shri Mataji: Yes, of course, [Abhishikt?], because the thing is this mantra is now told by a realized soul. Unless and until the mantra is told by the Realized soul, it is not a mantra which is enlightened mantra. But only for people who are suffering like this, a particular mantra is given for the very beginning. But later on, they become just like other Sahaja Yogis, cleared out, and then they have to know the different mantras of the different things.

Now for any other center where I live for a longer time, I don't say all these things in the second day or third day because it is too early to say. The Satya is too harsh to understand, this truth. Because if you are half-baked, you may fizzle out, you see. You make not take it properly. But as this time, we have no time, I have to tell you all about it in a short time. But you take it because with a proper sense. Because I have nothing to gain from you. I have come here to give you something. All right?

Now, can you write it for him, Narakasura's mantra?

Now come along. He just sits down, put it from of Me, facing Me. Like this it. Put your hand towards this. Away, a little away with Left Nabhi.

Now for all you people who are left-sided best is the fire. Fire burns the gurus completely. All the defects are burnt away by fire.

The kind of problems you'll have will be the ear trouble, neck trouble, eye trouble, heart trouble. These things, he will get it from this fellow. So, fire is the best thing. But fire is to be enlightened by putting before My photograph. So, it gets enlightened. It gets to its essence. So, the fire can burn away all the negative. It becomes aware and it burns away all the negative.

1:31:16

Put her hand, one hand.

Sahaja Yogini: She can't hold her hand.

Shri Mataji: What's this? She can't hold her hand.

Sahaja Yogini: Yes. She's got [unclear].

Shri Mataji: What's the matter?

Sahaja Yogini: It looks that it's-

Shri Mataji: Paralyzed.

Another Sahaja Yogini: Yes.

Shri Mataji: So, she has got-

Another Sahaja Yogini: She can't ...

Shri Mataji: All right, all right, doesn't matter. So, she has got paralysis, is it?

Sahaja Yogini: Yes, in the right-hand, Mother.

Shri Mataji: She's paralytic or she has got mental problems?

Sahaja Yogini: Mental problems.

Sahaja Yogi: After a brain operation of aneurism [in the heart], she became damaged, and she cannot talk well. She used to be normal before the operation.

Shri Mataji: It was done on the left-hand side.

Sahaja Yogi: Yes.

Shri Mataji: Correct. Then it's all right. Then that's how she is, her mind is affected. I'll work it out, no doubt.

Are you feeling the cool breeze? Did he feel the cool breeze yesterday? Ask him.

Sahaja Yogini: Yes, Mother.

Shri Mataji: Good! Then there's no problem. He's overcome.

[Shri Mataji is saying mantras]

Sahasrara is taken- [End of tape]

1982-0603, Morning meeting with Seekers and Workshop

View [online](#).

3 June 1982

Workshop

Madrid (Spain)

Talk Language: English | Transcript (English) – VERIFIED

Conversation. Madrid (Spain), 3 June 1982.

[A Spanish yogini is translating Shri Mataji into Spanish]

Shri Mataji: See, all shaking now. It's all right, doesn't matter. He's shaking. Doesn't matter. Don't get worried.

Man: No, no.

Shri Mataji: No. All right? He is all right.

See now. You are better, you are all right! Are you feeling? He is feeling now. He started feeling. Just see him also, just see his vibrations. Just see him. Work on him, I'll just follow you. Because he's... ah! Left Agnya.

Who's there? Where are, what are they doing? Ann? Just speak... are you writing down? All right, all right. Can you bring the light behind his Agnya, close here? [Yogini speaks in Spanish]

Yogi (translates the question of a seeker): Muktananda was a disciple of Nityananda. Was he good?

Shri Mataji: Nityanand?

Yogi: Yes.

Shri Mataji: Nityanand was. But he is no disciple of his, he is all false. Nityanand was a realised soul.

Yogi: Nityananda.

Shri Mataji: But...

Yogi: Bhagavan Nityananda.

Shri Mataji: Hm?

Yogi: Bhagavan Nityananda.

Shri Mataji: Hm? Bhagavan...?

Yogi: Bhagavan Nityananda.

Yogini: Bhagavan Nityananda.

Shri Mataji: But he was not Bhagavan. Nityanand was just a realised soul.

See, there is a difference between an incarnation and a realised soul.

Yogi: Bhagavan is an incarnation.

Shri Mataji: Incarnation. Now, incarnation among all these, was Shirdi Sai Nath. Shirdi Sai Nath was. So only you must bow to an incarnation, and not to somebody who is a... [Yogi: "Realised soul"]. No. No.

You can tell now. [Yogi translates into Spanish]

Like as we can say, at the time of Christ, John the Baptist was a realised soul only, and Christ was an incarnation.

And His mother was a Holy Ghost, of course, incarnation. She was Mahalakshmi, Mahalakshmi. She was Radha.

Ra-dha, Ra. Ra-dha. Dha, Dha means sustenance, sustenance of energy, Ra-dha. So She was incarnation, He was, but not John the Baptist.

John the Baptist is reborn now in India.

He is, he is announcing my coming also, but he is about 108 years of age. He is about 108, very old man. And his legs are broken, hands are broken. People have broken his hands and legs. And he goes on a tiger, he moves on a tiger. [Yogi translator: "He rides on a tiger?"]

Ha. And lives in a very high mountain in the forest. He tells people about me.

I went to see him and cured him also. But he is a very hard taskmaster. He is not very kind to sahaja yogis [Shri Mataji laughs]. One man - he told me, "Anybody troubles You, You send him over to me."

So I sent one man to him, because he was just troubling me with questions, questions, questions. I said, "You go and see that guru." And he felt very enamoured; he thought he was a chosen one [Shri Mataji laughs].

[Repeats to translator] He was enamoured, he felt very enamoured, he thought he was a chosen one, you see [Shri Mataji laughs].

[Shri Mataji explains further to translator] Ha, ha, when I told him he felt very enamoured, you see? [Yogi translator: "Very enamoured of whom?"] Of himself! [Shri Mataji laughs].

And when he went there, you know, after a month he came back with his both legs absolutely dangling like this, and he dangling in the... some people brought him like that, holding him with his hands. [Repeats to translator] The man, he came back like that to me. On the neck, his legs were on his neck.

So I asked him - I mean I, really tears came into my eyes, you see. I said, "What has happened?". He said, "Mother, this guruji threw me down the khud in the night."

I said, "He did personally?"

"No, no, no, no, his tiger came and threw me down. And I fell down about fourteen feet, and broke my legs.

After three days he lowered some [Shri Mataji laughs], some bread for me [Shri Mataji repeats to translator: "Three days"], through a, what you call... [Yogi translator: "Rope?"] - rope. And then after sixth day he brought me up."

Can you imagine? [Shri Mataji laughs] [Yogi translator: "On the sixth day they...?"] ... brought him up. He brought him up.

Because, his family had reached there.

Tell them: on the sixth day, sixth day, sixth day – after six days, he brought me up, because the family had reached there to find him out, you see, his family.

Yogi: And they brought them back to You?

Shri Mataji: Ah, they brought, and he told that: "Put these legs on your neck and go to your Mother. She is the one who will cure, She has compassion, I have none. And don't say anything." So I said, "What did you do? Why did he do this to you?"

So he said, "I talked against You, saying that, 'Mother is giving realisation to every Dick, Tom and Harry. She should not do this, giving realisation to everyone; this is very wrong.' I was saying like this to him." Just imagine, to punish him like this for that!

Another doctor, poor thing. You know, I sent him there, because he was also little bit troubling me. I didn't know he will be so harsh.

Before this, before this. And what he did, is to...

[Aside: "Ah. All right? Done. Now, you sit down there and you put your hands. Now sit down at the back, let me see. Just sit down. Yes. Good. Now. Now put one hand towards me and one hand down, now come along".]

Now, this doctor, poor thing, you see, he made him take a bucket of water. He made him... - [Aside: "Just pull it together, so, yes. Just pull it nearer, so that both of you can share it".]

Now this doctor, he gave a big bucket full of water to be carried to Shiva temple, about three miles walking.

[Yogi translator: "Who gave him the water?"] He, this guru.

And asked him to bring every day and wash the temple with a big bucket. Two buckets like this, carry. And three miles he had to walk up the hill to wash the temple.

When he came to me back, he was in bones, absolute bones.

[Aside: "All right?"]

Yogi [after translating]: So, he was asking what happened to you.

Shri Mataji: To him.

Yogi: Yes.

Shri Mataji: So he, he said that, "This guru has made me work like this, You see, I had to clean the Shiva's temple for a month".

So when I asked this guru, "Why did you do like that to him?" So he said, "A donkey must do donkey's work". [Laughter] They are like that, you know. And they are very hard.

Another Indian in America, I gave him realisation in America. Yesterday you were asking me a question: if this power can be used for something bad. So this is an answer to that. So this one, like an Indian, you see, he wanted to make money out of vibrations. So he started an ashram. I didn't mind the ashram, but I didn't know he was making money out of it. When he came back to Bombay to see me.

In Sahaja Yoga, Bombay people are very experts. [The translator: "Inside?"] Sahaja Yoga, Bombay people are great experts, you see. Maharashtrians are great experts [Aside: "All right"]. So, they told me, "Mother, what's wrong with this fellow? He gives us giddiness." [Repeats to the translator: "Giddiness, giddiness"]

So I asked him, "All right, let me see your ashram brochure". In that he had written: "For vibrations hundred dollars". Vibrations. For giving vibrations, hundred dollars. And for special vibrations something like 265 dollars [Shri Mataji laughs]. I said, "How much did you pay me to get all this? Why did you do such a thing?"

So he said to me, "How am I to live?"

I said, "You were a teacher, you become a teacher again. Why should you do this? You should teach children, that's all, and earn your own living. You can't make money."

[Aside: "All right. All right"].

Now, he said - I said, "It's all right, if you have people there who are eating food, you can take money for food and all that, it's all right, but not for vibrations". All right. But he got very angry with me. He started shouting at me, and one of the sahaja yogis said, "Now we'll throw him down." They got very angry, you know, my boys - boys got very angry, they said, "I will throw him down."

So I said, "No, no, no, let him be."

He said, "I'm going to see some other guru."

There's another realised soul living in Calicut. Another realised soul, another guru.

Yogi: He went to see another.

Shri Mataji: Ha, that, he said, "I will see him". Calicut. He is a realised soul I knew. So I said, "All right, go and see him."

And he came back about ten days from there. So he telephoned to me. He said, "Mother, please forgive me for what I have said to You."

I said, "What happened?"

So he talked to me for an hour on the phone. He said, "When I went there to see him, when I entered the gate, he started throwing stones at me - and torrential, You know [Shri Mataji laughs]. And I ran away from there to the station. I was sitting there, and a man came to see me".

Yogi translator: The man, the guru?

Shri Mataji: No, some man. And he told me that, 'The guru has sent me to say that you have quarrelled with Mother and you cannot come to me after that. If you try to see me, I will hit you hard.' So... [Shri Mataji laughs]

But he told to this man that, "Now please forgive me, I will go and ask forgiveness from Mother," and all that, because he was

very anxious to see this guru. So the guru called him and recited from Devi Mahatmyam something in Sanskrit. Very seriously (unclear). "And the tape - he said - you take it and make Mother listen to it".

[Aside: "At the Nabhi, you can see from the back, you know?"]

And this fellow, I never saw him, because he tried to meet me, just could not meet.

He came to London, he could not meet. Somehow or other it didn't happen. You can't make money out of love.

[Conversation aside]

Yogini: Left Swadishthana.

Shri Mataji: Now. You have to say... just take out this for the time. Now. You just say: "Mother, I'm not guilty."

Man: "Mother, I'm not guilty."

Shri Mataji: Again.

Man: "Mother, I'm not guilty."

Shri Mataji: Again.

Man: "Mother, I'm not guilty."

Shri Mataji: Again.

Man: "Mother, I'm not guilty."

Shri Mataji: Again.

Man: "Mother, I'm not guilty."

Shri Mataji: You must say. Now, can you feel? No? [Man: "No"]

Narakasura Mardini Aham Sakshat[1]. Aham Sakshat Narakasura Mardini, Aham Sakshat Narakasura Mardini. Aham Sakshat Narakasura Mardini. Aham Sakshat Narakasura Mardini. Aham Sakshat Narakasura Mardini. Have they removed something from the brain?

Man: Taken a portion of the vein, Mother, and some water.

Shri Mataji: Only vein or not? These doctors are also funny, they remove things as such [indistinct word].

This is Shri Ganesha.

This is Shri Ganesha, and Hitler used it the other way round, destruction. Hitler used it for the other way round. This becomes a cross here. What - it means, what happened, by the end of their war, you know, they got confused, Germans, they got confused, Germans, you see, and - they got confused at the end of the war. Yes. And what happened, they started using these stencils, you see, stencils for making swastikas. Stencils, you know stencils?

Is a cut-out. In the paper, you see, they cut out a thing and then they paint it, so the thing comes up. You see, if you have to take out something you can cut it out, put the paper there and just paint it, so the mark comes there. That is called what, stencils.

[Yogi: "Stencils, yes."] Hm, what do you say in...? [Yogi: "The same..." (Spanish words)]

So they got confused, you see. So, in that confusion, later on they started putting the other way round. And they lost their war. That's a trick of God. That is a trick of God.

I went to Berlin, Berlin I went, with my husband, and I saw both the types of marks. Beg your pardon?

[Indistinct translation from Spanish of a question] What?

They were using tantrism from lamas.

Yogi (translates): He is saying that they were using lamas from the order of the green dragon.

Shri Mataji: From all the kinds of lamas they used, all supra-conscious. We know, Indians know. Even in Argentina they are there. They are in Argentina helping the Argentineans, hiding themselves. They are helping the regime of Argentina.

Because when I went to Argentina, I saw them doing the goose step, when they are parading.

And I asked them, "How is it you are doing goose step?" So they said that - they got frightened. I said, "There are Germans who are teaching you?"

And in Argentina they have captured these people and they are building up very huge nuclear reactors there. Some of the scientists, German scientists are hiding there. And they want to use that base for destruction. But this Falkland will now stop it. Will stop that.

No, they cannot, because now what has happened that they are exposed, Germans are exposed and also now Argentineans know that.

[Aside: "I have to see... Yes. Now this lady is - you just put your left hand towards me and right hand on her head. Left, this side"].

How much they harm you, you see, how much your Mother has to work it out to take their horrible things that they have from my children.

Yogi: Mother, they are also in Paraguay, You know.

Shri Mataji: Take out this, I think also little bit. Will be better for the children. Put it in the water. You see, these are material things are, so they catch your negativity, material things. [Comments of agreement from seeker – Shri Mataji laughs] He is going very fast!

Yogini: He is asking: a cross too, Mother?

Shri Mataji: Cross too catches.

You see, because you purchase the cross.

You see, you can't purchase the cross. And while I'm the cross, I can't see the cross myself.

Resurrection is the message of Christ, not cross. I can't see Him like that suffer. You see, the people are also funny, they make out Christ lanky-panky fellow.

[Shri Mataji is eating and She starts coughing]

Shri Mataji: I'm eating the bhoots. Hm.

Now better. Better? Not feeling in the hands? Now, do you feel it? Vibrations?

[Yogi: "He doesn't feel many in the hands."] But do you feel? [Yogi: "Yes, Mother."] All right. Because he has very bad Vishuddhi. Doesn't matter. It doesn't matter.

Yogini: He says that he has to go, Mother, but at one o'clock he will be here to take You to the airport.

Shri Mataji: He'll come back.

Yogini: Yes, Mother, at one o'clock.

Shri Mataji: All right. All right.

Yogini: He'll be back at one o'clock to take You to the airport, Mother.

Shri Mataji: Thank you. Thank you very much.

May God bless you. How is your wife? Is she all right?

Yogini [translates laughing]: He said, "Yes, because women usually are better than men". [Shri Mataji laughs] Because they are on earth, and they are more... The victims are men!

Shri Mataji: He is really, he is a dynamic fellow. He is a great man. May God bless you! Amazing. He is very good. He was asking me questions about the cosmos.

Yogi: About the cosmos.

Shri Mataji: Hm. It was very great questions he asked. Very discreet.

Yogini: He is saying, Mother, that he loves You very much and we cannot imagine the work You are doing.

Shri Mataji [laughing]: May God bless you. You have to do my work, all of you!

[A man says in Spanish that Jesus died on the cross for truth and our sins, Shiva drank all the poison of the world, and She is doing an equal, parallel work.]

Is he better? [Yogini: "Yes"]. Tell him to do "Allah Hu Akbar".

[Then the man repeats "Allah Hu Akbar"]

Let me hold your hand. Now better.

Is it coming? No? Not flowing in? First it was flowing? Yes. You got it going like that. All right. All right. Did she feel hurt? Did she feel hurt? Did you feel hurt? When I left her hand?

Otherwise she also feels hurt before also? [Yogini: "Yes, Mother"]

Put your hands.

Yogini: It's flowing in both hands, Mother.

Shri Mataji: Good. Good now, started. Now you sit there, and you put your left hand towards me, let it come out. It's better now, working.

Yogi: She's sweating.

Shri Mataji: She's sweating - heart. Better be on the ground, would be better. Come on the ground. Good for her. Come this side, move this side, move this side.

Are you feeling any energy in the hands flowing? Hold my hand tight. Try to push your fingers. Cleared out. Better. You also take out. Can you get some others for me? What is this? He's very nice. Ah. All right? Let's try the other way round. Ah, now it started moving.

Aham Sakshat Narakasura Mardini, Aham Sakshat Narakasura Mardini.

Bhandasura this, Bhandasura this.

Aham Sakshat Bhandasura Mardini, Aham Sakshat Bhandasura Mardini, Aham Sakshat Bhandasura Mardini, Aham Sakshat Bhandasura Mardini, Aham Sakshat...

Ah! Now.

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.

Ah!

Aham Sakshat Moksha Dayini, Aham Sakshat Moksha Dayini, Aham Sakshat Moksha Dayini,

Aham Sakshat Moksha Dayini.

Aham Sakshat Nirmalam, Aham Sakshat Nirmalam, Aham Sakshat Nirmalam, Aham Sakshat Nirmalam, Aham Sakshat Nirmalam, Aham Sakshat Nirmalam, Aham Sakshat Nirmalam, Aham Sakshat Nirmalam, Aham Sakshat Nirmalam.

All right? Are you feeling the cool breeze? [Yogini translates: "Not yet, Mother"]

Come up. Vishuddhi.

Are you feeling lighter in the hands, in any way? Better? Feeling the energy flowing in? Are you feeling better now? Ah! No, put it at the back, for the candle. No, no, no.

Did you do some jumping with him or nothing? No jumping.

[Man: "No. No, no."] No, not at all. Ah! Better, it's better. I have to burn my fingers. Ah! Now see her vibrations.

Are you all right? Did you feel the cool breeze? You'd better feel, because you can treat your daughter. You try to put your hands.

Put her right together.

Now? Work out. That's what she is.

Aham Sakshat Ekadasha Rudra, Aham Sakshat Ekadasha Rudra, Aham Sakshat Ekadasha.

Better now? Now your hand, is it raising?

Yogini: She's feeling the cool breeze.

Shri Mataji: Hm?

Yogini: She's feeling the cool breeze.

Shri Mataji: Good. See, she has not been to any guru, how far she feels – though has worried about the child, you see.

Yogi: Yes, Shri Mataji.

Shri Mataji: But these gurus, how they try to trouble you – see now, they stop your realisation, see now. See. And she got it, though she is worried about her child.

Is he all right? All right, too you put in your left hand for some times outside. It's the worst of all attitudes for the left side. [Unclear].

Just take it down, it will be all right. Little ... What you do, is to hold your hand this side, you come from this side. Hm? And I'll put the hand there. You both do. So it will flow out.

It's better. It's all right. Better?

Better open the door, better open the door, it will go out. All of you come this side. If you could stand in the door is the best.

You see, open the door, it's not very cold. Open the door, it's good. Let all of them go out, the bhoots. Is it cold for you, are you feeling cold? It's very cold? No, no, is it very cold? He should wear a sweater.

Man: No, no.

Shri Mataji: No? All right, put your hand outside, just outside. Outside, that's it. You'd better wear your sweater. No, no, no, you'll feel more.

How are you feeling now? How is this gentleman? Is he all right? Are you feeling the cool breeze? I know, and she is also feeling. Yes [Shri Mataji laughs]. So now you are done, you are all right.

Now you have to help me. We want to establish a centre here now, how can we do it? Tell me. Can we use your flat for connection, for sending books and everything to your place? Because we have no address. Can we use your address to send you books and things from London? [Man: "Yes"] All right? Now, can you get his address and phone number?

Yogi: Yes, Mother.

Shri Mataji: We have no connection, this is the problem, you see? So when we gave realisation they got lost, we had no connection, we needed one address.

And he is going to stay here, for a month or two months. But the trouble is we'll send him some money to exist, but then you'll have to look after him for a while, till he is here. It's better all of you gather, you see, money, and look after him. We'll send him money for some time, but London people should not pay for your salvation, isn't it?

You should pay yourself. So he requires little money, not too much. If you can gather you see money for his food and all that as such.

Are you better? Hm. How is your hand? You are moving yourself, she is moving herself now. Tell her she is moving herself, there's no need to hold. See? All right? [Shri Mataji laughs] Is done! All right? May God bless you.

You don't have to do – you can do it yourself with that hand. She need not. Just move your hand. [Shri Mataji laughs] All right? As a habit she puts the other hand, it's all right. See now.

Yogini: She is asking: What about the head, Mother?

Shri Mataji: It's better. Ask her, ask her how she's feeling. You ask her.

All right? Ah, very good. Is opening, yes.

Yes, it is opening. In her brain she is all right now. Now she is relaxed, you see. [Shri Mataji laughs] You see, she is sitting relaxed. You just watch me. See, her face is changed!

Are you feeling all right now?

[SECOND PART STARTS HERE]

[Conversation with sahaja yogis continues]

Shri Mataji: Hm, better. Liver. What works you do?

Yogini: He says secretary...

Shri Mataji: You type. Left to the right. No problem. But when you type too much, it is overactivity.

Man: Sit down, sit down, write too much.

Shri Mataji: That is the thing. So too much activity. Is she better?

And they told me a fantastic thing. Loudly. And they said that their Indians, the old Indians that they had, their old people, told them that a God from India, that is Bharat, (our?) Bharata country, called Vishnu came on a condor. Because, you see, they were

on the right side, they could see all these things.

But you don't have to see, you have to be. Seeing is not being. If you become the light, you don't see the light.

Now. You got "Advent"? Have you got "Advent"? My book "Advent" have you got? Yogi: Yes, yes.

Shri Mataji: Reading through it?

Yogi: Beautiful.

[A yogi translates a question from a man: "He asks what does it mean, if you see something happening that makes you very sad, and that gives the anguish..."]

Man: Very, very, very, very.

Shri Mataji: You feel that way?

Yogi translates: He feels like that very often, Mother.

Shri Mataji: He feels very hurt.

Yogini: Yes.

Yogi: Yes, Mother, and he feels very sad.

Shri Mataji: Very sensitive. But do you sleep all right? [Man (in Spanish): "Yes"] You sleep more or less?

Man: Six hours. Today six hours. Yes.

Shri Mataji: All right. [A sound is heard like patting and rubbing maybe on the back of the person] All right? May God bless you.

Tell her that she has to stop the Pranayama completely. It's wrong. And she should take little water in her hand, little lukewarm water, and sip it in the nose every morning, and throw it out. It will clear out her sinus.

And also tell her that in the night, for one or two days, she should roast an onion, peel it out and foment this part, for two, three days.

Wipe the thing with some towel and sleep off. For two, three days. Her sinus will clear out.

Take out your coat. Take out the coat.

[Indistinct words]

... is going to come, He's steady.

But people are still expecting Holy Ghost to come sometime. They won't accept me! They want to postpone the truth. They don't want to accept the truth. That's human nature.

Man: Just about at the end of Pisces.

Shri Mataji: Hm?

Man: Just about at the end of Pisces.

Shri Mataji: What are you saying? What did you say now? This is the end of the...?

Man: End of the era of Pisces. And the beginning of Aquarius. Is that when the...

Shri Mataji: No, with the Pisces ending, will come Aquarius.

Man: Aquarius. Is that when the Mother comes again, the Holy Ghost?

Shri Mataji: Or the Pisces ending...

Man: Aquarius.

Shri Mataji: Aquarius.

Man: Aquarius now.

Shri Mataji: What's he saying?

Yogini: That now it is the age of Aquarius.

Shri Mataji: Yes. Aquarius is the kumbha, is the Kundalini. Aquarius is the kumbha.

Man: Kumbha.

Shri Mataji: You see, all these centres are related to our science.

I was born on the twenty-first of March, at the equinox.

Man: You are Pisces, too.

Shri Mataji: It's a zero hour, because at twelve o'clock, exactly, zero, it's a zero hour, absolutely at the zero hour. Twelve o'clock in the daytime. Absolutely zero hour, when, you see, the earth was absolutely nearest.

Ah! All right now, better. It's risen up. Ah, better now, see? [Man: "Yes"] Better now? Vibrating? Where is this? Just little bit flowing, this is through the Brahma Nadi it's flowing. See now, very little minute one. See the flow, it's now very minute. [Man: "Yes"] Still flowing, here it is.

You see the shirt shows, see? Little bit. Oh, you will see that much more now, gradually.

When you will be giving realisation, you will see that for yourself, so many, thousands! You'll see all the miracles of God now. It is your own power now you'll be feeling. Yes. I am just Mother. I want all my powers to be enjoyed by my children.

Man: The Shakti. I'm the Shakti.

Shri Mataji: Ah! Now he's got. You feel it on the head, see, feel it on the head.

Yogini: Very peaceful, Mother.

Shri Mataji: Eh?

Yogini: Very peaceful.

Man: Yes.

Shri Mataji: Come little backwards. Just push yourself backwards.

My feet are very powerful, very powerful. These are delicate, for delicate work, my hands.

There are thirty-five crores devatas.

Yogi: Thirty-five?

Shri Mataji: Crores. Crores are - how much, hundred thousand? It is sixteen thousand million.

Yogi: Sixteen thousand?

Shri Mataji: At this.

Yogi: Vishuddhi.

Shri Mataji: But all together, if you see the whole Brahmanda, there are thirty-five crores deities, and they all have powers. Crores are - or say, hundred thousand, is crore. Thirty-five hundred thousand, all right?

It's amazing, you see, just amazing thing.

Can you feel it? See now, you should feel.

All right? It is true, it is true, it is not some sort of a hallucination. You feel it on your central nervous system.

Man: I felt very cool this morning, for the first time.

Shri Mataji: The Kundalini cools you down. Shiva's blessings are. Ha! All right?

These are my mantras: Ha! Say it. [Man: "Ha!"] Ha! My mantras.

Tell them in Portuguese also these mantras (unclear).

You can feel it in your hands. [Man: "Yes"] Are you feeling cool breeze now? Yes? Are you feeling? Good. [Shri Mataji laughs] It's good now.

He hasn't started yet. All right, come along. Are you feeling all right? Are you feeling the cool breeze?

He's great. He's enjoying. [Shri Mataji laughs]

Yogini: He says it's too much.

Shri Mataji: Eh?

Yogini: He says it's too much.

Shri Mataji: Too?

Yogini: He says it's too... I said You said he's enjoying.

Shri Mataji: He is just enjoying. Come forward. I'll have to put my foot on your stomach, if you don't mind. You have a problem here. If you can resist... the bulgement is too strong, make it loose, very strong it is. That bulges out the stomach, you see. Better like this. Come forward. Now. Left side. Did you go anywhere in the night somewhere and then you got this trouble, or was it always there? Or somebody died in your family? [Man says something. Spanish yogi talks to him and comments: "Always. Sentimento. Sensitive person"]

But why didn't you marry? Did you put... no, left Nabhi.

Who divorces the husband, leaves their children and worried about Vietnam. First you must make... You marry, this is first.

Man: Perhaps.

Shri Mataji: Yes. You should first make your children, your wife happy. And get happiness from them. Create a nucleus in the family, that it's a happy place. Then the happiness spreads from a beautiful nest. Like birds the happiness sings.

[Man asks a question in Spanish]

Shri Mataji: What is [it] he said?

Yogi translates: He is asking You whether, if a loved disciple of Yours would go astray, would You not suffer?

Shri Mataji: Would You not?

Yogi translator: [Would You not] suffer Yourself?

Shri Mataji: They don't go astray. I know how to keep them with myself. I love them so much that they can't find that love anywhere. Love is the greatest attraction and the most peace-giving.

If they go astray, I know methods of bringing them back. Because then they suffer and they learn a lesson. And then they come back. All right? So I don't suffer, at all. I never suffer.

Now, I am a married woman myself. I've got two daughters, the elder is thirty-five years, younger is thirty-two. They are married, they have children. I look after my family. My husband is a very busy man. I look after his office people also, like my own, my family.

It's very nice.

Now is it all right? You must have been hit in childhood by some sort of a sad shock. And that sad shock must have given this loftiness. Man: You are a good psychiatrist, psychoanalyst.

Shri Mataji: It's a psychological...

[Aside] Don't you worry! Hello!

You don't worry, now I'm going home [indistinct], let it be, doesn't matter. There's no need to worry [indistinct].

Yogi (translates reply of man): He says, "I have had the opportunities to get rid of my problems but I have not done so", then he asks why, "in the places where I have been. I could have taken some decisions".

Shri Mataji: What is your sign? What is his sign of birth?

Man: Cancer.

Shri Mataji: Eh?

Yogi: Cancer.

Shri Mataji: Ah, that's why!

Yogi: Water. Too sentimental.

Shri Mataji: For a Mother never problems are solved, because every time there are new problems you are facing. That's the temperament of a Mother. Now see, I solved his problems, there he is. Now your problem is before me.

How can I solve all the problems? [Shri Mataji laughs] You see, Mother has always problems. Because, see, one is done, then She thinks another is to be done. Her mind is all the time at the people, who have yet suffering, you know. So She is getting more sufferings with Her when She is looking after this problem and that problem.

Cancer is a very good sign. My ascendant is Cancer. While where I was born, that place was just on Cancer, Tropic of Cancer.

Yogi (translates): Is it true that Cancer people know each other through their faces?

Shri Mataji: Yes, My ascendant is that. But you will be amazed, on Cancer there are very few places. Only - Mecca is on tropic of Cancer, Mecca.

So it is not easy to be a Mother.

[The man asks in Spanish why to be Cancer]

Shri Mataji: What does he say?

Yogi translator: Why to be Cancer?

Shri Mataji: Why to be Cancer? You didn't want to be a Cancer?

Man: No. Yes.

Shri Mataji: You chose it. Tell it. You chose it.

Man: Yo ("I")?

Shri Mataji: You made your own choice to be a Cancer before taking your birth.

Man: Yes?

Shri Mataji: Yes, of course, it's your choice. Man: Other life?

Shri Mataji: Yes, yes. You wanted to be. You are a seeker and seekers have their own choice. You choose your father, you choose your mother, you choose your place of birth, you choose everything.

Yogini [translates the man. He comments in Spanish that the day before he was surprised when he received the confirmation, as he always thought, that the truth resides in ourselves and we can tell good from evil simply meditating]: He says he is surprised today, Mother.

Shri Mataji: Hm?

Yogini: He is surprised today, he is surprised.

Shri Mataji: Surprised?

Yogini: Surprised.

Shri Mataji: Surprised.

Yogini: Surprised yesterday, because he always thinks about for each person what is right and what is wrong, through meditation, and he says You said that yesterday, and that's why he is surprised.

Shri Mataji: Yes. You can say that.

Man: Yes.

Shri Mataji: So, now, if you can say that, now you must know how to support the right and how to destroy the bad. You must know all about it. Not only to feel bad about something but to do something about it. What's the use of feeling bad? Isn't it? You must solve the problem. Not to feel sorry, but to do it.

Does he suffer from cold? Does he suffer from cold? Ask him, does he suffer from cold. [Yogini: "Sorry?"] I said: does he suffer from cold? Cold, cold.

Yogini: Yes, he has problems here and the nose, Mother. But not cold, he said.

Shri Mataji: The same, that is the same. Right to the left. Is it all right, the Kundalini is here at the back, can you see that? Going up.

Move it with the light.

[Conversation with a yogi aside:

Yogi: Mother? We're just going to pop out.

Shri Mataji: Hm?

Yogi: We're just going to pop out to get something.

Shri Mataji: To the airport?

Yogi: No, just to buy something, Mother. We need to buy something.

Shri Mataji: All right. Go out. But what are you buying now? See, you get some sandwiches or something, don't try too much... I won't eat much.

Yogini: Very simple, very simple.

Shri Mataji: Eh?

Yogini: Very simple.

Shri Mataji: All right, it's very simple, just very simple, eh? Something like pizza would be better, something like that. Pizza or sandwiches, that's all. Simple things]

What is, he feels hot. He is feeling very hot.

Yogini: Yes, Mother.

Shri Mataji: He'll be all right. Put your right hand outside. Now. All right. Going out?

... He's cooler now. You tell him you'll feel cooler now.

Yogi: He is all right, though.

Shri Mataji: What did he say?

Yogini: He says where he's feeling hot, he's feeling hot, and I said there is the problem. But the negativity is going out.

Shri Mataji: Wherever I put my foot, is it hot also? [Yogini: "No, Mother. Before yes, but not now."] Now better. Are you better now or not? [Man: "Si" (Yes)] You are all going to be cured completely, and you are all going to be great sahaja yogis. All right. Now raise his Kundalini all of you, can raise it. Come along, all of you. See now how to raise it. Now tie it up. Not the other way round. Just take it straight on. Put it three times.

You have to learn now how to raise your Kundalini. Ricardo – Gerardo can tell them how to do it and how to take it. But just now you can tell them. Not both the hands, one has to be moved, one has to be kept steady. You show it.

One hand must be steady, like this. No, no, no, no, no, one hand should be steady, like this. And another hand should be moved. Don't move both the hands: keep one hand moving like this, and another hand take it round.

The hands should be facing towards you, like this, straight.

Keep your eyes open.

Man: Is it how to raise your own Kundalini?

Shri Mataji: Yes, your own. Keep the hands – left hand is the desire.

Man: Left hand...?

Shri Mataji: Is the desire. Keep it straight. Now you are keeping the hand itself wrong, you see, keep the hand straight like this, straight.

Now move it straight. Put it like that. Now tie it up once. Then again you. See, it comes. Again you. Again now, yes. Again.

Now see, see your vibrations, are they improved?

Yogini: He is feeling tingling, he says, in his hands.

Shri Mataji: Tingling?

Man: Yes.

Shri Mataji: Where?

Yogi (translates): All the hand.

Shri Mataji: It's all right, tingling shows there's an obstruction, but you will clear out, don't you worry. You put your right hand outside. Keep your eyes open. One hand towards me, left hand towards me, it is very important - right hand outside. It will all go out.

You just work out.

Put it at the back, hand at the back. Yes, that's better. Now see. All this will flow away. All right? It's going out, tingling is going out. It's coming fast. No, no, but it should flow out. It should flow out.

Now. That's the thing, this is a thing of feeling guilty, and the mantras that he has given you. We call it as left Vishuddhi.

If you catch this, you should go on saying, "Mother, I'm not guilty". He is asking you better stand up, because this gentleman is also feeling his vibrations. Martin, he says... I think you stand up.

Yogi: That's a blister he has and he didn't understand.

Shri Mataji: Yes, that's left Nabhi, I know, that's what I told you, that this fellow is the worst of all. It's there, you see, the Kundalini is there. Is a very bad ... he lives on the street. But I'll cure you, don't worry.

Man: I follow them all.

Shri Mataji: Just imagine.

Man: Maharaji, Muktananda, Paramahansaji... Shri Mataji: Throw them in the sea.

(Other false guru's name follows)

Shri Mataji: Throw them in the sea.

Man: But I feel, for Paramahansaji I feel love, no?

Yogini: Shhhh! (Then continues in Spanish: "Don't speak about this...")

Shri Mataji: This is bad. It's very bad.

This is not good. This is not good. No, no, no sympathies.

How are you? All right? First class!

[Shri Mataji laughs] May God bless you. He has cleared out, see now his face, he was so much in trouble [Shri Mataji laughs]. Absolutely cleared out.

Man: Mother, will you see my son?

Shri Mataji: I'll see also.

Now. How are you? Now you just say one thing, that: "Mother, I will marry". Just say that. Say in your head. Say that.

Yogi (translates him): And if I don't?

Shri Mataji: You will. Just say that to me.

Man: It's very important for me to say? Because...

Shri Mataji: It's very important for you: if you don't say, you won't be all right.

Yogini (translates): He says, "If I don't feel in the woman, the right ...".

Shri Mataji: That is my, that is my job. That's my job. Not yours. You just say. Don't worry. [Shri Mataji laughs] You will have to get married. Just say it, what is there in saying?

Yogini: I said, Mother, all of us you have married, and we are very happy.

Man: It's very, very difficult.

Shri Mataji: You just say it, in saying there's no harm! Just say it! I'm not going to the court!

Man: Only "promessa".

Shri Mataji: Eh?

Man: "Promessa".

Shri Mataji: No, no, no promise, just say. You just say: "Mother, I will marry". He's so frightened of a marriage! [Shri Mataji laughs]. Why are you so frightened of a marriage?

Yogini: Mother, he says, "I can't tell because it is very special and I am not feeling. He said I am not honest to You".

Shri Mataji: No, no, better do it.

Yogi (translates): "How shall I say?"

Shri Mataji: You just say: "Mother, I would like to marry".

[The man says the sentence in Spanish repeatedly]

Shri Mataji: He is very honest. All right.

Again. Again. Done, it's done. Are you feeling cool now? You see, this is your problem. There's nothing to be frightened of marriage, they are women, they are not devils. Now don't think about it, don't think. No, no, no, no, don't worry, don't worry, otherwise he'll get a fright again [Shri Mataji laughs]. Don't be frightened again, otherwise he gets a fright, you know? There is a centre for it, you see, in you: Gruha Lakshmi is the centre of the housewife.

Man: You are a good psychologist, Mother. I am a psychiatrist, psychologist of kids.

Shri Mataji: (laughing) There's no psychology, it's the centre, is the centre. You don't have to do psychology for that, nothing is needed.

Man: I know, but...

Shri Mataji: Just you know that it is so. Ah!

I didn't know he was not married. Ah! Psychologists break all the marriage.

Man: I am a child psychiatrist, myself.

Shri Mataji: Oh, is it?

Man: Yes. But...

Shri Mataji: Now you better learn Sahaja Yoga and learn a new psychology.

Man: Oh yes. I try to help them, sometimes they are broken already, but I try to help them.

Shri Mataji: We have one now in Portugal, somebody who has come with me, doctor of psychology, and also a doctor of – he's a Jungian.

Man: I am a Freudian psychologist.

Shri Mataji: Oh! Horrible Freud!

Man: Was good in the beginning, but he could not go further, You know.

Shri Mataji: Horrible he is, he was very one-sided. He's the one who destroyed. No no no no no, he was a devil.

Man: But...

Shri Mataji: He destroyed the people by his nonsense. He was a very half-baked people, Freud. Jung, Jung was...

Man: Jung was more initiated.

Shri Mataji: He was a realised soul.

Man: Yes.

Shri Mataji: Jung talked of the Universal Unconscious.

Man: Yes, he did. But, but...

Shri Mataji: Ah! Freud was, you know, very half-baked. Only he knew about psyche. He didn't know about the right side, nothing.

Man: He was very honest scientist, Mother. But...

Shri Mataji: Very...

Man: But he couldn't go beyond.

Shri Mataji: He didn't obey...

Man: He was very neurotic man, he suffered very much because was he honest.

Shri Mataji: He never take... or took over his Spirit, he bothered more about matter.

We are not sex-points, are we?

Man: No.

Shri Mataji: He makes us into sex-points. Sex has nothing to do with our evolution, nothing.

Man: One drive. It's the route of life but it's not...

Shri Mataji: No no no no no no! It is not! You see, the sex has nothing to do with our evolution. Nothing!

Man: I mean, his Kundalini.

Shri Mataji: Kundalini is protected!

Man: Chitta Shakti.

Shri Mataji: Yes, Chitta Shakti is protected, only protected by Ganesha. And Ganesha is a holy thing.

Man: Ah, yes.

Shri Mataji: He missed the holy point. He missed the auspicious point. Sex has to be auspicious.

Man: Otherwise it's... I know that.

Shri Mataji: That's what. He is the one who introduced this perverted sex. He brought in all these dirty ideas. He himself was having relation with his own mother.

Man: With his who?

Shri Mataji: With his own mother, Freud. Incest.

Man: He theorised on incest a lot, yes.

Shri Mataji: It's sinful, that means what: anti-God activity.

Ah, he's better. He's thinking – don't think, don't think, don't think.

Yogini: He is very relaxed, Mother! He is very relaxed.

Shri Mataji: Exactly! With the idea of a wife you have relaxed, you better have her!

[Shri Mataji laughs, laughter]

All right. He is now happy. He is now happy. He is now happy. [Shri Mataji laughs, laughter]

What is that? What's it? I've had that, just now. I had, just now. All right.

Now, Freud has done so many complications here, you see? Just come and see. See, his hair are standing, just see, his hair are standing up like that, because centre throws it away, see. They are just standing like that. Because, you see, this centre is very bad.

Man: It rises so many times to show that there's electricity in my hair.

Shri Mataji: True.

Man: Yes, since I was a child.

Shri Mataji: He's got it. But this, see, this thing is so much, so much bad. Bring the light.

Now forget that horrible Freud, all right?

Man: All right.

Shri Mataji: Don't use him at all. According to me, he was a rakshasa. What is this science of sex? Nonsense. You see, animals do sex, they don't have to go on to some science. What is the science of sex?

I just don't understand. Nonsense it is. There is no science of sex. Animals, you see, they do sex without knowing any science.

There is no science of sex, nothing. Nothing. Sex anybody can do.

Is it? Nothing so special, what is? You are not sex-points, you are human beings.

[Man asks a question]

Sex is not bad, I didn't say that.

Sex is all right, but with your own wife, in a proper way. No, not bad, not bad, no, no, never. In a correct way, with all due respect to yourself and with every holiness.

Not to fritter yourself away like an animal.

We are a human being.

You see, we don't do sex on the streets even now, when we are so shameless.

We still don't do that. Isn't it?

So we have innately built within ourselves that sense of respect. We are human beings and glorified.

He doesn't understand. You better translate. You say, what are you just saying?

Man: I feel both, cool and hot.

Shri Mataji: Yes. So it is there, hot is also there already existing. It's just to be cooled down. All right? What's he saying?

Yogini: Oh Mother, it's difficult... he says, 'Why the sex is not permitted in religion and for purification?'

Shri Mataji: No, it is not - in Sahaja Yoga, you can have sex with your wife. You should have. In Sahaja Yoga it's not prohibited, all right?

No, not at all, it's very good, all right?

Not in the religion, that is nonsensical religions.

Christ Himself attended a wedding.

Christ Himself attended a wedding, He supported. What more certificate you want?

Take out this.

Man: Please, please.

[A man asks in Spanish if he has karma]

Shri Mataji: I know, I know. No, no, I understand. Yes. You see, tell him that you... take it out, I think this is troubling you also. Just take it out. There's no need.

Yogini: Mother, you have to leave at two o'clock. Would You like to eat lunch about half past twelve?

Shri Mataji: Two o'clock? No, I have to leave at one.

Yogini: The plane leaves at four.

Shri Mataji: No, no, at three o'clock.

Yogini: Is it? Ah.

Shri Mataji: You just find out from my ticket.

Yogini: What time does the plane leave?

Yogini 2: The plane leaves at four, Mother, so we'll have to be at the airport at three. And we have to leave here the house with José at two.

Shri Mataji: Now, then one o'clock I'll have. All right. Not much, little bit.

[End of audio]

1982-0603, Conversation With Joseph At Lunch

View [online](#).

3 June 1982

Conversation

Madrid (Spain)

Talk Language: English | Transcript (English) – Draft

Conversation With Joseph At Lunch, Madrid (Spain)

[The seeker Joseph will be speaking in Spanish and a Sahaja Yogi will translate]

Shri Mataji: Hello.

Joseph (seeker) : Hello.

Shri Mataji: Yes, yes. You give him bandhan. Something or you give the booklet.

May God Bless You.

Shri Mataji: Just a minute. We'll come, we'll come. Now the second center of Swadishthan. Swadishthan, second center moves all over.

No, No. That is third center. You see the second center.

Give him, give him that. You write it in it.

What he is saying?

Sahaja Yogi: He says this is very interesting. The most interesting thing is to know You. He says he is very materialized. But he hopes to dematerialize himself.

Shri Mataji: God is in everything. On physical level if you have problems then you have to use the gems.

Shri Mataji: All right.

Too much.

Today I will tell about. Today I will tell you all the sides.

Sahaja Yogi: He is going to [London?][unclear]

Shri Mataji: Knowledge is within yourself. You don't need any book.

Sahaja Yogi: He is just saying he is very angry with himself. Because he was meant to come at 9 o' clock and he had to work and he is going to.

Shri Mataji: He is good. Whatever he has done is good because now we are free to talk.

Second center, Swadishthana. Swadishthana is the second center. It's written down. It is for the creative, for creativity. It also transforms your fat cells for your brain.

No, umbiligo [umbilicus] is third [center]. Swadishthana actually comes out of umbiligo.

This one is the one that goes on this. This one moves like that. This one is Swadishthana. This one is Mooladhara. Mooladhara chakra. This is Mooladhara. This is where the Kundalini rest. This is the one, is the Virgin here. She is the Virgin.

Sahaja Yogi: He says is the vital force within us, Mother?

Shri Mataji: Yes, this is the force of desire to become one with God, one with Divine. One with the whole, this is the desire here. Sacrum bone.

Sahaja Yogi: He says that in some people they have a very pronounced sacrum bone. Does it mean that they have a?

Shri Mataji: They have a bad Kundalini. It's frozen.

Now, because, you see, the people who have a very pronounced coming out, any bone coming out is that chakra is bad. Any bone coming out. And this coming out, you see. Outside

Sahaja Yogi: He says why the Kundalini is frozen? Is it because he has forced himself though this life through nasty connections through eating habits?

Shri Mataji: You see, if the Kundalini gets completely frozen if you are on extremes, either on the left or on the right. If it is on the left, then it's absolutely frozen. If it is too much on the right, then it is burning.

Sahaja Yogi: He says what, practically, naïve, what does it mean to go to left? Does it mean the one -

Shri Mataji: It means that you go to the subconscious and Collective Subconscious. Sort of the person who cries, weeps, thinks

of his past and is very much all the time sly. Inactive.

And the right side is over active, over ambitious, thinking of the future. So, these are two extremes. But when then the Kundalini - [Joseph speaks in Spanish and Shri Mataji answers directly; he says something like "negative mental"]

Shri Mataji: Ah! That's it. That's it. He understood.

[Joseph repeats in Spanish]

Shri Mataji: Yes.

[Seeker goes on in Spanish, Shri Mataji answers without translation]

Shri Mataji: Emotional. Emotional and this side is your physical. Physical and here is the thinking part, what you call, with the brain.

Sahaja Yogi: On the right side

Shri Mataji: Right side. Mental – mental word is very confusing because, you see, mental actually means with the brain, if it means that. Mental activity is with the brain. And emotional activity is with the heart. With the heart. But what happens that, when you act too much with your heart, your brain goes out. You act too much with your heart, means you go emotionally too much, it drags down, then your brain goes out. You become mad. Means the balance you know, see the balance. Now when you work too much with your brains, your heart goes out. Mad people will never have a heart attack. Ego. Ego comes from the right side to the left [part of the brain]. And other side is the superego, the conditioning, to the conditioning.

Sahaja Yogi: He says a friend of his told him, that depends on people whose hands shows if they are left-sided or right-sided.

Shri Mataji: When they shift.

Sahaja Yogi: The way they put the hands, Mother, show them and if they are left-sided or right-sided.

Shri Mataji: Not important.

Shri Mataji: You see, whatever is there is there. What you do, makes no difference.

Do they have tea?

Joseph: Yes, a little bit...

Shri Mataji: What did he is say?

Sahaja Yogi: Without sugar.

Shri Mataji: What he is saying?

Sahaja Yogi: He says that he has had very deep experiences because he has been to lot of places. But just to look. And every time he meets people they very negative he feels a pain here.

Shri Mataji: You are very sensitive. That's the place of your guru principle, of your master principle. Sat [real]. Yes, his dharma. It's your religion. It's your sustenance. It is the sum of Ten Commandments. And when it is enlightened, it knows what is- who is wrong and who is right. That's why it happens to you because you have it, you see. He's a balanced person. So this thing, this thing acts you see, this thing acts, and this guides you, stomach guides you.

You find with negative people, if somebody is negative and gives me food to eat and I will just vomit it out.

Sahaja Yogi: He says there is an old saying in Spain, that any food that is made with love, will feed well the stomach.

[Shri Mataji is laughing]

Shri Mataji: It's true. Love is God and love is the religion. And hatred is anti-God activity.

Sahaja Yogi: He wants to know Mother. He says that there is, in the universe, a great force that is coordinating everything.

Shri Mataji: Yes, that evolves.

Sahaja Yogi: That is coordinating and thinking the whole process of evolution and then everything that goes against, is actually what we call evil.

Shri Mataji: Is destructive.

This All-pervading Power, the Power of God's love, rules everything.

Sahaja Yogi: He calls evil what men do wrong. Evil doesn't exist by itself.

Shri Mataji: Evil?

Sahaja Yogi: Evil is caused by what men do wrong.

Shri Mataji: Yes. A man, human beings have got the freedom to do wrong or to do good, because they have to learn this. They have to learn the wisdom. That's why we, sometimes, do wrong and then they learn. If they improve themselves, they're all right.

But if they go on doing wrong, then they go towards wrong and then they create evil.

Sahaja Yogi: He wants to ask Mother, if there is, in this flowing of God's Power, if man creates evil, he wanted to ask if there is evil by itself – that it is outside human beings that is going against God.

Shri Mataji: Yes, you see, what has happened is when man started creating evil then this evil becomes malignant on its own and starts acting on its own. Just like a malignant cell in the cancer. I'll explain now how. Say, this is the center of our spinal cord. All right? Like these, you can say. Now this is the left, this is the right. Now you go too much on the left. So, it is pulled out. Now the connection is broken with the whole. So you start going on your own. And you start using that destructive power and that's how you become malignant. And then the cells on this side will become big and start hitting others.

In the same way, in the whole, the Primordial Being, same thing happens. At different stages of our evolution also, some animals became like that, some vegetables became like that. That's how we have viruses, from the vegetables.

Some animals became like that. They were thrown out of evolution. But some of them became [evil] and they incarnated as human beings. In the ancient times, they were killed many a times. Like a fox ; a fox became very cunning and then he was thrown out of the evolution. Then he became an asura called Kohlasura. Then there are men, human beings also who did the same thing like Ravana, and then, they became malignant on their own. And they have come back now as false gurus. For him, it's clear [Is this? Unclear]

Sahaja Yogi: It's so complicated Mother.

Shri Mataji: I followed him. What he says, that all these things aggregate as a ego part of the ego you see. On that ego, you see, is the thing that - the question I did not follow but I followed what he was saying, "Does that aggregate, attack or something? And do they form and aggregate?"

Sahaja Yogi: If those aggregates are forming the ego in our evolution, and do these things attack the unity?

Shri Mataji: Of course, very much.

Joseph: It's true.

Sahaja Yogi: It's rue.

Shri Mataji: See what happens, ego puts a circle round your heart. And in the heart resides the Spirit. So the light of the Spirit cannot come. Like Hitler is an example. Hitler became ego oriented. Then he got other ego oriented things, aggregated together. And they touched anybody, they became ego oriented. See the aggregation added more strength to that. And they walk hand in hand and they never quarrel. Satans never speaks against themselves. A fake guru will never speak about another fake guru. And I am the only one who speaks.

Sahaja Yogi: He says he is very happy about that, because you have opened a new door.

Shri Mataji: But you see, I have spoken about them in 1970, openly, everybody's name and what rakshasas they are, what asuras they are. I said their names. But nobody challenged Me. Nobody put Me in the court. Nothing.

Shri Mataji: [The day ..mark? unclear] What is he saying?

Sahaja Yogi: He says that you are very protecting.

Shri Mataji: I am protection Myself. I don't need any protection.

Sahaja Yogi: He says that he is very much impressed by you. You are very much like woman yet so Divine!

Shri Mataji: And certainly like it.

Sahaja Yogi: So Divine as well.

Shri Mataji: See there are two sides to your Mother. She can be very cruel and She can be extremely mild.

Because all these horrible gurus are to be killed one day. They are already finished. They are finished because they are found out. Most of them are finished now. You can use their brains they will finish of. Because ,you see, they can be finished in no time. But they have gone into the brains of the seekers. They are My children. So, if they are killed, they will also take with them all these people who are My own, whom I want to save. So it is a very delicate work.

Sahaja Yogi: He says, Jesus, the good cross and the bad cross where Jesus says so like weeds in there. They can't wait in case there.

Shri Mataji: It's true, true. Whatever Christ has said can be proved. He said also your hands will speak. He said, "I will send you a comforter and a counselor and a redeemer".

Sahaja Yogi: He says that at least when [Not Clear] we are at the end of time.

Shri Mataji: What is it?

Sahaja Yogi: He says that if this is true, he means we are at the Last Judgment.

Shri Mataji: This is Last Judgment. You have reached the right conclusion. You'll be judged by Kundalini. And now, that's it.

That's why so many people are taking birth who are Realized souls. And also the ones who are seekers. This is the time they are to be judged. So the population has to be maximum.

Sahaja Yogi: He says he accept Mother, all the people, the population has grown just to be judged.

Shri Mataji: That's of course. Of course. And they are mostly born in India because they are safe there. Because in other places, you see, they are ill treating children and they are giving wrong ideas to children. They are ruining them. There is no love.

Sahaja Yogi: He says these people are not in union. These people that ill-treat the children they are evil.

Shri Mataji: They are evil. They are evil. They don't understand the value of children now. There are some great children are born. Great sages are born. Even in Spain there must be many born like that.

Sahaja Yogi: He says this is last time Mother. Last opportunity, like a baker when he puts the bread in the oven. This is the last bread to be cooked.

Shri Mataji: That's very true. Very true. But what are they doing like mad people? See how many few come for judgment.

Sahaja Yogi: He says everyone that comes will be judged.

Shri Mataji: Of course, and they will be given the place in the kingdom of heaven. But they don't do.

Sahaja Yogi: He says everyone will be judged not only difference between Realized and non-Realized.

Shri Mataji: Everybody will be judged in a way. Those who will come will be given Realization and they will go into the kingdom of God. And all others will be destroyed whether they come or not.

All. The Ekadasha is coming big, great. You see, the Christ is going to come with eleven destructive forces. Eleven destructive forces!

Sahaja Yogi: He says that if Jesus is the comforter.

Shri Mataji: Not at that stage.

Sahaja Yogi: He says Jesus came with love and forgiveness and was crucified. Will He come back to destroy?

Shri Mataji: He will not come now to Love. He will come to destroy. I have come to Love you first, to give you comfort.

You can't crucify Me. Because I am very powerful. He will shake before Me, before you.

What's he saying?

Sahaja Yogi: He says he knows that you see at nine.

Shri Mataji: That's true. There are one thousand. Show him the Lalitha Sahasranama. Have you got in Portugal? Portuguese?

Sahaja Yogi: In English

Shri Mataji: In English. All right. There are one thousand powers described in one book [Lalita Sahasranama]. In the Indian astrology, they have described from 1970, I will start this work. That's what I have done.

These are all the different powers described. One thousand powers and this is the one of the Shri Chakra. One of the Shri Chakra, 'Lalitha Shri Chakra'.

My one name is Lalita according to My sign. And the another is Nirmala meaning 'Nishkalanka' - means without any spot, pure, immaculate. But My surname is Salve. So, Immaculator Salve. In Spanish was translated for Gabriel when he met Virgin. And now My surname, My husband's surname is 'Srivastava' - means 'Holy Ghost' in reality.

[Shri Mataji is laughing]

And English name is Daisy. My mother gave Me an English name Daisy. If you see, the daisy [flower] is the Sahasrara, whole. Just like that. You see thousands, thousand things were said in India. Son it all combines. And there are prophecies made by this, made for the, for Sahaja Yoga.

Even recently in 100 years. William Blake in England. He prophesied My coming. He says that, "The prophets, the men of God means seekers, will become prophets and they will have power to make others prophets." He also described where I lived when I first came to London. He said, "England has to become Jerusalem, is the place of pilgrimage". And when I first came, came to London, I stayed in Surrey Hills. So he has described that. The first because to be lived in Surrey Hills.

And the second, our ashram was laid, the foundation was laid in Lambert Vale. He says, "The foundations will be laid in Lambert Vale. And Her sinews will vibrate the love" - sinews is the nerves.

Also this new house I have is also very clearly described. And the Sahaja Yogis have painted it with gold. You see. So, he calls them the Golden Builders.

You also have some lunch with Me. Please. Please have. Some lunch.

[Joseph speaking in Spanish]

Shri Mataji: No, in the Mother's house, you have to eat.

Sahaja Yogi: He says he is [Not Clear] some of you [unclear]

Shri Mataji: That's good. You are such a great [fan?][unclear]. I am so happy to meet you.

You are very positive. You must come to London and meet others like you.

[Seeker Speaking in Spanish]

Shri Mataji: To Me, of course, but there are so many of your brothers and sisters. You show him the Advent that is written by Gregoire, Gregoire. A book for you - it's too much, much too much.

[Shri Mataji is talking aside to a Sahaja Yogini]

Shri Mataji: Got it? What did they say?

Sahaja Yogini: First, I went to [Not Clear]. Then I went to embassy of P.... [?] and they say well there is no place in the passport to put the visa. And then I said, "Well"...

Shri Mataji: I travel too much. You tell him.

Sahaja Yogini: So, they found a place to put it Mother.

Shri Mataji: Tomorrow we will have. This is the book. One person like you has written in English. We wanted to be translated in Portuguese.

These are symbols. See, people get a fright here if we tell them about 'swastika'.

Ganesha. See what happened: this Hitler used in the opposite direction. He used in the opposite direction, Hitler. That's it.

That's Me.

That is 'Surya', Sun.

Zen

That is his Symbol. His Symbol is Christian. These are Sahaja Yogis, are Realized souls. But the Kundalini is done there. All the details, you see, of Vishnu. And he has dealt with all subjects like tantrism, false gurus everything.

Joseph: Tantrism? [Sahaja Yogi translating in Spanish]

Shri Mataji: All this different. This is very good book.

About who has written, he is a scholar. He is a same type you know. He is a... that kind. Same style. He must come from some family. What family he is from, ask him.

She is Aragon.

Sahaja Yogi: He says that he is middle class. His father is from Aragon and his mother from Casteria Center. He is coming from Madrid. And he says he is to be different, I mean [unclear].

Shri Mataji: She is Aragon.

She is from Madrid.

What is he saying?

Sahaja Yogi: He says this is a very beautiful place.

Shri Mataji: But he has never been to Madrid?

Sahaja Yogi: That I don't. I don't think so Mother. He...

Shri Mataji: But mother is from where?

Sahaja Yogi: Casteria. But he is Austrian.

Shri Mataji: Oh God! Then father is from Portugal.

Sahaja Yogi: He is Aragon, the other part of the Spain, Mother.

Shri Mataji: I see. Then how you are called Aragon?

Sahaja Yogi: Because of his studies.

Shri Mataji: So this Catherine of Aragon was Spanish?

Sahaja Yogi: Yes, Mother.

Shri Mataji: Then your mother side is Portugese, is it?

Sahaja Yogi: Yes, Mother, and French and Austrian

Shri Mataji: Mother is French and Austrian. Mixture. He is from Chile.

Sahaja Yogi: There is an Indian guy here . He was a disciple of Krishnamurti.

Shri Mataji: There was a lady who came to see Me. She has been to Adriad. and she started seeing My past, Lakshmi, this thing, that thing. I was so surprised, I don't know. And her daughter is a great dancer there, in Argentina. I forgot her name. She is famous daughter in Argentina. She learnt all her thing from Adriad. And the mother went there. And they are so much and on their subconscious. She started seeing all My past.

What is he saying about Krishnamurti?

Sahaja Yogi: He is saying that by teaching, we have to go beyond maya.

Shri Mataji: How? He just talks.

Sahaja Yogi: He says not to get involved with more maya.

Shri Mataji: He just talks. You see, there is a background. I will tell you the background of Krishnamurti.

He was first with Blavatsky. And Blavatsky wanted to create something artificial out of him. She told that he is Shri Krishna and he carried on with that joke for some time. But Krishna has certain powers. And people, some Realized souls, at that time, some saints challenged him and said you are not Krishna. For if you are Krishna, you should have this powers or aura. So, he got this illusion. And actually, he was really blasted by people for being Krishna. So, that, he accepted that he was not. But he could not, you see, reconcile to the situation that is nothing. For research that, there is nobody who can guide you. There is nobody who can guide you. All gurus are false. You have to guide yourselves. Because he himself was deceived by this lady. He pampered his ego. So you see there are false gurus, then false gurus must have reality somewhere. If they are false flowers, there has to be real flowers somewhere.

Now, since he denied all of them, then he told them, "You seek within yourself. You do this, you do that". Again kriya, it is a kind of a Kriya. But this Krishnamurti's disciples, you see, started mentally thinking that they have become something great. But it was just a mental projection. It was not a reality. And with that mental projection, you see, they just talk like him, "You are very big."

But they are not beyond maya or anything. I mean now if you see, if he cannot guide people, he should not talk. A light which is not enlightened cannot get enlightened by itself. It is another light which is enlightened. You cannot make the light get enlightened by itself. This is simple thing. But that's how he pampered the ego of the people that you can do it yourself. But if he cannot do it, how can anybody do it? This point you tell him that if he cannot do it. And why should a blind lead other blind?

Sahaja Yogi: He says Krishnamurti says, "You have to pay complete attention on your all the sense organs". So nothing can deceive you.

Shri Mataji: But if you pay attention to your sense organs, what will you achieve? Because your attention is not enlightened. See the point. This is the point. You see the point?

Sahaja Yogi: Cannot be enlightened? He says we have light inside, Mother.

Shri Mataji: We have. The light has to come into your attention. That is the yoga.

All right, only after Realization that happens. Your attention, you see. He is following the point. But never mind.

Sahaja Yogi: Zen?

Shri Mataji: This is Zen. Sahaja Yoga is Zen. But real 'Zen'. They do artificial thing. In every religion, they have done artificial thing. Like in the Zen, it was said that, "Now you have to become a Kashyapa", means a Realized soul. So that you are enlightened and whatever you do has started enlightenment. But they start moving their hands without enlightening them, without any force flowing from them. What is this? They do all the movements. As I said yesterday, before starting the car, if you move the wheels, the wheels will break and the car will break and you will be finished.

[Conversation]

Shri Mataji: That has happened.

[Conversation]

Now Mohammed Sahib told us to do 'namaz'. It's nothing but the Kundalini awakening. Like a stone in Mecca is described in the old Indian scriptures as 'Macceshwarshiv'.

Sahaja Yogi: He is asking where in India

Shri Mataji: In the scriptures, in the Puranas.

Sahaja Yogi: Does the Gita says?

What kind?

Shri Mataji: There are two Puranas. Shiv Purana. And so he said that [unclear] and all these 'namaz' is nothing but Kundalini awakening. But they do it without understanding. He also talked of the Resurrection time, all the time, all the time. Very little about the 'doom'. But Muslim just talk of the doom. Not of the Resurrection. Fanatics.

Sahaja Yogi: He says, soon they will be coming to Spain and Europe.

Shri Mataji: No, they are finished by themselves. They are fighting. We have now many Muslims as Sahaja Yogis from Algeria. They have become Sahaja Yogis now.

Sahaja Yogi: They are trying to [unclear] overtake Europe.

Shri Mataji: Even if they come to Europe, it should be a better Sahaja yogi. Because they are all interested in themselves.

Sahaja Yogi: He thinks that the Arabs, the Muslims are going to overtake Europe. It was predicted by Nostradamus.

Shri Mataji: By what?

Sahaja Yogi: As it was predicted by Nostradamus.

Shri Mataji: But also he has said that they will be destroyed. That's all. Don't worry. In Paris, we are getting them into Sahaja Yoga. Then we will get them in Spain. First, the Spanish should be all right. You see, the best way is to get them into cancer. Sahaja Yoga had everything thing that cures cancer and so they come to Sahaja Yoga.

Sahaja Yogi: He says through Yoga you get the union and you get united with the whole.

Shri Mataji: That's how your cancer get cured. We cured of a cancer, one Sahaja Yogini, actually by My photograph, cured the cancer of one lady from Algeria - blood cancer. And now she prays to Me and to Shri Ganesha. She does her 'namaz' before My photograph.

Sahaja Yogi: He has got a friend. A Friend of his has in his house a known God when he worshipped Shiva and Ganesha and he has given him an introspective of Shiva.

Shri Mataji: But without connection what is the use?

Sahaja Yogi: He says he has also got an altar, a different one.

Shri Mataji: Doesn't matter. But now you will know from vibrations without reaching Ganesha you will [unclear] reach Shiva. Now what happens, that once you are connected, then you understand better. And then you know how to worship, where to worship, everything you know.

That's My planet, Pluto.

Sahaja Yogi: He says he knew it was your planet and before Mother, he was saying that you were from Pluto.

Shri Mataji: It came on this earth when I came in.

No, No, is 'ruby'. But this is we wear in the glass.

I wear all the jewels.

Sahaja Yogi: He says 'ruby' is related to the planet Mars.

Shri Mataji: No, No. Coral. In fact, Mars can be controlled by Coral.

Neptune. According to us, it is, Coral is from Ganesha.

Luna. Pluto is what?

Sahaja Yogi: Only Neptune he is saying clairvoyance.

Shri Mataji: Clairvoyance, Lunar and Neptune?

Shri Mataji: Pluto is the Pluto. It is not, the Lunar and Pluto combination is yoga. It is yoga. See Lunar and Pluto, because Lunar is the Spirit. You see, planet of Kundalini is Mother Earth. Planet of the Swadishthan is Buddha, is the Mercury. And the stone that is to be used is yellow sapphire. Yellow sapphire, for the Swadishthan.

It is like diamond. Sapphire is not a precious stone. So the sapphire which is yellow colour, we call it as "Pukhraj". Which is actually like diamond, above diamond. No, that is yellow sapphire. It is above that. You see, it gave you the impression of a diamond. We call it as 'Pukhraj'. Good for the guru principle. He knows how to cast things come, is it?

He knows how to pass the horoscope.

Sahaja Yogi: His friend the one who worships Ganesha. He knows how to pass a horoscope.

Shri Mataji: Ask him to pass through My horoscope. I was born at zero hour.

Sahaja Yogi: He says he is going to his place to meet him, Mother.

Shri Mataji: Let him see. I was born at the equinox between Pisces and Aries. At the zero hour, twelve 'o clock. 1923.

Sahaja Yogi: Place, Mother.

Shri Mataji: Place is in center of India. In India, in all center.

Sahaja Yogi: Which town Mother?

Shri Mataji: Chhindwara.

Sahaja Yogi: He is saying that his friend, Andrew is his name, is a very spiritual person and he needs some kind his ego to be pampered. And he will do it. Not him, Mother. But he will do it and it would be impossible to bring him tonight.

Shri Mataji: All right! Give him a bhandan. You will have more knowledge and he will run, Andrew.

Andrew, his ego will be reduced. He asked because you are a special person.

Sahaja Yogi: This friend says he knows everything. And whatever other people know is because he is teaching them.

Shri Mataji: He told you only half truth.

Now you teach him.

Sahaja Yogi: He is saying whatever his friend needs, he has to ask him to get him because the other one cannot. Shri Shiva's statue, it was him who found for his friend. And the mandal of Shri Ganesha he found it for him. And the cup full of water almost pure crystal, it was him who found it too. And he says, he says he knows everything, it's me who does the things for him.

Shri Mataji: Now we have to do for you.

Sahaja Yogi: He says that [unclear]. In the north mother-earth and south fire. And east the air. And west, water.

Shri Mataji: What is in the center?

Sahaja Yogi: It must be wood he says.

Shri Mataji: In the center is the ether, firmament. And this is upside down. This is upside down. Earth is down below, Kundalini. What is this on your left side?. Down below is Earth. Earth is in the base. See, I will show you here. This is the Earth, this is fire, this is water, this is ether. So this is the ascent.

Sahaja Yogi: He saying all this is from down upwards. He is seeing from side to side.

Shri Mataji: Like this, also you can have side to side, that's the same. But, you see, this is all, this is right side. All this is right side. Five elements are on the right side. Everything is on the right side. Left side is the emotional side. That is 'mana'. This creates 'Para Shakthi'. And this creates 'Itchha Shakthi', 'Manas-Shakthi'. Manush, psyche. This creates psyche.

This side creates all the five elements are here. All the Vedas have worked on the right side. And all the worship and dedication is on left side. In between the two is the power of evolution through sustenance. You get sustenance. Here you have carbon. Here you become all the universe, matter. Here lies stars, that evolves. Here to be a bhakta, Gods devotee.

Then on the right side if you move you become a good king. The kingdom and all that the politics on the right side. And the left side are the people who sings and the one who worships God and sort of what you call, worshippers. Then you go up here, from here to here. Here, evolution takes place, actually. Takes place in the sense that you raise your head, the whole. This is the Virata. This is the work of Shri Krishna. But at this stage, he is just a Lila, is the play.

He came on this earth six thousand years back. Rama came on this earth eight thousand years back. Then came Christ here at this point about two thousand years back and now it's Me. I have all of them within Myself. This is the door through which you have to pass. And in the heart resides the Shiva. But the seat of Shiva is here, Sadashiva. But he resides there.

So, when the Kundalini rises, she pushes the attention like this, see like this, and touches Shiva. And then the Spirit starts flowing into you. And then you start feeling on your central nervous system of cool breeze. Then you start feeling all these centers on your hands. That is what is Sahaja Yoga. So, this is all the knowledge of the right hand side, is of no importance to us. Because you go beyond. You become the Spirit, you go beyond. You have to have the knowledge of the Spirit and the Divine power, and it's

yours. As I come to say, I must know, knowledge about Spain roots. If I go to the God's kingdom, so you have to know.

[End of talk]

1982-0606, Seeking a permanent joy

View [online](#).

6 June 1982

Seeking A Permanent Joy

Public Program

Maison de la Mutualité, Paris (France)

Talk Language: English | Transcript (English) – Draft

Public Program, Maison de la Mutualité, Paris, France, 06/06/1982

Starts at 2:28

I bow to all the seekers of truth.

Since ancient times, man has been searching the truth. He tried to search the truth in various forms of happiness. And he discarded many a times because he found that happiness was not permanent.

For a short time, he felt happy with something and he founds it also gave him great unhappiness. Like a lady, she had no child, so she used to weep and cry, and she had a child who later dishonoured her. Then human beings started seeking happiness by enjoying the power, the power over other men, the power over other countries; that also they were not very much satisfied. Their children started feeling guilty about what their forefathers did.

Then the movement started seeking something subtler was in the art and music. That also had limitations. It could not give that permanent joy to people.

It is promised that one day we'll all have to have this permanent joy. And then they started challenging all such people who had prophesised and who have been promising that such a day will come. So many reach the conclusion that there is nothing like joy. The life is all the times two sides of the waves, like two faces of a coin, they thought that happiness is always combined with unhappiness, like day and night. Despite all these conclusions, human beings did not give up their search. They were seeking still and indulging into all kind of enterprises, jump into all kinds of dangerous things, followed all kinds of cults and gurus, but they could not find that joy.

This joy resides within us in another realm of which we are not aware. At the human awareness, we cannot feel that joy. Human awareness is only judged by our mental projections. All our experiences are based on our satisfaction of our ego or our conditionings. We project our mind, imagine something, and start following that. All human institutions are nothing but projection of the mind which is a limited myth. We are identified with different kinds of ideas, thought, theologies, they are all mental projections. All those who came from higher awareness also we dissolved them into these mental projections. Even the great scriptures were transcribed through these mental projections. But this mind is a limited thing which cannot enter into that subtle, where we have to find the source of joy, the Spirit.

As you know that if you have to study microbiology or histology, you have to use a microscope. In the same way, if you have to know about the divine Forces, and the divine laws, how they act, you have to become first the Spirit.

The mental projection is a very dangerous thing sometimes. That can form a big barrier away, very much away from reality. To transcend this barrier, one has to forget the mind for the time being. But whatever is unknown is not divine. If there is a mad man, he also has forgotten his mental, but he is not divine. Or a person who is possessed is also not a person with divine understanding. So one has to understand that, when it is said: "You have to know" it doesn't mean that you have to know through your mind. You have to know through your Spirit. So it is most important that you have to awaken your Spirit within yourself.

Now we have so many artificial methods by which we start believing that our Spirit is awakened. Like in India, we have one

custom called "yajno pavita" where we say that "this child has now become a Brahmin" means a Realized soul. We have, among Christians, the baptism. It is not a real happening. It is just, just an artificial drama. In the same way they have, in the Islamic, rituals, same in the Jew's. Every religion has this problem that they are indulging into artificial rituals.

Now what is the real ritual? If we have to become the Spirit, it is definitely an evolutionary process. If it is an evolutionary process, it has to be a living process. Logically then, this real evolutionary process is beyond human beings. How did we become human beings from amoeba? Can you imagine? We were all amoebas, small little unicellular animals and today we are human beings! What did we do to become human beings? Nothing, it is all a gift. The whole thing was so spontaneous and living. So whatever has to happen to you has to happen spontaneously. All the spontaneous things are living. Nothing dead is spontaneous. So what is the criteria, to understand how we become higher person? When we have become higher people than animals, we have a better, subtler awareness. That is, in our central nervous system, we can feel many things which animals cannot feel. If you bring a horse to Paris or to London or to any dirty place, it makes no difference to the poor horse. If you take him through a dirty lane, he will walk very nicely like a king. But human beings can't just step, even one step forward in that lane. So the awareness of the human beings have to rise higher, that you have to become something much more than what you are. That is what is self Realization, when you know yourself, you must at least know what are you inside, otherwise you don't know yourself.

When we say: "I like this, I like that" it is our ego, Mister ego that likes that, or may be it's our conditioning that likes it. We don't know what we are using to like something. Even when we say: "I believe" mostly the politicians use the words "I believe". Now what believes? It's their ego or their experiences out of their conditionings. But it has no absolute value.

If there's a dirty thing, every body will smell it and say: "It's dirty." As every body, who has eyes, will be able to say what is the colour of this curtain. But when we talk about these things, we are not talking about absolute things at all, because there's so much difference of opinion. So logically again, we have to know something that is absolute and those who know that, all of them must agree to that point.

All the chaos of the world and all the problems of human beings is very simple, it's because they do not know themselves. One brain is fighting another brain. Nation wide also some brains fight other brains. And this mind is surprisingly so funny he tries to find out ways and method of fighting only. So there must be something [that] God must have created within us or the nature must have created within us that we are not left in this transition period. We are actually in a state of suspension if you see that. It is such a problem that people don't understand also what is to be done to be right.

Because of mental projections, our life is absolutely relative, we live relatively and always we discuss things relatively, there's no absolute to say that this is how many times.

As a child, I had learnt that in Paris, there is a meter which is an absolute meter [the zero point of the French roads from which all the calculations are done] and from that, people can measure out how many times other meters are. And it is made of gold which has very little expansion because the coefficient is very low.

Translator: Platinum, actually. [The translator does not understand.]

Shri Mataji: Hum? Platinum, sorry. It's very little coefficient.

But the absolute has to be that which is not going to expand or going to become smaller, it is absolute. Now from science, you will know that we cannot reach absolute zero in temperature. We cannot achieve absolute vacuum. Now, how are we to achieve our absolute if this is the situation with ordinary material things?

So first, we have to forget that we can achieve it. Now, to say that also: "We have faith in God, now we have faith in divine, and that will work it out" is also not possible. Even faith in God itself is a mental projection. If you ask any atheist he'll tell you: "This is only because you are born in a family which was religious, that's why you have become like this, otherwise there is no God."

When Lord Buddha came on this earth, he found the problem very intricate about God. Every body was talking that they know God and everybody's God was different. And in the name of God, they were raising wars. So he decided that don't talk of God anymore now because everybody wants to pocket him. Better not talk of God at this moment when they are not knowing about their Spirit. So he just talked of the Self, the Spirit. What he says: "Buddham Sharanam Gachami." I surrender myself to Buddha, Buddha means "the one who knows, the one who has the knowledge". It's a Realized soul.

In Sahaja Yoga also, we go step by step. First of all, we have to know our Spirit, not through mental projections, but with the spontaneous happening.

[27:20, no more sound up to 29:29]

....endocrine system. They have a much deeper significance than the plexuses which are only manifesting on a physical level. These centres also cater to our emotional being. They also cater to our mental being, and they also cater to our spiritual being. So whatever condition we are in, it is due to the condition of these subtle centres within us. These subtle centres that are placed within us, you can't see with naked eyes or through any human machinery. They are energy centres and made of three types of energy within us about which I'll tell you tomorrow. But today we have to know that they are such centres within us and the most important thing is that within us lies another third power which we call as Kundalini in Sanskrit language. Now this Kundalini has nothing to do from what place you come, country you come or whatever language you follow. It is called Kundalini because "kundal" means "coils". This is an energy within us, this is the energy of desire, desire which is pure desire.

We have so many desires. We want to have a house, then when we get the house we want to have a car, when we have a car we want to have an helicopter. So, as you understand economics that wants are not satiable in general. Now, actually, when this desire, which the pure desire is awakened, you get your absolute desire fulfilled and the absolute desire is to become one with the Whole. This desire is to become one with the Divine. This divine Power, I call it divine, you may not call it divine, but it is an all pervading Power.

We come in the garden and see so many flowers, we take it for granted. And when we see the flowers becoming fruits we take it for granted. How they have become fruits? Can we transform a flower into a fruit? We cannot. But somebody, some energy has done it, that must be the Energy all pervading everywhere. And remarkably, it has such a nice discretion, for example, a mango tree will only produce mango, not apples.

So this Energy which is doing all the living work of the world, all the autonomous work in our body itself, which has made us human beings from amoeba, this Power, we have never felt before. So when you get your Self Realization, for the first time, you feel that Power, that all pervading Power of divine love. This you cannot feel otherwise.

It is very easy to believe in something false, we believe more into false than into reality, that appeals to us much more. But reality is the one we should try to achieve. If we have to feel this breeze or this breeze of the Holy Ghost as they call it, then what are we to do? Some people think that we should go for a fasting or a vegetarian food, or starve ourselves or kill ourselves.

Such people only can become thin and die or become mad at the most. There is no need to torture yourself. This human body is made with great understanding. It is beautifully, delicately made, it is made with great care, with a very special purpose that you have to be the temple of the Spirit, that the light of Spirit has to shine within you. It is not for you to venture into all kinds of funny things that human beings are doing.

I don't know if you have heard about a terrible disease in America, called AIDS, that has come in. It is spreading very fast and it is the result when man has said: "What's wrong?" "If I cut my nose, what's wrong?" But can you even create one cell of your nose? We have no right to disturb this beautiful mechanism that God has given us. We have to respect ourselves, because you are the epitome of His creation. Only you are going to become Realized not the chickens. Let us be kind to ourselves than towards other animals and things, and to other human beings. That is much more important, because this is the precious flower that God has created to become the fruit. People ask Me many a question: how is it, in ancient times, people had to work very hard and only one would get Realization. In ancient time, if you had to go from Paris to London, you would never reach. But today, how easy it is that we are even going to the Moon! Whatever has grown outside so much has to grow inside also. A tree that has grown so big, if it does not look at its roots, it is going to fall off and get destroyed. The same thing is going to happen to our modern civilization if it does not bother about its roots and tries to develop those roots on which this tree is standing.

Also, I must tell you when there is a blossom time, there are thousands and thousands of flowers, but when the tree is just planted you might get one or two. So many great souls have taken birth to become the fruits. That is the reason why we are

having en masse Realization. Thousands of people are getting Realization and settling into it.

Today, I have told you as an introduction to Sahaja Yoga, "sahaja" means, "saha" means "with", "ja" means born. It is born within you, and "yoga" means unions with the Divine. So it is the right of every human being, because this is born within him, to have the spontaneous yoga. This is not a new method. Like a seed that sprouts, your Kundalini also gets awakened. But in the olden days, it was available to very, very few people. But now the time has come for all of you to have it.

Tomorrow I will be telling you about the three channel and the three Powers within us and about the Spirit that resides in our heart. I hope within these three days, you all will get your Realization. But the problem is that people again start putting mental projections on Sahaja Yoga also or they want to avoid themselves. They are afraid of the reality, they are afraid of themselves. I must tell you that you are the most beautiful thing. You have to just discover your glory within yourself. Once you'll discover that, you'll forget all these thoughts which make you so hopeless. After all we have to know that if God has created us, He has to jolly well look after us also. And if he is God almighty, He is the one who is going to save us all. Cause His creation will be destroyed.

Sahaja Yoga has worked wonders and I hope, in Paris, if it works, it will be a very great thing for the whole of Europe. Around Paris, we have many Sahaja Yogis. But those who live in Paris live in another world, likely. They come to My lecture, perhaps they'd like to have some mental projections here also. But I request you, you'd better have your Realization, whether in Paris or anywhere, you'd better have it. And settle down with it. You will enjoy your own powers and the powers of the Divine. You will know all the divine laws expressing themselves within you. Then you will know that all the scriptures of the world can be proved to be true. If a blind person tries to understand the colours, it is so difficult to explain; in the same way, unless and until you have Realization, you cannot understand any scriptures.

May God bless you all tonight and I hope tonight we'll try to achieve that Realization. But it is not that once you have achieved it, you are permanently there, because, you see, people in modern times are very wobbly. And so many things have gone into their heads that they are lost. So it's better to find yourself properly. And for a change, give some time to yourself. May God bless you all.

If you have any questions, today being the first day, I would invite questions if you have. But ask sensible questions not like "in this book it is written" "and he says so and" no quarrelling any more. Just ask a honest question to yourself: "How I found my Spirit? If not, let me find it." Also no use saying: "I've been finding out and finding out". But if I say: "It is just here" Why go about with your seeking? It will just happen to you in a split of a second. There is nothing to feel nervous about it. It's a beautiful happening because this is your mother. She doesn't create any problem but solve all your problems, physical, mental, emotional. Sahaja Yoga has cured cancer, myelitis, all kinds of incurable diseases. And I'm sure it can also cure this horrible disease AIDS. Once you become Realized, you can cure others also and give Realization to others.

Today I met many people who are from around Paris whom I'd never met before who are Realized and nicely stationed in Sahaja Yoga as masters of Sahaja Yoga. It was such a great joy for Me.

Thank you very much

1982-0607, Ego and Humility

View [online](#).

7 June 1982

Talk to Sahaja Yogis

Nirmala Palace - Nightingale Lane Ashram, London (England)

Talk Language: English | Transcript (English) – Draft

"Ego and Humility". "Nirmala Palace" Nightingale Lane ashram, London (UK) - 7 June 1982.

We had a very good session, I should say, and a very successful trip in Portugal and even better in Spain. Portugal is a place where gurus have touched very nicely because people are too simple I think, and because they are too simple they are affected too hard. And I was really confronted with so many sick people there who have been to gurus, who have been only for two, three years with them are badly affected and surprisingly how the whole thing is exposed, that we may be able to do much better in Portugal.

Now, the Portuguese people get lot of wine. They drink a lot; they really drink. I mean, they have all kinds of wines in their country. Is a very big problem of that place, is it that has many wines and I think the drunkenness make them extremely lethargic and that lethargy brought down that empire. We can see it's a very huge place. I mean the buildings, if you see, are very beautifully done, lots of buildings with lots of architecture, and all that is like a desolate place. The reason is: the people who were at the time quite affluent, were doing well... Gradually unemployment started settling down, lots of strikes just the same thing as I feel is happening in this country and unemployment and amounting to starvation.

First they used to get doles and all that, as we get here; gradually it stopped. Now it's so bad that all of them have to depend on their parents. There's no way. They have no source of income, very few industries. It's one of the poorest country in the whole of Europe.

That made Me think about England, that we have to know that this country also may face a phase, if we do not get up now. You see it's all right to divert your attention to Falklands and all that, but it cannot feed you.

So, we have to understand, all the Sahaj Yogis must understand, that they all must have some sort of a degree or something on the paper; that's a very important. And though you are all realized souls and you are spiritually so endowed, everything is there, but you have to think of the whole. If the country completely goes down in its production and its capacity to activate itself, you will go down, too. So, your attention should be now, of course, you should not be materialistic, but towards putting more activity into you, even in Sahaja Yoga, in meditating, in working it out in yourself.

So, lethargy is not going to pay. And this is one thing, is such an inertia, such an inertia that exists, that unless and until you really put in complete willpower, this inertia may not be combated, may be very difficult, even in Sahaja Yoga. You see, it is very easy to escape and explain, you see, yourself, "Oh, I got up and, you know, this happened, that happened." But, I think the symptoms are of a very dangerous type and as Sahaja Yogis you have to be very patriotic about it and you have to think about it. After all, you are symbols of the English people. Whatever works out in you will start working out in the rest. So, how you behave towards yourself and towards the general atmosphere is very, very important.

Now, towards Sahaja Yoga also the attitude has to be understood very clearly. You see, like a Maharaja in India who lives in quite great comfort first of all, lives like a lord and he orders about, you see, and then everything is lost. But, still he talks like a lord, he behaves like a lord. His whole thing is the same way, though, it's not that the kingdom is there, that he's the ruler, but he'll talk like that to everyone, because the habits are formed.

I think the mind also has formed a habit. The whole atmosphere is charged with such ego since long and that's why towards

Sahaja Yoga also, the attitude has to be humbler, much humbler, because without humility you cannot do. That's one thing you must understand. Is no question of you rationally saying something about it or explaining about it. But, you see, basically one has to be extremely humble.

First of all, it's a very big privilege to get realization. You know that. It's a greater privilege to go ahead, and it's the greatest to be a Sahaja Yogi. Is a very great privilege that you have, which very few people have and you are the ones who are chosen specially. But, the humility part of it is still missing about Sahaja Yoga, about Sahaja Yoga. Like, we should ask, "Make me a better Sahaja Yogi, a humbler Sahaja Yogi, a compassionate Sahaja Yogi, a sweeter Sahaja Yogi. Dissolve my ego." This is very important, we must understand, because whatever works out in you, will work out in this country.

Arrogance is something that with ego you can never understand you have been arrogant. The way you talk to others, the way you behave towards others, you will never understand, because there is ego. If you are standing in the darkness, the light is there but it is covered with something. How will you understand where is the light? So, humility must be there, because you people have very developed brains, very developed, over-developed brains and that brain can, you see, always tell you, "Oh, you are better than others," you see, always. "The another one is no good and the third one is useless. You see, you are the best." That's typical of the brain teachings, you see. And when it starts working out, it's very difficult, you see, to see that the one who is saying this is nowhere, because from the point where you see, you cannot see what you are saying. What you see is the whole thing as if you have to command it; you have to ask for it.

Of course, the quality is very much changing now, everybody is becoming very, very, very sweet and sober and nobody now demands anything from Me like, "You must give me this, Mother. You have to do it. You have to look after me. After all, I have been to Your Caxton Hall once, You see, and how dare You do not look after my mother when she met an accident?" Something like that. That's over now. That's over.

The quality is improving now and one has started learning now how to laugh at your own ego and this and that. But I personally think that one has to realize that if you represent this country to your Mother, then it has to improve still. "Still I have to improve. I have to go ahead. I have to go further with it and have I to develop that beauty of humility."

Like in Portugal they told Me Lord Byron, whom I think to be a useless fellow, absolutely good for nothing and I regretted every minute why he was created on this earth, he went and said that ... he went and said, "Cintra is a very beautiful place. Cintra is too good to be wasted on Portuguese." It should have been from Mr. Lord Byron, whosoever he may be. You see, typical! And it pinches everyone, you know. Everybody feels. But think if you are the person about whom he said.

So, one has to develop a kind of a humility that "I have to still receive; I have to still get it; it has to work out." Now, when it comes to that kind of an attitude, then you turn round. Turn round upon yourself. What have you done for Sahaja Yoga? One question, simple question: what have you done for Sahaja Yoga? How many people have you given realization? How many people have you been able to cure? How much peace have you got within yourself? How much blissful are you? How much compassion have you got? How much forgiveness and patience you have for others? How much of sharing you can do? These are the signs of Sahaja yogis, that you break your shell. You become the collective. How much do you understand others? And how much do you understand giving [to] others? What have you given to others, even on material level? Let's see. These questions should be put to yourself. On a very material level these questions are to be asked, on a very material level, because the light comes down up to material level. How many people you can forgive?

You are Realized souls. You are prophets, no doubt. You can make others prophets, but you have to be the quality, also. The quality of a prophet is his nobility. He is so noble. Nobleness. In comparison with other people, who are not realized souls, he is nobler; he is more dignified; he is much more forgiving. So the whole way of dealing with others will change. He is obedient. We have to obey in Sahaja Yoga. We have to obey our good will. Otherwise, you are difficult people. It's impossible. Nobody can do anything to you. If you are like a thorn, how can anybody help you?

So the quality of a Sahaja yogi is measured by another kind of a measure. Is not the way human beings measure the quality of

other human beings. Like, somebody has a good taste, for example, so-called. Then people say, "Oh, he's great, with a good taste." Or if he has a big car, then: "Oh, he's a big man." Or he talks like that, or he walks like that, or says this, that and all those things. Or a question like this, "Why did you say like that?" All these words, you know. They sound very hard to Me. "Why do you do like that?" This kind of a language itself was not there in this English language.

Nowadays the language is so changed and very rude, very arrogant and very harmful. So, first ask yourself, because Sahaja Yoga will spread - of course, slowly and steadily, I hope - only through your images. You are the reflectors.

You put My thousands of posters. I am so unique, you know. They'll say, "All right, this unique personality is taken out, no good. What about the disciples?"

So, actually whatever is in the lower level animals is important, like in lower level animals the king is the one. Say, the tiger has to kill an animal, big animal. It is he who only can kill. Till human stage also perhaps it is so. The one who can really dominate others, survival of the fittest, is the ruler.

Is the other way round, now. It's changed, completely. How much free you are in your ideas, while you are still identified with old ideas.

But free doesn't mean abandonment, by any chance. Freedom means you respect the freedom of others. First and foremost thing of freedom is that you must respect the freedom of others. Even God respects your freedom. He cannot give you realization if you don't want it. He cannot force it. So, respect the freedom of others. But, that does not mean by respecting the freedom of others there should be abandonment. If somebody is abandoned in Sahaja Yoga, he goes out of the circulation of Sahaja Yoga. It's not coming in so important, I've told you hundred times. It's the throwing out part of it, you see. Sometimes I feel I should use some glues to stick on. Maybe, the wheel can turn very fast and some of half-baked may be thrown out back again into the oven.

So, I feel, in these countries where I went, Spain, they call it. Spain, still half-developing; Portugal, developing. I don't know what you think about Italy, whatever it is called. Very humble people, very humble from the very first day. Anyone who comes from the very first day, they are very humble and because they are humble, they are sensitive to Me; because you have to be really very humble to be sensitive to Me, that's a fact, because I'm too simple, naïve, as if I do not understand anything. I look like that, I mean, as if I have no knowledge of anything - very simple woman, talks in a very simple way, is very friendly, all right.

So to understand Me you have to be extremely humble and if you cannot go to that level of humility you cannot see Me and you cannot understand Me. And the more you start understanding, the more humble you become, naturally, because you know what it is.

So, I have told you many a times about humility part of it, but My experience of these countries was where I went there. I mean, they are very humble people, very humble about Sahaja Yoga, extremely humble they were. Even the new people were very humble. Spanish people same thing, extremely humble. You see, Dawn had told Me that they have a ego of a bull fighter, but the one who came this time were so humble I was amazed. Even if I could touch them, that was sufficient for them. Nobody pulled My hand, nothing.

So, this is what it is: one has to understand that we have certain tags of our past which has to go down. The language should be extremely humble language. Try to read ... I don't know whose language is so humble. Maybe Mine, I don't know. But, try to read books where people speak humble language, humble way of talking. You'll enjoy it, really enjoy it. Humility is the glory of Sahaja yogis, is the only way they will grow. It's like putting your roots down and down and down.

The people who went from here were themselves amazed at the humility of the people who were there, very much amazed, the way things are working out there, the way they helped us and did everything for us. And I am sure now in Spain we'll have a very nice, very, very nice center. Of course, the Ambassador is a very, very humble man you know him, too humble and he might be

coming here, and one day I want to call him here to the ashram also. He and his wife will be here. So, the Ambassador was very sweet and he called Me to his house, invited, and he had a nice tea party. He called Indians and everything and Indians said, you know they asked Me for one thing. You'll be shocked. They said, "What about something to depend upon?" you see. "Can we have Your photographs, something? It must be having some vibrations. Should we use Your photographs for our worship?" Can you imagine? And, at first I said that "It's all right. It will work out," because I didn't want to say, "You have to take My photograph." So she was so disappointed, the lady. She said, "No, there must be a photograph or something which we can use. After all, how can that be?" Just imagine! And here, first thing comes up, like a big snake, "Why Mother's photograph? She should give us realization, She should solve all our problems, all our sickness, everything, but why Her photograph? This is too much!" In this you can see the ego of the people.

Now, regarding ashram, I had asked Nick, I had asked him to make certain rules and regulations. And I must say that, of course, Nick should say things, as you, somebody told Me that he should have been little softer with it and all that. But, supposing somebody is not soft at all: you must know that this is sent by Mother and you must do it. You see, actually, when you say no to him, you are saying no to Me also, isn't it? Because I sent him. I told him and I told him that "You must carry out these things." If you do not allow him to carry out, he has to be perhaps strict. By softer means, supposing something fails, then what to do? But I really don't know. After realization even if you do not do things, what should we do? Can you suggest?

I mean, you should respect everyone. But say, even if you respect, people get up at eight o'clock in the morning; then what should you do? What should be done, you just tell us? John, tell Me. I mean, it is really surprising. You are now prophets. Do you understand your quality, what are you, what have I given you? Then what should we do about it? You see, these are so simple things, like children also. If you are in a hostel, you are made to get up in the morning, take your bath, get ready, walk out. I mean, if you do not listen, anyone, I mean, it's simple. Then, what should one do with prophets? You just tell Me.

This is not the problem in Australia even. But English one going to Australia, create problems. I have seen. Sally, what a problem. Ba pre. You could see in contrast, her ego. Absolutely, in contrast I could see it clearly, very egoistical. Though she said that she was in what place she was in? Jersey, and there bhoots got her. But all the bhoots were egoistical. That's the point. Such a contrast, you know.

If we have to grow as one body and you are enlightened, part and parcel, part and particle of the same body, supposing this finger says, "No, no, I will not do it." Now, somebody is, say, putting a big attack or something and this hand says, "No, I will not work out," then what to do?

Actually, it's a very big dilemma for Me because a hand which is forced to do it will never do it properly. If you don't force it, then what happens to that hand? I mean, just see, the diligence is very important. We should not take things for granted. You see, we take ourselves for granted, everything for granted. Is not proper. We have to work hard. We have to work it out ourselves. You see, even if you have ten thousand Sahaja yogis, here, what is going to happen? The quality is so poor, isn't it?

You have to get up in the morning, do it, meditation. You have to grow. You have to grow still much more. And you know you are so very few, I have to use you only. Of course, nobody can force you. And even if you force, a forced labor is not going to help in Sahaja Yoga, that is. You take it from Me. It cannot. So, these people are nowhere, where do they stand?

Now, anyone you tell the job. Say, Warren also, in Australia. There were jealousies about that, terrible jealousies.

"Why should he tell me?" Because there is nobody to tell you within yourself. That's the problem is it. So, that which is sleeping, I put it into one man. All right, this man is going to tell, but, then that person tells you, then people feel jealous. I mean, these are not the signs of a prophet. A prophet is never jealous, because he knows he has achieved his powers now. He's in his own power and his power is of surrendering. Is not of overpowering.

See, you cannot see the other side of it. You think power means you sit on somebody's head, then, "I am very powerful." Like a woman, if she can make her husband dance to her tune, then she thinks, "Oh, I am the most powerful woman ever living." Is the

other way round, that the woman is so loving that husband can't do without her, that sort of a power. She's so sweet that the husband cannot manage without her.

That sort of a power is, should be the power of a prophet and these things are very much deeply put into us. So face it up and take it out. The whole value system is upside down. I tell you the whole value system is upside down. See My life, own life. As a wife of such and such and such I am expected to go into diamond shops, buy diamonds, wear, become a big lady with heels like that and walk with a neck like that and do all sorts. I mean, this is the normal thing. It's expected. And shout at the chauffeur, and shout at the servants and shout at everyone and behave in that manner. I mean, that's what it is, the power is. You see, that's how the woman express their husbands' positions.

But, the other way round, is the situation of a prophet. The prophet asserts his powers through love. "How much can you hate me? I'll love you double. Always, whatever you will hate me, I'll love you double of that." Then what will happen?

But to love, one has to sacrifice, one has to give, one has to bear. Love doesn't hang in the air. That's one thing people don't understand. Love is not only talking love or if you are little gentle to somebody is not the point. But even that bearing is a joy, because ultimately you are doing it for love. If love is the joy-giving thing, then that bearing is not much. You are doing it for love's sake. See, because love, unless and until it is shared you cannot enjoy. So, first we have to be strict with ourselves, I think would be a good idea, and loving to others. That may be the way we might work it out.

By God's grace we have a very nice place as an ashram. We might get even better place. You are the God's own blessed people. No one can believe that we could have such a nice place. But, what are we willing to do for it? That's the point, we should say. Don't take things for granted. I must warn you. I know England is the heart, but in God's realms one can create many hearts, not so difficult. So more harmony should be brought in. Even, you'll be surprised, in France, it's so harmonious and so beautiful. Find faults with yourself all the time.

Now, under certain circumstances I have to appoint somebody, like I would say very personally, I would say, Nick. Because Nick is doing no job nowadays, he is quite a systematic person, is all right, this thing. He has some problems, I know. You, too, have problems, all right? But he's the one available today and he's the one who is going to do it. Take one case. Now you must understand why Mother has appointed somebody, all right? Accept it. Because...

(speaking about the children) It's a big dance, all that... They're trying to entertain... see, look at this dancing. They are feeling the tenseness of the situation and trying to entertain... That's it; that is love. See, they want to relax you, they want to relax you, they want you to feel nice, to be joyous. Look at them, in the same way, we should do.

I am sure. I am sure now, henceforth. I think best thing is to make some poems. That may be a solution, all right? Let's see. And let everybody start writing poems. Would be a good idea. And then that should work out. And sing the song of praises. It's very little way, just a very little way, just there in your heart, resides the source of all the beauty. It's just, turn your face towards that. That will work out. I'm sure it will work out. It's not very far away.

(aside) Let her also stand there, she'll enjoy.

Now, another point was that you are going to go to that peace mission or something. What peace? What is that supposed to be? In Brighton, you are? Peace festival, all right. And I'm told Kay has written an article about it, peace. You know that peace is nothing without. It is within yourself and if you can feel your peace, then only you can start feeling peace for others. Sahaja Yoga is the only way; there's no other way out.

You see, at the level of, say, take the position of Falkland. Now, let's see, Falkland Island is a very immediate problem. Now at that level there's no solution. There's no solution. They are quite justified in attacking back Falkland, because these people were illegally there, because that's not a democratic country. They have destroyed so many people of their own. So, English were justified. Of course My all support was for them, because they were correct on the justice point. That's true. But, justice is a little

half-baked, because for whom to fight? These unrealized souls, their right, for what? Even if you have democracy, if it is demonocracy, what is the use of having democracy? I mean, if through democracy, you are creating only demons, this demonic reign, then what's the use of having democracy, also?

What about this so-called communism? All stupid people. To My eye, everybody is stupid and they cannot achieve anything at that level. You can say little bit, "Yes, correct. After all, you see, that was their people were there under democracy. These people should have gone because they have killed so many people already in Argentina, they have no business and, of course, despotic law is against, absolutely against Sahaja Yoga." So democracy is the best suited, no doubt. We have to support democracy. But, even democracy for what? Why to have democracy? To have the higher freedom. If you cannot have higher freedom, and it just means abandonment, you see, democracy means that an old man can marry a young girl and all sorts of nonsensical things. Then better not to have.

So democracy is only suitable to people who are dharmic, who have established their dharma. Otherwise, you really need a communistic country which will settle down your dharma most, to evolve out of it. But people think that democracy is for ruining your dharma, you have freedom to ruin your dharma as you like.

You see, "What's wrong?" It's a very, you see, you cannot say. It's a dilemma again. I don't know which way to go. It's another dilemma. So, to end up the dilemma you have to talk to people, that though it might be justified at this time, say Falkland thing, aggression, it's for peace, because next time they won't do such a thing again. Is really for peace, because next time such a thing they may not try, these despots, and there are all these Germans have gone and settled there. So, is a good thing.

But, still it's not peace, it has killed a lot of people. This thing has happened. Why? Because people are not realized souls.

Come in, come in! Come inside, there's a lot of space here, move on. All those people who come first should come on this.. Can you move on this side, don't stand in there.

So, all these political institutions are a big joke, without realization. They're not yet fully human beings. They're not fully developed, because they have not found their spirit. You must find your spirit. Unless and until you've found your spirit, no problem is going to be solved. Once your problem is solved, that is, to find your spirit, all other problems are solved. How now? What will happen? Let's see. What will happen if we establish a kingdom of the realized souls?

Let's hear... the scholar. What should happen?

Of course, everybody will get up early in the morning, no doubt about it. Apart from that that's the most difficult thing. Tell Me. Whatever you say will happen, so that's what I'm asking.

Yogi: Nobody will attack such a state.

Shri Mataji: There won't be any states. You see, God has not made any states. It's a madness. I tell you, when I was born, I was surprised. Oh God, what has happened? You see, God has not made any one of these states. It's a very different thing than what, you see, I expected. You see, God has made a beautiful land, all right, like this one, one sari like that.

Now, you have to have some design, pattern, so He made some beautiful mountains and some nice, you can say, areas. And some are desert, some are rich. You see, it's to create ... the whole system, if you see, has worked out in such a way that you have equator, and you have the sun there, so the winds start moving. You see, it's all created so beautifully, so you have different types of countries and different types of places, this that. Now, after creating that, the human beings, stupid as they are, they divided themselves. I mean, it is stupid. I tell you really there is no need to divide like that. So they created states. There was no need to create a state. But you see it happened like this: that in the beginning they created state, because they wanted to have a, you can say, a hut to protect themselves, then a village, then a city, now a state. Now, after state what is the next situation? The whole world! The collective. This is the breaking through. Is one world. It is. I believe it is. To Me it's nonsense to see it in so many ...

I can't understand walking in the, you see, this Customs and all that, carrying your passport, that criminal number so and so, and apart from that you carry your photograph and then tell so many things. Oh, by the way, My passport is completely filled now. Have to get another one. It's like that. You see, everywhere you go, you look like a criminal. They look at your face and then they stamp you. All right, you are stamped. Go ahead. It's terrible. It's indignified, absolutely there. That means the human beings have no dignity left in them. I mean, this land doesn't belong to you at all. This is a land of God. You are of God and the land is. Nothing belongs to you, actually, to be very frank. I'm sorry to say, it's true. So, what is a state? This is stateless. But stateless also means there is state in it. I say this is one world. This is, has been, is and will be.

I mean you may in your myth, you see, hallucination, think it is different and fight. I sometimes feel you are just fighting your shadows. This is the, you have created shadows and the shadows are fighting and just to make the shadows fight, you fight. Otherwise, shadows don't fight. It's all a shadow. There's no truth in it. To Me it looks like that. It's all madness. What is there to fight? This is one world. Everybody is blessed by God. They all should enjoy His blessings to enter into the kingdom of God. He is the King. He is the one who is the ruler. In His kingdom there is nothing like a state. So that's a very different world you are entering into.

There are no alternatives there. It's only one absolute state of mind where you become the spirit, that's all. There's not going to be any aggression. Is stupid to be aggressive. There's not going to be any suppression. Stupid to do that. Nobody's going to be suppressed and nobody's going to take any suppression. Everybody ... Why? Do you find that in the nature? Nobody does that. It's a harmonious living in the nature, even in the animal kingdom. You see, they know that a tiger has to live on an animal. It's all right. That cattle has its own life, finished. Even they can understand the need, but, human beings don't. Their need is of spirit, and spirit hates, actually hates aggression. It cannot. It cannot. Even if it wants to, it cannot. It's indignified to aggress anyone, for a spirit, indignified. Absolutely, it is wretched. So, that is what it is, that we'll all enjoy love, love of God, His blessings, and all our limitations will drop off. So-called bhoots, as you call them, they'll all run away.

It's a very different atmosphere of reality. This is all unreal, is absolutely unreal, is an illusion, I tell you, because you know that Brahma, His divine vibrations are doing everything. They are working out everything, even material things. Everything they can achieve. Apart from that, they give you that source of joy which takes you onto that atmosphere where you exist and enjoy. All the illusions created by human beings will drop out. This is all illusion. Believe Me, it's all illusion. There is no truth in it at all. But through illusion, you can work out.

It's a very interesting thing that only through illusion you can work out, because when I'm talking to you I have to keep an illusion of being here. Otherwise, you won't pay any attention. You wouldn't see Me; you wouldn't know Me; you wouldn't talk to Me. So, you have to have an illusion. But, I know this is illusion. That's all. Living in this world, in this illusion, if you know it's an illusion, that's done. You are going to be tomorrow's citizens, no doubt, of a very high level quality. The day will come when they will have to jolly well consult us. Already you have seen how I am playing tricks on the U.S. Did you hear the way the lady made mistakes, you see, the stupid things? Did you find that? I saw her photograph and I said, "Oh, this stupid woman." She just raised her hand like that.

Now they are realizing, you know, they don't know what happens and then suddenly how they go amok. They'll all go amok and then they will have to find out how they should be controlled, what has happened, how did it happen. All these tricks one has to play, with all of them.

Now, after the last war perhaps people may not come out with very aggressive words, perhaps, maybe, because it will be unpopular. But they'll do such stupid things, you see, to prove that they are good for nothing. All this can be done. But, you must know it's an illusion, all of you, because you are different things. You are seeing through different eyes. You know what is Brahma is. So, you must know it. And raise your quality. Raise your quality. In normal life, supposing, you see, like I'll say that somebody is a peon, then he dresses up in a particular way. Then he suddenly becomes an officer. Then he becomes a different style, you see, walks in a different way; his gait changes; style changes.

So, now you have become prophets, whole thing has to change. Either you don't accept this position, but if you are accepted this position and you are paid for it, then better be that. I mean, you can't dress up like a peon if you are an officer, can you? It's all illusion, complete illusion. Whole thing is an illusion. All these kings of yours and queens are like dolls there before you. Especially Mr. Pope, you see, who came here. My grandson says, "Mr. Poke came here." I said, "Poke?" He said, "I'm sorry, Pork. He was talking all rubbish."

I said, "How do you know?" "Because all his chakras were catching." And he is supposed to be the Pope in charge. Now, Bishop of Canterbury, see, is another funny man. I've seen him on the thing. He was agnostic about everything. I don't know about Christ also, maybe. He said, "I'm agnostic." Any question you ask him, "I'm agnostic." Is a very good escape he has got, you see. He's agnostic of about everything, because he says, "It's a mystery to me." So, what are you doing there? I mean, if it's a mystery to you, you're agnostic. I mean, I just don't understand how is he there. So, some people have taken up upon themselves this crusade, I believe, and to talk to him. I mean, how can you talk to your shadow? Can you? So, the people live in the shadow state, and you should not symbolize yourself as shadows. You should symbolize yourself as reality and look at them as shadows, you see. In a way, in a very dignified way, "This is a shadow, you know." Just pick it up, but, not in an aggressive way, but have compassion about them. Say, "No, no, sir, this is not so. You are sadly mistaken. You see the shadow of life."

The whole Christianity is doomed because they started running after shadows. This Mr. Saint Paul, I don't know how he came into Bible. Now, you are a theologian. You tell Me, John. How did he enter? I mean, anybody who says he saw Christ, is he supposed to enter into the Bible? How did he? I mean, his saying and his words and his letters are regarded as the letters from the Bible, after Christ. Before Christ is all right, but after Christ. What is the validity? I don't understand. What is the credibility of this person entering into that as an authority? How? When nobody challenged him. He was a man who was killing so many people before. Then, suddenly he becomes something and he starts saying, "I'm doing Christ's work," and this and that and writes letter to Corinthians and all these people and all that. And why these letters that he writes becomes a Bible? Can you imagine? What did he do in his own lifetime? Half of it he spent in killing and half of it is he was an imposter. I am happy that it has come to your notice. But one can ask, "Why? Why is he there?"

Now, he started this charismatic thing; he is doing all this. I first saw it in India. There's a Saint Paul's Church. They're all possessed people, you know, and one of My uncles was the priest of that. He was a very possessed man, very hot-tempered, horrible. And when I saw that, I wanted to see the Saint Paul's Bible what he has written about. I was amazed. But I said, "Let you people read and see for yourself." And this horrible charismatic movement is anti-God activity, absolutely anti-God activity.

So, if you have to talk to the gentleman, you have to tell him about it, that it is possession. The Seventh Day Adventist and what other is this Pentecost, is nothing but that. Jamaicans are doing, all of them are great spiritually-developed people spiritually in the pub. I mean, there should be certain norms, isn't it, about a person who is supposed to be a prophet or something, something to do with God, you see. The world is coming to a position where they are understanding; but you see, once they start disregarding, the danger is this: once they start disregarding these things, because they are myths and falsehood, they will disregard also God and all the truth about God. They can become communists. That's the easiest way. Then there is no return. It's a dangerous situation. When you talk to him you have to tell him, warn him. Already your churches are selling here. Nobody goes to church.

Now, about the environment. They are having a meeting on environment. That, too, is only solved through Spirit. All environment problems can be solved only spiritually, if you have spiritual ascent. Otherwise, you cannot. You try anything; it's like patching up the sky. See now, it's a very deep-rooted thing that we don't understand that Spirit is the most practical thing. You see, we think 'spirit', we think it's like a drunkard, you know. Spiritual man, he's a cult, he's a drunkard, he's most abnormal. He's funny. Either he hits people or runs away from them. This is the idea we have got about a spiritual personality. But just see you are spiritual. You will find it impossible to use plastics after some time, because you will know that the plastics give you horrid vibrations. After some time, you will really find it repulsive. It's all right to sit in a train for a while on a plastic coach, all right, but to sit in your house on a plastic all the time would be horrible and to wear a plastic coat all the time, our body will refuse. So, when people will

be spiritually awakened, they'll give up all these nonsensical things.

So, they may say then, "What will happen to the machines?" Now, machines are for us; we are not for the machines. This is another concept is: whatever is created is for us and we are not for that. All right, doesn't matter. Nothing will go wrong with the machines. Machines should be used for anything that is a public work. Like for your motor cars, for your trains, trams, all public work which is outside. For houses at the most you can use machines.

But, for personal things, you must use handmade things, handmade things. For spiritual people, you like to wear something that is handmade or real. I can't wear a nylon sari. Not that I am very fussy about things, but I just can't wear. After some time, if I do not take out My socks, which are only nylon, what to do? My vibrations get jammed, completely. So, you won't be able to wear next to your skin, near your skin, near your body, eating your food, everything in plastics, cooking in plastics. I mean it's too much. Thank God, cooking I don't think is possible, isn't it? But aluminium is another thing. Is very bad. Aluminium - you won't be able to use. You'll either try copper or brass, I think so. Now, handmade things we may have, because they are made by hand, so they have vibrations. People would like to have handmade. It is a part, so by that we remove the disparity of the world.

Developing countries can do handmade things. You cannot beat them with computers. Can you? You go ahead, mad with your computers. You'll have to come back.

You must understand the whole. If you don't understand the whole, this is what is happening: like mad, you know computers are going ahead, ahead. Where? Into the ditch, into a big mountain. Now they have created a big mountains of plastic and they don't know what to do with it. So, and now with computer, what will they do? They'll create a greater mountains out of plastics. Maybe a Himalaya might be created, with the computer.

So, the developing countries should not try to follow these mad people on one side. They should develop their hand things and all that, because they'll have to come back. Now, the handmade things in this country are so important and so expensive. You don't care whether it is pressed (priced?) or not. But in India you have to take nylons, because they say nylons is a symbol of development, not of over-development, perhaps, but of development. So they must take to nylons and plastics and to stainless steel and aluminium, if possible. That's what we are doing.

When you have less things consumed like that, you use less things from your motherland, because handmade you cannot go on mad like a machine goes, like a rakshasa eating away everything and producing more. It has to live like that. It's not economical. So, when you have handmade things you have more value for your things, you look after them better, you feel better, you are comfortable and you need not be that smart, you see, machine-made. That idea of smartness is going down.

So, the developing countries should also learn a lesson. They are going after you. They are running fast. They try to run faster; they cannot. Thank God, they cannot. But they should stick on to that side. You see, one part of the country has to do something; another part has to do something else.

But, you people have to look after the side of machines, all right? I mean, handmade things, what can you make? Some ceramics, I think apologies, some apologies for that. You better do what you know better and let them do what they can do better and share it. If this balance is established, there's no aggression. Unemployment can be solved. All the problems can be solved, if you take to handmade things. We should take to handmade things as far as possible. Sahaja Yogis should use handmade things. I mean, not the cars, but for their personal use. Even I would say, soaps that you use are horrid. The soaps that you get in England are not meant for your skins at all, for Sahaja Yogis' skin. I can't bear them. What you have to use is natural soaps that you get from any country you feel like, but natural soaps, which come from natural oils.

Foods also, natural food you must eat, more natural food, than artificial. All that will give you a better living and that is called as alternative, all right. That's alternative is important, but that doesn't mean you go on a bullock cart. You can export your trains to India, or your cars to India and get khadi from there. All right? Mutual understanding, because we are part and parcel of one whole and we just cannot exist by our only growth because then we become malignant, you see. One cells eats another. You

have to. If you have a machinery, you have to eat other, because you produce so much. You must find markets for them, you must supply them, you must send over and then you must have other countries to exploit them.

People have tremendous respect for Mahatma Gandhi, but I don't know if people understand what he said about machinery. That doesn't mean the people who are doing machine work should give up, by any chance, but, some of them they can close down. For example, plastic toys for children is horrifying. You can't even get wood toys now nothing, just plastic. They are touching plastic. I mean, imagine, you cannot feel any plastic.

So, this is what a sane Sahaja yogi has to understand. That's how you can solve the problem of environment, also. Thank God, somehow with your affluence and too much of machinery, all the western people I am happy to know, even in Portugal realize the value of handmade things. But in India if you offer somebody in an handmade thing they'll say, "Oh God, they have no money." But stainless steel, "Great." In a stainless steel, glass they'll give you tea, you see – it's very big. If you give it in a ceramic, "Oh, what this, village craft?"

They are to be told. But, if you create a demand, they'll be all right; they'll look after their handmade. And here you can't do much. I've seen, you see, that neatness, that deftness is not there; that's lacking; all lost it. Very few people have that left in them. Even if they have to cut one coat with their hands, they cannot do it. They have to use a machine, which cuts twenty-five coats at a time, you see.

Then this problem of, you have to have a figure exactly because these only can fit certain figures. You can't have your own independent figure. This is all machine-like stuff, you see. You all must have that figure, otherwise doesn't fit it. So, that is an ideal figure. So, everybody works out for that. See, there's a new machinery comes up, you see, for that kind of a thing, then new styles come up. It's such an artificial thing, all man-made, artificial.

From your democracy, your politics to your economics, to all your so-called ideas of creativity, everything becomes so artificial. Now people can't paint. What they paint, if you see, you are just aghast. You don't know what is this supposed to be. And it is supposed to be so that it looks, "There's a hand, isn't it? Can't you see that?" "Yes, I can. It's a little bit showing." They can't do anything. We can't have Shakespeare, we can't have Gauguin, we can't have anyone of that type. We can't have, say, Abraham Lincoln. You can have only machines, you see, bolts and nuts, fitted nicely. You're fixed, you're fixed, you're fixed, you're fixed. Everybody fixed nicely. Where do, I mean, this brain go? Where will this heart go? What will it do then? It cannot collapse. I mean, as long as you are existing, the heart has to beat. So all this artificiality has to be overcome by Sahaja yogis. The responsibility is so great. Such a big building you have to bear on your shoulders, and the foundation stones have to get up in the morning to be chiseled out properly.

So, I end up My lecture today.

May God bless you!

Now I am getting self-conscious. Will you please put it off? All right. Now, today I have come specially to discuss about...

1982-0610, When Are We to Grow?

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10 June 1982

When Are We To Grow?

Public Program

Hampstead Friends Meeting House, Hampstead (England)

Talk Language: English | Transcript (English) – VERIFIED

“When Are We to Grow,” Public Programme, Hampstead (United Kingdom)

Nice to be back again in Hampstead. I always enjoyed Hampstead, because, as I have told, you in London, many people who were great, spiritual lived in this area; they preferred it to other places. So I believe that many people who live in this area must be also spiritual, must have taken their birth with the idea of achieving their Self-realisation.

It's a very important time, [in which] you are born. It's the most important in the history of the universe. You are created a human being to become your Spirit. There's nothing in between. If you have intelligence, pure intelligence, you can see through all that. You have to test your intelligence on this.

Whatever we think and whatever we conceive and whatever we try to organise ourselves into, mostly comes from our conditionings, not from the Spirit, because we have not touched the Spirit. But innately we have got a sense to know that these are very important times; that there must be something great in the atmosphere, that there are so many people who are seeking. It's something remarkable. If this misses your attention, that means you are not alert. There are people of all types, all kinds. But seekers of this calibre have been very few.

Now, England has its own problems, and London has its own peculiarities. Despite the fact I have been in London for about now eight and a half years, I feel that the reception of the truth has been very, very poor. Maybe, I am luckier than others. It's the conditioning, again I would say, of another type that prevails [in] the minds.

First we had, about twenty-five years back the conditioning of the science, but scientists themselves have refuted it. They themselves have challenged the science and they themselves know that it's not such a happy affair, just to be a scientist.

Then comes the intellectuals: the books started pouring in, in the market; all kinds of books. You can read about everything. Everyone knows about everything! And once you start reading about them, you conceive something; your conceptions are built, about the truth also. The thing you have never seen, the thing you have never felt, you cannot conceive it. It is to be seen.

Like I had never seen Hampstead before, and the first idea of my husband was to buy a house in Hampstead — it's surprising! I was very happy at that point. So I said, “Let's go and see!” Without seeing it, if I had some conception about it, it would have been wrong. My seeing is different from others, I must say. I like the place immensely, but he, from the point of view [of] distances and all of that he said, “It's not good.” And naturally his ideas prevailed; doesn't matter. But seeing, itself, makes you understand.

But what is Self-realisation, is not only seeing. When you come to Hampstead you don't see it, you feel it, you feel it. Now many people say, “You can feel,” but the idea of feeling is also quite conditioned. Like, some children like to cuddle a little doll. They feel the doll. But God knows how far they feel it. They might be feeling it physically, or emotionally also they might be feeling some sort of a security with the doll, maybe. Psychologically they might be deriving some joy out of that doll itself; or maybe the image, which has some sort of an attraction of some sort of a thing that is built within their unconscious, that they feel so close to that.

But a person who is a realised-soul does not feel a doll that way, even if it's a child, it's surprising. You must watch a realised

child getting to a doll. It's very surprising. For example, I bought two dolls from London for my grandchildren and they rejected completely. They said, "What sort of dolls these are?" I said, "Why?" "They are unhappy!" I said, "They are not unhappy." "No, see their lips!" You see, the lips of the dolls here is all just like a duck's beak. They said, "They have resentment. They are angry. They are not realised!" That's it! If you are a happy person then the whole get-up of your face changes, and they could see, they could feel it. They rejected: "We don't want these dolls." And then next time when I had to go I had to go round the whole places. First of all they were plastics; so plastics they don't like. They don't like plastic.

Somehow realised people don't like plastics, automatically. They wouldn't wear plastic clothes, they wouldn't wear nylon clothes, they wouldn't wear mixed clothes: very difficult. They must have cotton clothes. Even if they have one, they'll wear that the whole day, morning, evening, every time, the same thing. You see, it's a different sensitivity which we do not have before Realisation. They have a different sensitivity. And the coefficients of a doll which emits vibrations they like. But it's very difficult to get such dolls nowadays; impossible. Because where are these artists who are realised-souls who used to make dolls? I have seen they make their own dolls, out of something: sometimes my saris they will use or something. And sleep with those.

It's something to be understood that, after Realisation, the thing you feel is not what you feel through your heart or through your conditioning of ages, also, maybe. Like if you have been living with a woman for many years with blue eyes, then you may like a doll with blue eyes. You may, because you have that image into your head. You may like. Or you may have a nanny of with blue eyes [so] you may like a doll like that. It's all psychological. It's conditioning very deep in you. But Spirit has no conditioning. It's a free thing. What does it feel? It feels the joy of Creation, which we cannot. Before Realisation we cannot feel.

You see, when we see something, where is the joy? Now, for example, if a fussy man comes here he'll say, "Oh, God, what a thing! I have to take out my shoes and sit like that! And the chairs were horrible! And couldn't sit: very uncomfortable! And the colour was all white!" He couldn't bear it. And I don't know: all sorts of things. The thoughts will start. If you buy something — same thing; if you see something — same thing. There's no joy! We just start thinking! Or if not, to avoid that, you may start a poetry about it. It's sometimes so artificial, some of the poetry; so artificially put there that you can see it clearly that this man is just a sadist, wants to make you cry — like Lord Byron! You can see it so clearly that this man has no sincerity of purpose. He's not sincere. That sincerity you cannot feel unless and until you are realised because such a poem you won't like at all, whether you understand the language or not. The whole tone of it will emit horrible vibrations; it's absolutely the essence of everything is nothing but vibrations.

Everything is nothing but vibrations; the rest is all zero. We are nothing but our vibrations which are emitted because we are now connected with the Spirit. But otherwise also, whether you are connected with Spirit or not, you emit vibrations. But these are the vibrations without the light in it, and you can feel the vibrations of a person out and out. You can feel, feel how. You can feel on your centres. All your centres become active and you start feeling on your centres. That means all these five centres, six, seven centres you start feeling. Even you may not feel in your fingers.

Some of us Sahaj Yogis may not feel also even today after so many days because their Vishuddhi Chakra is very bad. They must have smoked in, I think, ten lives, and must have been horrible Vishuddhi Chakra, and maybe that's why it's all on the myelin sheath of the nerves that you cannot feel it. That's a different point. But you will feel it on your centres. And the feeling on the centre is emitted in your nervous system. And when it comes to it, you feel it on your centres and you know, you just know. And you know it as vibratory awareness. This vibratory awareness has to grow, no doubt. This sensitivity has to grow, no doubt, but, first you must touch it. If it has not even touched, then how can it grow?

But we are so conditioned that we take to things which superficially are very appealing. Sahaj Yoga is not like that. It's truth. It's reality. Of course, you cannot pay for reality. I mean, how can you pay? If it is reality, you cannot pay for it — that's one simple thing. You cannot artificially say you are a realised-soul. You cannot.

There was a girl, I met her in Portugal, a mischievous one, and she wanted to stick on with the Sahaj Yogis because she was very negative and she wanted to disturb the Sahaj Yogis. And she came to the programme and she told me, "Oh, I am feeling very well, Mother. I am feeling vibrations!" I just looked at her. I kept quiet: because I knew she was not. I didn't say anything. I didn't

want to create trouble. But second day when she turned up I said, "Why are you telling me lies?" "No, no, no!" I said, "Yes! You are telling me lies. You have to be sincere. What are you going to gain?" Say, you are mischievous. You are playing into the hands of negative forces: what is your gain?

You are the Spirit. The Spirit is within you. You have to become the Spirit. It's your own joy, is your own property, is your own Self: which is not known to you. Why not be honest about it and get to it instead of playing tricks with yourself? And then playing tricks with other Sahaj Yogis: what's the use? What is the gain? Why are you playing into the hands of the satanic force? Why don't you play into the hands of the Divine force?" She said, "No, no, Mother, I am feeling it!" I said, "See, don't tell me lies. I know for definite you are not feeling it, and if you are not going to be honest you are not going to come to my programme at all. You have to be honest yourself. If you are not honest I am not going to have you here."

But this honesty sometimes reaches a very absurd limit, because honesty is only up to which point you can see. Say, you can see the colour [of the walls] is white — up to that you are honest. But if you start saying, "I know who has painted it, and I know who has done the job and I know who's the company," and all that, that's not true.

So honesty is up to the point you know. Beyond that, if you start saying things because you have read somewhere something or you have heard something, that's wrong, that's not being honest. So we have to have honesty and open-mindedness.

You have to be open-minded and honest, so that you see for yourself. Because as I told you it's not like other places where you can just go and become members — nothing.

First you have get your Realisation.

Secondly, you have to grow into it.

Those who cannot do, will be left out. You can't help it. How far can you move it people? How far can you tell them? There's no binding force. You are completely free to leave it or to take it. If you want to take it, well and good. If you don't want to take it, no one is going to force you at all in this! Because you cannot force. You can force a horse to eat, that is possible; but you cannot force any human being to be a realised-soul. You cannot.

Not only that he has to ask for it but he has to, later on, work for it. It's a tremendous thing you are asking for and it's the greatest thing that you are achieving. It is made easy, I should say. The times are such. It looks easy but it's not so easy.

In Sahaj Yoga there are more drop-outs than sticking people — naturally, because you have to be honest. You have to be very honest with it and you have to give a try.

Like in Spain I met about five, six ladies and two men who came to see me. When I came out I was very reluctant to have anything to do with them. But, all the Sahaj Yogis were so impressed, I don't know why. "Oh, Mother they are so good. You don't know, they came and looked at your photograph and they did this and all that." I said, "Now, it's all right if you want I will try! But somehow I don't think much is going to work out." And they thought they had found such a great bunch of people, who are real Sahaj Yogis of the thing. I said, "Did you see their vibrations?" They said, "No, Mother we were waiting for you." I said, "All right, doesn't matter. I'll have a look at them." And the first question they asked, "Mother, why is it Sahaj Yogis don't smoke?" I said, "Because they don't want to." I mean, is that a question to ask? I mean, if you smoke, is it very normal? I just couldn't understand this question.

She said, "No, we don't want to lose our freedom of smoking and freedom of drinking!" I said, "Do you think you are free? You are a slave. You can't give up even if you want to. I can free you from that or your Kundalini can free you but you cannot. Even if you want you cannot give up, but here they just give up. I don't tell them, I never force them, but it just happens. Because if you get the nectar of life you don't care for other nonsensical things. It's simple as that."

But they were so frightened with the Sahaj yogi style of life, means they don't smoke and drink every night, they said, "This is impossible!" They gave up. Can you imagine? At the first talk we had!

But then we had people, such tremendous characters, came for the program. I was so very happy, extremely happy and joyous. Everybody said, "Mother, why?" They were little, sometimes, not so much receptive, maybe, according to Sahaj Yogis. But I could feel my vibrations sucked into them, absolutely flowing, the energy just getting into them. And suddenly they said, "Ah! Got it." And tremendous people! Very well-educated also, some of them. But extremely well-versed about what we have to achieve. I was surprised [that] in Spain there are people who know Sanskrit so well and about everything, about chaitanya and all that. They know so well. It's most surprising, and I used to think only scholarships exist in England, no. I was surprised.

All of them knew about chakras. They knew about what it means. Everything they have sorted it out. I said, "When did you start?" They said, "About, when we were, I think, ten years of age." I said, "Ten years of age? How?" They said, "We, we just couldn't be satisfied with what was the answer here." "Such grown-up people," I said. From ten years of age! So many of them! And you should have seen the way they were! And they recognise Sahaj Yoga and the tremendous effect it has and the work that it is doing.

You will be amazed the way these people behaved towards Sahaj Yog. Then I said, "Next time, I am not staying in London – Spain." Ah, really, I tell you! It's the kind of reception: there's no barrier at all in their minds, it's such pure intelligence, sharp, to see this is the thing – where are we running. And really I felt that, eight years I have wasted in this country, that time. Really for a moment I just felt, "Oh, God!"

But you know the importance of this country is so great because it's the heart of the universe. I have to labour through it! And such lethargy and such inertia and explanations: intellectuals have a very good, an easy-chair way of looking at things, very easy-chair way of looking at things. Easy-chair politicians they are. "Well, it's very interesting." Many a times I have heard [this], "It's very interesting, you know, Mother, what you have given us, very nice, yes, yes." It's very common! But there, for them, it was a heavenly gift because they knew what it was.

What's the use of all the scholarship of Lord Byron when you can't recognise Christ? When you can't recognise the truth? What's this education for?

I was amazed at these people. They never went to Cambridge and they were not Oxbridges. (laughter) Most surprising, you know! And they were people of great intelligence, very well-versed. And in Spain! Can you imagine?

The same I will say of Italy. Italians are supposed to be very dishonest and this, that, I have heard. Nobody was dishonest with me as far as I am concerned: very upright, straightforward and tremendous people. Just my photograph convinced them. They said, "The face shows!" They hate the Pope. They hate the Papal things. They know all about Pope. Everything they know. They have sorted out everything. But to know so much about chakras and things, I was amazed. They knew about tantrism. They knew that Hitler used tantrikas. They knew that Hitler used all these things. Actually, they told me. So I was amazed how did they know? I dared not say this before because everyone who is following all these tantrikas would have been angry with me. But that's what Hitler did.

And so much they knew! One of the boys was just, you can call him a hippy or whatever he may be. He went on the street shouting, "Oh, Mother has come now! The Mother has come! The Holy Mother has come! What are you doing now? Come along to the programme!" He was shouting on the street like "Eureka!" And a learned man, in the real sense of the word. It's such a pleasure to talk to them, such a pleasure, I tell you.

I think it is time that English should come down a little, really. Australia again: just look at Australians, they are supposed to be convicts. Supposed to be. I can't understand. You see, this high-handedness, or we can call it condescendingly to watch something is not proper, is not proper. You must come down in humility, otherwise things will not work out, I can tell you. You

have to humble down.

We have Hampstead: so what? We have Blake: so what? What have you done to Blake? Can you understand him? Do you know who he was? And do you know what he wanted to say? What he wanted to communicate? Even in his programme, where I went, to see his beautiful paintings, people were watching how many nude women and nude men he has produced. With all this, and this [low] level, I just couldn't understand it.

You must understand holiness. You must understand auspiciousness. You must understand sublime things. Something great that is beyond you just now, but is within your reach because you are sublime. You are not a low-level animal. You are sublime. You are the Spirit!

Unless and until you really assume that situation with that pride and glory, to God you are nothing. You are just zero, useless. And this is what I'll find always, new people coming, even in your Hampstead, Magda, and they just disappear. It's like one lecture, it's free. "All right, let's go and see Mother." That's all.

All these experiences, even in a country like Portugal, Portugal. The way people have done, Sahaj Yoga is remarkable. I go there for three days only, only for three days in a year. I must have gone there only twice so far. Look at them! Young people taking up responsibility, working it out for their country. So much they understand of auspiciousness. How have we lost all that sense of holiness and auspiciousness? We are running after people who are collecting money from you, giving you a circus. How can you? How can you not find out that this is not the truth, that you have to be the truth, that you are something great? Why can't we assume that situation? We are not our ego. No, we are not. We are the Spirit, the sublime, the great. And that's what I find. Many new people come in, then they disappear, then they come after ten days, then they come after one month; they have this problem, that problem. Then why not grow?

When are we going to grow? When are we going to become fully that? Time is very short, my children. Time is very, very short. Believe me!

Some people advise me, "Mother, you have to be very strict and all that." I don't know how a Mother could be strict. What should I do? Because, you cannot force it on anyone. You see, the problem, my helplessness, is that I cannot force it on to you! This is a big problem! You must understand this.

You are seekers. You are seekers of very great times, born in this great country of yours, but so much conditioned. This is for you to take it within yourself, what you are, and to achieve that.

This is something cannot be forced. I cannot mischievously do something or cleverly do something or cunningly say something to convince you. It is not that. It is something that has to happen within you, that you have to be something more than what you are. It's that concern of mine, because it's my job, that keeps me here.

You must know your real Self which is seeking, which is seeking the truth. It will never be satisfied with all these monkey tricks that people are indulging into. It's no monkey tricks. You don't become a monkey, like dancing, jumping, singing: this is not the thing! In your awareness, in your central nervous system you should feel the presence of your Spirit. That's it!

If you have discarded Christianity — like, some people write to me, "Mother, I have many problems. First begins with Christianity!" — where do you land? Even if you discard Christianity you can't do without Christ. Christ is there. I mean, Christ is our soul. We cannot do without him. Then you come into another thing, then you fall into another trap, then fall into another trap. You miss the essence of it every time you fall into these peripheries.

The essence is in the centre of it and that centre is within you: is your Spirit. You may ask me a hundred questions, I will give you two hundred answers; makes no difference at all, I tell you. It is of no avail, of no availability to you or any goodness out of you, believe me. You have to be what you are.

Unless and until that happens and you establish it within yourself, it's such a waste of life, waste of this Creation — everything I feel wasted.

So I have to request you again and again. Of course, in London now there are some very great Sahaj Yogis, no doubt, we have, but the way it has been progressing if I were in any other country, I tell you, things would have been very different. I can assure you this much — any other country.

America? I have been there only once. Can you believe it? Long time back, that too for about four, five days, and this time when I went, I was hardly in any place for more than three days. Say, Houston, hardly for three days and how many people there are! I mean, you don't know, ask Gavin and he'll tell you.

What's wrong with us? Let's see.

I just can't understand why we can't grow. Why can't we give up our conditionings easily and take to truth and get into it?

Is it [that] we don't understand the importance of this time, the vital nature of this happening? Or have we lost that sense of seriousness where an emergency of this kind has arisen today which we don't feel or fathom? Or we just think that it's just a joke going on? Or our life we treat it just like a joke or a frivolous thing? What is it? I still can't understand what stops that growth. [It's] beyond me.

The land is fertile, beautiful. I have not sown my seeds in a wrong land, I know that. But it doesn't grow, it doesn't grow. It doesn't take shape. What's the matter?

Today there are new people, I am happy to know, but I have to make a humble request to all of you. If you have to come to Sahaj Yoga you have to be people who have to understand that reality is not a joke. It's not a frivolous thing. You have to become a realised-soul and you have to grow in the light of that Realisation and you have to master this art. We need now masters all over. Not that somebody else is your master but you become your own master. Such people are needed to channelise the energy of God.

I am sure Warren must have told you all about it. He's another great character I have. I'm very proud of him, the way he feels responsible for the whole world, the way he came down. He sacrificed so much, so much. I mean, I don't need any money from you, or anything as such; but even money-wise I'm sure he must have done something. I don't know because I have never taken any money from him as such, but even there I am sure. He established an ashram, he established people, he got them, he worked it out. I mean it's remarkable, and how people followed him, seeing him, the way he is. He doesn't have any private life left except for to enjoy this privacy of the Spirit with others. And if you see his background he'll tell you that he knew he was a seeker but in the seeking he committed so many mistakes, so many mistakes. But look at his sensitivity. He knows where the Kundalini is, he knows how to correct it and not him but most of the people from Australia know it so well.

It's nothing mundane. It would be very sad and unhappy if you people get your Realisation and lose it and do not develop into it. I don't know what would be the category of such people whom God has given the light and they didn't give light to anyone. I don't know what should be the position.

Today I am rather concerned, very much concerned, because I have come back from these three countries. I was amazed! France: tremendous! French people, I used to always say that these "Les misérables," and all that — nothing of the kind. There's a priest who got his Realisation. He formed an association called "Saving the people from gurus." Very clever! And he's a priest still, but he is a Sahaj yogi out and out. And what he does, those people who go to him and tell against the Christianity he said, "Why don't you go to Sahaj Yoga?" Anybody whom he saves, he sends them to Sahaj Yoga... all that. But the other day he said, "Mother, why should we have Pope anymore?" Look at that! And he stays in the church and works for Sahaj Yoga. Can you beat

that? Because he thinks he has to save people who are misled, he does that. We have people of that calibre.

Another one we met, another one very great one, in Portugal. He told me that the T. M. gentleman wanted to establish his kingdom in Portugal. He's bought a very big land and all that. And he told me all the secrets. He said, "I am going to talk to the people who are in charge here! They are sensible." I said, "Really? Are you sure?" I said, "If you want to talk to anybody here in Mentmore, they'll not listen. They are very satisfied with the yards of black suits they are wearing and with the so-called idea of sitting on a gold gilded chair. All that stupidity." He said, "No, not in Portugal. They are very sensible people. They realise it. I am going to talk to them." Because they are all suffering so early. Only three years they have been doing it. They are all suffering on the left side, their ears are finished, somebody's eyes are finished, somebody's problem is on the left side, somebody has a problem on the left Void and all that. I cured, of course. But they said, "All of us are suffering!" That means they are very sensitive also to suffer so fast.

And they are realising, they are reaching all of them, even their administrators and their everybody is realising that there's some sort of a nonsense going on in this T. M. Just imagine! When I went back — so transformed and changed. The one gentleman had an eye like this. It's all opened out equally the same, everything, face so transformed. I said, "I can't recognise you, the way you are changed." Such a short time, in eight days. They worked it out.

Portugal is a country known for its escape nowadays, there are nobody. We should call, the real Portuguese have run away from that country. They are settled in Brazil. Spain, people have not much hopes from Spain: politically, it's a hopeless country, they say. Italy is the worst of all: they have mafia. And in that maya these beautiful lotuses to see.

What a joy it was! What a joy! You can't imagine. Even our Ambassador in Spain said, "The people here are very different, Mother." He said, "I talked to some people. They said, 'When she is coming you have to call us.'" I said, "Next year you have a big programme. This year let's have only the Indians. But next year, of course, you can call." You see, all of them here want to have Realisation. All big people, eminent people. You just come next year and you'll see all of them.

Here, do you think anybody? An ambassador? Can you imagine? I can't think. Very funny people. I met a very big man once in a dinner party where one of the Sahaj Yogis is the chairman of the Hague High Court, of course an Indian, Dr. Nagen Singh. And he told that gentleman that, "This lady is a very well-known spiritual leader of India and she has given Realisation to many and she has given Realisation to me also." He looked at me and he said, "No, I am also a realised-soul!" What to say? He said, "Christ has given me Realisation! It's Christ who is going to give me!" So Nagen Singh in Hindi says, "There are no vibrations, the Kundalini is frozen and this one is saying! How can Christ give him Realisation?" I said, "This is the escape because Christ is no more." Of course, Christ gives him but where is Christ, within himself? So he asked him, "Where is Christ within yourself?" "That Christ knows himself!" He said, "I didn't know these people were such buffoons!" Really! These were his words. And my husband then couldn't bear it any more. He said, "Now, forget it." You see, he was such a blind man.

I mean, in India people may not get Realisation, may not, but they know what is Realisation. They know who is truthful, I must say. Whether they are ambassadors or Presidents, makes no difference, they know that definitely. Even President of India, say, if he sees me he doesn't sit down. He'll stand up. They have that sense. That basic humility is missing. That's why we take to people who pamper our ego. We take to people who are nonsensical, and we take to people who befool us. Only the egoistical can be befooled. If you are not egoistical, no one can befool you. How do you befool a person? By pampering the ego!

So one has to understand that unless and until we develop that basic humility within ourselves we are not going to do very well in England. It's for all the Sahaj Yogis as well as for people who have come here.

It's a very, very, serious problem, and you are placed in the most vital parts of the universe that is this England, that's the heart! And if you now any way escape your responsibility, you will be held responsible! I am telling you now very strongly! Because today I had big lectures from people saying that, "Mother, you don't say things strongly, and people are to be frightened." I don't want to frighten you, but you will be held responsible, take it from me. You are born on this Earth, on this great land for a very great purpose, to create Jerusalem out of that. And now if you are not going to stand up, you'll be held responsible.

This is what it is. It's a tremendous work one has to do, for which you must prepare yourself. Get to it! I can give Realisation, that's all. But I can't give you strength. I mean, you can't make the horse stand up on his four legs, can you?

It's a very, very, desperate situation sometimes the way things happen. After all, you must know that my coming here has some meaning after all. I didn't come here because I chose to come in the way people, the gurus, walk into your country. I came here because something was done spontaneously. I had to stay here and I had to work for you; I had to implore you and request you and tell you in every way possible your responsibility. But then you don't tell me because I have not failed in my duties as far as I'm concerned. Of that I am very sure. But now I leave it to you, because I may not be here next year, what can you say? Depends on the moods.

But we have to see what you are going to do for the whole world, for the whole emancipation of the human being. First, you have to find your own beauty and you have to give this beauty to others. This is a greatest artist's job you have to do, as a great master of art in divine life. You have to become divine. It's you who has to become divine. You don't worry about me. I don't have to achieve anything: that's the only problem. I don't have to achieve it. I have to only achieve you people. I have to only have ways and methods by which I could really make you grow. All that is possible I will do, but you must stand up on your legs, you must ask for it. It's a big problem, not for others, for me. Because others have no such problem. They don't want you to stand on your legs. They want you to crawl and they want you to disappear. This is a different thing. I want you to grow, not because I want to, but Divine wants it. The whole Creation wants it. Otherwise, it will have no meaning.

So, the responsibility of English Sahaja Yogis, British Sahaja Yogis, is very great. Again and again, I have requested you and I have told you in whatever way possible, that, "Establish yourself". You are lagging behind. I can tell you, Spanish people will have to come and teach you Sahaja Yoga. Already, we have got somebody from Australia to teach that.

You give up your old ideas and conditioning. Every Saturday, Sunday, must you go out of the country, out of London? London is your place where you have to work! Unless and until you take it up upon yourself it's not going to work out. Some people have to do it, someone. I am looking out for such people for whom this is their desire. We talk of big things. You know, if you talk to anyone, I see in big, big parties they talk, "Oh, what's this?" and "We must become peaceful countries. We must do this and that must happen." And even if you'll listen to the lecture of our great President of America, you find, "Oh God, some angel is speaking," or what? Like an angel, they speak. Angelic, prophetic, such big, big, words. I can't understand even it won't come into the mouth of God Himself but the way people talk. And ultimately what remains is nothing!

So let us be that, what we talk. We can be. We all can be. It's very simple.

You have to decide. You have to really decide. A time has come. I just pray: may God give you strength to stand with the truth. It's not difficult. It's very joy-giving, but stand with it, grow with it. That's what you are.

Thank you very much.

Now if you have any questions you can ask me and we should have Realisation. Hello. What's that? What's that here? Right Swadishthana. She's showing right-Swadishthana.

Oh, all right. Now you take this one. (Hindi) They are fighting. They are fighting, see, working it out. They are all fighting.

How is your child, [Graham]? That same thing?

Sahaj Yogi: Much less.

Shri Mataji: Your Agnya? Have you brought her? Sahaj Yogi: No, because I haven't the right, because she has [just come out of /

to stay in the hospital two or three weeks.

Shri Mataji: "All right. On my way back if we have time I will go for see her. That child is fighting. What sufferings from the very beginning of life. That house also I think has problems. No questions? Are there any questions please? Yes?

Seeker: I'm from Holland and I wonder whether I should try to stay in England, in London for, should I remain in England to find work? "

Shri Mataji: It's difficult to find?

Seeker: I am wondering whether I should try to find work here in England or, do you understand what I am saying?

Shri Mataji: You are English?

Seeker: No, Holland.

Shri Mataji: Yes?

Seeker: Holland.

Shri Mataji: Holland?

Seeker: Yes.

Shri Mataji: Oh, we need people in Holland. I haven't yet touched it.

Seeker: Excuse me?

Shri Mataji: I haven't yet touched Holland. Haven't been there. I went there once, a long time back, but we have to touch Holland [very soon]. There are lots of seekers, no doubt, but drinking too much. Yeah. They drink too much, they told me, like Scotland, see, (aside to a child: chana. All right, you eat chana) and we have to look after them, no doubt. There are lots of seekers misled there are. In Holland we have one great soul. There's a young boy of sixteen years, I think. Careen, his name is. They asked him about his father, mother, everything. He said, "my father is just like other fathers." I said, "Really? What does he do?" "In the daytime he drinks beer. In the night he drinks whisky." I said, "Really?" "All fathers do that, Mother." "And what about the children?" "Some of us, our friends, we meditate but most of them also are drinking beer." When he was twelve years he first came. I think twelve or eight years he came here, I think. Yes, and he must be sixteen now, yes. Wonderful man. He is growing up there. I told him to gather more people who think like him. He might, he is a great person. His mother is French and father is this thing and divorced and another mother, all kinds of problems. No, would be better in Holland, no doubt, but you get your Realisation, you settle down here and we must start a centre in Holland and next year I am coming down there, all right? Holland is one place I have not been. I didn't go to Austria. Now, we have a very powerful yogi there. So I am going this year. A few countries I have not tackled. We should not go away from our country. We should work there. That's the place we have to work, whatever is the condition. Switzerland now are doing very well. Switzerland is doing so well. Those who were committing suicide are now coming to Sahaj Yoga and doing very well. I said, "The way you are doing suicide, if you can do Sahaj Yoga even once it will be all right." Because they did a perfect job always with their suicide things. They used to plan it out so well, the suicide, in such a way, I mean, that it would not create any problems for anyone and sort of thing. They used to think about it all the time, how to commit suicide, and they, very great planning. But look at Switzerland. It's a challenge to all of you. So it's a good idea. You get your Sahaj Yoga here, settle down, master it and go to Holland. You would be the one of the...I gave once a Realisation to one Mr. called August Tigger. He was the chairman of your, one of your very big companies. He was a very big man, no doubt, but he told me that, "I cannot talk about to anyone. They will think I have gone crazy." And he died. He was a very old man when I met him. He was about eighty years of age when I first met him. And a very great seeker he was, very great seeker. Holland I'll

definitely come, no doubt. And now we have reached Brussels also. So in Brussels and Holland we can do it, isn't it? From Brussels it is easier to go to Amsterdam. Where will you be in Holland?

Seeker: I have no place at all.

Shri Mataji: Huh.

Seeker: I have no place [where] to go for the moment.

Shri Mataji: But you will be placed in Holland?

Seeker: Then I have to go back. I have to.

Shri Mataji: Yes, you should, you should. You see, I would request you, once you become a Sahaj yogi, you should go there, and we'll send some people to help you also. There is somebody very powerful in Brussels, very powerful in Brussels, who'll help you, very powerful. You remember that Rajneesh fellow who came? Oh, he's so powerful. You must see that. He's brought about ten people from Brussels to Lille. Can you imagine? He's already started his own centre. It can only work in the democratic countries, isn't it? And I think Holland is very important. And who is there is Dr Nagen Singh himself, is there in Holland. He's in Hague.

Seeker: Is he?

Shri Mataji: He's in Hague. He's the Chairman of your World Court.

(Aside to the children: Hindi. Look, what? What? Anand? Anand. This is Anand. Ananad. And this is? Sonu. Sonu. Sonu. Say Sonu. He's a real joker, I tell you. What makes you laugh so much and look here? All right now. Sit down, you sit down there. Sit down. All right. Be a nice girl, all right? Ha, now sit down. Yes, we have to raise their Kundalini. Ha, come along, come along, come along, come along, come along now.)

How is she [unclear name]?

Sahaj Yogi: [All right now]

Shri Mataji: Better? She is better. How is the baby from Australia? Is he all right? Is he all right?

Sahaj Yogini: Much better.

Shri Mataji: Much better now. I am sorry that day you had gone away. I wanted to see the baby.

(Aside to the children: What? Ha. Ha. Hop. Hop. Ha, up, up. Hop. Hop. Now, hop, hop. Come, come. Anna, come, come. These children. (Hindi) Give her, give her chana. Good. Give her some, give her, give some chana. Give her some chana. All right. Go and give her some chana. All right? Take this one. You give her. I told you to give her. All right, let's have it, for that. See how cheerful they are, how cheerful.

All right, now we are going to keep quiet. Sit down here, sit down. All of us are going to sit down. All right?

Sit down. Come here. Come here. Sit down. All sit down. You sit down. Olympia, you sit down. All right? Sit down. All right. Be a nice girl. Now, it's all right. Let her be. She is not well. She is still little. All right, she'll come. She's, she will come. She can't leave. She can't enjoy herself, see.

That's what it is; everybody must enjoy.

All right. Now close your eyes, please. Just close your eyes. Put both your feet on the ground. Now, take out your shoes. Shoes, shoes. [Aside whispering to a child: Sit down. Sit down. Quiet. We all sit down. Now we are closing eyes.] Just put your hands towards me and close your eyes. (Aside: Can you push this out, please?)

Just keep your eyes shut. (Hindi)Keep your eyes shut, please. Don't open them.

Please don't open because when the Kundalini is rising She's working it out away through your Agnya Chakra which is the place of Christ, and at that point dilation of the pupil takes place; that's why. Be comfortable. Be comfortable and be cheerful. Don't think of the past. Forget it. At this moment you are not to think what mistakes you have committed, what wrongs you have done. It's all finished now. You have to, on the contrary, all the time say that, "Mother, I am not guilty." At least say it thrice. Before you start any meditation you say, "Mother, I am not guilty." It's very important. For anything you need not be guilty. God is the ocean of forgiveness, He's the ocean of compassion, He's the ocean of love, and our little bit, so-called mistakes or anything has no meaning in relation to His greatness, to His vastness. It has no meaning at all. (Hindi). Carrie. (Hindi) (Aside to a child: All right, you go and sit there. We don't have now time. All right? Go and sit there.)

All right. I think all have got it. Can you feel that? I think they have opened their Sahasrara. Slowly.

How are you? Good? Close your eyes.

Please, close your eyes. Keep your eyes shut. Don't look at others. All right? Look at yourself. Just keep your attention inside and not outside. It has to happen.

If it does not happen one has to work for it. Not you, but these people who have got Realisation will work for you first and then once you get Realisation you can work for others, because the ones who know how to swim can save people who do not know how to swim. And then those who are saved can learn swimming and save others. It's like that. So nobody's higher or lower. There's no obligation, nothing like that. Ha. Hmm, this one. [unclear].

1982-0614, You are all bound by one thread

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14 June 1982

You Are All Bound By One Thread

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

“You Are All Bound By One Thread”, Public Programme. Caxton Hall, London (UK), 14 June 1982.

We all are expecting something great to happen and the happening that has to take place has been already described in all the scriptures. But somehow we are misled by other people who have a better way of manifesting their own style and we get so confused because this is the time of great confusion.

Without the confusion evolution cannot take place. Unless and until people are confused they will never try to aspire for something higher. If you see in the animal stage also, there was a confusion for the fishes to come out, and that confusion made one or two to lead the rest of them and that's how they could crawl onto this Mother Earth with confidence. So the areas started changing gradually, that, from Mother Earth then they started looking towards the sky. And the evolution went on like this till the human beings were created.

Now, all these areas are within ourselves. These are all the elements into which we had to probe into: we had to find about them. And through this evolution we have been able to look into these, to fathom them, to find out their nature through our intelligence. So we reached this point where we could understand the elements, we could understand their use for our purpose. So far so good.

But that's not the end. That's not the end of our evolution. If it was then there would have been no more search, there would have been no more seeking, people would have been happy, would have been satisfied, but that's not so. So there has to be something more that we have to achieve.

At this time of great confusion we have certain lamp posts, we can say, or beacons, to guide us and these beacons are all the scriptures. Now these scriptures are also so much being misused and misrepresented and explained in such a funny way and everything made into a money-making proposition, that it adds to the confusion more. So you get much more confused and confused and confused.

Imagine the light that has to show your path becomes an illusion: how are you to find your path then. But this is the pastime of human beings, you can't help it. You give them everything and they can convert it into a confusion. You can see the results of these in our politicians, in our economists, our psychologists: all of them seem to be quite confused, and they don't know what the other person is saying, what they are saying. And they cannot relate it to something absolute.

So we have to find out that absolute point where this confusion drops out. At this level only you can find it out, at this level only it can be given, at this level only that will manifest. Before this, at any other stage it is impossible. It was impossible and it is impossible. So at human stage only it is going to manifest. But human beings also must know that they have some drawbacks compared to other stages.

At the animal stage or even earlier stages you can say: at the element stage. Elements don't have to think. They don't have any choice. They don't have to bother about anything. They just exist. They are not aware of anything; they are just existing with whatever are their qualities: say hydrogen is hydrogen, oxygen is oxygen. They are bound by different valencies and different qualities and their chemical compounds and their physical powers by which they act, react and exist.

Then when the life started itself, at that time also, life was guided, very much by nature. The evolution was very much controlled by nature. I'll give you an example of that. A gentleman who has written a very nice book - I would not give you the name because you will immediately buy that book and start reading the whole thing - but he was experimenting with some oysters and he had them first in Los Angeles where the sea was. And he found out that when the tide was low these shells used to open themselves up, the oysters, and when it was high tide they would close down because the water should not run into them. And you know that the tide time is bound everywhere: anybody can calculate it sitting down here what is the tide in Falkland.

So he removed those shells from there, brought them to Ohio which is very far away and there is no sea and he put them down there and they were opening at the same time. Now see: the time changes according to the moon, so the water was acting according to the moon and these oysters were also acting according to the moon. But when the time changed, they came to Ohio, still they had that habit and they were opening. But suddenly they changed and they took to the timing which would happen if the sea was there in Ohio! So they were so much bound still by nature.

Nature controls them, and up to a great point, nature even controlled human beings.

But in the animal stage one has to know that, to find out the difference between an animal and a vegetable, what happened was, first the cellular wall was doubled. So element was first put into a cell to make a vegetable and the vegetable was given a double wall to make it an animal.

Now [an] animal that has become a human being has a triple bond, that's why is the confusion. That we call as 'human freedom': that we are free to do what we like: "What's wrong?" Correct! I mean if somebody wants to commit suicide, what's wrong? Somebody wants to kill his father, what's wrong? I mean laws according to many people is all artificial, man-made — is correct. So, what's wrong? So we were bound thrice. The third binding came when, as human beings, we started acting, creating our ego as a by-product of that action, physical and mental. We developed ourselves into an egg. We became just like eggs and this egg had three shells. First one of the human shell, second of the animal, and third that of the vegetables and inside that were all the elements. That's how we are made. But for what? Why?

Why this freedom was given to us? To get us confused? Because we had to go to a higher evolutionary state, and that higher evolutionary state has to give us complete freedom from all these three bondages: the vegetable bondage which makes you stick to one place, the animal bondage where you cannot think, and human bondage where you think.

Man can't live without thinking: it's a bondage. We can't get out of it. Like horns it grows into your head. You can't stop it you know. Even if you cut your throat you cannot stop it, some people say - it's surprising. It's so bad, it's such a bondage in us. All the time we think, think, think. This is the third bondage: of human being.

But what happens with this when this bondage is broken? Light comes in, through the light. And this light gives you enlightenment in all the three prisons into which you are imprisoned; and you get a complete integration into all these different bondages within you and you start seeing the absolute truth: that all this is bound by one thread. All these elements, all these vegetables, animals, human beings are bound by one thread. And when you start seeing that thread as a witness, you start seeing the play of all these elements, of all these bondages — beautifully.

But there's a very great difference between the other evolution and the evolution of man at this stage. It's a very great difference I think, which very few people realise: that before the evolution up to human stage, you are not aware of it and you can't do anything about it at all.

Supposing a seed evolves into a better fruit — it doesn't have to do anything about it, somebody else has to do. If you sprout a seed then you have to look after it throughout. Sprout the seed then take the seedlings, put them right somewhere then let them grow into a tree, then you have to prune the tree. Whatever you have to do, you have to do all the time, you have to look after the

tree. But after this evolution, this jumping, this happening, when you become the Self, you have to do something about it: you have to. Because you become the master of your being. It is you who has to work it out.

In Sahaja Yoga there are many people who get Realisation: it's very easy. The confusion is so great that people want to come out of it, [so] they get it. But again they are drawn back into it because that time which is so important, the intermediary time, where you have to stick on to that area, to that new dimension of collective consciousness, your willpower doesn't act, and that is the time you require this will power. Already you are exhausted. So many are exhausted because of seeking, because of worrying, because of thinking, wrong seeking, gurus, this that. All kinds of exhaustions are there: family life, married life. Every sort of problem that you have faced, you have already exhausted your willpower. And when even you get Realised, you have the cup, but you have no strength to lift, within yourself, to raise it to your mouth and to enjoy the nectar of your Realisation. More so in places that are supposed to be developed. In developing that part of your systems you have exhausted yourself much more. I mean it was all right up to a point, but when human beings know something, they'll go to the extreme end of everything.

Now, if you know electricity, then everything must work on electricity, your lift will work on electricity, this will work on electricity, now computers have come, all right. Now they will make human beings into electrical electrodes! I don't know what they're going to make out of that. I mean, going to that extent. But then electricity fails — finished! Now petrol has started — use petrol as much as you like, all right. Now petrol is getting exhausted. So there's a shock, future shock condition. In a trauma we sit. In that confused state you are in a shocked state, "Oh God what's going to happen to us?"

But why play into the hands of these things to that extent. The countries which are not so developed, we can say countries which are a little underdeveloped and developed: where a motor car runs and a bullock cart also runs. If the motor car fails they can use the oxes to run the motor cars, we call it 'Ox Ford'. (laughter)

So one can rely on something else, there is an alternative already available. But when you cut out all the alternatives, then how can you find out an alternative. For example, now we've got calculators. I was amazed in the shop: they can't count one, two, three, four, five. If they make mistakes in somewhere, if you tell them that, that's a mistake, because you know how to calculate, they say, "How can it be? The machine is not wrong." But your fingers were wrong somewhere. They have no alternatives left now. I mean they have to depend on the electricity. They have to depend on petrol. You have to depend on all these elements. So if you find with a little detachment: we are already slaves of all these elements. Instead of becoming free birds, we have become now slaves of this. So we start finding out alternatives. Now what can alternatives we can have? We have lost all deftness to do any hand work. After some time I think people won't be able to clean their dishes, they will need a machine. As it is they can't clean their clothes I think, they can't comb their hair. What's going to happen? You will need even a machine to feed you! Going to that extent: when we go up to such a limit that we become absolute slaves. The confusion is worse.

But after Realisation the whole thing changes. All the priorities change, you become a different person. It's a tremendous change that comes within you. But to appreciate it, to understand it and use it, you have to stabilise yourself because you are still shaking. And it's very easy to go back to the life which you have lead so far.

We have had people coming from all works of life. We had bureaucrats. We had people who were hippies. They must belong to some club: "Are you a communist or a socialist?" Like when I came here, they asked me, "What is your politics?" I looked at them. I said, "Which one?" They said, "I mean what politics we have. What is yours?" I said, "I don't know." Quite confused you see. I was quite confused, because I had no politics at all. There's only one politics for me, that is the politics of the Divine, of God: where He plays His tricks on all human beings; I see that every day. They don't know, but He's playing tricks on everyone: on nations, on human beings, on all organisations. He's playing tricks all the time to make you learn so many things, but you don't want to learn. That's the only politics.

These politics are nothing but children's play, they are of no use. This is just you want to play with cards and you sit down and play; that's all, to me. Otherwise there's no politics for me. What is economics of God? That's the only economics that reigns. No other economics reigns for me. His economics is that matter doesn't give you joy. He gives you something that gives you joy, that gives you compassion, love, security, health, innocence. Above all it gives you the power to love others: tremendous power it

is.

We have never used the power of love, never. Always we have used the power of hatred. All our politics and economics is based on hatred. We create goods to sell by seeing what weaknesses people have: like England or America and all these Western countries. In India the crooks found out that there are many seekers in these countries — all right, export all the crooks! They all came out of the jail and are here back. They have got Rolls Royces, they have got big, big huge houses, they have got huge big aeroplanes and you can't see that. This is the economics of human beings.

But God's economics is such that if you have any want, it looks after you. But it gives you a desire for the right type of wants. Because the whole system changes, the whole value system changes. A person who is a realised-soul would like to have vibrations flowing all the time.

Today I had taken my grandchildren to a shop to buy them a sweater. It's very difficult because they are realised-souls, all of them. So I gave them a very beautiful one. I said, "How do you like it?" They said, "No, it's very uncomfortable." It was acrylic. They just can't have it. I said, "But it's quite nice and cheap." So she refused to have it. Then it was semi-acrylic: refused to have it. Then I gave her wool. I said, "But this wool will be only one when you can have ten like these if you buy acrylic." She said, "Better to have one which you can wear, than to have ten which you cannot wear."

The whole value system changes, to have too many things becomes useless! Have one which is comfortable to your being. Somehow they have reached even rationally, through your science and to such points, that Sahaja Yoga just fits into it. I sometimes feel all these things have created the beautiful ring for the diamond of Sahaja Yoga to just fit into it.

For example people are now realising that there is no sense in creating plastic. But say about thirty years back, people would have been proud to have a sofa set made out of plastic. We had a ship from Norway, I remember, about thirty years back, and they were going round to show us how they had made plastic railings for the staircases: beautiful plastic railings. And we were all very much enamoured in India, how they had made it. While we can make very beautiful carvings, but we thought this was wonderful: looks so nice, washable, you can wash it, no polishing needed, no painting needed, wonderful thing you know, just go ahead with it. But now the same Norwegians are asking Indians to create some things for them out of wood.

So the whole value system changes, as soon as you start feeling your Self, your being. Because your being is absolute: it is truth, and its complete beauty manifests when you start, with your willpower, accepting the new challenge that is given to you. And that is the time where this built-in ego of ages stands out: "Why? Why to do like this?"

So many things in the society that we have, whether in India or here or anywhere in the whole world, are so shocking that only after Realisation you realise that you have been going on with it all these lives and your parents have been and their parents have been. It's absolutely a shocking thing.

But for that you have to first get your Realisation. That part is not so difficult, as I told you, because the time has come for many to get Realisation. But how many will enjoy it you cannot say, because Mr Ego is the worst enemy of human beings.

First of all they cannot take it from anyone else but themselves. This is the big problem. "All right," I say, "even take that way!" But it cannot be done. Now supposing somebody has to do it: it's not a very easy thing you know, it's a very difficult thing to do such a thing, and it's horribly embarrassing. You have to do something which people think they can do themselves! You can imagine how embarrassing it is. Only a Mother can take such a situation that she knows her children are like that, doesn't matter. But any other person would say, "Go to hell what do I care! Why should I take the responsibility of anybody and why should I say all these things to them? If they are so egoistical, let them go to hell!" This is what is really the situation.

But supposing somebody is nothing but compassion and love: supposing. I mean, it's a supposition for many people: they can't believe it. Supposing someone is, then someone has to do it. And if someone has to do it why be so angry about it? This I have failed to understand. Like in Spain one gentleman got Realisation and he couldn't believe that it has happened. And he came to

me and argued with me in a very funny manner. He said, "But why is it you had to do it?" I said, "You do it!" (laughter) That he can't do! I said, "All right, now if you are angry for that..." Because it has happened in my presence, he was angry with me. He was thinking why shouldn't he do it. I said, "All right now you can do it but before this you could not!" So he was very angry for that also. He said, "Why should God make one person do it?" I said, "It's really horrible I tell you! If He had given one hundred people to do it, it would be much better. I would have taken some rest myself. Because I am already sixty years of age and when am I going to retire? But it's not so. What can I do?" Then he was still angry with me. He said, "But must be something why you are doing it." I said, "Yes there is!" "What is it?" I said, "Love." He couldn't understand that, he couldn't understand that. So he went on with very great anger still. He said, "But must be something!" Then foolishly one of the Sahaja Yogis, brought my shoes down to put in my feet, which I never asked them, I never asked them. I have never asked them. I would not like it. But they like it because there are vibrations in my shoes! Out of their self-interest that they're doing it. And he said, "This is the reason why you are doing all this!" I said, "Really? It's very wise." And at that point he left Sahaja Yoga.

So there are such wise people in this world. I am talking of something very great and the wisdom of people is so limited. The quality of wisdom is poor. They are intelligent, well-educated but quality of wisdom is very poor. But in a village [if] you go, you always find villagers more wise than the city people, I tell you. The reason is they live with the Mother Earth, they take all their innocence. Without innocence you cannot have wisdom. Innocence is the basis of wisdom.

Normally people who are living in the city have to deal with such crooks that part of the wisdom is lost. And that's why the quality of wisdom I find is lacking. If that is there, Sahaja Yoga works out, it gives you what is your own and you enjoy what is your own.

Now take a simple question, a simple thing. You have got say for example your property, say your ornaments, kept with someone; and somebody knows the keys and the ornaments. Say your forefathers have given the key to a person and the person comes and says that, "I have got the keys with me, you take it and use your own money." Will you get angry with that person for that? For nothing at all, for giving nothing, will you get angry? But immediately they become like a bull: "No we'll not have it!" "But why? Please have!" I persuade. "Please have it! Enjoy it. It is your own. You have been desiring it, you have been wanting it, please have it." They say, "Why should we have it? Who are you to give us the key?" I mean, "But I have it! What am I to do?" I am imploring, "Please just have it." But they are adamant just like bulls you know. Bulls are easy, easier people. I tell you, bulls are much easier. If there is a bull like that in India what we do, we take some red chillies and put to the nose and it will get up.

But what should we do with human beings? They are stuck-up people and this really amazes me. Aren't you seeking, aren't you seeking? What more do you want me to say? It is impossible. I mean I discussed with them I said, "What should we do with these people?" They come, get Realisation, disappear just like that! After ten months they'll appear, "Mother I developed this trouble, that trouble."

But why not? It's all free to you. We had in India a great advantage I should say because we know what to expect, first of all. Everyone knows: whether you go to a villager or to an educated man, everyone knows what to expect, everyone.

Secondly they know how to make out a real person. I mean not the westernised [ones]. The westernised I don't know but otherwise. Then also we have a great advantage of certain prophesies made in our country so people know when it is going to happen, how to pin down the thing.

Now you too had prophesies made, like a person like William Blake. But who understands William Blake here? No one! Because he is on a different plane and when he speaks no one understands him. So it has all been prophesised that you are going to get it, this is going to happen. There's a book written thousands of years back that this is going to happen in 1970, that people are going to get transformation, that they are going to get into a system, a new system will be developed by which they will get their Realisation. There will not be any need to go to hospitals any more after that. Even the word is there that they will not go to any rugunalay () means a hospital. So clearly it is given thousands of years back! And people are looking forward for that.

But the tragedy is: most of the seekers are born in the West. It's like one has the teeth so he cannot get food and the one who has got food, has no teeth! And that is why Sahaja Yoga takes time to develop. It will always because it's such a process, living

process. And this is the living process of the living God which you must ask for. You must not any more look at things which are done artificially: like a baptism, like in Indian communities we'll have a ceremony actually called as a 'yagnopavita', where they say that, "Now you are a twice born!" At the age of eight years it is done actually. Even Muslims do that. And everybody gets a kind of a thread in India to celebrate that: "Now you have become a Brahmin, you know the Brahma, you are a realised-soul." I mean certified! They move about like that! They think that they are realised-souls. And in America there are many who certify themselves as twice born. [They] certify: self-certificate.

I am surprised. In this country, I am told that people give self-certificate that they are totally mad! (laughter) I didn't know. But really I met some people who came to my programme and I said, "Why are you shaking so much?" He said, "We are certified mad people." I said, "What?" "Yes, we are coming from lunatic asylum." But this type of self-certificate that people have, they go about. And how to tell them? It's impossible, you know. I can understand a drunkard but I can't understand a person in all sanity becoming so drunk with stupidity. It's impossible to understand. And this is one of the drawbacks, I feel, in me, that I don't know how to convince people that, "Please have it now, this is yours, go ahead with it. You are hungry. This is food for you. Better have it!"

And then after Realisation as I said that, you are the one who can do it. All the progress later on is completely done by you. The complete vidya, the complete technique, the Divine technique, how to operate the Divine technique is all told to you and you have to just see and work it out.

If you want, you can work it out, anyone. I have seen people who came to me absolutely possessed, absolutely possessed: today they are great Sahaja Yogis. People came mentally absolutely we can call them half mad or some of them full mad, certified mad and they are today great Sahaja Yogis giving Realisation to people. Yes, yes! People who were drunkards, alcoholics, drug addicts: all sorts of people came. They all have got Realisation and they are settled down as very good Sahaja Yogis.

But how can you treat a person who is stupid? (laughter) Ego makes you stupid, I tell you. Ego, the result of ego, is stupidity! People do so many stupid things these days that even little children laugh like this, when they see people doing it. But to them it is nothing. They think, "Oh we are very great!" This ego business is really very blinding. But one doesn't have to worry about it because Christ Himself has made arrangements that He sucks in your ego. He does that. Surprisingly the One who came just to do that. I don't know what a mess they have created out of Him, that those who follow have much more of it. I mean, you see anybody in charge of the church he won't talk to you; he's a snooty fellow! You don't know which way to approach. He walks with five revolvers around him. If you say anything, he may hit you or do whatever, and you don't know. It's easier to face a madman than to face a priest sometimes - it's difficult. God knows how he will attack you.

Today I had a little encounter and I was rather worried. But this is what it is: that Christ, a person so Divine. I mean there's nothing left in Him as a person (in Christianity). It's nothing [of] Divinity. He came on this earth and nicely people have cooked him, I really tell you.

I mean I don't know how they could make anything out of Him this kind of nonsense. That this 'Saint' Paul of all the persons was included in the Bible I was amazed! When I saw the Bible I said, "From where does he come?" And now they have started this charismatic movement; and go and have a look at them: they are epileptic. And horrible things they are doing in the name of Christ. Can you imagine? He drove out the spirits from people and here the people are calling spirits! It's such a mess I tell you!

You all have to help me because you are all wise people and sensible ones. And we have to see now how many remain in Sahaja Yoga; that's the sign of wisdom according to me. Maybe your style may be different, I don't know. But my style, I understand that, if you have pure intelligence, pure intelligence which many have, you suddenly know what it is. As I have seen in Spain one fellow, he was a lawyer. He listened to one of my lectures and sparkled him: just sparkled with it. I don't know what made him think that way. I don't know at which point he got up. But he said, "That's the truth. I can see clearly this is the truth." There are many like that. They may not even get Realisation but rationally they just reach the point, "Yes this is the truth. Cannot be anything else but the truth."

You need not be very well educated for that or need not go to any one of these universities. You could be a very simple housewife to understand. But a person who has common sense which is based on wisdom, should know that you have to become your Spirit. All other nonsensical ideas like painting your hair, you are not going to go to God, take it from me. By painting your hair, if you can go to God then it is the easiest! Or by putting nails into your noses or by standing on your head, or by jumping morning till evening, or calling God, morning till evening: how can you go to God?

Something has to happen within. It's evolutionary. It has to be something living. It's a living God we are talking about. Whatever we do before Realisation is all dead, and dead way is not going to take you to God. Only after Realisation because you become the master of life, life starts flowing through you, you can give Realisation to others. For the first time you start doing really something that is living. You can give vibrations to the flowers, you can give vibrations to the trees, you can give vibrations to the nature, whatever you touch you vibrate. But first you must become a Realised soul. And then you respect that Realisation.

It's a tremendous thing but it happens very quickly, very easily and that's how you get lost. If somebody is made to work for something with a very great difficulty, then perhaps people realise that, "Oh we must have it!" But if the forefathers have earned quite a lot, they want to distribute to their children freely, everything. Why to worry? But we must have wisdom to use that with respect. It has been earned with very great difficulties.

For example the crucifixion of Christ: without His crucifixion we could not have had Sahaja Yoga today, could not have. Unless and until He's awakened within us, we cannot give Realisation to people whether you like it or not. So, these people have dedicated themselves completely, they have built everything within you and that's how you get it so easily but you must have respect, you must have understanding, otherwise all their efforts are lost and also your seeking is lost.

May God bless you.

I can allow you to ask me a few questions but these Caxton Hall people are rather angry because we have been always going very late. So I promised that I'll leave this hall by nine fifteen. Please ask me questions in an English which I understand because I am an old fashion English knowing woman and I know this modern style I don't understand, so please. Gavin says I use 150 year old English sometimes. Yes please?

Seeker: inaudible

Shri Mataji: What's this? What's wrong?

Seeker: inaudible.

Shri Mataji: Why do you want to do without the picture?

Seeker: Inaudible,

Shri Mataji: You can't do it. I am sorry. Really, you can't do it in the beginning, just can't do it. It's made like that. The whole situation is made. Now I must give you a frank thing. All right?

I have not told this to anyone but today I must confess to you something. As I have told you that your forefathers have worked it out, all right? Now in this all working you never recognised them, never before. You always refused them. Leave alone photograph, even bodily you never recognised. You crucified them, you gave them poisons, you beat them, did everything. But in this working you have to recognise me. I am sorry. This is the first time I am saying this. Because it was not wise to say but now it's [the] ninth year I am running in this England. I kept my mouth shut! Of course you can't crucify me, I think, but that's a fact. You have to recognise me, otherwise things are not going to work out.

People want to get their cancers cured free, they want to get their Realisation free, everything done free by me. But my photograph or anything to do with me they don't want to do it. So it's not possible. You have to recognise. And Christ has said already about you, very clearly. Because I am something special, I must say. I am really a special person. But I don't want to say that because it's rather embarrassing. But it is so. Without that do you think I can give mass Realisation to people?

There must be something about me or not, if I am doing it? That's it. So it is better that you recognise me; it's better for you. I am not going to take away anything from you, nothing whatsoever. What are you going to give me? Just think of it. I am here to give you something but you must recognise that I am a giver, just recognise.

I am sorry to say but it is so. You will gradually recognise when you'll have vibrations. When I say that the vibrations, see how much it flows. When I boast the vibrations flow more! What can I too do?

But I am very cautious. Christ said, "I am the light. I am the path." They killed Him. What did He say? What did He say so much? What did He say that people killed Him and crucified Him? And even till today these Jews are not willing to accept Christ! They want to have sufferings, so have it. You will have, not Christ but you will have Hitler.

You have to recognise. This is a compulsion on you. I am sorry, that's what it is. You have to recognise the Divine. You have to recognise. It's not easy to give Realisation to anyone. If you had seen in Spain I cured a lady whose brain was damaged, and they had removed a part of the brain, and in ten minutes that lady was cured and she started understanding everything and she started moving her hand and everything. But for people you know they don't understand, how it happened.

It's easy for people to understand who know what to expect. All the kinds of people have photographs, all these gurus have. What have they done for you? What have they done? They have just taken your money. This photograph has vibrations. The first time a photograph has been taken actually authentically, thanks to your science. You don't have any authentic photograph of Christ. I haven't seen any good picture except for I would say a few like Michelangelo or someone like that, very few: Rubens, Michelangelo. Otherwise the way they make Him He was never like that! Never, never like that. No vibrations from them.

So I have to tell you there is something about me. I am sorry but it is so. It's rather dangerous to say in this great country of yours, where people don't take things easily, but you better take it now. It's late. Already eight years I have worked in this great country of yours because this is an important country. You do not know the value of this country; you do not know what role it is going to play for the whole humanity of the world. That's why I have come here. I have not come as an immigrant at all. My husband got a posting here. He was elected by a hundred and thirty-five nations and that's why I am here. It's all organised! And that's how I am at your service here but you have to recognise my services. I have no union for that but you have to understand this. If you do not recognise my services nothing is going to work out. I am sorry but that's how I am made.

Jewish Seeker: (says Something about recognising Mother and Christ)

Shri Mataji: Because you are all conditioned, you are a Jew, you are conditioned. So you have to get out of this condition. You see you'll be surprised: you can make out a Jew just like that. When the Kundalini rises She stops at the point of Christ. This is the biggest problem of the Jews. Where are they going to go? You have to save them.

Jewish Seeker: Inaudible

Shri Mataji: This is all your conditioning my child. How can we understand Him? You tell me. How can you understand Him? You cannot understand Him. Jews didn't want to. You see this is a common practice of human beings: they don't want to recognise, that's the main thing.

Afterwards of course, even the Christians so-called who have built big, big churches, never recognised Him. At that time, how many were there? His disciples: useless people! You ask me, I'll tell you about them! Absolutely useless! They wouldn't believe in

Him till He got His resurrection then they started saying, "Oh God, Oh God!" Otherwise this Mathews, he was a terrible man and he wouldn't recognise that there could be this conception. They can't understand Divine things. What have Jews achieved? You tell me. You just see the way they pray: everything nonsensical just like Christians, just like Hindus, Muslims, everybody's just the same. What are Muslims doing? What a 'sensible' thing they are doing!

It's a different world I tell you. You will understand yourself when you will come to that level and see for yourself. We have many Jews now here sitting down, many Jews now; who know [that] while raising the Kundalini you have to take the name of Christ and if it is in the stomach you have to take the name of Moses. You don't know where Moses is settled down and where is that David's star is, do you know that? In your being? So what's the use of all this talking isn't it, when you don't know where Christ is, where Moses is, where the star is? You don't know anything, anything at all and what are you fighting about? But we can show you in the Kundalini. But be wise and humble.

Without humility you cannot go in Sahaja Yoga because it's Divine. All right? It's nothing like clubbing or conditioning. It is something that you really feel, "Your hands will speak!" Christ has said. You can see. Even a child can see, yourself. All right?

So do not live with any conditioning because you are born a Jew. Supposing you are born a Muslim, take it from me, you would have hated yourself! (laughing) Isn't it? It's surprising. I mean you could have been born in a Muslim before. I have seen many like that. With great hatred people are born in the other religion and they must have hated one thing in one life and in another life, they are hating another. It's all hatred. This is not Judaism, this is not Moses, this is not that. It's very different. It's very different. Sahaja Yoga will teach you that they are all Brothers and Sisters and Father and Mother and Son and we are just fighting against that family which is Divine.

You see, what these religions have done is that they have put you up [into] conditionings and into ego trips, and these ego trips are funny you see. Every religion has done this, that's why this problem is there. And these are not a solutions. If you are a true Christian, then save all of them. If you are a true Jew, save all of them. If you are a true Muslim, save all of them. That's what it is. And it will happen to you. We have an Algerian who is a Muslim, he came down here. They were all supporting fundamentalists and the young people got frightened you know. They thought they should become communists. And this boy came down in London. When he came here, I don't know how we found him somewhere; he came down to see me and he got his Realisation and went back and said, "No: neither this nor that. God is in the centre!" And he gave Realisation to so many Muslims and they come down here and they worship Christ they worship Mohammed, they worship all the other people, and they know what it is.

And even when I went to Paris, so many came down to see me from Algeria. We are entering into Algeria, into Lebanon, into Muslim countries. What about you people? How long are we going to be Christians, Jews and Hindus, this, that? We are human beings and we are prophets now. We have to become prophets and these prophets will have powers to make others prophets as prophesised by a great poet in this country, William Blake. That time has come. You better become prophets! All right?

Forget it! Forget it! You'll be all right.

Jewish Seeker: Can I come back to you on something? My religion teaches me that we should believe in one God. And I do, I really do.

Shri Mataji: But your belief is artificial. It has no meaning. Even if you believe in ten Gods, what difference does it make? You see, what I am saying: "I believe!" Supposing, "I believe!" Here it's very common, "I believe!" But Baba, you believe — so what? Whom are you obliging? If you believe, what is the truth behind it? Show us where is God? You believe in one God I say the...

Jewish Seeker: I believe in God and you are telling me not to.

Shri Mataji: No, No. But I am telling you: believe in the truth. All right? So keep your mind open. If you say, "I believe!" then you are closing your mind. I am saying you believe in the truth. So keep yourself open. You believe into something because you are conditioned into that's what I am saying. If you believe into anything, you are conditioning yourself.

Whatever you have believed into is not the truth, if so show us! Simple thing. Now see, you are a believer of truth, all right? Believe in truth; now you find out the truth and see if it is truth or not. It's as simple as that. It's nothing more or less.

You should be the believer of truth. Not because you are born as Jew, you should become a Jew and deny Christ.

Only because you are born in a Jew family, you are denying Christ. While those born in the Christian families will deny Mohammed. But we do not because that's not the truth. So you see for yourself, find out for yourself. As a scientist you must keep your mind open. I want you to expose to the science of God.

All right?

So if you believe into something, then you will be sticking on to that. This belief is artificial, it has no proof behind it. But we can prove it that all of them are related to each other.

You see they have made segments, that's how they have made different religions. If they could put them together, then they don't believe in one religion, do they? That's the point.

1982-0615, Conversation with French Yogis

View [online](#).

15 June 1982

Conversation

Brompton Square House, London (England)

Talk Language: English | Transcript (English) – Draft

Conversation with French Yogis, Brompton Square, London, UK, June, 15th, 1982

Shri Mataji: To Me? What's that?

Alexandre: Some cherries.

Shri Mataji: All right, thank you very much. Thank you, very kind of you. So, I'm very happy with the French for the way you people have done it. And I want you to do the same here now. Somehow, you'll have to work it out and I don't know how, how will you work it out.

Sahaja Yogi: Somebody, some people could stay here for a while and maybe work it out.

Shri Mataji: Yes.

Alexandre: This is the wool you bought from Chelsea, Mother. Also, what happened is the French contribution, part of the French contribution, Robert gave

Shri Mataji: Ah, this is the one, yes.

Alexandre: Gave you a cheque note and he couldn't put it in the bank. So, we want you to have cash this time, of this money. For the Bombay ashram, Mother.

Shri Mataji: It could not be cashed.

Alexandre: Yes, Mother.

Shri Mataji: What was the thing with that? Genevieve or your cheque - which one was not cashed?.

Alexandre: French cheque Mother, from Robert in Paris.

Shri Mataji: How much was it?

Alexandre: Five thousand Francs.

Sahaja Yogi: Five hundred pounds.

Shri Mataji: Five hundred pounds. Is it returned? It was returned to him?

Alexandre: No, he said that you have to - this cheque is blocked at his bank, you can't. His bank will not pay it now, anyway. So, he asked me to give you back this. It is the cash of our contribution. He said that you just have to ask your bank to. . .

Sahaja Yogi: Yes, you can't have cheques from a country to another country. You must have special cheques.

Shri Mataji: Ah. I'll ask the bank.

Alexandre: Also, Djamel told me that he will have his registered marriage on the 9th of July and his church [wrong information] and family marriage on the 4th of August. Maybe the 9th of August.

Shri Mataji: Church, he should not have.

Alexandre: No.

Shri Mataji: Dangerous.

Alexandre: Dangerous thing.

Shri Mataji: All of them who had in church are having a bad time in Sahaja Yoga. Registered is all right, we'll have a Sahaja Yoga marriage, better tell them not to do.

Alexandre: All right, Mother.

Shri Mataji: If that helps them, it's all right. But you see, what has happened of Arnaud's marriage, you see? Not having any children, nothing.

Alexandre: All right, Mother.

Shri Mataji: I don't know. They have to keep in bandhan.

It's all right, you see, for the family sake one should do, we should not try to displease the family. But church has no authority

perhaps to marry.

Alexandre: Yes.

Shri Mataji: When did she come?

Alexandre: She saw you two years ago in Lille Mother.

Shri Mataji: I know her very well.

She's from Lebanon. Isn't she? I remember her very well and you told Me she has gone away, you told Me she has gone to Dunkerque.

Alexandre: [To Malika in French] You were in Dunkerque.

Malika: Oui [yes].

[Laughter]

Shri Mataji: I was happy to see her yesterday again. You see, my memory is very strong.

I saw her about two years back in Lille, you see. And then she went away to Dunkerque. I found out that she had gone to Dunkerque. Yesterday, I saw her I was very happy to see her. When Lebanon was attacked, I thought of her all the time. I said where is she now? And I was so happy to see her yesterday.

I've not forgotten anyone of you, I cannot. You may forget Me I don't forget you at all.

Alexandre: It's impossible to forget you at all.

Mike B: Mother, they are only going to be another fifteen minutes.

Shri Mataji: For what?

Mike B: For that vehicle to be removed.

Shri Mataji: No, but you tell them that you should not do it, you see, this is the -now, next time, if you do it, we'll have to inform. Because such a heavy one, this thing, and on our pavement why don't they move it there? You tell them to move it that side. Why do they put it here, on that lady's house?

Mike B: That's what I've told them.

Shri Mataji: No, even for one minute you should say it's really not allowed. What is it? Last time, we put a sheet there, everything, why should they do it all of the time for nothing? C.P. has told Me to tell them precisely because if it falls down, it is going to be too much for us, you see? And they are all going to come on us.

Warren: It will cause a collapse.

Shri Mataji: You tell them to get out. You see, once you ask them to get out, they will get out. You should say: "You are not to be there at all." I mean such a heavy thing, why should they bring it here? You'd better tell them. They are aggressive people. Every time you tell them something. Yesterday we wrote a sheet saying "you shouldn't be there". They wouldn't remove it." Today again they brought it and put it down there.

It's too mild, I think, mild. They should not do like this. They're very aggressive.

Did you tell them, Mike?

Let's see that they get out. You should say that: "Yesterday we have put the thing and they should not do like this." They won't listen, you know, they are very, very obstinate.

Shri Mataji: So, yesterday's lecture was good.

Alexandre: Oh, beautiful Mother.

Shri Mataji: You liked it.

Alexandre: Oh, yes.

Shri Mataji: French are doing so well, Spain, Portugal; English, I don't know what's wrong with them. They just don't move out, you see. Only four or five people will get Realization, stick on to it. Only like that, we are moving very slowly, it's very, very difficult. Extremely slowly we are moving. Well, I just don't know what to say to these people.

[Shri Mataji speaks in Hindi.]

Alexandre: A French. Mother, maybe, will have one.

Shri Mataji: I'm too much of a French.

She's so happy that Sahaja Yogis have come, you know that fraternity, that fraternity.

Alexandre: For all of the countries.

Shri Mataji: This Sahaja Yogini, she's a great Sahaja Yogini. So, the fraternity acts.

Alexandre: We may spend, Mother, I may spend maybe fifteen days or maybe a month in England this summer or I don't know.

Shri Mataji: I'll talk to, just now, to Warren.

These English, I tell you, I've trusted [inaudible]. I think because this is the heart, you see, they are attacked the most. And it is too much of a lethargy. Too much, I think they are attacked the most. That's what it is.

[Shri Mataji speaks in Hindi.]

Sahaja Yogi: She says that she hasn't meditated a lot these last times but -

Shri Mataji: She's all right still you can see on her face it has changed so much.

Sahaja Yogi: And her sister got Realization. Zohra

Shri Mataji: Hum!

Sahaja Yogi: Zohra. She gave her Realization.

Shri Mataji: She was a very positive person; I remember her remark which really made Me understand her. When I said that: "This is rather fanatics." And she said: But anything fanatic, how can it be good?" And I really won't forget her remark it makes Me- for to say that for you to understand it in such a right way that anything fanatic is not good. How can that be right? She said it, tell her, I remember and we were eating our food together.

We were sitting in a restaurant eating food then you said it, and that remark, that remark -

Alexandre: [Translates into French]

Shri Mataji: That remark, I liked it very much, to understand it so rightly that whatever is fanatic is not good, is not right. It's simple! It's simple as that, you see? But to understand that I have to go on this screwing into people.

[Shri Mataji is laughing.] So, if someone understands it so easily something so simple and good. To be fanatic – like yesterday that Jehova lady, she was saying: "Of course, Mother, I respect you and I accept you but can't accept Christ." Imagine this fanaticism!

Alexandre: We had a beautiful seminar with thirty people.

Shri Mataji: Acha?

Alexandre: She says her heart was opening during this seminar. We have felt that France started a new, something had started by your blessings Mother at least.

Shri Mataji: Sahasrara Day.

Alexandre: Sahasrara Day, yes.

Shri Mataji: Sahasrara Days, such things happen. It was great Sahasrara Day.

Alexandre: The attention, maybe, of the universe started to get enlightened a little bit, more and more.

Shri Mataji: Now, England is the place where I have to hit really. Yesterday was a good day. I work very hard, you know? To work on England, to see that people who are good people get a lot of vibrations, this thing, that thing. But the whole general setup of Sahaja Yoga in England is so funny, that only the whole thing comes up and suddenly they go down like that, you see, they are sucked into that. Even, I mean, they have got ashrams, they've got- see the ashrams in London, just see, free!

Alexandre: Beautiful place.

Sahaja Yogi: Beautiful ashram.

Shri Mataji: Can you imagine what- free, absolutely free, the money that is accumulated is just used for other purposes of Sahaja Yoga. Just imagine, absolutely free.

Alexandre: She would like an ashram in the south of France.

Shri Mataji: Ah! South of France is another Hell. I must say, south of France, I've been there. Where do you live in south of France?

Sahaja Yogi: She knows people, she doesn't live [there].

Malika: I know people.

Shri Mataji: In what area.

Sahaja Yogi: In the south. Where exactly?

Malika: In Font-Romeu in the Pyrenees.

Shri Mataji: What about this place, Nice, I've been to?

Sahaja Yogi: It's the opposite. [It's in the mountains.]

Alexandre: There is one man who is still meditating upon your photograph, Mother, every day. And he's called, his name – there is one fellow in Nice but he got, he saw you only once and he didn't get so much-

Malika: Much people in Nice.

Shri Mataji: Is it?

Alexandre: She says there are people who can buy a little village and live all together in the nature. But, it's not really good to spread Sahaja Yoga because you are alone.

Sahaja Yogi: I spent one year in Nice Mother, as a student, and I know very well the town. I would think, after this summer, I could go to some other town.

Shri Mataji: Nice? Nice, why not? It's a nice place but I found people were very frivolous, tourists and all such nonsense is there – just whiling away their time, not seriously concerned with their own.

Alexandre: There is some- there is. When I was there, I was starting seeking about God and I went to many places where people are seeking Mother. You know, in each town you have frivolous people and you have deep people. You have to find out the deep people, go to the places, inform them that there is, that you can get your Realization.

Shri Mataji: That's what one has to do. That's what one has to do here also. Where has Warren gone?

Sahaja Yogi: He is outside. Now, the captain truck is outside. [Unsure]

Shri Mataji: He's talking to them.

Sahaja Yogi: He's coming.

Alexandre: Do you know Salim?

Shri Mataji: Yes.

Alexandre: He requested me to say to you, he is studying actually, now, psychology. And he doesn't know if it's good for Sahaja Yoga and all that. And he would like to know what kind of job he can do that will be good for him to spread Sahaja Yoga. He doesn't know if it's good to go on with the university of psychology.

Sahaja Yogi: Actually, he is at the end of his diploma, of his studies. He has already a "licence" [graduation] in psychology, Mother.

Mike B: They are moving the lorry now.

Shri Mataji: They are going out and she is not going to stay here.

Mike B: Pardon?

Shri Mataji: They are going?

Mike B: Yes, yes. They're going now.

Shri Mataji: Neighbours?

Mike B: No, no, lorries.

Shri Mataji: Lorries. But who is moving here?

Mike B: People who cut the saws [unsure] up Mother.

Shri Mataji: So why should they keep the lorry on top of our house?

Mike B: I can't understand why the lorry can be parked there all night. And apparently the police gave them permission, Mother.

Shri Mataji: Huh?

Mike B: Apparently the police gave them permission. One of them got really aggressive, and said that he'd smash our teeth.

Shri Mataji: What happened? Permission? Police, what is it?

Another Sahaja Yogi: Permission from police.

Shri Mataji: He has got permission from police?

Mike B: Yes, apparently, but.

Shri Mataji: What? Park it on top of this thing?

Warren: That's what he says, but anyway, he's gone, we chased him off.

Shri Mataji: How can he?

Warren: He was horrible. I mean they are horrible people, Mother.

Mike B: This is what... he said he would smash our teeth in.

Shri Mataji: How could they be there? They cannot be. How can the police. We should really inform the traffic people once for all.

[Children are running and laughing with very sweet voices.]

Shri Mataji: Like birds.

Alexandre: Yes.

Shri Mataji: It should be.

Shri Mataji: So, we are now thinking these people are thinking of organizing something in London. Let them . . . the way they did it in France.

Sahaja Yogi: Yes.

Shri Mataji: And you are here, I think if they can stay here for a month or so. They can go round. They should find out people who are seekers, go and talk to them, tell them about it and work it out.

Yesterday all of them came because of my very great efforts I must say, my vibrations and all that. And I knew that I had to declare. Yesterday was a great day.

Sahaja Yogi: Tremendous Mother!

Another Sahaja Yogi: A turning point, Mother. A turning point, in May.

It's tremendous.

Shri Mataji: And I had to say it. Yesterday was a great day and that's the day they had won also in Falkland and all that, you see, it's so very different. People were very jubilant.

But this lethargy of this country is such an inertia that even those who were Realized, you see, because of the Sahaja Yogis, remain- they are sucked into that kind of an inertia. So, we have to build up also ashram I think, properly also. And you people have to go out, you see, to meet different goals. First of all, I've told them many a time. How is Gavin now?

Warren: He's good Mother but he constantly gets caught up from Jane, she's – every time he is with her, he goes down very quickly. Did you have a chance to talk to her last night, Mother?

Shri Mataji: No, I could not but I can talk to her.

Warren: I think he was happy at your decision at your suggestion yesterday.

Shri Mataji: Yes.

Warren: And he'd like to see it executed.

Shri Mataji: All right, I can phone her.

Warren: That's my feeling and-

Shri Mataji: She could come and see me tomorrow morning. I'll tell her about it.

Warren: I think he would feel free to do his job properly then. Then we can really start with a punch. Because, not only that Mother, but she goes home each day from the ashram anyway, so she's not really living in the ashram.

Shri Mataji: She goes?

Warren: Back to the- back to North Gower Street.

Shri Mataji: I don't understand. She goes back?

Warren: You know how we- she's coming to live in the ashram. But in fact, she takes the baby and they go back to

Shri Mataji: Is it?

Warren: During the day and that's what she did yesterday. And I think she was doing the same today. So really, I mean, it's-

Shri Mataji: She's in for it.

Warren: She can rationalize it Mother by saying that she has work to do, you know?

Shri Mataji: But what Gavin is saying? Is she working with him or not?

Warren: That I don't know but she appears to be making decisions. When I was there yesterday, she was telling people to do this, do that, do the other thing, in the business.

Shri Mataji: So, for one month she should take a leave from her work.

Warren: I think this is good.

Shri Mataji: And leave the child and Gavin behind.

Warren: Yes. It's a good idea. And I think Gavin was pleased with that suggestion Mother. I felt it, I felt it yesterday.

Alexandre: Mother, also in Paris, I went to see my mother and now she is ready to sell few valuable things so we can buy a shop.

Shri Mataji: Really?

Alexandre: Yes.

Shri Mataji: What things she has got.

Alexandre: She has very, very expensive furniture she bought when my father had a nice business. And she – it really worked out beautifully. Now I must say. I have now a very good rapport with her.

Shri Mataji: Acha?

Alexandre: Yes.

Shri Mataji: She wants to sell her furniture, furniture

Alexandre: Yes, she wants to so that I can buy a shop and also for six months, she gives me the key of her apartment because she is getting confident with me now. It's very great, Mother!

Shri Mataji: You just see, the things you are sending to ...

Sahaja Yogi: 41 they say and maybe one pottery. Is this a pottery from India?

Shri Mataji: You see this one, like this.

Yes, what is it? It's working out?

Alan H: Gavin rang up, Mother, and said he's been seeing the people about the Portuguese and he said they should go themselves to the customs.

Shri Mataji: Hum?

Sahaja Yogi: The Portuguese themselves should go to the customs.

Warren: I can explain. Yesterday, when we went back again after seeing you, they really tried hard but they were unable to help us, in the sense that they could not even stamp it or anything but his honest suggestion was that these boys should go to the customs officer in Portugal and find out what is the best way of making sure that, what papers are needed or what's this and what's that and then, coming across the border, and going across and declaring it as their own works of art, works of art. And

then it will not be dutiable. It is, because they've had experience here from London of artists who have come with their paintings and they wanted to know what to do. And from experience, they have found that if they take them back as works of art, then, they become their own personal property and there's no question asked and no duty to be paid. But first, they urgently stressed that Elio and Riccardo should see the customs people in Lisbon and get the guidance of what to do on that score rather than from this end.

Shri Mataji: So, why not give all to Riccardo?

Warren: Well that's what Gavin is waiting for your approval to do.

Shri Mataji: All right. Ask him to give to Riccardo that thing, that: "You go and see first of all the customs", all right? And tell them that this is what we have done. You see, this letter also let him read it out to them.

Warren: He's got that letter now.

Shri Mataji: He's got now. Now, from the letter they will know, you see, what is to be said. And you state this with the customs and – can you talk to them, Warren? From here.

Sahaja Yogi: I think- I think [Sahaja Yogis speak at the same time]

Shri Mataji: You should tell him, explain to him and tell him that: "Do it". Because, you see, he would like to go by Friday, but you see, unless and until he finishes this kitchen, he won't be able to leave, you tell him this. Now, CP is absolutely fed up, you know, and I don't want to spoil relations with Laurent, because it's already five months, you see, it's too much. So, you tell him that: "You fix it up somehow and then you can go."

Sahaja Yogi: Yes.

Shri Mataji: I mean, I can understand also CP, you see, so much time has passed and Laurent does not allow anybody to touch it, that's the main point. So, that's how it is, he has to fix it.

Sahaja Yogi: Yes, Mother.

Shri Mataji: All right?

Warren: Gavin knows the story completely, he doesn't have to have me speak to him, he's just waiting for Mother's approval.

Shri Mataji: All right, you just tell him, you just tell him that: "You talk to these people tell them what is to be done and confirm with them and ask them to see the customs and telephone us back.

Alan H: So, he said he was going to write to them, Mother, so he should ring them.

Shri Mataji: Ring them? Because they have no time, you see, because Laurent wants to go now on Friday, he wants to leave on Friday.

Warren: I'll come with him. There is just one thing, just excuse me, just this before you go.

Sahaja Yogi: No, no I don't go.

This fellow works for Air France.

Shri Mataji: Does he?

Warren: And he was suggesting just last night, that he might be able to get the whole consignment sent at a lower cost, direct to

Portugal.

Sahaja Yogi: Yes, but from Paris.

Warren: From Paris. I'm just offering it as a thought Mother, I'm not saying we should change.

Shri Mataji: I see. But it's quite a lot.

Sahaja Yogi: I mean, in boxes.

Warren: Four trunks.

Shri Mataji: It's quite a lot. It will be too much.

Warren: There is also the risk of damage too.

Shri Mataji: Yes, better not.

You see, this is easily set up. Laurent will go, doesn't matter.

So, he should leave on Friday. But you tell Laurent to fix it up, you see, fix it up.

Sahaja Yogi: Yes, Mother.

Alan H: Well if the worst comes to the worst I can finish off for him.

Shri Mataji No, no it could not come to the worst. Let him do it see, because now C.P. is also a conditioned fellow. And these five months have passed, he just can't understand, you know. He's telling Me that you are telling him other works, that's why he cannot do. So, tell him: "First, finish this."

Alan H: Yes, Mother.

Shri Mataji: And you say that: "I'm not going to touch it."

Alan H. Yes, Mother.

Shri Mataji: Laurent is a certificated man. [Laughter]

What he needs is to keep all his things; absolutely nobody can touch it, you see. He's so, sort of a puritan about it. Nobody dares touch his things, nothing. Absolutely

Sahaja Yogi: His tools are locked.!

Shri Mataji: Absolutely locked and this and that he has suffered a lot because of that. My kitchen has also suffered.

[Laughter]

And still the kitchen is not ready, can you imagine? And if he goes about like this anywhere else, I don't know how he will do business.

Sahaja Yogi: Mother, there is an aspect that I feel we have never touched it in Sahaja Yoga. It's all the cultural aspect of the- let's say the pure countries. And I found it from going all around the places, we have many associations or they gather people from other countries and they make some entertainment for others, a kind of cultural dances and singing here and there. And really, a lot of young people and really pure people are really attracted by them.

Shri Mataji: Now, they have a very great artist now in France, a very great dancer and he is very good and he is working there. And he is already going to Guru puja. Amarish, you see. Best is dance because it has music, it has everything in it and a story, you see? And he'll do all the dedications, you see, like to the Goddess and all that. I've told him to prepare all that. And also, about Radha Krishna and all that, very nice dances. And if you can arrange his program, something there.

Alexandre: Can arrange program of him? Will – is any- some Sahaja Yogis or some other artists would like to create classes?

Because what I thought is to open a shop, people are just coming in, buying things and going outside. So, what do they get? Maybe some vibrations because we are there. But, first, if we can keep them for a little while, so I thought giving them tea, having a tea-shop or a little restaurant with simple food, Indian food if they wish.

Shri Mataji: Plus that?

Alexandre: Plus, some objects if there is pottery and plus also, all the cultural things. So, people will really be, you know, like.

Shri Mataji: It's a cultural union.

Alexandre: Yes, culturally I was wishing of a cultural union. Let's say that I really felt like doing such a thing. Like a-

Shri Mataji: Cultural.

Alexandre: Cultural and also the commercial part would be good. So, we can get money and at the same time, can entertain people. And if we show them good things and maybe also, if we can propose to the children, because many children-

Shri Mataji: But you can get a hall in the city there?

Alexandre: If the shop is big, we can have a hall in the shop.

Shri Mataji: Really?

Alexandre: Yes. It could be.

Shri Mataji: In the basement, you can have a shop, a hall?

Alexandre: Yes, whatever. Because what happens in France is, let's say that one hundred square meters is not more expensive than three hundred square meters.

Shri Mataji: Really?

Alexandre: No. At a certain level, this is not a problem of a- so you can go, we can get it in a not very crowded-

Shri Mataji: Locality.

Alexandre: Locality, but still in Paris, and get a big thing and then work something big there.

Shri Mataji: That [inaudible] is a very good idea.

Alexandre: And we can employ many Sahaja Yogis because you see, Benoît, for example, is working in a factory, he is tiring himself. I think he starts at seven in the morning and comes at nine and then go to sleep. It's not much, he could do something else, Mother.

Shri Mataji: So, you are working in Air France, is it?

Sahaja Yogi: Yes.

Shri Mataji: Great.

Warren: He's on the ground staff.

Shri Mataji: Ah, good. You see, for bringing this furniture from there, they are going to charge us three hundred and twenty-five pounds, only for bringing. Can you imagine?

Sahaja Yogi: It's very expensive. Why? You'd better rent a truck yourself in Paris and bring it here? Imagine the money. We can take advice of that, we take a truck in Paris.

Shri Mataji: No, but they said you take two hundred pounds just to cross the Ferry.

Sahaja Yogi: Two hundred pounds? No, I'm sure it's not true, it's not possible Mother, because when we go with a car with five people in it, it will cost us about five hundred francs, so I don't understand how-

Shri Mataji: Fifty, really?

Alexandre: Yes, fifty pounds. So, you don't need a big, huge.

Warren: Are you sure you know how much is coming? You know how much quantity?

Sahaja Yogi: No, no. Do you bring a lot? Is it a lot?

Shri Mataji: Not much, I should say. It is not so much as it could

Warren: You see, Mother has had advice from Patrick.

Alexandre: Oh, I see, Patrick is-professional

Shri Mataji: He'll do the best. You see, the thing is, I also felt it's a little funny, but then I asked him, when he said two hundred pounds are only for the Ferry.

Alexandre: Oh, I see.

Shri Mataji: [Shri Mataji is laughing] Then I kept quiet.

Alexandre: Oh, I see.

Shri Mataji: And I know Patrick won't believe this thing. But, you see, to delve into it, I wanted to know why is it so much, it's so [inaudible].

Alexandre: Maybe because he's doing it as a commercial, under a commercial name.

Sahaja Yogi: No, he's doing it at the very cheapest he can.

Shri Mataji: He himself is driving now, he says.

Sahaja Yogi: Oh, he says.

Shri Mataji: It's most surprising because all the things that came from all the way from-

Warren: From Rome.

Shri Mataji: From Rome, sixty-one pounds. But you see, if he did it commercially, it will be cheaper, why I am saying? It could be half. Because he has to bring the truck and take it back.

Warren: It could be part of a table consignment. Yes, it could be cheaper if he did it commercially.

Shri Mataji: Commercially, it would be half price.

Sahaja Yogi: And he's probably afraid of damaging something of Mother if he did it commercially.

Shri Mataji: That's possible. Commercially, it would be cheaper, it is one-sided, yes.

Laurent?

Laurent: Yes, Mother.

Shri Mataji: We are trying to arrange your departure on Friday. The telephone will be available. But better finish your work.

Laurent: I'll finish Mother.

Shri Mataji: Otherwise, mister CP will never allow you to go. And he'll be very angry with you. So, I must tell you very frankly,

Laurent: I know that, Mother.

Shri Mataji: Hello? Come along!

David P: Mother, how are you?

Sahaja Yogini: Mother, some milk?

Shri Mataji: No, a little bit maybe, yes.

Come along, how are you?

David P: I didn't intend to intrude, I just bought-

Shri Mataji: No, no, no, there's no intrusion. You can come.

David P: I bought some ceramics.

Shri Mataji: Hum?

David P: It's our ceramics.

Shri Mataji: I hope that you did not sacrifice.

David P: No sacrifice.

Shri Mataji: No sacrifice at all needed anymore, because I got so much of ceramics now.

[Laughter]

David P: You want another van, is that it?

Shri Mataji: Please, be seated take a chair. Take a chair for him.

Sahaja Yogi: Thank you. It's a van you want.

Shri Mataji: No, no. Romy [unsure] I told everyone that I may need your ceramics, but when I saw the ceramics that came out of the same lot, it was so much!

David P: Was it really?

Shri Mataji: That I may not be able to send all that I have already. I don't know from where it is coming out, you see. So much of ceramics came out that [Laughter]. We have already filled in three boxes or four boxes maybe.

Sahaja Yogi: Two boxes and three trunks.

Shri Mataji: There are now two boxes and three big chests are already filled, there are still two or three boxes minimum.

Laurent: Why can't I have given you a vase yesterday also to take back,.

Shri Mataji: Ha?

Laurent: [Inaudible].

Shri Mataji: Busy, you can imagine! And we can give each to all of them whom I've not given so far.

Sahaja Yogi [laughter] OK.

[About a child]

Shri Mataji: She gives so much with the heart.

[Sahaja Yogis talking]

Shri Mataji: You don't give yours. Which one is yours? Let me see. They are very beautiful ones I must say. This is the one, the one -

David P: There was a cockerel to wake us up in the morning.

Shri Mataji: Aaah, that one

[Laughter. Child shouting]

Shri Mataji: It's a very beautiful isn't it?.

Sahaja Yogi: Yes.

Shri Mataji: You see the colour scheme. The Indian colour scheme is so graceful!

David P: Very subtle isn't it Mother.

Shri Mataji : Very soft. You see, it melts into each other so beautifully.

This is the beauty of Indian ceramics.

Sahaja Yogi: Here is one Mother.

Shri Mataji: Now, help yourself. [Unsure]

I won't need this at all at all, I'm sorry. But we have so many already. [Noise of wrapping/ unwrapping in paper]

Sahaja Yogi: Yes. Yes, we have.

Shri Mataji: It all comes out, I don't know how.

Now I don't know, but this money, they have not yet returned to Me. How much they have got already, how many they have returned already or anything, we have to find out.

34:50

Alexandre: I think, we have given one- ten thousand Francs from France.

Shri Mataji: Hum?

Alexandre: Ten thousand, and five thousand was in cheque. And these five thousand, I give it to You because the cheque was not able to be cashed in your bank.

Shri Mataji : This is in pounds?

Alexandre: No, in French Francs. French cash, French cash.

Warren: He has already spoken to Riccardo and Elio, and they are going into the customs today. He's also dispatched an inventory list to Portugal so that they've got a bit of documentation to present to the customs. So, he said he's - from their reaction, he felt it would be fine for them, for Laurent to proceed on the Friday, and it should be no problem. They're quite agreeable to come across the border, and join the vehicle and proceed through the customs

Sahaja Yogini: Fine.

Sahaja Yogi: How about you? Do you have a case?

Shri Mataji: And who brought another piece for Ian. It's a- you see, just show him the cock I gave you, the one. And Ian has brought another very beautiful-

[Noise of wrapping/ unwrapping in paper]

David P: I thought you saw it.

Warren: I saw lots of them, yes.

Sahaja Yogi: You have a nice one.

Sahaja Yogi: It's such a lovely one.

Sahaja Yogi: It is indeed.

Shri Mataji: Such soft colours, you know how they measure! Beautiful this Indian piece and they keep the character all right, you see, the way he's just taking out his- you see, that's how they bend their neck.

David P: Yes, they do!

Shri Mataji: Character is so beautifully done! It's in action is it?

Warren: Portuguese Indian, Mother.

[Laughter].

Shri Mataji: Portuguese Indian is it?

David P: There's the bowl as well, Mother, which . . .

Shri Mataji: Even when I brought it, I had to put down the price, you know? Because they wouldn't export it from India. They wouldn't. They are also very funny things, you know. They said: "How much you paid for it?" So, we'll charge down.

Shri Mataji: Oh! Look at that!

Sahaja Yogi: It's gorgeous.

David P: It's a lovely shape.

Shri Mataji: Who did this so . . .

Warren: Mother, underneath it says "Madras".

David P: It says "Madras" on that as well actually.

Warren: Those had better stay, Mother.

Shri Mataji: It's written in?

Warren: It is stamped in the firing.

Shri Mataji: Oh.

David P: That's got "Madras" on it.

Shri Mataji: Ah so I see

Sahaja Yogi: Mother, sandwich...

Shri Mataji: I've told them to remove all such details . . .

[Conversation while eating]

Shri Mataji: Some of them I bought in Madras and some of them in- I had lots of them with Me in India. But we forced [inaudible]

I had to put a price on that otherwise they would not. They said: "Give us the price". So, I had to get the price from somewhere, put the price there. I mean, you have to cheat sort of, in a way, you know. I didn't know the prices, they were bought some of them much earlier, somewhere, but it's like that. But you have to put some price. They said: "Put a cheap price" because, accordingly, they did not value it much. It's not, it wasn't cheating but what I am saying in a way is a cheating because in the sense that I had to put a price of my own.

Warren: Well, I mean you are always advised to put as low a price as you can for customs anyway. This is it.

Shri Mataji: But there was no custom to be paid, anything at all, all coming to Me here, you see. We don't pay any customs anywhere but to leave India. Can you imagine? That thing has not yet left India, that [snakeshead?]. Why? Because the thing I bought from the gentleman didn't give a receipt for it. Now he is a blackmarketeer maybe, I don't know. But why should I suffer? I don't understand, he didn't even give us a receipt.

It's a funny world, we have to change it.

Alexandre: Yes, Mother.

David P: Mother, will You please accept that towards . . .

Shri Mataji: By the way, did I catch your previous [inaudible].

Sahaja Yogi: Yes, yes I checked. It went through my savings account

[Private conversation about money]

Alexandre: Do you remember this lady called Claudine, Mother? In Paris, who was speaking about psychology and things like that.

Shri Mataji: Hu, hu.

Alexandre: She- actually, what happened, she called us about seven times a week. But she didn't succeed. She said: "I'm coming, I'm coming" and did not succeed to come. So, we are trying to go and meet her. But if You could give her a bandhan maybe?.

Shri Mataji: She's a little bhootish in this.

Alexandre: Yes.

Sahaja Yogi: Would you like a cup, Mother?

Shri Mataji: No, but thank you. Let him have one cup. What about him?

Alexandre: Oh, yes Mother. You know, the two black men we met at the airport, the Congolese, they went back to the centre seven times before coming back to their country. Can you remember those two men?

Sahaja Yogi: That's great.

Alexandre: At the airport of Paris.

Shri Mataji: It's just, I don't know what happened, they were so sensitive. They just followed Me. They asked us: "Who is this lady? What is this?" And all that. See the sensitive people

Alexandre: And they said they would prepare your coming there.

Shri Mataji: And he said: "It's not mood". He said: "Mother, I am very serious. You must tell me seriously, I am not just joking. I'm going to call You there." He's in Congo or where?

Alexandre: Congo, Mother. He wants You to come there.

[Laughter]

Warren: Oh my goodness.

Another Sahaja Yogi: You made a travel agent as a Sahaja Yogi.

Shri Mataji: Now, this is for the building fund.

David P: For your travelling Mother...whatever you care to choose. Use it for what you will.

Shri Mataji: Better keep for the travelling also, you see, because once it goes there and I can't find it. . . adharmā.

Foreign exchange problems, they told Me about Geneviève.

Warren: I am looking after that one Mother. They've referred it back to Switzerland- to France.

Shri Mataji: She has to send cash.

Warren: Yes, she has to send cash, that's the main result.

Shri Mataji: How can she send this cash, you see?

Warren: That's the problem.

Shri Mataji: She has to send a money order.

Warren: The bank is ringing; I'm speaking at the bank today just to finalize the matter.

Shri Mataji: All right.

[Private conversation about money]

David P: Is that your chandelier Mother?

Shri Mataji: Oh yes there is a chandelier problem for them to see. And you must also go and see upstairs, you see. You must ask

your friend to come and see the house.

David P: Yes I will. .I'm going round to see him actually.

Shri Mataji: This was just a stardust. See this one. This is nothing. You go and see upstairs the ones upstairs are even better.

Another Sahaja Yogi: This room in the night time is just magical.

Shri Mataji: This house was found by him.

Another Sahaja Yogi: Really?

Shri Mataji: Yes, but it was [inaudible]

David P: Can I show you this photograph . . .

Shri Mataji: Horrible.

David P: Not very good vibrations.

Shri Mataji: So, this one, I'll put it in Westminster and I'll go there.

Another Sahaja Yogi: That's a separate issue.

Shri Mataji: That's a separate issue. And this one I'll keep it for C.P.to find out and then I'll come back to you.

Sahaja Yogi: Would you like another cup, Mother?

Shri Mataji: No, thank you. Thank you very much. You go and see the upstairs. I would like you all to go and see the house upstairs. Mike, can you take them now? I don't know how is the room lying there but let them have a look at the house.

Sahaja Yogi: Can I take a picture from?

Shri Mataji: Yes. I didn't even have my bath because everybody is using my bathroom except for Me.

[Laughter]

[French Sahaja Yogis talking about taking a picture]

Shri Mataji: She understands English and speaks also. She understands English all right, does she understand English?

Malika: No.

Alexandre: A little, little bit. He said, Mother, last night, everything is there! Krishna, Rama!

[Cut in the audio]

1982-0622, England has to become Jerusalem

View [online](#).

22 June 1982

England Has To Become Jerusalem

Public Program

Reading (England)

Talk Language: English | Transcript (English) – VERIFIED

It was very nice to come to Reading again, and to meet very nice people like your Mayor and another nice person who was interviewing me at the radio station.

I am discovering new talents in this place which is really historically very important.

But in the history of spirituality, England as a whole has to play a very, very important role, which perhaps English people don't realise. William Blake has said that, that England has to become Jerusalem. It has to become a Holy land and you all have to become holy people. He is not a liar, he wouldn't tell you a lie. People can say that he was a visionary and he visualised things beyond his foresight. That's not a fact, because about Sahaja Yoga he has written very vividly, clearly, as to where I'll be staying since my arrival in England, where our ashram is going to be. It is so beautifully done that I feel this land has something special about it to produce, or to create, such great poets, such great seers.

India of course is a country of yoga, no doubt. But there also we had a great poet, about the same time as Blake, maybe a little earlier, Gyaneshwara. He did write about Kundalini. He also described the times of Sahaja Yoga by saying that: at that time, the people who are in darkness, the people who are blind, will see light. He's also gone further to say that: those people who will receive light, will be able to enlighten other people. But William Blake has very clearly said that men of God will become prophets, and these prophets will have powers to make others prophets. And this is the test that you should put to everything: "Have I become a prophet?"

I mean, it's all right there are many people who are around, who are selling their things. I don't know what they are doing to attract more people. Like the mayor asked me that, "As your work is so fantastic, you must have been receiving thousands of people!" I said, "No I don't. Sometimes I receive five or sometimes ten!" He was amazed! He said, "How can that be?" I said, "It's true! I receive very few people to come to my programme. And if they come and stick on for a while, they get Realisation all right. But there are very few who come. He was quite amazed. He said, "Really? But I am surprised, you don't charge any money, there's no membership. I mean it really shows that it is something Divine. And still, how is it few people come to you?" I said, "I will ask the same question to you, because I don't understand human beings! You better answer me that why so few people come and take advantage of this Sahaja Yoga which gives you the power that is lying within you, which gives you what you have already existing within you, which is your own, it's your own property. Still they don't come, even if you tell them [that] freely you are going to be given all your bank balances, please come, please come, but they don't come." So I said, "Instead of asking me this question, for the first time, let me ask you this question. I can't understand."

But in Indian villages it's a different thing: where the people come in thousands. One of the reasons may be that the people do not know much about Kundalini, they are naïve about that. And they do not know what it means by the word 'Self-Realisation': what it means, what is a Self, and what should happen to us. Perhaps that may be the reason: a sort of ignorance about it.

But despite all that, this word 'Self-Realisation' has been used since long by many marketeers, and nobody has been able to give it. Now if somebody says, "Yes it can happen to you, just it can happen." I think there should be real interest. But still I cannot explain why is it that few people come, and those who come also do not stick on, they have no patience.

"But with other gurus?" He asked me. I said, "No, there are many [that] go: thousands and thousands." There's one fellow whom

the British people have given 58 Rolls Royces, and then they gave him a 59th one because he would not come without getting a Rolls Royce from them. So they starved themselves for one year, and gave him the 59th Rolls Royce! And how many people must have done it? Fifty-thousand people collected that money to give it to this fellow to come down here! Already now that he has 59th, I think he must be waiting for the 60th. And I wouldn't be surprised that they will be again collecting money for him.

One must understand that you cannot pay for God. You cannot buy God by giving him a Rolls Royce. He doesn't understand this Rolls Royce, He doesn't understand money, He doesn't understand bank. He doesn't know the mint. He doesn't know that you are having a new system, of this paper money. He's not aware of these things. But somehow we are so much used to these mundane things, regular things, that we personally, all of us, feel that if it is going to be God, He has to be just like us: there should be an organisation, there should be a chairman, there should be a vice-chairman, there has to be a secretary, and all this organisation must be there. And there only if we go, then it's all right, then we are safe, we are secure, because we are used to it.

But God's laws and God's domain is very different from what we understand. We have never felt his love. We have been always working, with all our organised things because we were insecure about something. Every institution is for some kind of an insecurity. Because we are insecure, we think something is going to fall upon us, something horrible is going to happen, that's how we form a thing. Otherwise our children may be spoiled or our old people may die, or something may happen, we form an organisation. This is not believing in God.

Secondly we form, also, organisations because we hate. But we have never seen the Power of Love, which is the most beautiful, blissful and smoothly working: like a flower becoming a fruit. Have you ever seen a flower becoming a fruit? Nobody has seen it. How slowly it becomes! Have you ever seen a bud opening into a flower? You have to put a slow motion camera to catch that slow movement. All that is done by this great Power of God, this Divine Power which is called as 'Brahma' in Sanskrit language. And to know that Brahma is the idea behind Self-Realisation. It is all-pervading, It is working everywhere, but we cannot feel It and we have to feel That. And how to feel it? How to know that? The only way is to get yourself connected with your Self which connects you to that All-pervading Power, and it starts flowing through you.

If you learn the ways and methods you can manoeuvre it, you can use it and you can give it to others also. It's a very simple thing like putting a connection. Like you come in the room: if you have to put on the lights, you just have to switch on, it's like that. It's very simple. But when you switch on the light, you must know that there's a very huge organisation behind this little switch. In the same way, behind all this there's a very great organisation of God Almighty, which we have not known: we have just heard about God, "There is God, and let's pray to God," All that. But where is He? What is He? And what are we? We have never known that. So first time you get connected with His Power.

Now about Spirit: I mean, in English language 'spirit' is used for so many things! They will use it for a dead body - it's a spirit. They'll use it for also spirits: alcohols. 'Spirit' for Atma. But where I am talking now it is about the Atma: the Spirit, which is the reflection of God Almighty within us, which is the witness, which watches every moment, every action of ours. And it stays there till it enjoys.

To understand the Spirit, we have to know its nature, what is the nature of the Spirit is, and then, when we get enlightenment, what happens to us.

Now here you have seen three powers, as they have shown you. The first power is on the right hand side, is the power of action. I mean the first one is the power of desire which is on the left hand side, the second one is the power of action, and in the centre is the power of, what we call, the sustenance which gives you our evolution. So we have three powers. All these three powers act within us.

For example the first power of desire. The first power of desire within us acts in such a manner that we start desiring for things. Actually the whole universe is created [and] out of the universe, this beautiful thing like human being is created. And this power that has created this special thing called 'human being' is the residual power that resides in the triangular bone, for the ultimate desire to be one with the Divine. But it has not yet manifested, so that is why it is called as a residual power. It has not yet

manifested because we have not yet become one with the Divine.

So that power is still sleeping within us, that's why they call it a sleeping Kundalini. But that desire is within us, and that drives us to all kinds of seeking: we make mistakes, we do all kinds of wrong choices — doesn't matter — everything can be forgiven. But she resides in the triangular bone waiting for a chance when she could be awakened by somebody who has the authority to awaken.

As he told you just now that it's an actualisation, you cannot just go to a church, and somebody puts the hand on your head and he says, "All right, I have baptised you." This is only just a false certificate, you know that. It's a false certificate. But when this power is manifested, when you become one with the Divine, when yoga, the union, takes place, then only we can say that Kundalini has manifested itself: means your desire to be one with the Divine has been manifested.

So now there are four powers I have told you about: one is the power of desire with which we desire other things. Like we may desire to have a chair. So what we do, if there is some steel which is dead, we make another dead stuff like called a 'chair', which is of steel — another dead. We sit on it [and] we start become habituated with this: means a part of us is deadened, because we can't sit without a chair, the chair sits on our head. People carry chairs with them, because they just can't sit without the chairs.

Like that the matter starts fighting your Spirit, and starts giving you habits. The another thing of matter is that it never gives you joy.

For example, you want to have a table, all right, then you want to have a chair, then you want to have a car, then you want to have a helicopter, and never happy! So, wants in general are never satiable; is a principle of economics. Why? Because matter cannot give you satisfaction, that's why. It just plays with you. You like one thing, you jump to it, you like another thing, you jump to another one.

Now this matter within us is created by the right side, that is the power that comes to us from five elements. And these five elements, when they are not enlightened do not give joy. They are within us, we use them. Supposing somebody thinks that, "If I go to race and if I win a big amount of money I'll be happy." But you go and see the person after six months, you will find that he's the most unhappy person ever known. Because money is a headache, house is a headache. Anything that you own is a headache. It is better that others should own it and you should enjoy; that's a better way of looking at things. But we think that possession is something that we can really enjoy, which is not true, because we are not going to take anything with us.

Now when these five elements act upon us, what happens to us? What do we develop? We develop, in the subtle way, the attention. Say there is something, a matter, here, my attention can be drawn to it. If there is something material, my attention can be drawn to it. But supposing something is in the ether, I cannot see it. Something that is not material I cannot see it. So the attention cannot be drawn. That's how our attention is created by these five elements, within ourselves.

Now this attention that we have: naturally because it is created by the material things, in the sense that it is created by the causal of these elements, our attention goes to material things. It's natural, because it is created by that, isn't it?

Our attention is outside. If I say, "Put your attention inside!" How can you? I mean there's no way of putting it inside: it's an impossible situation. Because anything that happens outside, our attention goes there. Something material, something substantial we see, and then our attention goes to that. But how can you put your attention inside, because we are lost, we do not know where to go, how to find it, how to put our attention inside.

So, this attention is within us, and when the Kundalini rises, then the attention is drawn in, because of the happening. That's why a happening is necessary. Supposing suddenly you are listening to me, and something falls down, your attention will go to it. That is why a happening takes place, that this Kundalini rises and she attracts the attention inside.

But actually, when she touches the Spirit, what happens to the attention itself? The attention becomes enlightened. Now what is

that? Attention becomes enlightened, means what? Means that this attention has a light. Now supposing you have an attention which has a light, what should happen? That you look at anyone, you should be able to know that person in and out. That should be the first thing, isn't it? If your attention has the light, you should be able to see through that person just like an x-ray you should know where the problem is.

Then, if your attention is enlightened, you should be able to help that person also, with your attention, by paying [attention]. Enlightenment is the enlightenment by the Divine Power of love. So if you pay attention to somebody, that love must act. Otherwise, it is just like any other attention: You pay attention to this, nothing happens. You pay attention to that, nothing happens. You pay attention to anyone, nothing happens. But when you are enlightened, then your attention is enlightened. And you will find, after Sahaja Yoga, if you pay attention to someone, you can cure that person. If you have reached a certain stage of maturity in Sahaj Yog.

Like, there was one of the first Sahaja Yogis in England who got his Realisation, who is here I think. He was a little doubtful. And he said, "Mother, you said that our attention gets enlightened. How are we to know about other people?" I said, "Very easy! About whom do you want to know?" He said, "I want to know about my father." I said, "All right." His father was in Scotland. "You put your hands and think of your father. Just think." He started a burning here. Now these are the centres for your father (right hand) and these are the centres for your mother (left hand). And this started burning. Now this finger denotes this centre (Vishuddhi). So I told him he must be down with very bad bronchitis. He said, "How can there be telecommunication?" This is enlightenment, into a new world of telecommunication! I said, "All right you ring up your father!" He rang up his father. And the father never came to the phone. And his mother said, "Your father is down with very bad bronchitis." Now sitting down here you can give cure to that. Now it's not a cock and bull story, I must tell you. It is so fantastic, that people can't believe it. But you can.

But you have to have certain maturity to do that. If your light is a little hazy, then it doesn't work out. I mean, you can cure people, sitting down here, sitting down in London: I should say, most humbly I can cure them; I have done it. And some other people have done it also.

So what happens is that the attention which goes there...Now for example, our attention is dead in a way. If it goes there, what happens? Only thoughts start coming to us. On the contrary this [thought] is more dominating [to us] than ourselves. Because as soon as we look at something, some thought starts coming. I mean, you can't look at anything without some thoughts coming into your head. I mean, imagine the domination of the matter on us, that everything gives us a thought!

While, when you look at a thing, when you are a realised-soul, then this attention acts. If it is a living thing, you can see the action working on that. But if it is dead, then what happens? Then you become thoughtless. Say you see a beautiful painting, you see a beautiful painting: now there is no thought in your mind; so all the creation of that painting just starts pouring in you as joy. You feel that joy just pouring into you, because there is no thought in between. Otherwise normally we'll think, "Who has painted this picture?" "Who has done this?" How much they must have paid?" That's the first thing! First question would be how much money it must have cost! Then second would be, "Who is the artist?" All these questions actually paralyse the beauty, the art, the creation of that painting.

Like [on] a wave-free surface of some lake, you can see the complete image, the reflection, of the surroundings of that lake. The complete creation, the complete joy comes to us. In the same way you become absolutely thoughtless. You see something and you become absolutely thoughtless, because the joy is so complete, that you just get stunned and the whole thing starts pouring into you, like showers of joy. It's an experience which you cannot have before Realisation. It's only possible after Realisation: that you can enjoy your attention. And it is such a joker. Your attention plays tricks and tells you so many things about other people.

Like, I was coming and I said, "Now let us see. This gentleman, I have to meet him. Let me see his vibrations." I said, "Now. His vibrations: this is catching." All right, what does that mean? A problem with his wife: either he has no wife, or if he has a wife, it's a wrong relationship, or maybe there's a problem with the wife. This is wife's [centre]. And we discovered it was so. But because I knew about it, I didn't touch that point. Because if you say that, you will have it! So, better not say that point. You know already about the gentleman, what sort of a problem he has. So, better not touch that point and gradually try to remove it.

Like that, it is so easy, after Realisation, to know about others. Like a gentleman came to see me, he was an Indian and he knew that a person who is a seeker is not supposed to drink, when you come at least to a holy person. But he gave up his drinking: for about eight days he did not drink, he had a bath everything; he had a nice mouthwash with everything and he came and saw me. And I said, "You have to give up your alcohol completely." He said, "Mother how do you know this?" I said, "I know!" Because the centres that are catching in him are only possible if you are a drunkard. And I said, "You have been a drunkard, and that is why it has been there." He agreed that, "I was. But eight days back I gave it up. I said, "Eight days makes no difference! I know that you have been a drunkard, and you'll have to give up that gradually." He said, "I will Mother, I promise you." But this is really surprised him: how did I know about it?

So much so that once a lady came to see me, and I found that her right hand here, was completely charring, and this was all catching. So I asked her, "What is your relationship with your father?" Especially this finger. "Oh," she said, "what has it to do with it?". Normally girls in India are very attached to their fathers and, it's a very good relationship. I said, "There must be something wrong, otherwise you can't get such horrible feelings about it." "Yes but how do you know Mother?" I said, "I know, you better tell me." "Oh, it's all right, it's all right. We have a good relationship, nothing wrong, this, that." I said, "Really?" She said, "Yes, we have no [problem]. I mean, it's perfectly all right!" And she went away. I was wondering; I knew she was telling me lies. Just after that, her mother came in, and her father and they said, "Oh that was our daughter who had come to see you." I said, "Really?" He said, "Do you know this girl has filed a [law] suit against me, her father?" "Really?" "Yes! And on wrong basis. Under the advice of a very wrong person. Her husband is abroad, and some wrong person has put ideas into her head, and she has filed a suit against me." "Aaaah!" I said, "See! That's what happened!"

So the attention gives you all the information: when it is enlightened. It corrects the problems. And of all the things it warns you, it warns you beforehand. For a Sahaja Yogi, supposing a Sahaja Yogi is misled, he loses the way, then it is accepted that we have to go that way, there is something we have to do. And just he goes that way and he finds the thing that he has lost for a long time, or he meets a friend whom he has to meet or some address that he had, he gets it. We don't mind getting lost or anything because you find that this was necessary to go that way to find something.

It's so interesting and so interwoven. And sometimes you start understanding, after some time, that there are angels who are looking after you. Definitely there are angels who are guiding us. Every moment, they are there, and taking our attention to things which are important. Because of Spirit's quality, to be collectively conscious, our attention itself becomes collectively conscious.

The priorities change. The priorities change so much. Like I was going in Kashmir one day, in a car, and suddenly I told my husband, that there is tremendous vibrations in this place. So he asked the driver: he said, "Is there any temple here?" He said, "No, it's a wilderness. There is no temple, nothing!" I said, "About two, three miles maybe. Let's go ahead." So he said, "No there's some muslims staying here. There's no temple, no question of having a temple." I said, "Is there a Mosque?" "Oh," he said, "Yes. There is a mosque of Hazratbal!" One hair of Mohammed Sahib is kept in that mosque. And I felt the vibrations at least four, five miles away from it! Just imagine! And when we came about three miles, I could just tell him how to go there. And only one hair was emitting [so many] vibrations.

So the whole priority, the attention, goes to things which have good, Divine vibrations. It is not bothered about things which have no good vibrations. Whatever has good vibrations, it will go to that. Like a person who is a holy person, he touches anything, it vibrates. He touches water, it vibrates. Anything you touch, anything you feel, it vibrates it. For example, water, if you vibrate it, it can be a medicine. River Ganges is nothing but vibrated water! You get vibrations from that. These vibrations are Divine vibrations, are the vibrations of the power of love of God.

It is something so much out of the blue, that suddenly if you hear about these things, it sounds quite odd and fantastic But it is not at all to Indians, they know about all it. This knowledge has not come to us. But in the Bible, Christ has said that, "Your hands will speak." Your hands will speak: that means in your hands you will be feeling it. He said it very clearly. Your hands will speak: that is what should happen to us. That our hands should speak, means they should communicate to us what they have to

communicate. Because all the centres are represented in our hand. As shown there you can see all the centres are on the left hand side and right hand side, you can see very clearly how these centres are denoted on our hand.

And once you start feeling them, if you know the decoding of it, you can immediately say what the other person is suffering from, what you are suffering from. And then you have to learn how to correct them, those problems of the another person.

So the first thing that happens to you [is] that your attention becomes enlightened. This attention is so wonderful, is so joy-giving, it's so humorous, because you become like a witness; the whole thing becomes a joke. You see people seriously running up and down to do something, and you just don't understand. And you ask them, "What's the matter with you?" "Oh, you don't know? It's very important, very important!" "Yes what?" "I have put all my money for the race." And he comes back, head hung! "What happened?" "I lost all my money!" The way he was running, the way he is coming back, is a big joke. But to him it's not: he becomes serious, sometimes he becomes involved into in, sometimes elated, but you are just enjoying the whole joke. The whole tragedy and comedy of life you enjoy, like a spectator. You become the spectator: you are no more worried, upset or in tension.

Actually, I have seen people who are very hot tempered become so placid and so sweet and so poised. It's surprising how they change, because they have got the balancing point, the absolute point. This is what happens to your attention when you get Realisation.

But then what happens to your awareness, which you get from the central path of your evolution? For example animals have an awareness. Also we have an awareness. We have awareness much higher than that of animals. Some people say, "Yes we can play tennis, you see." that's a higher awareness than animals. But some people cannot play tennis or understand it. But one awareness human beings have, definitely — whatever they may be, at whatever level — that they understand what is dirty, what is filthy. They can smell it; animals can't. You take a horse or a dog through a dirty length, it will just walk like a king, as if it's leading a parade for the queen — it has no problems. But for human beings we just can't do it! We have to put something to cover our nose. So, like that, we have many other things which we have achieved as human beings. We have sense of colour, we have sense of beauty, we have sense of balance. We have so many things, which dogs may not have, horses may not have, dolphins may not have. They are so close to us — they live with us — but they may not have those senses as we have.

But now, what happens to human awareness, at this stage, is that this human awareness suddenly jumps up into a new dimension. You become collectively conscious. You become! Again, I say. It's an actualisation: it happens to your awareness. You just become collectively conscious. Means, little children, today Olympia, she was interviewing me, she came and she put her fingers in her ears, because the lady who was talking to me had a problem in her throat. Perhaps maybe she has to use her throat too much also, or maybe something else. So she put her fingers in her ears. You see, this is the mantra we use "Allah hu akbar" by putting fingers. The little one, she is very small, about two years of age, she just put in. But still she felt she has not helped me fully, so she put both her fingers in the mouth to suggest that please look after the lady, she's got this problem.

The concern and the feeling that you get for another person is so tremendous, so tremendous, that people can't understand but it's very simple [to explain], because if you become part and parcel of the person, how can you not have concern? I mean who is the other? The problem is [that] now, supposing you are sitting before me, and you have a problem in your stomach, I'll also have a little problem. And I'll be so concerned about that problem that it is as if in my stomach that problem is existing. It is like that.

The awareness becomes so collectively conscious that it becomes part and parcel of you. Who is the other? The feeling of otherness goes away.

Now people talk big things like, "We are all united, we are all brothers and sisters, and this and this". You must have heard all these speeches. And when it comes to war, they'll fight. But in this, you cannot fight, because who is the other? You can't fight your nose. You can't fight your hand. You can't fight your fingers. Nor do you help anyone. You don't help anyone. Because supposing this finger is in trouble and this hand presses it, does it help it? Nothing! This is neither obliged, nor this is helping. This is one. That feeling of oneness, that you are part and parcel of the whole, is established. Because of that feeling, that is such

a tremendous feeling that you are part and parcel of the whole, that you get cured. The curing comes because of that innate understanding by your being, that you are not alone: you are part and parcel of the whole, you are a cell of the whole body of God, or you are a microcosm of the macrocosm.

This is not just a psychological or a rational thing, but you just become. You just become, you can't help it. And when you are that, you just don't feel you are helping anyone. It's just like one cell acting for another cell. If the whole thing works in such a homogeneous way: no fighting, no quarrelling. On the contrary, you enjoy each other! You just love each other. And you just see the good points of another person. You don't see the bad points. You forget the race, you forget all creeds, and everything you forget. Because a nose doesn't say, "I am higher than the hands!" Does it say? Or the feet do not say, "I am lower than the hands!" They all are required. Supposing there is something wrong with the feet, you will just try to help. Something wrong with the nose, you'll help your nose. You don't discriminate in your body, do you? In the same way, we do not discriminate.

Once you become Realised souls, whether you are from India or from Asia, or from any other place, from England, America, any place you may be. You may be Chinese: every sort of faces that we have, in the cross section of Sahaja Yogis! You will find all kinds of people are there, and they all love each other. You must see the way when these people from England went to India, to the villages where I worked: the villagers just grabbed them! And they were so happy. They said, "First time we are meeting our brothers and sisters!" And these people were just enjoying them, and they all started dancing. Of course they are very light-footed and they wanted all these people to dance with them. And though the Britishers are not so light-footed as they are, so they found it rather difficult. So they made them jump, jump, jump! And now they have become good dancers too; and they all dance together and sing together, in complete joy and understanding.

The whole attitude towards life changes. You become really a princess in the sense that you don't need anything — there is no dearth. If there is a dearth then you are beggar. If there is no dearth, you can sleep here, you can sleep in a palace. If you want you can get a Rolls Royce or if you want, you can walk. What's the harm? What's the difference? Because the joy comes from your Spirit, not from outside things. The whole idea of comfort changes. The whole idea of luxury changes. It's all completely changed because you enter into this new dimension. And that's what happens to your awareness: that you become collectively conscious. The enlightenment gives a human awareness a new dimension by which you are collectively conscious.

Now emotion gives us happiness: if you love somebody you feel happy, and [if] you meet that person you feel happy. And you want to bestow all your love on that person. If your children are there, you want to love them, and give them love. But before Realisation, this joy is limited. For example, husband-wife relation I can understand. But about children, like in India, you see, they love their children so much that they will even sell their country for their children's sake. The love becomes like a possession. It becomes a love hate relationship. They love so much that they come to hatred. It's a funny thing but it happens. Why? Because it has limitations. Love has limitations: it's not infinite. But when you get your love enlightened you get joy. There's no material given thing, just you enjoy each other.

In Calcutta, first time on my way to America I had gone, I was staying in a hotel. There were other Sahaja, five, six Sahaja Yogis staying with me in other rooms. And one gentleman came to see me, and he fell at my feet, and tremendous vibrations he had. And they all rushed: "Who has come? Who has come?" I said, "Why?" "Tremendous joy started flowing over our head, Mother! Who is at your feet?" They all rushed to me. I said, "See this one." "Haahh!" They all stood, 'Haahh! What enjoyment! What enjoyment!" He was enjoying. They were enjoying him. This is the first time you enjoy human beings. Because you can feel the vibrations of a person.

What a beauty human being is, what a glory he is, what a blessing he is, what a creation he is, you realise only after Realisation. Before that, you judge him, "Oh he has got long hair. He has got red hair," "He has got long nose". All these things. But then, you just see him in a subtle way: what he is, is his vibrations. And so many people I have seen — Sahaja Yogis also — if they get somebody they'll all rush there. The fellow is there, and they are all taking vibrations, for half an hour and I am tired. I say, "Now finish it off!" But no, they are just sucking it like a child.

First time you enjoy human beings — the joy which has not duality. Joy does not have happiness and unhappiness. Happiness

comes to us when our ego is pampered. Unhappiness comes to us when our ego is damped. It is something different. We are not our egos, we are our Self. And when Self enjoys something, it enjoys it. There is no remorse, there is no duality about it, there is no unhappiness. So, joy is a complete thing. It cannot be described. It is just to be experienced, and enjoyed within ourselves. And that's what happens to us, when we get our Realisation our idea of love changes.

Like, you say, "Oh I love this person only." Like your husband is there, you have to love him like a husband. You don't love everybody like a husband. Your sister is there, you love her like a sister. But you think all others as your sisters. Then you love your brothers; you think them to be your brothers. You love all of them. The love spreads, like that. It does not rest in one place. It does not stagnate, it does not coagulate. Supposing in a plant, sap is rising and it goes to one flower because it loves it, and settles down there. The tree will die and the flower will die. So the love we have before Realisation, is like that love, which dies ultimately or creates problems and it dies. But love after Realisation is a love that emits, just flows. You don't get anything. "What do you get?" People ask me. I mean, my husband, you know, is in a different line and I have a double life. And all my friends ask, "What do you get out of it?" I say, "I am not here to get. I get out something from it: it's just to give, it's to enjoy".

As I told your mayor today, "Your politics will be solved. You'll have no parties." He said, "How can that be?" I said, "See now: I have supposing all the powers, so I am a capitalist. But I must share, so I'm a communist. I have to be a pure communist and a pure capitalist. So how can I have two parties when both the things exist within me?" That's how you solve your politics.

How do you solve your economics? The whole transaction areas and all those things come from a false idea that matter can give us happiness: it cannot. Only the matter that has a certain coefficient, which gives vibrations, is the only thing that gives you joy.

Now we don't know if there is such matter around. For example somebody will say Stonehenge. I mean, it looks funny with the druids. Of course they don't know anything, I agree. But it is not [funny], because Stonehenge is created by the Mother Earth. It has vibrations. They can't feel anything, they are standing there, singing songs, this, that. Somebody must have felt in their forefathers. There are many places where you get vibrations from the Mother Earth, so many. It is written in the Bible, in the ten commandments, only that whatever is created by the Mother Earth or by the sky should not be reproduced by human beings and worshipped. But there are many things which have come out of the Mother Earth. But unless and until you have vibrations, how will you know? You don't know the truth.

So in the human awareness, to know the truth, is very relative. You will say that, "How is it that this person is fake and that person is not fake?" "This is truth that is not truth?" There's no way of knowing it. Unless and until you get to the Absolute point, how will you know the relative?

So when you get your Realisation, you can ask, "Is he a real man?" If he is, you will get vibrations. If he's not, then, you might even get blisters; vibrations will stop maybe; little bit blisters you might get, if he is not a right type of a person. If somebody is obstinate, you will get indication. If somebody is suffering from some possession, you will get indication. If somebody is mentally mad, you will know. It's very, very systematic, and very scientific. God's laws never fail, [are] very attentive, and everything that you know through it is absolute and correct. Only thing is you have to learn: you have to train up your mind to understand these different things. But small children are much cleverer than bigger people; because you see, they have so many hangups, they have so many complications, they rationalise everything. Children will just say this: "This is this!"

Now people think that, "How can it be free?" How can it be with money? I ask the other question! We cannot think of these things in the terms that I'd say [is] Divine, because you have never known it before. How much money did Christ get? We have a life here of Christ: how much money did he take? Now Christianity as such — they asked me a question today — I mean it cannot deliver the goods! They are Christians, they go to church, but is their life Christian? Churches cannot deliver the goods. But that doesn't mean that you run away from Christ. You can run away from that kind of things, but not from Christ, because Christ exists.

He definitely exists within us, and is a special person because he's placed at a very pivotal point, between the centre of the optic chiasma, where the pituitary and pineal body are there and he controls our ego and superego. And when the Kundalini rises, then

Christ is awakened, and he sucks all of our karmas, all of our sins. That's what he said — that he has suffered for our sins. They will say Christ, in the church they say it, and then why do they ask you to suffer? If Christ has suffered, why should we suffer anymore? There should be no sufferings anymore, just enjoy and rejoice. He's done everything for us. Or do you want him to suffer more?

There are Jews who said, that, "We don't believe in Christ, and we have to suffer." Already, "Have Mr Hitler for you!" If they want another one, they can have another one. And go on with your suffering. It is high time that they accept Christ and give up their sufferings, otherwise, they are putting their sufferings on other people.

There is no suffering needed anymore. It's a funny idea, I don't understand, why people say you must suffer to become spiritual? Who has given you these ideas?

Actually among Hindus it was believed that, our karmas, we have to pay for it. Yes, all right. Up to what point? Till somebody called Mahavishnu comes in: that is Christ. He's called as 'Mahavishnu'. All the signs and symptoms of Christ are described as Mahavishnu in the Devi Mahatmyam, but who reads that? I mean Christians will only read Bible! Will they read something else? So they never knew. And when the missionaries went from here, they never talked about Christ like that. "Oh," they just said, "you'd better get converted." They used to brand everyone: Christian, Christian, Christian, Christian. They would put a loaf of bread in the water, and say that, "This is the beef, and all of you have become now Christians!" So by villages they became Christians. Imagine this kind of a Christianity, how far is it going to go? They never said that Christ is the one who was Mahavishnu because they never knew. Until I told them that it was he, the Mahavishnu who came, who has come already. And he is going to suck our [karmas]. So this is done, then what? Why to worry about karmas? [They are] finished! All our karmas are over.

But here we have Christ, but we don't know his essence. We don't know what is he there for, what was the need for him to crucify himself. It was just to create a tremendous Deity within us, that is Christ, who will suck our up our [bad] vibrations. Now we have many Jews who are our disciples. They will jolly well have to accept Christ, because Kundalini does not rise unless and until you accept it here. But even those Christians who don't accept, say Moses, or Jehovah: they have to accept that Jehovah is sitting here (above Agnya). That's the Viraata. That's the Akbar: that, you have to see for yourself when the Kundalini rises. You'll be amazed, unless and until you say Lord's prayer, it won't rise above this (Agnya), if it is stuck there. And all the Christians have this problem. You will be surprised that Christ himself is angry with them. You have to say Lord's prayer. That's why he said, "You will be calling me 'Christ, Christ,' and I won't recognise [you]." Just imagine! Then you have to say Lord's prayer in front of some holy personality [so that] he forgives you, and then the Kundalini rises.

Just imagine — he was the one who was the controller of ego, he is the one who sucks our ego, and see the Christian nations: if there is one thing they cannot get out is their ego. Now they are realising it, no doubt. But still to get out of it, they have to fight it; and the more you fight it, it becomes like a balloon — big, big, big, big, big. But by fighting it you cannot get out of it. Only by rising through the central path you can suck it, through the awakening of Christ, and you get your Realisation as cool breeze coming out of your head.

But when it happens also, as I said, people do not know what it is — these Brahma Shakti or what you call this cool breeze of the Holy Ghost, what it is, because they didn't allow Christ to live long. He lived for hardly three and a half years to talk about it. I mean the way they treated him was really so atrocious and so cruel. To whom could he talk, to these fishermen? About Kundalini? I mean they made it impossible!

Same with Mohammed Sahib: Arabs could not accept Mohammed at all. And they have not yet accepted him, the way they are crucifying him everyday. He couldn't tell people about it. But he did promise that it will happen to you. He's promised that a Comforter will come, so that you will know my Father forever — means you will get your Self-Realisation. He promised it. But how will you make him out? How will you make out the Comforter? How will you find out, if Christ comes in?

Now some 'christ' is being announced. It's a big joke. You'd better tell this 'Mr Christ' to walk on the water. And you'll find him

out! We had one in India. He told that he is going to walk on the water. And mad people from America, they came with televisions, telescopes, and all Indians were there to see the fun of the whole thing. All of them came here and Government also encouraged people because lots of foreign exchange, you know, for this kind of tomfoolery!

They all came, they occupied premises in a very big hotel, where there was a huge big swimming bath, where this fellow was supposed to walk on the water. And they had telescopes and every sort of thing there. And apart from that they had a television set, and from America they were going to release all the scenes of what was going to happen. This fellow came forward, it was on the television, you could see it. He put one foot, and with the second foot he was down! (laughter) He couldn't even swim! Can you imagine? And they had to fish him out! And he was put in the hospital, and they found he had cancer. But imagine, when they asked, "Why did you do all this?" He said, "At least I got a name!" Imagine! Like some hijackers, they say that, "At least by doing these things, we will get some name."

You know there are some maniacs who want to appear in the newspaper this way or that way. So he said, "I got a big name, in America. Everywhere, everyone knows me!" Thank God he's no more now to befool some. You see these tricks they play. So these tricks have nothing to do with God. If he's Christ, let him walk on the water! If you people will be kind enough, you better write to this gentleman who has spent so much money in the newspapers, especially to the journalists I would request. Because journalism takes to such stupid people very easily, I don't know why. They will publish. You know they published such a lot of things about this nonsensical 'christ' who has come. Better ask him.

There's another one who was trying to teach flying. Poor things who were flying, one of them is sitting here, she was the directress of the institution, got epilepsy, the husband got epilepsy, the child got epilepsy, all of them. They lost all their money, all their property, everything. That's how they were flying on the streets of London. I said, "Why not ask the guru to fly? Why not use these leaning tower of Pisa? Just throw him down. Let's see how far he can fly!" And then they were paying £3,000 to learn flying nonsense! Why do you want to fly? Are you going to become birds now? Like these nonsensical tricks they play on you, and you believe them. It is never said in any scripture, any books, anywhere that you will be flying as religious people or as spiritual people — never! Nor that you will be becoming mad.

Even 'St' Paul who was — I don't know how they included him in the Bible — I can't understand how was he a Christian? This is first thing. If he saw the light, well and good. Who saw the light? Now supposing you go and say, "I have seen the light, and I have become a great Christian!" and you start organising it, must you be included in Bible? He has no idea of Christ, and he has no idea of reality! When I saw him [in The Bible] I said, "From where does this gentleman come in?" He was nowhere near reality and he said, that people got like mad when Holy Ghost came, everybody started laughing and they started saying all kinds of words and all kinds of languages. It's very easy. You see, say if an Indian possesses you, you will start behaving just like an Indian: you'll speak Indian language, you may be thieving, telling lies — all these things which are their character. Or if you are an English man entered into an Indian, you will start speaking Oxbridge English. It's possible — you have seen these things happening to people when they get possessed, they do it. It's all possession.

What is the way to know what you have got? It's so much unknown that, anything that is unknown is not God! There is collective subconscious, and there is collective supraconscious. Anybody can enter in from that area and can possess us. You must have seen a film shown by some doctors who said that cancer is caused by some proteins — proteins which come to us from the areas which are built within us since the time of our creation — that's collective subconscious. They say it clearly — protein 58 to protein 52. They say it so clearly about it that, that is what triggers our cancer. But they don't know how to control them. Of course, I have been saying this for the last twelve years! But nobody understood at that time when I was saying that it is the collective subconscious from where these things come in.

Christ is the one who took out [dead] spirits and put in the pigs. And here they are talking of Christian movements like you have got Pentecostals and charismatic and this and that, where they are putting spirits into you! And when they come before me, they shake like this — just like this — and go into an epileptic mood. I sometimes you see there are a hundred spirits sitting in those people. They have no idea as to what to do with the dead, they are so naïve. In the church you are sitting on a dead body — God knows how many. They don't know how to do that. For example if an Indian lady from India comes in, she walks like this, saving

her feet, "Oh God, they are sleeping here!" We know that when they are buried there, maybe their dead souls are around. But here in the church you go: I mean [it's] a very nice way of possessing a person!

There's a Sahaja Yogini in Paris: her mother was about sixty years of age — not very old because I am of that age — and she was so mad, she became so mad, that she did not know what was a bidet and what was a WC. And she was a funny woman, and she sometimes used to forget even her daughter! But Sunday morning she would get up in a very normal way, dress up very well, go to the church, say her prayers and come back. I mean, like a possessed person, she used to walk. But somehow one of the Sundays she got lost and she informed the police. The police said, "You better send her to one of these places where the old are looked after." So this Marie told me that, when they put her there, she found there are many like this who get up on Sundays! There is a church for them. Also there are dead bodies of these mad women. They go to this church every Sunday, again they are mad for the whole week, again on the Sunday, they get up and go to the church and come back. Just imagine! How can that be God? You mean these dead spirits are God? And will He shake you all the time like this, if God enters into you? How can it be? It's maddening. Will you become more dignified and beautiful, or you will become ridiculous? Just ask a question to yourself?

In the Bible, it is written that everybody said that these people are possessed, and they laughed at them, and they said they have gone mad. And still it is in the Bible, and people read it! "Let us read chapter this..." Just imagine describing mad people! And that has become 'authentic', now who is going to challenge them? They'll kill me if I tell them that, but it's a fact. This is not what is going to happen to you. What Christ has said [is] "Your hands will speak." Even Mohammed Sahib has said more about the day of resurrection. He didn't talk of the day of death first, of the complete destruction first, he talked more about the day of resurrection. Christ also [about] the day of judgement. They did not talk of the death. While there are people sitting around and thinking, "Now when will that day come when we'll all be finished?" Imagine! We have reached that state of confusion that we are waiting for a complete destruction, trying to celebrate it, the way people are anxious about it.

First of all, you all have to enter into the Kingdom of God - that's the place for you. That's the place to enjoy. That's the place God has made. He has not made you a human being to suffer and suffer and die in suffering, then we have never understood Him. He is the Father of compassion. He is the ocean of love, an ocean of forgiveness. We have forgotten, what His nature is. And we really misunderstand that he has made us to suffer. This is really absolutely [an] anti-God idea, I think, and I just can't understand how can we really gulp it down. It's too much, to believe that God will make you suffer. Or [that] Kundalini makes you suffer is another worse idea. She is your Mother. She has been with you. She has been waiting. She is your own mother. Everybody has an individual Mother. She has been waiting for this day to give you Realisation, is she going to make you suffer?

May God bless you all.

I'm very happy to be back, and I hope you'll have more people next time and I'll be able to come back again. If you have any problems, any questions, you may ask me.

Seeker: You said on the radio interview today, that you were destined to become what you are today. Are we also destined?

Shri Mataji: You have hit the point. That's it! Absolutely, that's it! You are all destined to come and get Realisation — absolutely that's it! Otherwise, do you think am I mad to go about?

Have you ever known so many seekers in this world? Not only destined, but [with] deliberations. You have deliberately taken birth in those days to get your Realisation, and to do the work of God, and to enjoy the bliss of God. It's a deliberate action on your part. Destination is of course there, but deliberations are there [too]. You have to be all very special people to do that, no doubt. That's a quality, that's a quality: everybody doesn't have that quality. That's a quality of people, and only such people can stick on. I couldn't tell this to our mayor, that it's a quality that is lacking. It's a quality. They just know that — this is the truth.

Seeker: Isn't possible to abuse the Kundalini?

Shri Mataji: No, never, never, never, never! You cannot, never.

Seeker: But can you awaken it through the wrong channel?

Shri Mataji: You cannot do it. You cannot do it. You just cannot. It's the wisdom. Kundalini is awakened only by the permission of a Deity which is wisdom. You can never misuse it. You can never sell it.

I'll give you an example. There was a gentleman, an Indian, whom I gave Realisation in America, who started his own organisation. As usual Indians are very good at making money. Put them anywhere, they'll make money. This fellow, first he behaved all right, and then he started his organisation and all that and he wrote to me, "I am doing this Sahaja Yoga, I am doing this, and I've got lots of people coming." He put a fees and all that. I didn't know how he was running it. Of course, you can charge for the food all right, you can charge for your stay. But when he came — the people in Bombay are very sensitive — they told me, "Mother, we are fainting with this man! What's the matter with him? We are all feeling giddy." I said, "Don't you worry. I'll find out." When he came, I said, "Can I have a look at your brochure?" In the brochure, he had written, "For vibrations, ordinary, \$125. For special ones \$280!" I said, "Sir why this?" He said, "Mother how am I to live?" I said, "What were you doing?" He said, "I was a teacher." I said, "You go ahead with your teaching. How much money did you pay me to get your vibrations that you put this kind of a thing there?" He said, "But how am I going to live?" And he got into a temper, and he became very red. Now, "I can talk to you about it. You cannot take any money for it." So he got very angry. He said, "I am going to see one Guru." I said, "Go and see him!" This is a guru living in Calicut (Kozhikode). Actually I have never met him. But this fellow, when he came back, he telephoned to me. He said, "Mother please forgive me, please forgive me, please forgive me." I said, "What happened?" He telephoned, and on the telephone he said, "I must tell you all of what happened." I said, "What happened?" He said, "I went there, and when I reached the gate, this guru was sitting in a hut, and he started throwing stones at me: one after another, so many stones he threw that I just sat down there. He said, 'What do you mean? You have said those things to Mother and you think I will give you some blessings here? These are my blessings, go ahead!' And poor fellow, he went back: he went and sat in the station, on the platform. And one of this guru's persons went and said that, 'What did you say to Mother? He knows that Mother is there, and how dare you say something to Mother?' He said, 'Because I was making money and she was angry with me, and this.' He said, 'You better go and ask for forgiveness!' For three days, he stayed on the platform and on the fourth day the guru sent for him [and] he came. And then he said a Sanskrit shloka in my praise and all that. He said, 'Just go and read it out to Mother, that's all.' So he brought that and read it on the phone. But somehow he could not meet me. He tried his level best but he just could not meet me. And he read that to me.

But when this guru, I told him that, "Why don't you go to America, because this year I won't be able to go?" He went to New York, he was there for three days and he went back. He said, "They are all mad people! They are dollar-mad! I can't stay there. They were offering me dollars for everything." So he ran back! He couldn't stay there. So there are realised-souls. There are people who know about Sahaja Yoga. But they know that you cannot sell it. If you try to do anything like that — finished — you will lose your vibrations immediately. They are very sensitive, very sensitive. If you are ignorant, then it's all right, they will stay. But knowingly if you do something, just they'll disappear. And you won't like it, because when they are flowing you are enjoying yourself, and you just stop [enjoying].

Those who don't know anything about Kundalini, they say the Kundalini is in the stomach, this, that — they are not authorised people, they try to play tricks with Kundalini — they get into trouble. Because it's not the Kundalini, because She is the Mother, but the Deity, the Deity that is Christ actually in another form called Ganesha is sitting down there. He hits them hard onto the sympathetic, and that's how they get it, all the problems.

Seeker: So how do other gurus raise the Kundalini?

Shri Mataji: That's what I am going to do. Once I have done it, then you will do. First an enlightened light must enlighten you. Once you are enlightened, you enlighten other people.

Dr Warren: He said, how do other gurus raise the Kundalini?

Shri Mataji: Which one? Which one? Let's have him out. I will send half of them to them. Who is the one? They just talk.

Seeker: Swami Muktananda is quite popular.

Shri Mataji: You think he's raising Kundalini or he's putting bhoots? He is putting possessions! They just dance, dance, dance. Anybody can dance, what is so great? Anybody can dance, what is there so great in dancing? Is there? But Kundalini you can see with your naked eyes, the pulsation, the rising and the cool breeze coming out of your head. That's what it is. It's not dancing: even Rajneesh does that! He even takes out your clothes! All right?

But this Muktanand is a funny fellow I must say. Horrible fellow he spoils the Kundalini so badly! The other day one fellow came, who was with him for sixteen years, can you imagine? He's good for nothing now! How to give him Realisation? He's spent all his money, everything. He has become so useless. And then he says now, "Now I feel I am mentally also good for nothing." I sent him to Australia, that fellow. I am sorry! I didn't mean you, I did not mean you. I sent him to Australia because he was going to Australia, I said all right, you go and see these people. But a headache, I tell you. He's good for nothing, this fellow! I know his names in his previous lives (Muktanand). But very difficult. Horrible! They not only want to make money: it's all right, there are thugs, there are smugglers, all right, I don't mind. But they'll spoil your chances of Realisation. They are anti-God. That's the point is! The Kundalini just doesn't rise in people who go to Muktanand — rather difficult. Don't be frightened, if you have been, I'll manage it. It can be worked out. But when you will meet somebody Muktanandi, you will know: you will run away from that person then, because the hands break! You get tired. The Kundalini is tired, poor thing: She hits her head, this side, that side. I don't know what he does: horrible, cruel man.

One better than the other, this Muktanand. Can't you see on his face? What does he talk? All nonsense! Very easy to make out. He puts the Kundalini in such a way that the Void is completely finished! The crossing point, that Void, is so much obstructed that the Kundalini doesn't get out of that, it just wobbles there only. Well, we'll work it out, all right? We'll work it out.

You are seekers, you are seekers. You are God's own people. And you are to be saved. So let these horrible people delude you. How long will they go on? All of them have to perish one by one, you will see that. The best part of it [is] that all untruth fails, ultimately.

Seeker: How do you actually tell a true guru?

Shri Mataji: After Realisation it's very easy. But you can tell. For example, can't you say who is a sincere person? You can, if you don't get into the circus. It's simple.

But a true guru will not be worried about your purse, as to how much money you have got. And he will give you your own powers. He'll not try to show off his own powers, talk about his own powers, "I am this, I am that," nothing. Unless and until the Kundalini is risen and you have got Self-realisation, nobody will give you false certificate that Kundalini is awakened. It has to manifested. It's all falsehood: [from] a to z, it is false. Supposing for example that somebody's Kundalini doesn't rise — all right, it does not rise. My own daughters are not realised-souls, what can I do about it? My own daughters are not realised-souls. But my grandchildren are. So what can I do? I cannot force on them. If it is not, it is not. You cannot give a false certificate. It has to happen.

Seeker: Isn't it hard to combine Christian and Hindu concepts?

Shri Mataji: No, no, it is the easiest. They are just the same, my child. They are just the same. There is no difference at all. They are all one. Christ has said, "Those who are not against me are with me." Who are they? They are all one. There is no difference at all. You'll find it. At different stages they came on this Earth to give us a new dimension, all of them. Like on a tree, we have different flowers at different times, but they all come from the same source, don't they?

Now they pluck the flower, "This is my flower," "This is my flower." That's not, that's a dead flower. The same energy produces the same flowers. But they fight. You will be surprised, if I tell you the whole history of the relationship between them: between Christ and Krishna, between Mohammed and Christ, and Krishna, there's a big relationship. They are all related to each other, very closely, which you'll find out in Kundalini also. It's very interesting how they are related, now they have played the game. And they are all settled down within us: all brothers sisters, husband-wife; all sorts of relationship they have. It's very interesting to see, but it is not only a story but you can see it yourself, that they are within you. Say for example if I say that Mohammed Sahib was the same as Nanak, Guru Nanak. Imagine the Sikhs are breaking the neck of Muslims, and Muslims are breaking the heads of the Sikhs. It's a big quarrel going on. But Nanak came after Mohammed, to teach Muslim-Hindu unity. Because he was surprised the way Muslims are.

But they are one! They are one personality, born again and again. Moses, Abraham, Socrates: all of them are the same. Now if a Muslim is a fanatic, he gets a cancer. Normally he should, or he becomes a dry personality. Imagine Khomeini. They become a dry personality. They can be very violent people. But supposing they get into trouble, like cancer. I had one Muslim coming from Iran, who was a fanatic, he got cancer. I said, "You think that Mohammed Sahib is the only person?" "Yes," he said. "But if I say, Guru Nanak was the same." "I can't believe it." I said, "Then I can't cure you. You have to accept, because Mohammed Sahib himself is against you, because he came in ten forms." And he wouldn't accept it. But his wife prevailed upon him because he was very sick. And he got cured. That's how you have to prove. Human beings cannot easily understand.

You see, if you are born in a Christian religion, you become a Christian. It's a horrible thing like that! You are all human beings, and all this people have come on this Earth to give you a new dimension. Only we don't understand them. They never came to make us fanatics. That at least, that is too much to see.

After Realisation, you will know that they are all in complete unison, complete concord, that's not possible on human level: absolute complete concord. Yes, it's a fact!

All right, should we have Realisation now, let us try. Because I have to go now to London, and tomorrow is another very heavy day.

Please put your hands.

1982-0704, Guru Puja: Establishing the Guru Principle and Havan After Puja

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4 July 1982

Establishing The Guru Principle And Havan After Puja

Guru Puja

Nirmala Palace - Nightingale Lane Ashram, London (England)

Talk Language: English | Transcript (English) – Reviewed

Guru Puja, “Establishing the Guru Principle” Nightingale Lane Ashram, London (UK), July 4th, 1982

Shri Mataji: Please, be seated. Who’s going to translate Me?

Yogi: Gregoire.

Shri Mataji: Why don’t you take one of these, Gregoire?

Warren: Mother, that is the public address microphone – they won’t be able to hear You. This is for the recording on the tape.

Shri Mataji: Then how will they hear him? Will it...?

Warren: Mother has to have this one...

Gregoire: Should I hold it and sit here, Mother, in front?

Shri Mataji: Yes, yes. Then – how will you translate?

Gregoire: In French, most of them...

Shri Mataji: But loudly.

Gregoire: Yes, Mother.

Shri Mataji: I think, why don’t you stand up, and see there – you can stand up there. (Gregoire: “Near there?”) Yes, there. (Gregoire: “OK”) And you can talk loudly, that’s a better idea. Be careful about that. There’s a flame there.

Yogi: Just excuse me, Mother.

Shri Mataji: I’ve got a problem (unclear. Maybe with the microphone). (To a little girl:) May God bless you.

Yes, yes! Oh, thank you, thank you. Aradhana has come. Go and see them. There, there!

In the most auspicious time that is called as Krita Yuga, we all have assembled here to understand the ways and methods of establishing our Principle of a Master. Krita Yuga. “Krita Yuga” means the time when you have to do something – “krita: when it was done.”

So you are the channels of that doing, doing the work of God. You are the channels of God Almighty and His Power. On one side you have to carry the dignity, the glory, and the assumption that you are a guru. On the other side you have to be completely surrendered to your God Almighty. All your dignity, your authority comes from Him. And the third thing is that the way He has

created this universe and you, in a mood of play, you have to see His play. So a kind of mood that is cheerfulness should be really bubbling through you.

So far the idea of guru was that such a person never laughs, never smiles, always in a temper. That was all right for gurus who did not have to have any contact with the public, but hanged themselves with a string somewhere in the Himalayas. But here we are, facing the entire universe that has to receive the bubbling streams of your love.

But that does not mean that you have to be frivolous, because you cannot be. The divine play is not frivolous, it is joyful, and the joy does not have that duality. So to get to the establishment of your Guru Principle, first we should know how it is destroyed. As it is, anything that is not looked after or maintained gets destroyed. If we do not pay attention, say, to these beautiful plants here, they will be destroyed. Even matter which is not attended to gets destroyed.

So first of all, we have to know that we must be attentive and alert that if we do not maintain ourselves, we'll be destroyed. Because maintenance is not for maintenance sake, it is for stopping the destruction of your Guru Principle. When we are negligent or lazy about it, we are responsible for destroying our Guru Principle.

So the attention that we have is to be given to the maintenance of this Guru Principle. The gurus have the capacity to maintain themselves and maintain others. In the beginning, when the gurus tried to establish this maintenance principle, they put very, very strong rules and regulations. If you read Bible in the Levi chapter, you will find all the shariats that are described, which they are following now in Riyadh or in the Arabic countries. To maintain that principle within yourself, it's written in such strong languages, like "Such a person who does not do this should be killed to death. Such a person does anything wrong of this kind should be killed by stoning." That was at the very beginning, so the people now at that stage of evolution required that kind of a fear.

This was not meant to in any way to insult or to harm, or to take away the freedom of human beings. But it was meant for people to give a great idea of the importance of the Principle of Guru within themselves. At that stage they used the frightening methods, I should say – horribly dangerous times. At that time people obeyed also. Then another evolutionary state took place where a stage started, people thought they must become austere, and start maintaining themselves by tremendous austerity. So it was self-projected; it was not projected towards others, but projected towards themselves.

We can say that the first wave started when the Guru, the Primordial Guru said that if you don't do this, then you will be killed. The second stage was where the disciples accepted this within themselves, and started telling themselves that if we do not do it we'll kill ourselves. Austerity started on the basis of wisdom, and not on obstinacy. But then it became even fanaticism, so it went to one extreme. It started with the idea of maintenance. It started with the idea of maintenance. But maintenance itself became impossible, or perhaps they thought that they are not being able to maintain, they got confused, and to them rules and regulations became more important than maintenance itself. Thus you find they destroyed themselves.

The wisdom or the essence of Guru Tattwa is a balance. Like when you maintain a plant, if you do not give it water, it will die. If you give it too much water, it will die. So the wisdom lies in understanding how much water should be given to the plant, so that it comes up at its best. Now this wisdom has to be achieved through your vibratory awareness. You are placed under the most fortunate circumstances, that you are realised souls before your Guru Tattwa is fully established. You have all the powers that any guru can aspire, without having the establishment of Guru Tattwa. Specially you are under the complete blanket of the clouds of your Mother's love.

But in no way Mother's love is going to allow you to destroy your Guru Principle. As I told you that Guru Principle is a very sensitive thing, and is destroyed if you yourself do not try to maintain it. First of all, the destruction starts from the very source of our being. I mean to say that our being is created by five elements, and the five elements have a capacity all the time to get destroyed. Any one of these elements if they are not looked after, they get destroyed. That is the built-in capacity of the elements or of the matter, as you can say. So to maintain them is important.

Some people have an idea that once you become a guru you need not maintain everything, it is maintained by itself. It is not. Agreed that the spirit definitely enhances the beauty and the health of these elements; but at the human level there is always a greater force that is trying to destroy it. So till we have completely become the spirit, there is always a chance of this destruction working it out. One may say, why this balance needed? And this is an important question which we should be able to answer all the people who ask us. Without the balance you cannot ascend. If you cannot ascend, what's the use of our becoming human beings?

For example, everything is God, but nobody is aware. At the human level you become aware: means everything exists, everything is there, but it is not aware. Say, there is a stone, that is also God, but it is not yet aware. Like say, this area is completely dark and we are blind. There is nothing to be seen, to be felt or experienced when you are in that condition. Actually one thinks that darkness is the truth, that ignorance is the truth. But when the sun comes up and the light comes in and your eyes open, you start seeing everything. You start becoming aware. So at human level you are aware at the highest point.

Now this awareness has to become the awareness of the spirit. That has happened to you – you have felt the spirit. But the balance is not there as yet. Your Mother has pulled you out and made you that, but still there is imbalance inside. If you go slightly to the left you can be destroyed; you go to the right, you'll be destroyed.

So you have to try both the things as I have told you the methods, which I'll explain. First of all you have to be austere with yourself. Just separate yourself from yourself. Separate yourself as a spirit, and look at your ego and superego. Now you start watching, you start watching the ego and superego. Do not maintain it – they are the destroying forces.

Now when you see the play as a witness of these destroying forces, you will know how to also maintain yourself better. To separate yourself is easier when you take to austerity. The worst thing that elements have done to you is that you have formed habits, all kinds of hangs-up. Some people are fond of bathing, some people are fond of not bathing. Some people are fond of getting early in the morning, four o'clock, and singing songs and waking up everyone, and some are good at sleeping till ten o'clock. Some like very light-coloured dresses, some like very loud-coloured dresses. If you are English, then you want to have English-style everything, horrible insipid food! If you are French, you want to have wine, little bit. If you are Italian you want to have carbohydrates, too much. If you are Spanish, you want to have too much fats. If you are Indians, you want to have too much of spices. So to change this habit, you have to give first of all the extremes that you like. Now if you say that "I like bland food" – bland food – then you should say "I must eat a lot of chillies." If you say "I like pale colours," then you wear very loud ones. Go from one extreme to another extreme, to begin with. But I've seen people, when they go from one extreme they get stuck up on the other side also. So we have to be in the center, not to the extremes.

A man who is an avadhuta, the one who is a great master, can never be hanged up by any hangs-up. He cannot be ruled by any ideas that "I like this." He sees beauty in the lush greenery, and he sees beauty in the trees which are devoid of any leaves. Now the trend of getting to austerity in a very funny way has started in the West. Like if you comb your hair, then you are no good; if you do not smell in the body, then you are no good; if you don't look like a pig, you are no good. All kinds of funny sort of ideas have crawled into the mind, because they are going to the other extreme.

But we have to learn from the nature. Nature dresses up itself when it has to greet the spring, and when it is the winter it just gets completely undressed, I should say, because the leaves have to go to the Mother Earth, and that the sun has to reach the Mother Earth. It is not attached to anything. Surprisingly it is much more elemental than we are; while we who are spiritual should have no attachment. But this idea is also a mental idea, which is the worst attachment. It's a very funny attachment which makes Me laugh, that's the biggest joker I've seen, that people get attached to mental ideas. It is like believing that whatever you think mentally will just happen to you. Say, for a mental person he has to go to picnic, he will mentally put in his mind he's going to take this that, that and that. He may even open a file and write it down that "I am going to take this and this and this with me." And when he goes to the picnic he finds he's high and dry, because he has not taken anything with him, it's all in the file!

Your Mother is good at speaking and She speaks to you, but it should not be your mental attachment. Like "Yes, Mother says so,"

and everybody discusses with such great enthusiasm, this is that; but it's not become part and parcel of your being.

But is a very common attachment nowadays, with all the people knowing about everything and having nothing. This mental attachment is to be really attached. Becoming is seeing, becoming is experiencing; becoming is seeing, it is experiencing. Like if I have to come to this place, I must come and see it. If only I have thoughts about it and mental idea, mental picture, it is no good, I can – it's not mine, it's not the truth. So when you become aware, actually what happens that it, you see it yourselves – so let us see. Get out of that mental conception that you know already about it. You do not know, because what you know is just mental. That should be a part and parcel of your being.

Now how to do it? Some will say that "We'll just go on being austere about it." Then that will become again another obsession. Some will say, "All right, Mother has said we should enjoy, so we'll just enjoy." How to strike the balance is the big problem, but should not be with people who have vibratory awareness. In that also you can be obsessed. I have seen people talking as if they are all great Sahaja yogis and there were no vibrations, and saying they are getting vibrations. It is so deceptive.

So one has to think that we have to grow further and see more and more, and know about it.

But if you then ask the French "How are you?" then under the influence of this, they'll say like this: that means they're always in imbalance. You ask an Englishman, he'll say, "Don't know." Or they say "I know" – there's nothing in between.

Now we have to understand that we are carrying the light in our hand, and the light should not shake. We have to hold the light tight, and we should have a concentrated attention towards the maintenance of the light. And then to tell yourself that we have to see, not to just understand mentally. It's to be actually aware; because you are complete otherwise, you are the part and parcel of the whole – you are. But only thing, that you have not yet seen that. You have mentally accepted, but you have not become that. Because mental projection comes from thought; that means you are at the level of the thought. You have to become thoughtless. But if you live on the basis of thought then you are still below the Agnya Chakra. So all the thought waves must be stopped to begin with, and should say that "All right, let us see now."

So from the Nabhi Chakra you come up to the Agnya Chakra. Then above that comes the third problem of destruction, is emotional. The emotional is a very subtle one. Like some people, Sahaja yogis, will sit down with a guitar and will start singing as if they are all lovebirds, you see!

(What is it? What is it? Come along. Come, come, come, come. Come, come. What has happened? Why, why do you cry? Come to Me, come to Me. All right. Just take her away. She's caught up.)

So the most delicate one is the emotional. This emotional one is a collectivity in a camouflage. For example, when the Sahaja yogis will meet, they'll hug themselves, kiss each other, and will be very, very nice to each other, you see, and sit down and sing songs like hippies. Take the guitar in the hand and swing on the tune of love.

This is actually Vishuddhi at the collectivity point, and that of course is very difficult to get rid of, because it gives you a very comfortable feeling. And people get confused with emotions, they think it is joy. Joy only can be achieved through complete detachment, the detachment which is ego-less and superego-less.

But now, the problem that human beings start facing is the assumption that they are gurus. They start speaking about Sahaja Yoga, talking about Sahaja Yoga, and they start thinking that they have become already Shri Krishna. They have even a greater ego than the person who is actually ignorant about Sahaja Yoga. They start talking with such tremendous ego that I am Myself frightened of them: how much they know about Sahaja Yoga, I sometimes think? And they start asserting it so much that it's frightening. All this can be also said, that they feel that protocol is not all right and there should be proper protocol, so we are looking after protocol, we are the guards of the protocol, and all these things there. Now those who are on the emotional side see the ego of others, while those who are on the ego side see the emotions of others. So one criticises another, but they don't see themselves that they are falling a trap into one of the extremes. So unless and until you are detached, you cannot see it.

I will not say I did, committed a mistake, but it happened to be a mistake. For the first three years of Sahaja Yoga I never talked of a bhoot. I thought I'll be able to manage without that. But a lady came in Sahaja Yoga who was possessed and who tried all kinds of tantric tricks, so I had to tell them. Now every Sahaja yogi is a bundle of bhoots! You ask any Sahaja yogi, "Why did you do it?" – "Must be a bhoot." If you say that "How is it that you have done such a thing?" then they will say that "I do not know, it's the bhoot who has done." They are never there – all the bhoots are there. Now I don't understand how to deal even as a Guru, because if My disciples are there I can tell them, but if they are bhoots, what am I to tell them? I can talk to Sahaja yogis but not to bhoots, they won't listen to Me. So this is the greatest escape that Sahaja yogis have found now, which is the worst, which was never before. So sometimes I feel it was a mistake I introduced this word "bhoot." They excuse themselves by just saying, "Mother, it is some negativity."

Unless and until there is something in you that contains the negativity, how can there be negativity? If you are detached, if like stone, then you cannot contain this negative water in itself, in it. You don't become more negativity, you become more a guru. Now, when I say that you should not be negative – supposing under such circumstances you should not be a bhoot, you should be yourself – then they start feeling guilty. So all kinds of anti-guru tricks are working out. I am your Guru, and it is anti your Guru to play these tricks upon yourself. Now you will play these tricks with Me, what's the use?

You have to gain something, and you are playing trick against yourself if you are playing them against Me. You have to be more aware. You are not to be destroyed. Apart from that you have to save others. How will you do it, in case if you do not accept that it is your privilege, that it is your fortune, that you have been chosen to be the medium of God's work?

Sometimes I feel all the bhoots have come to Me for realisation, and I am now going to become a bhoot Myself! "Bhoot" also means "Bhootnath" – is the name of Shri Shankara, Shri Shiva, because He gets after the bhoots all the time. But you have to be the present and not the bhoot – "bhoot" means the past.

Then what is there to be known? You become. Then you are in the present, you just start becoming, evolving, blossoming. Try to be in the present. Do not escape the present, face it.

Don't feel guilty nor blame the bhoot; both things are going to take you away from the present. Now just see the whole nature, the whole divine Power, your ardent desire of ages – everything is on your side. The time has come. You are just there. What have we to do? Just stand in the center, at the axis. Try to keep yourself at the axis, and then you just see the periphery moving, you don't mind. When you see yourself misbehaving in any way, punish yourself. It is better that you punish than the Divine punishes you, because that's a severe punishment. But do not feel guilty because you have not done anything wrong, it's the bhoot which has done!

So we come to the point that we should realise that we are gurus and we cannot be bhoots. We have to change our outside also, to become good gurus. For example, we have to learn good manners. Then these manners become your nature.

Sometimes, people who are very fond of food, I always tell them they should fast.

Whatever you are fond of, try to give up. Try to overcome your sicknesses of attachments, your habits. Once your Guru Tattwa is established, you'll be accepted as a guru. There will not be any need for you to say that you are a guru, people will know that you are. We don't have to then write on our foreheads that we are gurus, people will know that this is a guru walking; you can see the divinity walking, you can see the dignity walking, the glory coming up.

You have to change from within, and the light of that within enlightenment will be shown outside. But it should not be a mental idea or an emotional idea, but should be the happening, the becoming, the awareness. You have to experience, through your own experimentation upon yourself. Even I do that. When I cannot reach you from one end because you are a bhoot, I reach you from the other. If somebody says he's a bhoot, then I see that he suffers a little and faces it, the bhoot in him. For example somebody,

I tell someone that "Please do this" and he forgets completely about it, and he says it is a bhoot that has done. So then he loses his purse and then I say, "The bhoot must have taken away the purse!"

But I experiment with Myself. I first see how I should approach you. If it doesn't work out I try something else within Myself, because it's a very tricky time we are with. If we had gone according to the shariat of the chapter of Levi, all the bhoots would not have been here. Maybe no Sahaja yogis might have been left also. And this mental projection is such a common thing that it's difficult to detach people, but only way I can play tricks with you is by experimenting Myself on you. In the same way you must play with yourself, and try to put yourself in an experimental box.

Today is the day of the Guru Puja, the day when you have to worship your Guru. You are really fortunate to have a Guru which is a Mother. And My mother and guru is this Mother Earth, which teaches Me how to deal with human beings. And she's the one who also in every stage of difficulties helps Me to correct My own methods of nirmala vidya. She has been such a kind mother and a kind guru to Me. And she's such a soothing personality. This, all this green, though is given to her by sun as they say, is just to soothe us all. She wears the green upon herself, and the green is the Guru Principle. She's the detached personality. She's the magnetism, she attracts. When people are walking on her, she is looking after them. She creates out of her swayambhu, the self – what should we say to swayambhu? – ah, yes, self-manifested stones. See, her attraction and her concern is so great that without her we would be hanging in the air.

And she keeps Me to the brass tacks, as they say – to the reality. If I wanted I could be just the Spirit, and not bother about anybody else. The way she bears our sins, the way she always looks after us and nourishes us, despite our so many defects: in the same way a guru should do.

She is extremely forgiving; but she explodes as an earthquake, and sometimes hot calcium and hot potassium can come out of her. She produces sulphur for you, for your cure. If England's soil becomes vibrated, then this soil can be used for medicine. In India people use clay for medicine, for every kind of treatment. The understanding about Guru Tattwa one can have from the Mother Earth, so let us touch the Mother Earth and bow to her.

May God bless you.

She's subtle!

In the Kundalini Shastra, Mother Earth is the Kundalini. Mooladhara is the, is the Mother Earth. So for us Kundalini is the most important thing. We don't have to worry about what they have talked about in the Levi, that you must not steal, you must not tell lies; what we have to worry that keep your Kundalini up.

So the guru has to be a person who is absolutely practical. He must have common sense and absolutely practical, he cannot be impractical person. A person who's impractical is not a guru.

But practical in the common way is understood as a man who is cunning, who know how to deviate from right path and all that – that's the most unpractical thing to do. Something absurd, something out of the blue is not the way a guru has to move. There is all common sense which should guide a guru how to deal with a person, and common sense is a thing which is not cunningness by any chance. The source of common sense is the spirit.

The expression of a guru is very, very paradoxical – paradoxical. For example, a guru will be extremely practical, supposing he has to build his own house, or a house or ashram or anything – be extremely practical. He will be very economical, he will create something out of the blue; people will be amazed how he's done it so practical. But he'll be so detached that if this ashram is to be donated to somebody, in one second he'll donate. For acquiring – say, for example, for acquiring a lamp, the guru will be very practical, he'll get the best and the cheapest and the most beautiful.

And he'll be very intense about it. But when it will come to giving, he'll be more intense about it; that when he will give, he'll give

with that same intensity. He'll find out all practical methods how to donate, also to give away. So his acquiring is actually giving. He acquires to give, that's how he is the most practical.

You know that we cannot take anything with us. Only the guru can take with him something, nobody else can take. Only the guru has all the disciples and disciples, and disciples and disciples for ages, who sing the praise. No other relationship is that eternal. It goes on reflecting for ages and ages and ages. It's one wave that falls and then disappears; in anything that you do every wave has disappears, but not the wave of knowledge from a guru. It's even higher than the Divine Principle, because it explains. The Divine Principle cannot explain – it's the guru who explains it. Not that it manifests, but it's explains and it works out, so he's the master of the Divine Power. So in a way, Divine Power is like the meaning of the guru. Like the word has the meaning, and the word – I'm sorry, the word has the meaning, and the word serves the meaning. But in a Guru Principle, the Divine serves the guru. Everything is at your disposal. Everything is at your disposal. When you are a guru, all your chakras are at your disposal. All the universe is at your disposal, because you are the guru. It's like the director of the show – the stage man, the gentleman who is in charge of the lights, the gentleman who is in charge of the loud-speaker, everybody has to serve the director, because he is training the actors.

But the Guru Principle has to be so much unchallenged. It should be of such a capacity that nobody can challenge that, it should be such a capable personality that nobody should be able to challenge the guru.

Then only it will work out. So you have to work it out in such a way that you are absolutely unchallengeable. And you are specially fortunate that you can see yourself and correct yourself, which nobody could do before – you are your own guru. This situation never, never happened. You are your own guru – and let Me be your Mother. That would be the best for Me.

So today is the day when one has to determine how far you are a guru, first point. You have to take a pledge that you will establish your Guru Principle, second point. Thirdly, you have to pledge that you will establish Guru Principles in others. Fourthly, you have to know that there is a little snag, that your Guru is a Mother. She's too kind to be a guru, too mild to be a guru, and extremely tolerant. So it is better that you take up this strictness towards yourself, and look after yourself.

May God bless you.

So you become your own guru.

On every Guru day I have a problem, and one of the problems is – you may translate, Gregoire, still a little more, if you don't mind – on every Guru Puja day I think I should become a complete Guru, and at least on one day I should not be a Mother. But every time I try these tricks it works against Me! Last year in India I told them that "This time I am going to be just Guru, and you have to only give Me a shawl and I will not take any sari, and nothing like a Mother." And I was very stern with them, and I said, "At any cost I am not going to take a sari, whatever you may do."

And they were very unhappy because they had bought a sari for Me, and they said, "We have also stitched a blouse and a petticoat, and Mother, You must accept. You are our Mother also."

So I said, "I am going to be very hard like a guru, and nothing doing, today nothing is going to convince Me." Because again you become the Mother, then the whole thing becomes again that soft business!

[Gregoire: Mother, I can't translate that!]

Shri Mataji: You'd better tell them!

So I went to open the, you see, a tap – because in India we don't believe in wash-basins, you see – to wash My hands. And Indian taps as they are, you see, it gave in and I got completely drenched. And I came out and I said, "Please give Me the sari to wear!"

Today I had decided to be a real guru, and a very hard one. Then Warren came to say that “Mother, somebody has bought a sari, and this is that and that is that.” He gave lots of arguments. And Rustom and Warren were trying to, you see, put Me down in My place. But then they used the greatest argument to outwit Me. First they said, “The sari is beautiful,” this, that – I was all right then. But then they said, “The vibrations are too good. Even before opening the sari, the vibrations were there.” So all My efforts fizzled out!

This is the play of the sweetness of Divine, what is called as madhurya. “Madhurya” means the sweetness, the sweetness. And this is the one that’s such a hide-and-seek of joy in life, and that is what I have accepted. So first we’ll have the Mother’s Puja.

Shri Mataji: (Hindi) Hot water can be brought, hot water.

Shri Mataji: (Hindi) What time is it?

Yogi: (Hindi) It’s ten minutes to nine.

Shri Mataji: (Hindi) Ten minutes to nine.

Yogi: Puja to Shri Ganesha?

Shri Mataji: Shri Ganesha Puja. First is Shri Ganesha and then Gauri Puja today; because of the Guru Puja we’ll have Gauri Puja.

Yogi: All those who have never yet washed the feet of Shri Mataji and who would like to take, to have this great privilege, should come forward to do the puja.

Shri Mataji: You’d better like it! Don’t leave it to their freedom, better like it! If you leave it to their freedom ...

Yogi: I’ve still never done it, Mother.

Shri Mataji: And somebody must tell Me their names, you see; I would like to know their names, all those who are washing My feet, that would be good.

Yogi: Everyone should tell the name to Mother, where they are from.

(A yogi reads the 21 names of Shri Vishnu)

Yogi: 1. Om Shri Keshavaya namah. Salutations to Him whose hair is long like the mane of a lion.

2. Om Shri Narayanaya namah. Salutations to Him who has been refuge and the abode of all men.

3. Om Shri Madhavaya namah. Salutations to Him who is sweet like honey or like the spring.

Shri Mataji: If you are on the sides, it would be better like this ...

4. Om Shri Vishnave namah. Salutations to Him who permeates the entire universe.

5. Om Madhusudanaya namah. Salutations to Him who is the killer of Madhu.

Shri Mataji: It’s all right, twenty-one names. It’s all right, if you’ve finished that, then they will come down.

6. Om Shri Trivikrama namah.

Shri Mataji: You guide them.

Yogi: Salutations to Him who

Loudly. All right. Now, let the – you guide the coming here, one by one. Two of them can come. From the same country would be better so they can tell Me their

[Hindi]

You want blessing? ... Thank you, thank you. [Hindi] Olympia? Hah! All right, that's it.

May God bless you.

Hah! Good. All right. Rub My feet.

[Yogi: All these names have to do with various qualities with which He rules the ganas. The ganas are the soldiers of the left side, who are the protectors of Lord Shiva and of the blessed Gauri.]

Who get after their bhoots!

Come along. Come forward, yes. Come forward please. Now, tell Me the names. Margaret. Yes, what's yours? You're from? From where? ... Very hard. Rub them very hard, all right? Rub them hard. Hard, very hard.

Hah! Now! ... Still there. All right? Now there'll be no problem.

Now tell Me the names. Catherine. From what country? ... Now come along, rub My feet. Rub it hard. Harder, hard, hard, hard.

All right?

Good? May God bless you. May God bless you.

Ah! Better?

... Tell Me your names. Now, what's the country you come from? All right, now you rub My feet. Both the hands. Hard, hard, hard; really hard, really hard, very hard. Hard, very hard. Harder, very hard. Good.

Aha! May God bless you. Good. See yourself. See your hands. All right. What about you? All right. May God bless you.

Maria? From what country? France. You have to tell Me very clearly, because you are telling the deities, all right? Now, rub My feet. Rub My feet hard. Hard. Very hard Tremendous! Hah! Good. Let Me see. All right?

Now tell Me your names. From where? France. Again? Again? From France. You have to tell Me, because My ears have to hear, so the deities must hear, all right? Now, please rub My feet. Hard, hard, hard. Very hard. Yes, that's it. Hard, hard ... Put your hands towards Me. All right? May God bless you.

Hello, how are you? May God bless you. How are you now, better? How is the baby? Now good. Tell Me your names very clearly, loudly. Sally, from Australia. Say like this. All right. You're also from England? Originally. All right, then say that ... All right, rub My feet. Rub My feet hard. Very hard.

Hah! ... Hah! Did you go to some false guru? (Sahaja yogi: Healer) Hah! Better?

Now you have to tell your names and the country's names, all right? Now, tell your, your name? From where? From? All right. Come along. Rub it hard. Rub it hard. Both the hands. Rub hard, very hard, very hard.

See your hands now. All right? May God bless you.

[Hindi]

You have to tell them your name, and your country's name. From Africa? From India, sorry! ... Hard, very hard. Harder, very hard. Very hard, very hard. As much as you can. Harder, harder. Very hard. Hard, hard. Very hard, very hard. Hard. Very hard. Very hard, very hard. Very hard, very hard. Very hard. Harder. Hard, hard, hard. Very hard, very hard. Harder, harder. As much as you can

Come along ... How are you ...? Wash My feet. This one here, wash it. Hello, how are you? ... How are you? I must see you. How long are you going to be here? All right, come along. Take plenty of time, all right? Good, good, good. Now see, just see the vibrations. See how are your hands. Ah, all right? Good. Sister has got it. Now, he has got it. He has got it. May God bless you all. May God bless you. May God bless you.

That's good. Now, you tell Me your name, and also the country you are from. Tell Me. All right. Rub it hard, very hard, very hard, hard, here, very hard. Very hard. All right? Good. Now put your hands towards Me. All right? Great! May God bless you.

Come along. They have washed My feet, but I'll have to bless the child. Ah, so what's the name? ... Ah, look at the eyes, ah? That's the sign. That's Me, you see, the eyes are Me, can't you see? Can I have a little water? So what's the name? James, eh?

[Yogini: Will You give him another name?]

You could call him Jung. Jung, for English, all right? And for the Indian name ... Gyanadev. He smiled, he smiled! You are smiling, Gyanadeva – Gyaneshwara. May God bless you. He's smiling, see – so very happy! All right. So let's Can you wipe My feet?
[Hindi]

Now, you give it all there, give it all, give it all. That's all. You don't use milk. You can add it later, milk.

Sadkara. Sadkara. Sadkara.

Now say the mantra of "Guru Brahma, Guru Vishnu ..." three times.

Give Me the towel.

Very slowly, you let Danielle show it, all right? Now please sit down, so that they can do it. Danielle, come. Take this down. Come along. Danielle is going to help you. You put the mark in, all right?

Thank you very much. You all have to put something there. Come along! Thank you. Come down, come down.

1982-0704, Mental Projection, Guru Puja Evening Talk

View [online](#).

4 July 1982

Talk to Sahaja Yogis

Nirmala Palace - Nightingale Lane Ashram, London (England)

Talk Language: English | Transcript (English) – Draft

1982-0407 Talk on Mental Projection Nirmala Palace Ashram, Nightingale Lane

Note [Please note Shri Mataji translates for Indians dancers present at the time and I have marked this in brackets as (Speaks in Indian Language).]

Shri Mataji: Can you come tomorrow morning, he said maybe it would be better off tomorrow,sensible somewhere, I said. ????

Sit down please. Why to have video now why do you want to have it? Find some informal stuff. Yogi: No we don't want video.

Yogi: These are the ones that are very helpful to people Mother.

Shri Mataji: You think so?

Yogi: Yes Mother these informal talks are the ones that really help people around the world. Yogi: For people

Yogi: You can see it in the night

Shri Mataji: You can see it it in the night

Yogi: Pardon?

Shri Mataji: Hampstead ??

Yogi: Yes we can see it in the night

Yogi: My request was Mother would it be possible to film these informal talks because these ones are the ones

Shri Mataji: Which ones?

Yogi: The informal ones Mother

Shri Mataji: When

Yogi: Now

SM. It is very very informal, I think that not, alright?

Shri Mataji: Now, I hope you all understood what I said this morning. I think that must be seen again, Yogi: Yes

Shri Mataji: your petition is very beautifully interwoven, but something very very important and vital. Now whatever I have said is this, mental projection is the main thing you have to understand. Where's Gregoire? Translate, just translate. Mental projection, about mental projection, that's the main thing I feel you all suffer from. Like the, you see we always have an enquiry, enquiry about spiritual life, what is this, what is that? Mother tell us about this, Mother tell us about that.

Doorbell rings and someone answers it Yogi: The dancers Mother

Shri Mataji: They have come now, so tell them that we have.....Somebody? Alright?, come in then, tell them we have started the meeting. I mean they should have been earlier. Somebody should go and handle them, that Mother has started. If they can come in let them come inside somewhere. (Indian Language) they can sit down if they have come in.

Gregoire: Ray could you receive them.

Shri Mataji: let them come in late and therefore we have already started doesn't matter, but they can come in?? Let them come inside. (Shri Mataji speaks in Indian Language)

Yogi: There are some seats there for them, Mother

Shri Mataji: Ya it's alright, say, ya ? (Speaks again to newcomers in Indian Language)

Shri Mataji: you couldn't find the road? Please Come on come sit down, sit down, (Indian Language) Can you sit? (Speaks again in Indian Language). Please sit comfortably all of you. That's it.

Yogi: ask them to get some water

Shri Mataji: and tea for all of us if it is possible. (Speaks again in Indian Language).

Yogi: Could we all squeeze up as much as possible please so that everyone here. (Indian Language spoken)

Shri Mataji: The children can be taken out

Yogi: Mother has asked that the children be taken out please.

Shri Mataji: for a while, for a while, poor things, only the crying ones.

Yogi: The crying ones,

Shri Mataji: Mother laughs, otherwise all are children, nobody will remain here! Shri Mataji: Including Warren! Yogi: Yes

Yogi: (inaudible)

Shri Mataji: Ha! (Talks again to newcomers in Indian Language).

Shri Mataji: Now what was I saying about mental projection is that we live on our mental level all the time. I would give you an example, that's supposing you have to go to a picnic, and mentally you prepare yourself, you plan, with that planning you think you have done the job and when you go to the picnic you find you haven't taken anything because you have written down everything. You have planned everything it is all finished it is in a mental way it is done, but actually it has not happened.

Gregoire Translates into French

Shri Mataji: In the same way our spiritual enquiry is also a mental projection. Like some people can ask why God has created us, why he has created this universe why there is misery. What we don't realise the enquiry comes from the area where there is ignorance it comes from ignorance. The enquiry comes from ignorance not from knowledge, and that's why this enquiry if it is answered it is a darkness answer to darkness, makes no difference at all, it can never solve the problem. For example to a blind man what is the use of telling what colour is this cloth? Better the thing is to

open his eyes and then he should see for himself. Or else like some Sahaja Yogis he can close his eyes again and ask questions again, what colour is this cloth?

It is a matter of habit. I cured a blind man in India and many a things he could only tell after closing his eyes, most of that because he could feel with his fingers, that the habit he has developed, that he would not use his eyes.

And same thing happens to Sahaja Yogis that after realisation, when your eyes are open you have seen the light, still you put your mental projection into action and try to understand everything through your mental activity. So one must know that any enquiry that comes is coming from a person who has not known. Once you have known then what is there to ask? Kabira has said (Indian Language) when you have become one with God what is there to talk or what to ask? But the mental projection is such a dangerous thing that it always keeps you away from reality. It is a vicious circle, and you cannot break it. So the best thing is that first of all you get your realisation. You become an aware person, enlightened person and then see for yourself and experience it.

Now say if you want to ask a question, say even if you want to know about me, you just think let us think about Mothers Kundalini, see what happens you will become thoughtless, just see that. No thought. That is fantastic. Laughter.

But this is only because you are realised souls if you are not a realised soul you will still be enquiring about it. If you understand this subtle point then you will not be satisfied with your mental enquiry. These days it is a big fashion in the elite society to talk about God. If not God they will talk about something Divine and something spiritual when they are drunk specially when they are confused, and they don't know what spirits they are talking about. I feel all blind are talking to blind, and how can blind lead you anywhere? That's why it is said that through rationality you cannot achieve God. It is a limited thing. But again this should not become an obsession with you which is a mental obsession. Like we can say I am doing meditation. What is there to do meditation, you can't do meditation, you are in meditation. Like French may say I make meditation, (laughter) you can't do that, you are in meditation. When you are in thoughtless awareness, when you are in that state then you are in meditation.

Now this mental projection business is to be handled very carefully because it comes from a very big giant within us called Mr Ego. That's why it is important to see it clearly and not to be frightened of it. Because if you have superego then you will trouble others is not the point. You will be troubled yourself you will have pains you will have all kinds of body feelings about it. But if it is an ego others will be troubled by it.

Just pass it over.

So to stop all this useless mental activity one has to understand that Kundalini must be kept jetting out of your Brahmarandra. By mental projection you cannot raise kundalini. That you know, you cannot keep it there. So what technique of the Divine you know you should use that and keep your Kundalini on a level where it is emerging out of your Sahasrara and your hands should feel the vibrations. Now mental projection is a very difficult stuff, so it sounds very enchanting and more sort of a, one feels that you are being very brave about it. When you argue with other people and they argue with you and then you bring the point you think you have won the Davis Cup.

Now, but what is the gain? Neither you have gained nor the other person, you have gained nothing whatsoever. So the rapport should be such that it ends all the raptors. The question should be such that it ends all the questions and this is what is the technique of the Divine which you know about. All the enquiries of this nature if you ask the Divine you become thoughtless. Why, why do we become thoughtless, when we make any such enquiry? Because the state is important, the state is important and not the mental understanding of your enquiry. It is the state that you achieve, most important. Again see the point, state. For example children live in that state, they are not bothered about enquiries they think it is stupid. Their ways and methods are so simple

because they don't believe in all nonsensical difficult things. But for educated people, intellectuals and the kind of people who are here the habits are there. Oxford, Cambridge, then John Hopkins,

Gregoire: Speaks in French and French laugh

Shri Mataji: I know what he said

Gregoire Translates: Oxford, Cambridge then John Hopkins and some others.....

Shri Mataji: You never found God there did you, did you find God there, did you find your spirit there? So this is a new school into which you have entered and you have to change your methods and ways.

In India, one Sahaja yogi had a seminar and they were having a brain trust. Brain trust, you were a member of that, and also Mr Warren and also Dr Burjorjee, and I think Bala and you two. I have nothing to say against it as such is the childish play of the children I would say, but you cannot have Brain Trust.

Yogi: Brain Trust?

G: Mother You mean this seminar?

Shri Mataji: No no no, no one of the Bombay Seminars we had

G: In India?

Yogi: Bordi?

Shri Mataji: all the great stalwarts of Sahaja Yoga

G: I was not there

Shri Mataji: Hah

G: ??

Shri Mataji: All the stalwarts from Bombay and had an idea of a Brain Trust you see, and they went round and round and round. But whatever it was, I was enjoying their play, their acrobats.

Now you don't have to trust the brain, you have to trust your spirit, and this is the new dimension into which you have come which must be understood in a different light that you have not seen before. Once you realise this then you will know why so many great prophets have never been to university. Of course vise versa is also not true that those all do not go to university are all realised souls. Neither this nor that, both are not going to take you to God. What is going to take you to God is all your own desire to become one with him. The kundalini itself the desire, she is the desire of God, she is going to take you to God. As I told you before we have destroyed a lot of it before realisation, and after realisation also by not maintaining it we can destroy.

Some talking in the background. (Can he come tomorrow he said) So now if you have any enquiry please ask me questions alright? Shri Mataji: Alright you can ask me. (Speaks in Indian Language)

Shri Mataji: He wants to arrange a big program in his organisation. (Speaks Indian) Yes please.

Yogi: ?? That's it. Question in French.

G: I am sorry Mother , the question is, he doesn't have much understanding...He said if in concentrating the agnya chakra on a specific beauty spot, does one ameliorate the vibrations

Yogi: No.

G: I asked do you concentrate on a point on Mothers feet.

(Lots of unintelligible talk)

Yogi: Where do you?

Shri Mataji: What did he say?

G: Which is more difficult Mother

Shri Mataji: Alright let's have it. Yes, what is he saying?

G: He asks whether by concentrating On a spot one can improve vibrations, improve vibrations Shri Mataji: From agnya?

G: From the agnya point.

Shri Mataji: Never, you can get possessed you see. I tell you what, how do the people get these tantrikas? How do they pick up

these bhoots, do you know how they come to manage them?

They concentrate on some sort of a thing like a flame or something without realisation with their agnya looking at it. Now by that pressurising what happens because the agnya chakra is not open very much it forces to the left or to the right, and you get into the collective subconscious or collective supraconscious. Now, Now the vibrations you get from these is nothing but shaking but what happens like somebody once told me that one of the Sahaja Yogis he met in Bombay and suddenly in his presence he became silent. Ah I said that's it. I must find out. But he was the one possessed by agnya and he used to show people Sai Nath here and all sorts of things he was doing. I never knew. Because that is a possession that comes in suddenly you go out of your awareness and you become absolutely silent. That happens with all most of the Gurus you see what they do is turn the chakra like that, and by that suddenly you become silent because you are no more there, that is the spirit. But these people end up with epilepsy you have seen that, or end up in lunatic asylum. All such people who try these things ultimately do not rise in Sahaja Yoga much. Now one has to also understand that to achieve peace is not to run away from reality. Reality itself is peace, but if you are on the periphery then you cannot feel the peace, but if you are on the axis the axis is the peace. But supposing at the periphery you find by any chance there is peace, you are standing at the periphery and suddenly you become peaceful then that means you are driven out of even the periphery. So one should be very cautious about agnya chakra. The enquiry about these things start because agnya chakra gives you a new experience, people start seeing light, St. Paul and how much bad he has done to the bible itself. You see all kinds of things, but what is there to see? If you are away from it then only you see you are not in it. So all these experiences should be given up. The only experience that is the highest is the experience where you feel the energy going from you in your hands or coming to you from all over, as cool breeze as Chaitanya Lahari, from Sahasrara and from your hands, sometimes you get it from your feet, and don't try these tricks of concentrating your eyes onto something you might even at least become a spirit if not anything else, See it? You have to raise your Kundalini to Sahasrara that is the only way you should come up. This is just a window do not try to get out of the window, otherwise you will hurt yourself. You too will get out of door here! Alright?

Yogi: Mother, many have asked me how do you keep the attention above the agnya chakra. How do you keep it there?

Shri Mataji: Attention above the agnya chakra. See there is a Sanskrit saying which is Neti Neti (Indian Language) When you see a thought you just say not this not this, because you are realised souls, not before that it will not work out, but now your kundalini has gone up you just look at your thoughts and they will settle down.

Then there are questions? Fundamental questions you should ask. Is there God? Ask the question. Questions that are sublime which are fundamental, absolute. If you ask after realisation, only after realisation your attention goes up. Where is your attention, you see people see vibrations where Mother should I buy this frock for my daughter or not --- see the vibrations!. When Mother will I get this job, or not. Is it good for me to take this job, all sorts of nonsensical things. You see all this is not important. Ask for something great ask for something sublime. A question which is eternal. Why ask these useless questions. How many times you have been married, how many times you have had children in previous lives. How many times you have had jobs and unemployed, and jobs and all your lives you have done nothing but this nonsense. Are you going to repeat that even after realisation? Because our attention is there you see that's why our attention is low. Ask all the greatest questions of the world. Your attention will be beyond the Sahasrara. Attention is your slave wherever you want to put it it will go there. If you want to go into a dirty lane you can go if you want to go to a sublime temple you can go. You have to ride your attention.

Still the question remains?

G: Yes I will translate

Yogi: ??

G: She asked whether she can now cure somebody and if yes how? Shri Mataji: Show what?

G: Cure Mother

Shri Mataji: Yes, yes she can why not. But you see sound what disease they have, say for example you must feel the vibrations, and whatever chakras they are catching you should see the mantras, and raise the Kundalini. Also on the Kundalini you can see, you see it will be throbbing at that point. By putting your hand also, she understands English that much isn't it Mellica? Yes, When

you put your hands on the patients on that part for curing put your left hand, and right hand towards the photograph. You can cure, there are so many ways and methods, you can cure, just touch, you can cure no doubt.

Yogi: Mother we should not use the mantras should we before realisation?

Shri Mataji: Why it has no meaning you are not connected mantras has to be awakened. It has no meaning, it is not awakened there is no light what is the use, you see supposing there is no light in it, and I take in the darkness, will I see? That you laugh at, but we always do like that all the time, what we are doing is we are doing something that doesn't exist. Can you translate?

G: Sorry Mother I was....

Shri Mataji: The question she asked should we not use mantras before realisation so I said without the light in there supposing I take this one around will I see anything? It should be enlightened, it

should be jagrut. And how will you know also which mantras to use because you don't know which centre it is catching.

Now any other questions? Yogi: Asks question inaudible Shri Mataji: What did she say?

Yogi: Can I ask a question about a chakra which I have had one or two different reports. I am not even sure I have got the name right. MahaGaneshapati it sits somewhere here? What are the aspects and what part of the body does it affect.

G: She is asking about Maha Ganesha where it exists and which part of the body does it affect.

Shri Mataji: Maha Ganapati exists in the Sahasrara it is at this point it is the opposite of agnya and it controls your Ganapati Mooladhara down below. All of psychic controls I should say, you see whatever is in the chakras is represented in the Sahasrara. In the Sahasrara it is called as Maha, while in the chakras it is called by the simple name. Alright? Because Sahasrara is the universal it is a part of the universal being the awareness of the universal being in the Sahasrara. That is why it is Maha. For example this is visshuddhi chakra, here it becomes Virata. Here He exists as Shri Krishna, here as Virat, alright?

Yogi: Mother When you are working on people and you draw the sign of Ganesha on their palm is that something that you just do, and if it's something that we can do when we work on people, when should we do it?

Shri Mataji: You can do it but do you know why you do it?

Yogi: That is what I am asking Mother.

Shri Mataji: Here it is on the left side of the Sahasrara what exists there, tell me? Various people say ego and other things

Shri Mataji: Ego is there, and on the right side?

Various people say superego

Shri Mataji: so to counteract that do you understand?

Now, the left side is given the mark of the swastika because it is the left side. Alright? And where it is the cross, because it is the right side, because the left side becomes, I mean the left swastika becomes the action of cross, but here it is ego. So the mantra that is said on the left hand side is that 'please forgive me' means to overcome your ego you have to say 'please forgive me' and when you do it on the right hand side you say that 'I forgive' It is a double combination because agnya chakra has ham sham two mantra bija. That is I am and I forgive. So both of them are, is a double combination that you draw the left side of the psyche is the swastika, alright? And in that desire you because the ego is there at the Sahasrara you say, and the right hand you draw the cross because that becomes the cross in the right hand side representing the right, right side, the complete right side, but because of the Sahasrara point you say that 'I forgive'. In action also see Ganesha is the one who kills, he just kills so you have to say 'forgive me' but Christ you have to say that 'I forgive everyone' as he forgives so it's I should say a triple combination in a way. Do you understand? First is the left hand on the Sahasrara is the left hand, so that is to be established then the deity on the left hand has to be, who will be the left hand deity is will be Christ and because he is the forgiving, I am sorry Ganesha is the one

because he is the killer, I am sorry Ganesha he is the killer and because he is the killer you have to say 'forgive me' it's a triple

combination. And the right side just see how it has combined, the right hand side is Christ who says 'I forgive' and he's the one who is the killer of ego. So the killing of, the killing of Ganesha is important because at this point if you do not have Ganesha the killing you will not say 'forgive me'. Unless and until somebody is going to kill you you are not going to say 'forgive me' can you. So the settling by the cross has taken place. Beautiful, many people ask why it is crossed, it is crossed for this reason. Your ego can never be conquered by saying 'I forgive everyone' but for an egoistical man it is better to tell. Now if you tell an egoistical man that you say that I forgive all of them then his ego is pampered no doubt, but Christ is awakened a trick. This is the Vidya, this is the Shri Vidya, this is a trick. Now when to a superego fellow if you tell him that you ask for forgiveness it is his nature all the time asking for forgiveness so it doesn't matter. If you tell such a person, if you tell such a person that you forgive others he'll say 'Oh I always forgive no question, I am the one who has done all bad things.' You see Superego man he takes all blame upon himself. So for such a man you have to say that you ask for forgiveness he is very happy. But by saying that you awaken Shri Ganesha. So first two things are actually for awakening and the third thing is befooling. This is the leela. Otherwise see If you cannot get the key with straight finger better bend it and take it out. You have to somehow see that Kundalini comes up, alright? I am happy that you have asked the question because I have never divulged it to you.

Shri Mataji: What is it now?

Yogi: I was working on somebody the other day and their hands went absolutely ice cold, what does it mean and what do we do about it?

Shri Mataji: Where was that?

Yogi: In Cheltenham Mother, I met someone I gave them realisation.

Shri Mataji: His hands went absolutely cold?

Yogi: Yes his hands went ice cold.

Shri Mataji: He must have very low blood pressure moreover if they are numb he's out for death.

Yogi: He felt the cool breeze Mother.

Shri Mataji: You see what I am saying, if they are numb, numbness is a sign of death. Coming death so be careful with such people.

Like Dr B??? He wanted to know what is Sahaja Yoga. As usual he called for a patient who he had just diagnosed for a heart patient. So I told that I will cure her but she will die. I told him. He could not believe it, when I cured her he said now she's alright she is walking about. I said she is going to die, she won't live after 2 days, you take it from me. He said how can this be I said I am sure and she died. She got cool breeze everything, she was walking, but she died. But you need not announce to them. (Talks in Indian Language)

Yogi: I was going to ask, is it necessary to make one guru in your life. Shri Mataji: Oh yes.

Yogi: If it is so I want to know the custom, how do you know?

Shri Mataji: You see guru is that that makes you meet God (Speaks in Indian Language) otherwise the rest of the nonsense is useless. Alright? You have to have a guru because only an enlightened light can enlighten another. The light which is not enlightened cannot enlighten. So a person who takes money cannot be a guru. A person who lives on your charities is a parasite. A person who has an immoral life cannot be a guru so one has to understand a guru is the one who raises the

kundalini and gives you realisation otherwise he is not a guru. That's the only way you should have a guru, otherwise there are many ('pampers') as we call them in the world who are just there who are interested in your purse. Marathi language is the best to describe them. (Speaks in Marathi) We have lots of them (?pampered?) by this that all of them who are running, Lucknow, Bhootnath (speaks in Marathi) actually rakshasas real rakshasas. You cannot charge money you cannot you must have compassion and love and should give, how can a guru take it? And then if he lives on your money then he is a parasite definitely, how can he be your guru? But guru you should only have when you are seeking God. Otherwise you should not have any guru. What is the need? You are alright a Human being but if you want to become Atma Sakshat ?? Then you have to have some guru.

Now see I am their guru, naturally I have given them realisation. They have themselves become gurus now they can give realisation too. But I am their Mother this is a very difficult situation Mother becomes a guru you can imagine, horrible, horrible job.

Yogi: Mother in Australia we had marriages for this lady we had an Indian lady who came to Australia and she had a similar question to ask me, and she said do I continue to follow the same guru whose ashram I was visiting in Bangalore, not this big fellow but some small Ashram, and I said get your Kundalini awakened first, feel the vibrations and then you can decide for yourself and she did that and she got the cool vibrations and she asked the question, is he a Guru of truth, is he a sat guru and she found out for herself, this is the beautiful part.

Shri Mataji: This is. All real people know each other, there is no controversy, in Delhi we have Guru ??? now. I had never met him before, I had never had any idea about him, and a lady doctor came to see me and she said Mother I went to see the Guru ????? And he said now Mother has come why are you coming all the way to see me? she said where is she? He told me that she is in Bombay, she is such and such, now you go and see her. We all know each other, you see there is no controversy because the truth is ?? Isn't it. But he is such a strict fellow that I dare not send anyone to him because he will break your necks he is a kind of lion and he is very harsh with them, if you say anything against me then naturally he gets very annoyed. He is a very very difficult man. Very difficult person. But there are many real gurus but first why not become yourself by first getting your realisation that's the best way as he said.

G: You can put your feet straight on the floor.

Shri Mataji: (Indian language sentence). Just put your hands towards me, just like this (speaks in Indian Language) whatever is your Tattwa you become absolute. Put your hands towards me (Indian Language sentence)

Shri Mataji: Yesterday when dancing we Raised his Kundalini, ah that's nice that's nice. (Speaks in Indian Language) see his vibrations (speaks again in Indian)

Yogi: Right heart, right Swadishthan Yogi: Right side

Shri Mataji: Right heart, right Swadishthan Yogi: Left heart

Shri Mataji: Over exertion, over exertion

Shri Mataji: What about her, Is she alright, she too has the same thing, what do you say? Yogi: She's Left Swadishthan

Shri Mataji: She is left Swadishthan

Yogi: A little bit, the vibrations are good.

Yogi: Are much stronger the vibrations Yogi: Left heart

Yogi: Right visshuddhi

Shri Mataji: (speaks in Indian) Right visshuddhi (speaks again Indian) Shri Mataji: You will start feeling warmth here. (Speaks in Indian) Shri Mataji: The chakra caught, right visshuddhi (speaks in Indian) SM. He's alright, is he? Left to the right

Yogi: He's much better now

Shri Mataji: Over exertion, (Indian Language) too much physical

Shri Mataji: Hah now?

She's OK (speaks Indian)

Shri Mataji: Hah now, is he better? Ha That's it (speaks in Indian). I am the spirit, ah better (Speaks Indian)

There now

Yogi: Better (Indian Language)

Shri Mataji: Hm, alright? Better on the heart? (Indian Language) Better

Yogi: Left heart is much better, right heart is still catching Shri Mataji: Ha , right heart is still catching...

Shri Mataji: (Speaks in Indian)

Shri Mataji: Ganesha (Speaks in Indian) For the gentleman where?

Ah Better now.

Yogi: The lady's centre heart is catching (Speaks in Indian Language) Shri Mataji: (Indian language) Ha Bengali?

Yogi: Left Swadishthan that's why

Shri Mataji: We are the worshippers of Kali

Yogi: And Durga also

Shri Mataji: And Durga

(Speaks in Indian Language)

Shri Mataji: Ah Now, (Speaks in Indian Language) see his forehead

Yogi: Should we ask the question? Ego?

Shri Mataji: Alright, ah alright, come along, she has to ask the question in her heart twice. Shri Mataji: (Speaks in Indian language) Nirvicharya Relaxed?

Yogi: Atma Sakshat Durga

Shri Mataji: Alan?

Shri Mataji: (Speaks in Indian Language) Agnya

Yogi: It is coming

Shri Mataji: Agnya (Speaks Indian Language)

Yogi: You have to recognise

Shri Mataji: Ah Is he better? Better now? Move the right to the left

He's alright, move the left to the right. Alright, better. Are you feeling any cool breeze in the hands? That's it. Sweating you should not, you will not feel once it happens to you, alright, just put your hands (Speaks in Indian Language) heart chakra

Yogi: When she asked the question "Do I need a Guru" it sparked.

Shri Mataji: You don't need a guru, you are your own guru. Mm my Heart?

Yogi: Yes it is much better now.

Shri Mataji: (Speaks in Indian) There's no thought in your mind? Just watch your thoughts, use your ??? (Speaks again in Indian)

Language)

Yogi: What did you say? Shri Mataji: (Indian Language)

Shri Mataji: Close your eyes close your eyes, (Speaks in Indian Language) right, got it? She's got it already ah. Are you alright? Just see, are you ??? Just see on top of her head is it? Hah, alright you will be alright, you will be alright.

Yogi: She cannot recognise you Mother, she cannot recognise you, recognition Mother, it is void.

Shri Mataji: I was saying I will talk to him that in this hall we can start a class once a week or something for the children, and we can get some children from outside. The children of this place must be (Training, some concession/compensation???)

Yogi: Some outsiders.

Shri Mataji: We have some children for you all and all these little little children..we can advertise here and start and have school sometime.

Yogi: And some outsiders we could advertise for as well.

Shri Mataji: And little more children to teach say once a month, he can come down with his wife and start a centre here.

Yogi: We can encourage our people to do this and also advertise it outside

S: We can do it in this area.

Yogi: Yes it is an excellent idea.

Shri Mataji: In London and all these places, in this hall we can use it for one day in the week I say. One of the days

Yogi: Maybe

Shri Mataji: Wednesday In the morning time perhaps maybe for the children or in the evening time.

Yogi: Whatever time suits you Mother

Shri Mataji: Evening time is the best here

Yogi: Daytime is better for weekends

Shri Mataji: On a Saturday

Yogi:Weekends, Saturday is the best time because of school and family problems, parents don't like children...?

Shri Mataji: (Speaks in Indian Language). It has to grow, it has to grow (Speaks again in Indian Language) Shri Mataji: So is there any other question?

G: Mother, I have a question that....

G: You mentioned in Bombay there would be an ashram? With a school for children, Mother what is your intention, could you....

Shri Mataji: No No, you see someone has donated us the land free for the school that is already there, it has been there. It has

been there, I want to start that school myself and now this donation of the land is also coming up to maturity for the ashram which is another place which is near (Tusili???) where he has given us an acre of land. Now this, the school land is about 6/7 acres and for which we can start a school there, a regular school where the children can be educated, and we can have a hostel for them and a proper school now that is one, then the thirdly there is one offering of a land by President of India so there's another third ashram we have got, now 3 ashrams are there. Now we have sufficient money to begin work in Bombay as it is, and you people have also donated very generously whatever money is there, all that money we can use for building up the school as well as the ashram, but we need a little more money which will be coming further on. Now the foreign exchange that you gave me in France and all that, the 500 Francs I must tell you what happened with that, is that we have used it in France in a particular place because they said if you convert it into £'s and then into Indian money you would be losing a lot. But it will be converted into Indian money by the way that it can be used here as £'s and we can get them into rupees in India. So I mean whatever is expense that you have to do it in £'s that can be adjusted/invested? But there is nothing hanky lanky about it nothing illegal, nothing wrong, so this it is what it is, so most of the money that you have given for the ashram is there plus I am expecting some more money from the people of Australia, are going to give some money. This money should be sufficient according to my judgement for both, but in case we need money for a bigger, I mean we will have a master plan and if we need more money we will see, but school is very easy. I am going to work it out with

the education minister to have a school for children coming from foreign countries, for example Indians in England want to have a school, alright, but there is another lot of land somebody is willing to give me, donate me, for starting a school in England for Indian children because to teach them Indian life and Indian culture and Indian style, and Indian themes, and Indian philosophy and ultimately Sahaja yoga. Just now all our hands are so full, the trust may have given me the land and all that and they said will collect some money actually today they have invited me for dinner but I have told other, the ambassador to go and see the gentleman, tomorrow maybe I will talk to him about this scheme, that we are going to have another school in London but for Sahaja Yogis the best thing will be the school we want to have in India at a certain stage. Our young children will not have but little grown up so that they can be looked after and could be trained in a proper style of Sahaja Yoga so that is it. So both the things I want to do. But in the ashram I will not have the school.

Yogi: The question, if I may ask Mother is do you foresee a long summer course for these children or do you foresee a full one year course, in the sense that if we were to send our children away then it is a full year course for the whole year.

Shri Mataji: It will all be run on the international line there won't be anything that will, I mean if you want to take them out for there also it will be easy for you to do. But all the time the lifestyle will be changed you will change

Yogi: I was.....inaudible

Yogi: Mental activity

Shri Mataji: Even John F? is like it

Yogi: Oh Mother, I don't wish this.

Shri Mataji: Diplomat ay? (speaks again in Indian language). Where is Ganeshwara, Gone outside, poor things are expelled. (Indian Language).

Then you become the Guru. Then any art is the easiest thing to do. (Speaks again in Indian) What is so difficult, you never get tired, nothing. new ideas coming, then everything becomes different. The life becomes dynamic because dynamism starts flowing.

(Indian Language again) The Indian dancing (Indian Language) You can feel the same (Indian Language).

Yogi: (Indian Language)

Shri Mataji: Then we wanted to talk to people from say France or wherever they want to arrange a program and all that, so I would say that all such people who would like to arrange program this year or next year anywhere should contact him and take his address write to him and find out from him this year or next year and I will gradually give him idea as to how to prepare on the

lines of Kundalini and all that. So that you can arrange his program and he can be paid for his program and all that but you see by that by doing so that you give them the essence of Virat, really the essence of Virat and the whole idea of how the S? Have come and what is the thing within (Speaks in Indian) so that you see we can spread.

Yogi: Speaks in French Shri Mataji: (Indian language).

Shri Mataji: (Indian Language). I don't know that, he can arrange all that, But he is going to Holland on the 12 Aug (Indian language again)

Shri Mataji: Now another thing is in England itself like Birmingham and all these places to spread Sahaj yoga one of the ways is to present it in a dance drama you see is a good idea. To present the Kundalini the whole of Dhara, the whole, How God has created the universe, and all these things if you put it through as Vidya it is more entertaining and it goes into the mind much more easily through emotional upheaval in a personality so that could be done also. And also I have asked some poets who are very good singers who have said that they would like to do it. But only problem with them is that the language you see. With the western people they can understand dance, they can understand say drama to some extent but other things, because this is an audio visual other things are not such successful things. So we will try that but first let us just try with the dance and I will work out themes with them even in Australia, or anywhere, Birmingham anywhere even Indians would like to come to such a place, so we can work it out and that's the way we are going to sort of propagate about Sahaja Yoga, alright?

Yogi: The evolution of Kundalini

Shri Mataji: The evolution of Kundalini. Are we going to tell him, I will sit down with him I will explain to him, talk to him tell him all about it, the relationship of all the incarnations how the incarnations have gone in. It's a new theme altogether, it is Vidya dimension. I will talk to him and tell him all about it and one day we will sit down and then we will sort it out. If not this year next year and whatever it is he will prepare it. It is not difficult for you to manoeuvre it, it is very simple. You see the manoeuvring is not is not difficult for him at all. It is a manipulation of the theme. But the theme has to be given to him that's all. That I will manage but you find out like in Cambridge or anywhere.

Shri Mataji: (Speaks in Indian Language) . He is going to Holland on 12th August, and he could go easily to Paris or some place close by

Yogi: Speaks in Indian Language and English we could be available that weekend 12th is Janmastami, Thursday, and Saturday before that is (???) 9-11 we could do that weekend.

Shri Mataji: See now, Paris people can think about it. If it is possible you take his address and his telephone number, alright? That is one of the Vidya which will really be very good to communicate.

Yogi: Yes Mother

Shri Mataji: And also you should discuss how much we are going to organise, how much we are going to pay, whatever it is so that is between you and him, I have nothing to do.

Yogi: More than anything I will do that for Mothers blessing, as yet to the finance, but I said more than that I am looking for Mothers blessing.

S: Ha,hahahaha,

Yogi: Mother (does this??) and our reaction shows it, but this still belongs to the rules of the game that should be absolutely settled and just and alright.

Shri Mataji: Nobody should be exploited in Sahaja Yoga. No exploitation is to be done, nothing of the kind because you see nobody needs money, nobody needs. This is a place that God in a way has given us free (Speaks in Indian Language) so that is, but nobody should suffer on account of Sahaja yoga that is one of the principles. So many principles there are, and one of them, was not to do anything illegal and some people put the posters it is nice that they have paid the fines.

Yogi: Mother Once that his production is up and what he desires to be, and that he expresses something of Kundalini it could be something that is taken on video and be circulated on this basis with some kind of financial arrangement that's also a possibility.

Shri Mataji: Yes you can do it Yogi: You see.....

Shri Mataji: Once I prepared the whole theme talked to him, you see, I will tell him about Kundalini everything but he must get his realisation fully, and then I will explain to him everything. (Speaks in Indian Language) Alright? It is a beautiful combination, he is from Maharastra and she's from Bengal, see beautiful both countries are, both provinces very much gifted with art you see, but Bengal is another art and what art is performing so is from you people, can you imagine, that is a very good combination.

Yogi: We are very fortunate to have met them Mother.

Shri Mataji: It is all Sahaja. I suddenly discovered him I don't know how, still I don't remember how we discovered him suddenly. (Speaks in Indian Language)

Yogi: Sahaja Yoga

Shri Mataji: Sahaja Yoga. I just don't remember what happened really how he got there Yogi: he rang Gavin, you rang Gavin

Shri Mataji: But how (Speaks in Indian Language) why did you ring?

(This next piece in brackets was difficult to hear)

(Dancer Yogi: Somebody telephoned me and said would Holy Mother like to come and I said I would say something? I said yes I must come, and I telephoned your address? and I spoke to them and told them if anything have been given if I have to buy tickets for everybody I will come. And I was here That's how I came and I would perform once, That's how I came and I was here)

Shri Mataji: I think Raja? Told someone, perhaps, he is another very fine soul. So any other questions for my travelling and all that we will discuss about it later.

Yogi: Could I ask? SM". Yes yes yes

Yogi: It's really on behalf of my wife Patricia although she's probably not fond of it. The cool breeze in the mouth? Because when Pat gets angry with people who doubt it and she shouts at them and she gets a cool breeze in the mouth.

Shri Mataji: That's the Divine flowing.

Yogi: Is it?

Shri Mataji: Yes if they doubt you had better shout because these are the bhoots that talk. If somebody is a very sensitive person. I went to buy some tights in the shop and just like that you know my husband has a big car and a chauffeur and all that. He has been there before, and that day I just went with Nick in our car, and the fellow, the salesman, suddenly, I don't know what happened to him, he asked Nick who is this lady? He said why? I feel some majesty is walking in. I mean in a shop so he must also be getting also her majesty the Queen like that might be walking. I said really? I said what is he saying to you he said, Mother he wants to know about you, very insistent, somehow or other he is absolutely spellbound. I said, "All right then tell him". Well he was not impressed by anyone else so far so it's the sensitivity of a person and if that person was doubting all the time they must know that there is something wrong.

I have seen Sahaja Yogis when they go out they start saying things which are, something I can't believe it, so the doubting comes from them and sometimes if you shout it will help maybe, then the cool breeze starts coming the Kundalini, you see the Kundalini it becomes wild, it becomes 'waliy' [saint]. Language? Speech, speech. First, it is para, you know that, Parashanti? and know it and then becomes the 'waliy'. When it speaks that means you are blessed by the Divine, all the deities are happy with you. Shri Ganesha is especially is very happy and that Shri Krishna is out and out with his sudarshana. That means that also is your Vishuddhi is great to get the cool breeze from the mouth is a good thing. But you are so correct in Sahaja Yoga you have been the way you have settled down was remarkable a great quality, isn't she

Yogi: Yes

Shri Mataji: This is a great quality, I mean you are an actress you have been an actress and for an actress to suddenly take to Sahaja Yoga like that is something remarkable, I can't imagine. (Mark D?) is another one, both of you. Was great remarkable, great quality.

Yogi: Thank you for My wife, Mother

Shri Mataji: Very proud, ??? I mean he had a horrible experience of Sahaja Yoga (Speaks in Indian Language)

Shri Mataji: Yes

Fynn Robertson: Mother why does Shri Ganesha hold a rope, Mother, and a goad?

Shri Mataji: Otherwise who will do the job? Specially in Scotland (laughing) where they are drunk from 12 o'clock onwards. Hah? It's Shri Ganesha has to use all that!

Fynn Robertson: To beat them with it, Mother?

Shri Mataji: Ha! (talking to Pratap Pawar) Scotlandtza ahe, amtza ashram tithe (Marathi: He's from the ashram in Scotland)

Yogi: Mother, I have a question Mother. First in French because my English is so poor.

Shri Mataji: OK, I will give you his background. He is a journalist and he has a lot of enquiries in the spiritual field.

G: And his question at this stage, from Switzerland his question, it doesn't...his question he is that a little bit he cannot relate to the fact that we use so much personified deities, Durga and Bhairava are not demons. I am sorry so he does not understand all the personal aspects of the deities. Is it not dangerous to play with all this?

Shri Mataji: No, no. Not at all, you see first you understand them and then you will know but it is dangerous if you don't know their protocol what they represent, then it will be dangerous. But in Sahaja Yoga, they know that you are ignorant they know you are children, they forgive you, they look after you, they play some tricks that's all.

Yogi: ??

Shri Mataji: What is it? You answered it. Now what I am saying that in Sahaja Yoga as I have told you today that they should not run into any conclusions for them if it is a hypothesis alright let them have the hypothesis. Come along see for yourself, work it out, because it is a new dimension into which you are coming. As I have told that it is not a mental projection, it is not just a conception, it is what it is, so please keep your eyes open, come inside and see for yourself everything, verify it, and this is a dangerous time because once you become realised you start doubting and that's the

time you get out. So you have to be very steady because that's the seedling time that's the seedling time.

Now there is a centripetal force and a centrifugal force in Sahaja Yoga so by one force you are attracted and by another you are thrown away to a tangent. So by staying in it you oblige yourself you do not oblige anybody else, it is an obligation on yourself, alright?

Yogi: What to do when you are in a sentimental mood? I think that is one question. Shri Mataji: What did he say?

Yogi: What to do when you are in a romantic mood? I think that was the question.

Shri Mataji: You are too young for that! You see romantic mood is also not a bad thing, it is not a bad thing at all, you see it is one of the moods of God himself, there is nothing wrong, but you cannot be all the time with everyone in a romantic mood. It is only with your wife you can be and you have no wife so I don't know how you can be.

You see perverted romance is not romance, at all, is not romance is perverted. Is romance in privacy with your wife in privacy in all sacredness, such complications have been created out of romance these days, but I am shocked. It is a psychological, they have become psychopaths with this kind of a romance that's all. I mean amazingly it's so funny that I just can't understand how human beings can get into such nonsensical state, I mean when I talk to people who are patients? I am amazed.

Is there any...Chris? Chris what is happening about your thesis? Chris: It is coming along Mother.

Shri Mataji: What else?

No questions? Who is there?

Isabel: It is Isabel

Shri Mataji: Yes Isabel what is it? Not in Italian.

Yogi: She would like to know what is your dearest desire now

Shri Mataji: Mine? You don't know I am desireless. Really, I am desireless. I don't know what is my desire, I am sorry.

Yogi: Mother you are the desire of somebody, so.....

Shri Mataji: Yes I am the desire of somebody, so ask the person. Yogi: ?????

Shri Mataji: You see only the whatever is "purna" is complete. Has no desire. Only thing, I can think of is that you all become complete. But that cannot be a desire, that can be a blessing. If you accept the blessings you will become. That's what it is. It is a question of your freedom whether you want to accept it, if you do not want to accept it I cannot force, but to me the greatest blessing that you should ask is that you should become complete. When you become blissful how can you have desires, when you become the giver how can you have desires. You just give you can't take anything. So what can you desire?

Yes John what is it?

John: Mataji, may we have a Puja for Janmastami on the 3rd August?

Shri Mataji: Yes yes, of course somebody is becoming a great Pujari!

Now, He did thousand names of Shri Ganesha and then thousand names of Guru (speaks in Indian language) The thousand names of Shri Ganesha and thousand names of Guru he did I mean it's a tremendous thing to us.

Yogi: (Speaks in Indian Language)

Shri Mataji: Speaks in Indian Language). Those who are not against me are with me. (Speaks in Indian Language again)

Did you say something?

Yogi: I didn't Ma.

Shri Mataji: No, You did put your hand up? No? somebody here?

Yogi: Ricardo

Shri Mataji: Ricardo Yes

Shri Mataji: Ah this is Rodrigo Yes

Yogi: Ah Rodrigo, Sorry

Rodrigo: I would like to ask you what is the difference between the silence of the central path and the love and devotion that comes from the left heart?

Yogi: The difference between the silence of Sushumna and the love and devotion of the left side what is the difference? What is the connection, sorry.

Yogi: The love of the left heart

Shri Mataji: I mean left heart is a thing of emotions, you can say, or we can say it is the seat of the Spirit and Spirit is silence. If you mean left heart means Spirit, Spirit is silence, it is at the axis? At the axis What do you say axis, in French?

Yogi: "Axis".

Yogi: In Lille, it was in May last May you said we didn't have to work on new people. We should work, you said, with our attention only. But I do not know, I feel that I have to work on people.

Shri Mataji: Robert, you are all right, you should work with your hands with everything it was meant for some other people. You see, some people who are not yet done, who are not yet all right or are half-baked, they start working they will have problems, they will give me problems. You see, it is all right for you, perfectly all right, you are really great, you have come out of that horrible Rajneesh and you have achieved such a thing. I just, I must say its congratulations to you ten times. You are a real seeker, you are a real seeker, no doubt. It's tremendous. So whatever I say to others is not meant for you, it's for mediocres. You can do whatever you like depends on you see everybody cannot, supposing you don't know how to cook, if somebody asks you to cook what do you make out of it. So I must have warned them. The main is very mediocre, very mediocre, we have one person there great the rest is all nonsense,

Yogi: Do you know

Shri Mataji: Katyas husband

Robert: There was a program in Ghent and I spoke and it was great and there were about 40 people got their realisation.

Shri Mataji: Good. I will make it one day to Belgium somehow in between I will find out one or two days when I come back from

Russia, alright?

Yogi: Mother Not before you come to Yorkshire. Shri Mataji: What is?

Yogi: Not before you come to Yorkshire.

Shri Mataji: I really don't know how I am placed with anything, I have to again go through that what you have written it's so many times changed, so many times changed, that you cant imagine. So we have to go through it again and sort it out, and of course I am coming to Yorkshire, thats promised. Now I would say that we have to sit down in my room to sort out my program. Any suggestions for a program you have to give. You tell me, or should I do one thing today sort it out and we get him put up on the notice board and then you tell me what you want me to change.

Yogi: Mother, I think for us you have got Shri Mataji: You have got

Yogi: We have got professional arrangements for you Mother, we can discuss it and put it up while people are still here so that they can.....

Shri Mataji: That's what I am saying, today we will do it sit down and we will do it, alright Gregoire? G: Because I am leaving tomorrow morning early so I would like to be sure

Shri Mataji: Early in the morning?

G: Yes

Shri Mataji: What time?

G: My flight is at 10 o'clock

Shri Mataji: Oh

G: So I would like to be sure that the 25th September

Shri Mataji: I am going to Vienna, that

G: OK thank you.

Shri Mataji:Yes

Yogi: Mother can you speak to us about the signification of the story of Adam and Eve.

Shri Mataji: Ha ha ha ha ha ha ha. You are facing the pope recently, what is the problem about it? Yogi: I think it would interest the Italians to know.

Shri Mataji: I don't know the story you tell me. You see bible was written from the extracts that people received from the unconscious. It is not a the complete books, you cannot say have come through meditation efforts from meditative expressions or manifestations. Alright? For example a person like St Paul to be included in bible I mean I don't know what is the justification what is the authority. How could you do it. He was not a realised soul you can see that very clearly.

Yogi: Mother in the story of Adam and Eva there is one point which maybe I can just mention is that all men suffering from one first sin is that there was a tree in the garden of paradise? (??? Is it another Kundalini that the???.....)

Shri Mataji: An Ankashtita??

G: An Ankashtita? Right

Yogi: May I make another point. About the garden of Eden, Garden of Eden is mooladhara, is like mooladhara, innocence,

Shri Mataji: Alright

Yogi: and also the other point that you cannot eat of the tree of knowledge until you have reached?? of the tree of life.

Shri Mataji: What else?

Yogi: The tree of life is the Kundalini

The tree of knowledge is like avidya. You cannot eat of the tree of knowledge until you have eaten of the Tree of life. That's why it was avidya.

Shri Mataji: It is avidya, It has to (rise?) today is the time you can eat. I don't understand it is such a symbolic thing. The whole thing is like I will appear before you like tongues of flames, I asked them what is it? Will you be able to ?? The tree of life itself they cannot explain it is too symbolic for a western mind. It's alright for Indians. They don't understand symbolism because they are too direct.

Yogi: Gross!

Shri Mataji: I don't say that. Now for example why do you worship a flag? It's a symbol isn't it? Respect a flag, why? It's a symbol. But now the main thing that has happened in the west through this mental projection which is another horrible attack is they have no respect for anyone whatsoever, have no respect.

Yogi: Mother there is someone (inaudible piece) a bit.....good

Yogi: Some people were worried about it, it is all right.

Shri Mataji: So see, what is the attack is, in the mental way what you have done is attacked the very basis of respect because respect is not a concrete gross stuff. And they say if you respect someone that means you have certain weaknesses. It is the worse thing that can happen to human beings. I mean if they do not have respect they are not even human beings I would say.

Shri Mataji: So how will they understand any symbols, and bible is a thing which is given to people who don't understand symbolism. But still I mean they have raised so many churches, things, out of, I don't know what they are up to. I don't know. That the priest puts a bread in the mouth and he says this is the flesh of Christ you eat, it is too much, too much isn't it.

Yogi: They believe it Mother

Shri Mataji: You want to eat his flesh, already you have crucified him now you want to eat his flesh or what, just think of it, it is absurd.

What's the matter?

G: He shakes a little bit should he put his hand outside Mother

Shri Mataji: All right, it's all right, you come around here, you come to me, left hand towards me, right hand outside. Yes he's been to some Guru or someone.

Yogi: Yes it's going Mother it's going.

Shri Mataji: Alright it doesn't matter put his left hand towards me right hand outside (Speaks in Indian Language)

Yogi: Put the left hand towards Mother and the right hand outside Shri Mataji: Help him a little

Shri Mataji: Just help him

Yogi: Yes

Yogi: Say that how Mother is really simple, sorry

Shri Mataji: I am a very simple person. I should have two horns here, is it? Everything that is normal is simple. I don't know what is to be proud of, I don't understand I mean what is there whatever I am I am what is there to be proud of it? You will be proud because you have achieved something, I have achieved nothing I have achieved nothing whatever, I am, I am like this so what is there to be proud of? You could be proud, alright?

Yogi: Why Mother

Shri Mataji: Because you have achieved you were not born with this awareness you have achieved something, you should be proud But why should I be? I have to be simple absolutely, it is the simplest thing. (Speaks in Indian Language)

Shri Mataji: Whatever is said I will do that. It will become a little complicated. AH, but I am not so simple as you think, specially you know that very well. Ah (speaks in Indian Language). Alright? So be careful it is all in a camouflage. So well done

Yogi: Yes Mother

G: So Mother still what should we be proud of, because even death by which we please you comes from you.

Shri Mataji: You see but what I am saying you can at least feel that you have achieved something, isn't it, something achieved isn't it if that means pride. If, I mean pride comes because you have achieved something in life, here I have not achieved nothing whatsoever.

Yogi: Yes I understand Mother

Shri Mataji: You see if I have to be proud I can be proud of my Sahaja Yogis, but they themselves have achieved so they can be more proud than me. How can I be more proud than them? But good to

have pride. There is a difference between vanity and pride, is pride is means you have achieved really something and you are proud of it, and vanity means you have achieved nothing and you are proud.

Shri Mataji: (speaks in Indian Language)

You just came and slept here yes? They don't need but when they are in that state so they can feel it you see?

Yogi: (speaks in Indian language)

Shri Mataji: That's it.

Yogi: Could it not be that you have earned your position in this life? Could it not be that you have earned what you are in this life?

Shri Mataji: nothing doing I have been zero, I am zero, I will be zero. Absolutely.

Yogi: I wish to know something about compassion and charity, if it is correct I can go to understand. You have said to somebody that it is not necessary to.....???

Yogi: He would like to know the difference between compassion and charity because he heard that you suggested that humanitarian actions are not necessarily good.

Shri Mataji: Ah Hah. I didn't say they are not good, but what I am saying that when you become realised say what I am now, say I cure somebody, so supposing so called, so what I do I put my hand and a person becomes cured, alright? Now I didn't cure him,

nothing of the kind, what happened do see he is part and parcel of my being, who is the other? But if there is no feeling of the other, then there is compassion, it just flows, it's part and parcel within yourself that you cure someone. Because something within you is suffering you just cure it. It is for yourself you don't do it for others. There is nobody is the other, who is the other? This is compassion, and the basis of charity is wrong because somebody is the other. Like we all, one lady in India who was now, has received a ?? Or something,

Yogi: Red Cross?

Shri Mataji: Red Cross, she has received the highest, Nobel Prize or something I don't know, alright, I, ah, yes. Now this lady if you see her you will be amazed, she is beyond redemption I think. She is so hot tempered, wow, you cannot talk to her, she gives such hot vibrations and her Kundalini is frozen down, and she gets Nobel Prize. What she does she collects money from people, gets some poor people in the house, gives them their, they die, so called under her care. All right that is not Gods job that is your job. That's Human beings job, you have created poverty, you have created problem why did the English went to India? Why English went to rule us? Why did they? We have become poor, now you had better pay for it. Are English willing to pay for what they have done to rectify? On the contrary they don't even allow Indians to come down here. You see who has done this? Who has created the poverty? It is you the human beings, you better correct it yourself. God has nothing to do with it.

And then you develop egos, "Oh we have done this, we have done this charity", we have brought these forefathers of this Madam Theresa only did all in this Bengal. That's why people are poor and now this woman is taking the credit for it. She has nothing in her, she is absolutely a hot paan, you know a little water you pour on her she will dissolve. (Speaks in Indian Language). Very hot tempered! She made such a fuss one day when I was travelling by plane you can't imagine, she was jumping from here to there, there to there, she stopped the plane, she did everything, she wanted the front seat because she was Madam Theresa. That time she didn't have a Nobel Prize and there were two or three sick people who were travelling, but she wouldn't listen. I was in the same plane, horrible! I said, "Who is this horrible woman?" She said, "I am Mother Theresa". He said, "Whatever Mother you may be but these people are sick and you better sit at the back because this seat is reserved, mother". And she wouldn't allow the plane to go, such an ego oriented woman!

Yogi: She does good work, Mother, she does good works

Shri Mataji: What? So called? First, you create a problem and then do it and then have Nobel prizes for that. All right, and then be satisfied you have done great jobs. I tell you only because she is a catholic she has got this Nobel Prize thing. This is absolutely menial job, it's menial, it's Shudra, this is Shudra samstita?

It is a collective sin, it is a collective sin you see? Collective sin, is ignorance, colonisation is a collective sin. Colonisation is a collective sin, all right? It is a collective sin. Now when you committed a sin and whatever the wages of the sin are to rectify it you form another organisation out of which one person goes and helps those people. All right, when you help them and then the same organisation gives her a Nobel prize it is a big joke going on. You see the point?

Yogi: All the colonisation ...

Shri Mataji: Who asked them, who asked these funny people to go and completely finish all these South Africans and South, I mean, Americans? Now you see it's such a drama that it's like you have a what you call a climax and an anticlimax, you see it's like this: first of all you have the climax of destruction and then the anticlimax. You see. What is there to help?

Only the Spirit is to be helped. That's Gods work. I asked somebody, "Why the Christians took to missionary work?" So, they told me that when Christ was to be crucified before that Mary Magdalene brought some expensive oil, wanted to anoint his feet with that. And this Peter the Great, you see, he said that, "Why do you want to waste this precious oil on his feet? Why not give it to the poor?" So, Christ said, "These poor are always with us", this means are a headache forever. All right? But I am for a short time, that means spiritual life is for a short time. That doesn't mean, that doesn't mean by any chance that you have to make poor suffer, it doesn't mean by any chance, but you create poverty and disparities, and you try to correct them. It's your own gain, is

the gain of Human beings, God has nothing to do with it. It has no spiritual significance I mean to say, can you explain. Sahaja Yoga is going to work out for the people of middle path, neither for the already rich, they are already doomed forever, and nor for the very poor which may be (sinned?) later on.

Yogi: Middle class.

Shri Mataji: That's an abuse in English language you see, In India middle class means the class which looks after the virtues, looks after the values, looks after all the traditions of the country that is the middle class. Is the most precariously placed class is middle class in India. But this is a funny country I asked why is the middle class so bad because they don't pay their taxes. In India the rich don't pay their taxes, how can the middle classes cannot pay their taxes? Most of them are bureaucrats and the government takes away their taxes before they get their pay. I don't know why this idea of middle class does existing here. Here the kings and queens had no morality. Who would like to be of their category? I don't understand. But this is what it is they have condemned somebody as middle class and don't know why they condemned poor middle class is the one which is trying to keep all the traditions of the world.

So it is for the middle path like the river flows in the centre and when it is increased in size it engulfs both the sides in it and so maybe some rich might come like Raja [?] which has now joined us or somebody like that some maybe some rich people may be there but it is the poor who will be helped the most of all with Sahaja Yoga later on because they don't have to pay for their curing they don't have problems with money once yoga is established because 'Kshama' will be established like that. So many things can be done.

I will give you an example of Moiras? Father, Patile? he has now departed. He was a poor man and he came to Sahaja Yoga and he got his realisation and then every time he came he used to bring a very nice garland for me all the way from [?] Which is about ten miles from Bombay. So I told him, "Why do you spend so much money each time for a garland?" He said, "Mother with your grace, I am now well off". I was amazed he told me he has a plot of land which he was using for tilling and all that which was not yielding much price to him. Well one day a rich man came to him and he said that this soil is very good now and if you can allow me to use this clay I can make nice bricks and he has started paying me for that clay.

Shri Mataji: As Shri Krishna has said (Speaks in Indian Language). See this grand place you have got the hotel that you had, can you forget all these things what you got out of nothing. Somebody told me today this ambassador that his daughter is educating herself and she is staying in the YMCA where the food is wretched and the room is to be shared where there is no bathrooms at all, few bathrooms in terrible condition and she has to pay £30 per week. £30 per week can you imagine? Count your blessings one by one.

May God bless you all.

So I will take your leave because I have to discuss these things and then I have to go home alright?

(Speaks in Indian Language). He came to me from this place, Mr What's his name, Nick, Nicholas where are you? How is your Swadishthan now?

Nick: It is getting better Mother, a little bit.

Shri Mataji: Better, alright.

Shri Mataji: So you have given the address and everything to him. Now all those people who would like to write to me should take down the address of Mr. P? From the notice board and should write to him if you have any idea of arranging any program. This year or next year, whatever it is, all right? So you take his address all of you will you please take down his address and contact him? I have given him the idea that one of the weekdays he can come here and teach dancing to people here in this hall, one of the days is when it is suitable to you and to him. And we can poll people from outside here we can advertise also so that a

contact and a record is established and he can charge them what he wants and he can teach them. Only for Sahaja yogis he may give some concession and of course you are not going to start dancing are you?. All the people under ten should join or we will have a headache (Speaks in Indian Language). Really? he says all of you can learn dancing.

Dance Teacher: I had three generations learning it at one time, the grandfather and grandmother and daughter then the granddaughter.

Shri Mataji: All right. Then those who want to join can join him here also he will find out a suitable timing, so you write it down, telephone to him find out from him and then we can advertise outside also for other people to come here, all right? And whatever are his charges we are going to pay him as is the tradition of Sahaja Yogis is. Those who want to learn. Are you thinking ?

Yogi: A trio Ma, we are thinking of a trio, and Gregoire as well.

Shri Mataji: Ha ha ha (Speaks in Indian Language)

Alright, Whatever it is he is willing to do it, and there is one Mr M? Who can teach you tabla if you want, we can ask him also to come and teach you tabla and there is another one I met (Speaks in Indian)

Yogi: Arshad?

Shri Mataji: Arshad? who was playing the violin, he may teach you something. Arshad? the one who was playing the violin we can contact him also, he is a nice young man (Speaks in Indian Language). Like that, so you can learn from them also, all right?

May God Bless you.

1982-0705, How to Deal with Bhoots, Guru Purnima Seminar, Day 3

View [online](#).

5 July 1982

Talk to Sahaja Yogis

Nirmala Palace - Nightingale Lane Ashram, London (England)

Talk Language: English | Transcript (English) – VERIFIED

Guru Purnima Seminar Day 3, 5 July 1982, Nirmala Palace, Nightingale Lane Ashram, London (UK) How to deal with bhoots.

Shri Mataji: To me I think August is a better idea.

Warren Reeves: There's no problem with Scotland either Mother. Gavin said he could adjust accordingly. Just, whatever you choose, for Switzerland, he can adjust Scotland accordingly.

Shri Mataji: Do what you please. I mean, I would say, do what you please. Because I have given this timing. August I just thought would be cool but, if September is better, then I'll come in September. I mean, if this can bring more people according to him. You see we have to be pragmatic.

Warren: Mmm.

Bridget: Yes but we are not sure that it will be more; we can't be sure.

Shri Mataji: So, what I am saying anyway is, you go and see for yourself, if the hall is done. I mean, still there's time. All right?

Bridget: Yes Mother

Shri Mataji: Well and good; if not I'll come. Whatever you say

Warren: Mother originally thought August was the best time. That was her original schedule.

Shri Mataji: But he told me, Mathias told me, that, if you can have more people. You see, my main thing is that, you should see the essence: I want to go there.

What about tea these people will they have tea?

Warren: Don't trouble yourself Mother.

Bridget: Only that we can say that we tried to discuss all our offers: the date and so on, not the date because you weren't saying the date you want. And so it was just by luck like that, by himself, that it was changed.

Shri Mataji: No, no, of course! You keep it. I am perfectly all right. And Mathias is not sure of that, so you tell him that Mother said that it's all right for me. If he has got the hall, you have got everything, that means it is sahaja.

Because now my stay is spread out a little, [so] it came out, the idea, that in any case it is spread out, so I can do it. But I will be better off there in August, I personally think, from my point of view, because it is very cold; I don't like it. If it is very hot also I don't like it. But you can manage heat, but you can't manage cold!

Bridget: Mother at the last programme in Melbourne we had a few people coming getting Realisation and then coming

afterwards and one of the ladies is about to have an operation and it was difficult for us to see whether she should go through with this operation or not. It's in the intestines.

Shri Mataji: Let her know.

Yogini: This is her picture Mother. She wanted me to show you.

Shri Mataji: Yes, I think that she's catching on the heart, on the heart. If you think all the time about other things than the Spirit, you develop all these problems. Better think about the Spirit!

He felt Left Nabhi. Is she married?

Bridget: No Mother.

Shri Mataji: What?

Bridget: No Mother...I don't know.

Shri Mataji: Left Nabhi is the catch in England. But you can overcome it. Marriage is for having children. If she develops that feeling, which Genevieve has done, then you can do it.

Warren: Bridget! Your little boys!

Shri Mataji: You have overcome your Left Nabhi. Now, you get little bit.

Warren: Bridget! (Calling in background) Your little boy is...

Bridget: No, no, no, no. No, Mother

Shri Mataji: If you develop that feeling. You see she is not married, but you can get over your Left Nabhi by thinking that you are living for others, for other children. You see they are your children: if you develop that Motherhood without getting married, there's no need to have a marriage.

Yogi: But we have so many children now.

Shri Mataji: We have so many children. They are all your children isn't it.

Be comfortable. And maybe that, that thing is making you rather uncomfortable. You can pull it out.

Yogini: Christian is staying in London for 6 weeks Mother

Shri Mataji: Who?

Yogini: Christian is staying in London for 6 weeks Mother

Shri Mataji: Good, good, that's a good idea, that's good. You must bring some speed in Sahaja Yogis here. They must be sent to Switzerland and Swiss people should come here.

Warren: Ah that raises another question Mother, the young boy Robbert (Ruigrok) from Belgium, he is in a little dilemma. He would like to stay for a few days just to get more experience. He would like to come with me to Brighton tonight. I am going

down there. And he has a little programme in Brussels tonight and he was wondering whether to stay for a few days to get some extra experience or whether to go back. Do you think that he should stay for a while, he'd like to, in all honesty.

Shri Mataji: I think he should.

Warren: He only has one or two people coming regularly and he could ring them up.

Shri Mataji: Yes, he can. He should stay it would be better. He's perfect.

Warren: He's very good Mother. He's gone into it so thoroughly and so assiduously.

Shri Mataji: Remarkable! He's remarkable! Pure intelligence! From Rajneesh, can you imagine?

Warren: Really?

Shri Mataji: Yes!

Warren: My God.

Shri Mataji: He came with those clothes I believe.

Warren: You gave him Realisation in Paris, and he came then I said, "Why don't you come to London?" and he came to London.

Shri Mataji: He was from Rajneesh.

Yogi: Really? How amazing!

Shri Mataji: And he was horrible when he came here.

Warren: He stayed in a hotel I remember.

Shri Mataji: Right heart. Ravana. Right heart - Ravana.

Warren: That explains my dream Mother.

Shri Mataji: What are you talking?

Warren: I had a very big dream, you were talking to me. I don't know what you were saying but at the end of the conversation the last sentence you said, "You see even Ravana was a realised-soul." that's all.

Shri Mataji: Yes I mean a realised-soul doesn't mean that you pass out (your exams)! (laughing) That's what I mean: it doesn't mean that you pass out. You have to develop. You have to become. It's so simple. I mean I don't know how you people don't understand. Supposing the seed sprouts, it doesn't become a tree does it? You have to become the tree. A realised-soul doesn't mean...

Warren: Yes ha ha, you are supposed to go that way not that way

Shri Mataji: On the contrary when they become realised-souls, they think that now we have become a big tree. First you have to work out downwards, then upwards.

Today I talked to Dr Singh. I said, "I want to know what is the problem with these people the intellectuals, what are they quarrelling about: these dvaitas and advaitas? Duality and similarity. And why were they are criticising Adi Shankaracharya?" And what he told me was very interesting. He said, "Because they were arguing, Shankaracharya could not tell them, so he stopped Vivekachudamani and all that. He wrote all these treaties in philosophy. And he said that better talk about Chaitanya Lahari and Saundarya Lahari, all these vibrations. Better not talk about it.

He just stopped talking about Vivekachudamani and all these treaties and that's how people said he's lost this argument. I said, "That's true, he had a little limitation - he could not give them their Realisation." If he had given them Realisation then you can talk! They are not at that point that you can talk about it: that it's all God, everything is God. But he's not [the] rock of Gibraltar! It's so simple. Everything is so simple.

Warren: Mother perhaps you would be good enough to just repeat those few words about pragmatism. Perhaps you would be prepared to talk about it.

Shri Mataji: I have not taken my breakfast, I think. Tell him that I'll eat only a little bit of a something.

You see in this house we have so many presents where you place what? This I got in Spain, somebody gave me as a present. So sweet of them! When will I use all that? I don't know.

So what did you want? You said pragmatic?

Warren: Just to speak about what you were saying Mother.

Shri Mataji: You see 'pragmatic' is like this: like at the time of say Mohammed Sahib, so many men were killed, and there were very few men and many women. So for the society the laws were formed according to the pragmatic values: that is [that] so many men are there and so many women are there. So he thought that let us have the right proportion of men to the women. All right? So to achieve maximum morality, maximum morality in the society: because if you say that only one woman for one man then the remaining women will be left; and naturally they are not realised-souls, they cannot control themselves, there will be a problem. So all right, five women for one man is all right. Then there were some young girls who could be married, may not be married, because people didn't want to marry young girls at that time because the sensitive people don't want to marry young girls because very young girls are like their daughters you see. If you are a sensitive person cannot have feeling for a young girl, you cannot. So, just to cut it down at that point, that kind of a feeling [He said] "All right, marry a young girl also." Because what will happen to the young girls? Nobody will marry them. It's the other way round.

Now today the society is just the other way round. I would say that in England if you can have shariat will be a good idea; not in Riyadh. But it won't work out. You can't have shariat. You cannot say that if this man looks at a woman he must be killed with stoning. Can you do that? You cannot have this principle here; that's not the position here. So what have you to do? We have to be pragmatic. For a place like the Western countries, what should we do? What is the law that will suit them? Tell me.

Dr. Bogdan Shehovych: Not to make eyes you mean? Not to make eyes at women. I mean, you shall not sin with your eyes?

Shri Mataji: What is the law? You should not see?

Dr. Bogdan: You should not sin with your eyes.

Shri Mataji: That's true, but that's after Sahaja Yoga. Before Sahaja Yoga? When the people think, "What's wrong?" What should God do at this point?

This is after Realisation, of course, it's all right: you know for the definite. But before Realisation what should be the law? What

should be the pragmatic situation, of God? What is pragmatic law?

Warren: Try somehow to find a way to re-establish dharma, I mean it's...

Shri Mataji: It's all right, that is for incarnations has to come.

Warren: Ok. So he has to play tricks. He has to use the ego, maybe the superego, as a means of getting people to change.

Shri Mataji: When they have gone that bad, as they have gone bad now, allow them to destroy themselves: let them get cancers, let them get all physical problems, then let them get all the dirty diseases, when they indulge into these things, let them get bad eyes, let them get all kinds of problems physically, then mentally, let them be confused, let them commit suicide. Let them be condemned by themselves. When they are going on and on with it let them be finished by themselves. Let them be absolutely crushed. Because they are playing tricks against God, you see. They are finding methods of tricking God. It's all right, go ahead! Get yourselves completely destroyed. Now smoking: give up smoking, people have started. Younger people are not smoking. Drinking: give up drinking. It's started. Close down their pubs then close down their racing courses, close down their seashores.

Warren: Close down our Soho!

Shri Mataji: Close down Soho, is it coming up?

Warren: I think it's starting to go down a bit Mother. They are out of work.

Shri Mataji: So like Roman Empire: destroy! And this is the condition in which I have been working. Where you are just on the verge of getting destroyed [and] from there to pull you out. Because at that point only you will accept my situation, otherwise you will not accept it.

Just at the drowning point I have arrived to save you because otherwise you won't listen to me. I am too good to be true. It's a very delicate work. But when you are at the point of destruction then only you think of your identification with your Self. Till then you are identified with many other things.

Then real love for yourself comes in: "Oh I must save myself!" When that comes up that's the basis of Sahaja Yoga at this time. Only at that point one can work out.

Then selfish love goes away, then perfectionist love comes in.

You see, you have to perfect yourself. This is the point.

I think you better stand with her left hand towards me, right hand to Mother Earth. Cleared out quite a lot. She's better now, since yesterday she is better. But still, I will not say that because that again gives her an ego. So, now I am going to work it out a little strictly with her.

You see, everybody who is at the top has got this problem: Gavin his wife, Gregoire his wife, Mathias his wife, Warren his wife.

Yogini: Better I'm not married Mother!

Yogini: She's afraid now to get married!

Another Yogini: You have to be ?? that's all.

Shri Mataji: Yes, I mean you reach that conclusion. But that's true. One reaches to that conclusion that's true. One reaches that

conclusion that: these nonsensical marriages, better not to have it! You have to have Sahaja Yoga.

You see, like Jane [Brown] and all that. I mean, I don't know what to do with Jane. I don't know what to do with Mathias's wife. She said, "Mother when can we meet again in August?" I said, "Forget her! Just forget her!"

Warren: The milk is curdled, excuse me Mother.

Shri Mataji: She knows, you know. She'll go on like this.

Catherine de Kalbermatten: I feel it here but...

Shri Mataji: But what?

Catherine: Here and there.

Shri Mataji: But why don't you put in your will power?

Catherine: Yes.

Shri Mataji: Why don't you get after yourself? Why do you give a way to these things? I had taken a promise from you that you will not cry even once. But why do you try these things again?

You know Gregoire is getting a repulsion for you, believe me. I am telling you. And then you don't blame me later on! I am warning you!

Look at Mathias now: he does not know what to do with this woman. She plays tricks with him, with herself. Why is she doing it? Why you are not sincere to yourself? What is the pleasure? How can you be satisfied?

Watch your mind, what it teaches you. Why does it make you cry? Just think of it. I would like to know what it does to you. What does it teach you? What does it say to you? Does it say that you are very miserable, this, this?

Catherine: No.

Shri Mataji: Then what does it do? Just tell me that.

Catherine: I think it's a lack of confidence in myself.

Shri Mataji: But how? How? That this is the basis, this is the trick! You are not! Actually, you are over-confident, because you have been able to destroy. Don't think, don't think, you lack in confidence. You are over-confident. Your bhoots are extremely confident. What makes you think you lack confidence?

Catherine: I feel pressure here.

Shri Mataji: That's now; that's come up now. But otherwise it was coming from Left Swadishthana. And Left Swadishthana can never be lacking in confidence. They are doing anadhikaar cheshta, they are going against God. They are doing anti-God activities. Do you think that anybody will indulge into anti-God activity if they were afraid of themselves?

Warren: They must have absolute courage in fact.

Shri Mataji: Yes! These are all the tricks they play. Like even Jane [Brown] told me that, "Mother she is rejected by everyone." I

said, "Really?" Who told you that? I mean you create a situation in which everybody should reject you and then you make a capital out of it and say that everybody is rejecting you! Now tell me what is this?

Yogi: It's a good trick

Shri Mataji: It's very clever. Very clever I tell you. It's a very clever thing, one should know. Why are you playing into the hands of the bhoots now? Why?

Raise yourself up! Rise above it. You have got the Kundalini. You have got the Kundalini with you. Then why should you worry? You have to be brave. What's the use of getting Realisation if you are not going to be brave people?

Warren: And the trick is to be braver than the bhoots.

Yogini: The bhoots who has all the confidence and make you feel yourself unconfident.

Shri Mataji: No they don't make you feel. You play tricks into their hands. It's a trick, Ok?

It's a trick.

Warren: You know you are not really under confident. That's the spoken word. But in fact they are so damned confident that they tell you even to say, "I am not confident."

Shri Mataji: They say everything. And then Sahaja Yoga is a very good method, because you know chakras, so you can say, "I am catching here, I am catching there. It's the bhoot catching me." That's another trick!

Dr Bogdan: Mother after Guru puja, I felt that left-sidedness was an indulgence.

Shri Mataji: Absolutely, 100%, you have said it. Absolutely you have said it.

Dr Bogdan: It's just pure indulgence.

Shri Mataji: "Our sweetest songs are those which sing of the saddest stories!" Imagine! You see this was sarcastically said by Shakespeare, because he was an avadhuta. It was said sarcastically. But nobody understood him. It's a very great indulgence, absolutely. Just like alcohol.

Warren: This is the whole point that it's indulging the bhoots. We should stand up to them.

Shri Mataji: "I am very miserable!" I have told you one mantra: "Count your blessings one by one!"

Now look at this one, their situation, I will tell you. Look at Jane [Brown]. Jane had landed herself into such a problematic situation that nobody would have accepted her at all. She had really ruined herself. But she was saved, she came back, she has such a sweet child like Olympia and she has a husband of a...count your blessings!

Look at her. Count her blessings: where she was and where she is. She had a mother who was so horrifying everything. She has a husband like Gregoire, she has a child like this one, and she is destroying him and destroying the child!

It's an indulgence of a very sadistic, very sadistic temperament, and better go on condemning yourself. Then only you will get rid of it. And you tell yourself that, "I am now enjoying the filth," then only you will improve.

Absolutely, it's an indulgence of the worst type. It's an indulgence: right from alcohol to everything is an indulgence. It's a habit

you enjoy, and you don't see how you are troubling others. Egotistical people are better, because whenever they trouble you can see obviously coming to you, but these so-called sympathy seekers, they don't know how they torture others, create problems for others; make them miserable.

"All right," I said, "come along! If you want to suffer, better suffer!" Like Jews: Have it! If you want Hitler you can have it! You'll get a Hitler now! So enjoy that Hitlerism!

Warren: You were saying earlier Mother that we are all the time making rules for others and we forget about being strict with ourselves. This is very important.

Shri Mataji: That's what I said that: your relationship with yourself should be of perfecting yourself. You should be a tyrant with yourself. Look at me: how tyrannical I am with myself.

You had terrible egos in the Guru puja. Sort of you felt that, "Oh we are the privileged ones!" sort of a thing was there; a little bit too much. So I broke my finger.

I am tyrannical with my body. The amount of work I do. The amount of exertion I put in. I am really tyrannical. Sometimes I really pity this body of mine. The amount of pressures I take upon myself. I'm really tyrannical towards myself.

I mean you to take out one bhoot, you will go mad! But how many bhoots I am taking out with me?

If you see your Mother: yesterday only, a letter came to me of a very little girl from there. She said, "You are making a burning forest out of your life! The way you work hard, your being is being really being made into a burning fire by you, the way you are burning yourself with fire. And you are rubbing yourself like a chandan." (sandalwood). I am tyrannical with myself, you don't know, absolutely tyrannical!

Yogini: May I ask you if we are thinking about that that we are making you suffering and so on, that we help to purify and to be better. Do you take my point?

Shri Mataji: Yes I understand that. Yes, that's what I am doing.

Yogini: And so, If we are thinking of what we are doing to you Mother, we will be a more..

Shri Mataji: Yes, Because you are part and parcel of me.

Yogini: And now we have to think of very well.

Shri Mataji: All right. From that angle only, if you think, well and good. Otherwise if you can't think of me, at least think of yourself; of perfecting yourself. If that you can think like that, you are very kind. But if you cannot be kind to me, at least be kind to yourself. Whichever way you move, you are got caught up.

Yogini: Yes we will.

Shri Mataji: Then dealing with the anyone you must be pure in relationships. If you are a Sahaja Yogi, that's a Sahaja Yogi. Sahaja Yogi must deal with the Sahaja Yogi in the way Sahaja Yoga is. If he is a good Sahaja Yogi he must respect. If he is doing work for Sahaja Yoga he's helping me.

But if there is a Sahaja Yogi say, a Sahaja Yogi who has been destroying Sahaja Yoga who has been troubling: be harsh! Be very harsh! But I have seen Sahaja Yogis will always sympathise with a person who is destructive, and will try to pull down a person who is constructive. Isn't it true?

Warren: Absolutely true Mother. That is so precisely the problem.

Shri Mataji: When I said you must respect Sahaja Yogis: they will only respect a person who is a destructive person. The other day you see they are complaining to me first of all about Terry, who is the... His name is Terry? Kerry, Kerry! Somebody told me about him, first of all a complaint came in. So I said, "Who complained?" They said Susan. I said, "That's it!" To begin with.

Miss Susan is a miserable creature which makes everybody miserable; but [she] is not miserable: she is quite smiley herself. I said, "Nothing doing! That's not the thing!" And she is aware of it now. And then I asked her, I said, "Why were you upset?" So she said, "Mother really I don't know why!" Now she's reached that stage. She's better now. She was like that. Now she's much better. She's much better and improving herself. She realised that this was a mistake with her and she is perfecting herself.

Then I asked Kerry: now Kerry is from Australia, everybody likes him. Vibration wise [he is] zero! What is wrong with Kerry? He started complaining about others. He has also has all the rules and regulations for others, but for himself he has no rules and regulations!

Warren: He's a typical example!

Shri Mataji: He's very good at making rules and regulations for others. Same with Mr Nick! All such people are very good organisers. But no rules and regulations for himself.

So, on these three points you topple down. So you have to be tyrannical with yourself; when you are dealing with other Sahaja Yogis you have to be respectful and kind and loving and affectionate. But with the Sahaja Yogis who are not Sahaja Yogis but who are destroying Gods work, you have to be harsh.

But if I scold somebody, I see everybody says, "Aaahhh, please, please! It's all right. It's all right."

Warren: "What's happened to Jane? Poor Jane!" You know, that's how they were talking in the Ashram. It's absolutely stupid.

Shri Mataji: Absolutely stupid! On the contrary you must support me.

Dr. Bogdan: Mother when you scold I have never felt ego pressure behind the scolding, that's the difference.

Shri Mataji: Yes because you are a sensible man.

Yogi: It's a privilege when Mother scolds.

Shri Mataji: It's tyrannical for me also, to scold you. I don't like it at all, scolding you.

Dr. Bogdan: But there's not the same kind of pressure behind it. Means there is no ego behind it to make it negative. It's a positive.

Shri Mataji: If you are sensible, I am trying to take out something from your heads, because unless and until I do that it won't go away, I know that. You are much more sensible. But, say, Mandy is not so much sensible as you - she is not . So it's a question of sensibility.

Gregoire used to scold me left and right. I mean, poor fellow, he would come down pulling his ears for the book, you know; poor fellow was writing a book, and on top of that I am sitting on his head all the time. I am telling him, "This is not sweet," "this is not so correct, this that," Poor fellow, dealing with me! I mean, I know everything how to do it, but the poor fellow! And he didn't know

what to do with himself. But he was a sensible man. He knew that, whatever I was doing, for him or for the book, was for the better, and he never objected. It's to me, pure intelligence.

You are more intelligent than Mandy is definitely, definitely. No doubt. A sensible person means pure intelligence isn't it! Sense comes from your intelligence only. It doesn't come from education or anything it comes from within you; it's the wisdom.

But now Mandy, for her child's sake she realised, and she's come up. Of course, I didn't want to punish the child, but the child was punished by her family people only! Then she realised, and she came up.

Dr. Bogdan: It was both [of us], because I didn't assert myself as her guru because I knew the truth and that's compromised.

Shri Mataji: You were very compromised.

Dr. Bogdan: Yes I compromised a lot.

Shri Mataji: You see one can be henpecked if the wife is sensible, but if she is not then you become really ruined, absolutely. It's the horrible thing to do, is to listen to your wife! Otherwise you should listen to your wife, if she is wise, because she's shakti, she can tell you properly. But if she's like this. Like Chaya we can say. Chaya is sensible.

Dr. Bogdan: Very nice.

Shri Mataji: She'll bring him round [Regis]. She said, "Mother don't worry, I will bring him back. One day he will be back." She's finding methods and ways!

Warren: That's the pure quality of shakti.

Shri Mataji: In her own small way she will bring him. But she is really, very dynamic.

Dr. Bogdan: She's a very humble lady.

Shri Mataji: Very humble. First day when I met her in India, after the whole episode she said, "Mother are my vibrations absolutely ruined or are they still there?" I said, "They are there." She thought that fighting out these things she might have lost her vibrations. That's all she wanted to ascertain. I said, "You are caught up but vibrations are all right [otherwise]. You are caught up." That's the thing!

Warren: What you have said Mother I think it is tremendously important and this is a new phase where we have to be absolutely strict within ourselves. We have to be absolutely disciplined within our own life...

Shri Mataji: Shri Krishna Himself who came as a collective being has said this: what he said [is] that, for a greater cause, a smaller thing can be sacrificed. Say you are working for your country, all right? Then you have to sacrifice your children. You love them but still.

Warren: Shri Ram did it, Shri Krishna did it.

Shri Mataji: Everybody did it. For a greater cause you have to give up something. That alternative remains.

Warren: In my own case Mother when I had to face this horrible problem that I had. I just felt like it was as if I was being destroyed. And then when I took a stand and I sent her out of the ashram and did what I had to do, it all started to work out.

Shri Mataji: But in your case luckily I must say, in his case, one thing would happen that the whole thing came up so speedily.

Some people develop this disgust, then this, that, that, that - gradually. Then the another person starts becoming stronger, stronger, stronger, stronger still. But if you can do it with a little sharpness as he has done it, [then] you can do it.

Warren: You don't give the bhoots a chance...

Shri Mataji: But your wife had no chance;

Warren: No, I don't think she had [either].

Shri Mataji: Never she had. When he asked me I was shocked! I was really shocked, for one minute I didn't say anything, I just kept quiet and then I said, "All right. I hope you'll be happy." That's all. Hap-py (not joyful).

Warren: Yes you did Mother. [You were] not saying, 'joy'.

Shri Mataji: This ego.

Warren: Ego pampering

Shri Mataji: I mean, really I can't understand your choices.

Warren: It's absolutely stupid Mother. But I am wiser for it. Thanks to you.

Shri Mataji: She's not a Sahaja Yogi

Warren: Not at all, not at all. God knows what it was. But thanks to you Mother I have realised it now.

Shri Mataji: She will have to become a Sahaja Yogini. While Catherine is a Sahaja Yogini. She is.

Warren: Yes. It's a different case.

Shri Mataji: It's a different case altogether. She's a different case. She's not a Sahaja Yogini you see, [so] that's a different thing.

Warren: But still the same approach from the man has to apply, it has to be firm.

Shri Mataji: If he wants to say. If he wants to say! And you too must apply the same tyrannical attitude towards yourself.

Warren: Same tyrannical attitude towards yourself. You must be very firm with yourself. So firm that you...

So these three principles in your relationships, if you can achieve: only the attitude, only the attitude. You have not achieved perfection; but attitude towards yourself be there. Because you want to offer yourself to God, and you don't want to offer anything that is not perfect. Even if you make some embroidery for me, you make it beautifully. You want to give something, whatever is perfect. Even the small thing, you make then wear, you try to make it very, very perfect.

Now this perfection must be achieved. But you have not achieved it. Only thing you can do is to have an attitude towards yourself. Like I have seen [when] I am working on people, [I say] "How are you feeling?" "I am tired!" Imagine! It's I who am working it out! "I am tired!" What is this? A very common expression!

One should never say what I am, that's the best way. Have you heard me saying that? That now I am not going to do anymore?

Warren: The best you can say to Mother when she says, "How are you?" is "The Kundalini is working it out!" or, "It's working," or

something like that.

Shri Mataji: "Mother you better take rest and I had better look after myself!" This is the way you should say. "Mother I will look after myself!" I will say, "All right." One should be ashamed that you are not perfect before me, normally. But even not that, but to say that, "I am very imperfect and you better cure me!" What is this?

And the third stage is not only that but to say that, "I am absolutely imperfect! I am horrible! I am no good! I am rejected by you! You don't love me!" And the fourth category is the person who tries to play tricks with me.

Warren: Yes, and sometimes that category will use both of the other two [examples] as tricks.

Shri Mataji: What is it made of?

Warren: It is very strange Mother. Rose hip. Rose hip, a dried berry which is a dried berry. I don't know why by they are giving you that.

Yogini: I brought it for you, first of all, to know whether you like it or not. It's a special kind of rose plant.

Shri Mataji: This one is?

Yogini: Yes

Shri Mataji: No, because I didn't know what it was so I asked. I think it is very good for kidney. It will good for kidney, will be good for heart, and there's vitamin C, so for cold. But you see, vitamin C, if you take too much, then also water goes too much and you become dry. Too much water is expelled. And then you have to always excite the kidney.

Warren: It's like a pancreas which grows up with too much sugar.

Shri Mataji: So you just take little bit, not much. It's good for people who have kidney trouble. But for dry people it's not good. It's for people like me who have more water in the body. I need water. Thank you.

Warren: You need nothing Mother.

Shri Mataji: Oh I need you know, for my chakras. All these things are part and parcel.

Warren: But you don't need that, you are that.

Shri Mataji: I don't know where I am. If I am the chakras I need it, if I am not the chakras I don't need it! It depends where I am.

(end of recording)

1982-0705, Dr Singh Address

View [online](#).

5 July 1982

Talk to Sahaja Yogis

Nirmala Palace - Nightingale Lane Ashram, London (England)

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

1982-0705 Dr Singh Address London England DP-RAW

[00:48-00:52] Shri Mataji-- "They wanted to meet you so much. So, what happened here is"* they were going early in the morning "some of them"*. [00:58-01:05] "So, they said they will come there and meet you. So, I said"* that is going to be too much, "so early in the morning. So, I said we will stay back here. We will go tomorrow morning. Many people have left."* Sit down. And others are there please call them.

Sahaja Yogi-- They, they are coming, mother.

[01:10-01:19] Shri Mataji-- "See, what a beautiful place is this."*

SahajaYogi-- "very beautiful place."*

Shri Mataji-- "Complete upstairs and downstairs. Very beautiful. Now you will see my room also."* Just call all of them.

[1:30-1:37] "All of them left in the morning. So, I stayed back because I thought they will come there to meet me, so this is better."*

All of them have come? [02:09-02:14] "Children also are also there, husband and wives are there. People have come from outside, from Spain."* Where is that group from Spain?

Sahaja Yogi-- [Not clear].

I told them that he is coming. Why should they have gone?

Sahaja Yogi-- They will be back in a couple of minutes.

Shri Mataji-- Alright. Come forward.

Sahaja Yogi-- [unclear question]

Shri Mataji--They will be back soon. Alright?

SahajaYogi--[in audible].

Shri Mataji-- Alright, alright. [02:39-02:43] "He is from Algeria. There are many people from Algeria, from France."* He is better now. Much better. Sit down. Sit down. Some of you can come little forward if there is no space.

Sahaj Yogi-- They won't be able to cross over, mother.

Shri Mataji-- What you want? eh? What do you want? Call Vaison. Call him. Call him. Mataji is calling him. call him. Is she all right

now? Is she alright? [03:23-03:32] "All these are Sahaja Yogis. Very great saints and sages. He made a picture of Hanuman and showed us. Also Ganesha's."* Show him your Ganesha. Show him your Ganesha, Vaison? Your Ganesha, you show me. where is it kept in his pocket. He has made all the paintings of Ganesha today. [03:54-03:57] "They are not able to understand. They roam around along with it."*

[04:01-04:14] Sahaja Yogini-- "The one who wrote your book also is here?"*

Shri Mataji-- "No, Gregoire, he left in the morning."*

Sahaja Yogini--Ohhh!

"He was here till 9 o'clock. He went off at 9 o'clock. One more Book has come,"* which is ...

Sahaja Yogini-- "Was that his sister, who had come?"*

Shri Mataji-- "Yes."*

Sahaja Yogini -- "Is she there?"*

Shri Mataji-- "She is there."* She is gone also? Marila? Is she? Marilla? Marilla?

Sahaja yogi--[inaudible answer].

Shri Mataji--Marilla, call her.

Sahaja Yogini--She is changing the baby.

Shri Mataji -- Oh I see. Gregoir's, daughter, wife is here and child is here. Also ask them to come. Where is she? "That is her husband, Philip."* Yeah, she is here. This is Gregoir's wife, "who sitting there."*

Sahaja Yogini--Ahhh!

Shri Mataji--Uhh!

Sahaja Yogini-- "Looks like She has stayed back."*

Shri Mataji-- "Yes, she has stayed back. He has gone on work."* Haan, come along. He is, he is the one. Come. Denise Ricardo. he has come from Chile here. Haan and yes, there are lots of people from Chile. But then because he knows Spanish he went to Spain, and we started a centre there, and now some people from Spain have come. Aah! This is the Ganesha.

Sahaja Yogi--Very good, eh. Very Good. Beautiful!

Shri Mataji -- "All the time they are making this."*

Shri Mataji-- So, now we have among ourselves a very learned personality, Dr. Singh, and his very sweet wife. It is such a pleasure to have such people. His education, I dont know well, what he did really, but I feel that he is the epitome of perfection as far as Indian Philosophy is concerned. Because he has caught the essence of it. And as in yesterday's names of the Guru, you learned that he has to be Vidha, he has to be Vidhwaana, that he should know. That it is not sufficient that you become realized souls. It is not sufficient at all. Because you have to be with others. If you just have to be individualistic, then it is alright to be just realized. But you have to know what it is. And for that you have to be a Vidhwaan, the one who has known all the knowledge. And

his inquiry has led him to absolute right conclusions. And this is the thing that makes me surprised. Because normally, reading too much makes a person ego-oriented, diverted, misled. But his conclusions are absolutely at the right point. That has really impressed me so much. I haven't seen any bureaucrat of his level, as far as spirituality is concerned. They may be intelligent, they may be well read, and all that. But to reach the right conclusions is only possible if you have innately built in within yourself, common sense based on wisdom. Is a sign of great wisdom to reach the right conclusions. And this is what I have found about him. He is very great. Though you are also very learned people, with PhDs sitting here, and all Oxfords and Cambridges, and this and that. All very educated, scholarly people also here. But all that scholarship, if it didn't teach you the right thing, it doesn't give you that capacity to reach the right conclusion, it is absolutely detrimental to your spiritual growth. Detrimental. It is not only useless, but it is detrimental. And this is something, such a great find for me. I was overjoyed to meet him. There is another gentleman, as I told you, Dr. Nagen Singh, who is the same style of a person. He has not read much about Indian Philosophy and all that, but he also reached the right conclusions as far as Law is concerned. He studied Law. In the same way, in your education, if you can really reach that understanding, then one must know that education is based on wisdom and not on ego. That you are going to become something better than others and show off your knowledge. But that you yourself develop and grow with that wisdom. And that is why I am very proud of him and I want you all to listen to him. To his words of wisdom. May God Bless You all.

Would you like to stand Sir, or ...As you like. Would you be kind enough, because we have a limited amount of lead for the cord?

Where is Rustom gone. Call him.

Dr Singh--Your Holiness, Mataji and friends, I do not think I deserve what mostly Mataji has told you about me but what it shows is that I have earned so much affection from Her. I and my wife always talk about her, remember her as an embodiment of love, compassion and the desire to help everyone to uplift himself or herself. That is the great thing about her, and we are indeed very lucky to have someone who can give us insight into those areas of existence, about which unfortunately not only there is a great dearth at present, but also there is very little curiosity. Mataji has asked me to say something. I feel that I would put before you, how, I in my own thinking, have been able to understand what Mataji has been trying to teach. How I see Her teachings. That is what I would like to interpret to you in my own humble limited, manner. You are all very learned people, highly educated. So, I would like to talk to you in a language, which I hope you will appreciate.

We all know and believe that there are 3 levels of existence. One is what can be called the inorganic material level. Next to it is the organic or life level, the level of the living world. And above this world of life or living, is what can be crudely called a spiritual world. Crudely I said, for absence of no other name, some people call it spiritual world, some call it transcendental world or some call it the world of Atman or whatever the word you want to use, you can use. But these are the 3 levels. We also all believe that somehow or the other the 3 are connected. Somehow or the other, science also has shown how in organic matter at some stage, life evolves, erupts in organic matter. Science is in fact very close to unravelling that mysterious process through which matter, lifeless matter gets transformed into life. And I think time is not far, when the lowest constituents of life that is the cell, as it is called, could be manufactured through chemicals, inorganic chemicals, in a way which scientists want to manufacture it. When that stage will be reached, we would have known how to bridge the material and the living worlds. In the same way at a particular point, the world of the living, our life as it is which consists of our physical body, our brain, our thought processes, emotions, feelings, everything comes under there. That gets connected with the other world, the third level, which you can call the spiritual world. This unity everyone believes, but how it can be established, is yet a mystery. Now, what is the way to connect the living world with the spiritual world?

A very good answer, or I would say very good analogy, has been provided by looking at matter, inorganic matter. As you all know it is truism that first scientists thought everything is constituted of elements, basic elements who were the ultimate constituents of matter. Their number of elements started with small numbers and went on growing, growing, growing, till they reached around hundred. And then came the Nuclear Physics Age, when they went still further and found out that the difference between one element and another, consists of only the difference in nucleus of the atom of that element. The nucleus differs and then there are electrons moving around the nucleus and they constitute the difference between one matter and another. The Nucleus consisted of neutrons, protons; and the number of neutrons and protons which existed in a particular atom determined which

element it was. But science reached a stage still, more, higher than this some years back. I think the last decade. They found out that if you move the nucleus of an atom, at a very fast speed, then the neutrons and protons, they also become electrons. So, they all become one, one energy, unified. And the machine is called Cyclotron. The physicists here may correct me wherever I go wrong. In a Cyclotron the atoms move so fast that the difference between molecules, between neutrons, protons, electrons, all disappears and they all become united. Become one. Just one. Take the element away from the machine, and they are different.

It is a similar kind of thing, which has to happen to make you as you are, to make us as we are, -consisting of mind, body and all that, get united with that other world, the spiritual world. When the difference disappears between the body, the cell, the thought and all that. The capacity to be united exists in us, in the same way as the capacity to become an electron, exists in their neutron and proton but, it is not moving, it is static. So, it is different. In the same way our body, our mind, because it is static, because it doesn't move, it doesn't have the capacity to move it doesn't get connected to that world.

How to do it? Science has the machine, the Cyclotron. You also need that machine. What does that machine to do? It has to vibrate you, it has to shake you. And when it vibrates you, when it shakes you, then you also become like that charged particle underneath the atom. Then your differences disappear and unity is established. In the atom the dormant thing is the nucleus, which has got to be shaken. In us human beings, the dormant thing is, what is called the mysterious power of the kundalini. We all have that kundalini in us. That is that great power, residing in each one of us. The question is how to make it, how to shake it, how to vibrate it so that it moves and in moving it takes away your whole being, your whole psycho, physical framework which you have, and connects it with that other world. It has got to be plugged in. That your this frame has got to be plugged into that big universal force. And once it is plugged in, you move, you vibrate and in that vibration the differences disappear. When you unplug it again, then like the nucleus of the atom, you are dormant. Only the electrons are moving. In the same way in you also, the movement is going on, as in the atom, the electrons are moving in tremendous speed and the nucleus is silent, dormant. In the same way in you also that force is moving, only you are not aware of it and you are not making use of it. What is needed is that you become aware of that force, then you make use of that force. And then you try to vibrate it. How can you vibrate? The scientists have the Cyclotron. You need a Cyclotron, that machine. Who is that machine? The machine is the guru. The guru is that machine. Once you get that guru, then you are yourself the machine. You have got the machine, and what is much more than that machine, you have got also the maker of the cyclotron is also there. The repairer of the cyclotron is also there. The modulator and the manipulator of the cyclotron is also there. So, if cyclotron goes wrong you have to take it to the laboratory, you need a repair man, the inventor, the maker. But no. Here the guru has all those things combined. So, he or she has to vibrate it. And the Sahaja Yoga is the system by which this vibration merging, putting you on the cyclotron, takes place in a manner which is in conformity with your nature. It doesn't need to bring anyone from outside. Doesn't bring any force from outside.

You know we have in India, 3 main types of equipment. Let me call it equipment, to really vibrate you. These 3 are called tantra, mantra and yantra. These things, some people want tantra, others want mantra and some want yantra. Yantras, are things which are visible, seen. Which you can see in front of you. And when you see these things they create in your mind a certain kind of feeling, certain kind of thoughts arising in your mind which help you in getting this plugging done, which I talked about. Mantra is recitation. Recitation of certain, uh! certain rhymes, verses etc. When you make this, when you recite like this your palate, your, the throat and all these muscles; they vibrate in certain way. And now researchers are finding that when they vibrate that way, they do cause certain dormant parts of your brain to wake up. Then, that is the mantra. And the tantra is the body. You do various things with your body what is normally called yoga, asanas, postures and doing all those things by which your body get in such a way attuned, in such a way that plugs you in with the spiritual world. But beyond all these things is just the simple yoga, where you first know what you are. You know what the spiritual power in you is. Then with the help of your guru you try to have that vibration, to have that agitation. You can call it transcendental agitation if you want by which you get attuned and you get plugged in.

Scientists say that our brain is roughly known about 1/3- 1/4 is known and about 2/3 is unknown. And there is this scientist whom I met in Spain. He has a theory. He says the unknown part which constitutes most of our brain, has 2 parts. Half of it relates to the future, half related to the past. Half of this has all those things stored, programmed and stored like you have in a computer. If you have microfilmed history of the past 5000 years. So, it has your entire past programmed, microfilmed and kept in half of it, and some day if you can awaken it, then you know the past, you know what ever has happened. Whatever your

psycho-physical system has encountered during your existence in previous lives, will become known to you. And half of it deals with future. Future means, future is nowhere. Future, the reality as it is just is, is only present, neither past nor future. So that gives you the capacity to know everything as it is today. We have only to awaken those powers and those powers can be awakened only by this communication, by which the vibration reaches your, your that brain. So, this is as I see, the Sahaja Yoga. And you are lucky and fortunate. We are all lucky and fortunate that we have saints like Mataji, who have not only realized and seen these connections from bottom going above, but who have the compassion to make others also see that. And you are involved in that great adventure. You are all doing the same work which those scientists have done, who found the interconnection between one matter and another, between the atom and the nucleus. Those who got and built the cyclotron because you all can become like Mataji. So many hundreds and thousands of cyclotrons and you, each one of you creates many more. And that is the way the world has to evolve. Because this is my feeling, I may be wrong that this whole universe is a sport of the almighty.

He, as a child, takes small blocks of wood, builds them into a beautiful building. He knows that he only enjoys building that block into buildings, putting them, those blocks. He knows these are blocks and he knows when I make them this kind of thing will come. He has no other purpose. He does it and He shakes them again and builds them again. The same way I think these are the Almightys has all of us here as living beings, as many others, which are just plants. There are many others things which are just inorganic matter. If he wishes everyone, everything, we even the tiniest piece of earth will become like you and me. But He doesn't wish it in the same way as a child who is building the block. He wants one stone to be only the foundation, he wants the other block only to go on top, why? Because it is his wish. It is his enjoyment. So, there are no whys in this. There is no purpose in it. Otherwise someone can say why did he not make everyone as a conscious human being? Why some are plants only? why something is only stone or mud? Ask that child why have you put this stone here why have you put that block there? Why have you put this? Why are you building the building here and not there? This is my wish. Only thing is he is an omnipotent child. He is an omnipotent child. No mother to scold him, no, no limitation, no dearth of toys, no dearth of blocks. And his blocks are living also. This child has to put the blocks one above the other, he only wishes and the blocks get placed one above the other. So, this is how I look at it but the same almighty in the form of saints and sages. We are his part tells the, gives the capacity to them to make so many other of those blocks, which are not fully alive as living blocks. Some which are living, the teacher as desired by the almighty can make fully conscious, can make realized, as such is His wish. We are lucky as human beings, that we have that capacity. And we are also lucky that we get the masters who teach us. With these few words I would like to express my gratitude to all of you for listening to me. And Mataji has been so kind and affectionate to me, my wife and my children that to thank her would be a crude formality. Thank you very much.

Sahaja Yogi- I am not quite so tall as our dear ambassador friend. It is so lovely to welcome somebody from the world of, that world which I touched a little, but which I found a little too difficult to handle at the time. Mr. ambassador we respect you, we understand what Mataji said when she referred to that great learning and wisdom which lies beneath that learning. It is very rare in the west particularly, to, to meet with and to hear the words of somebody in as senior position as yourself, giving such a profound and I may say touching explanation of the deeper aspects and the philosophy of human existence and the aspiration of human existence. The way in which you gave the analogy, within the field of science, to that the atman and the kundalini has given us a lot of food for thought. We now have a new approach to talk to our seekers. We now have a new dimension to open up because these things do matter, sir. that we should reach seekers that we should be able to relate to them in that terms that we should be able to talk about modern science about modern philosophy, in words that they can understand where, as you spoke of that force that lies within us, the kundalini being liken to those other energies that lie within scientific terminologies. You have given us a whole new vocabulary if I may say so. And for that we thank you. Within the world of diplomatic and commercial counselling this field, to have somebody as profound and with such understanding of the things of the spirit, as you have sir, is such a joy. A joy to us because we have found in touching our spirit, the joy that comes of sharing with others and becoming one with the whole. This becoming one with the whole is something which we all have been seeking, perhaps, over in many many lives. And when we touch it, we say this is it, this is it. This is what we have been seeking. And with utter dismay and complete joy like little children as you said, when we touch it we think my goodness all of these highways and byways that we have been going on, all of these learning processes, all of these PhD's, all of these, MA.Ds! remedies, that is not it. A little bit like Socrates, not this, not this, not this; and then when you find it, this is it. And this is what you sir, have found and were able to put it in such eloquent words. How you in fact, not only have found it but expressed it in your words and in your heart. We feel the vibrations of the

universe, we feel the chaitanya that was referred to as Chaitanya Lahiri by Adi Shankaracharya. We feel the brahma shakti as vibrations. We have been given this blessing by Mataji Nirmala Devi and unlike in the past you referred to gurus, unlike in the past it is a little curious at the moment because, I suppose you can say the divine is overflowing with its desire to bring all the seekers, to that state of consciousness, to that state of realization to which you were referring. So, the outpouring of the divine is a mass happening today. It is something which is taking place all over the world, there are groups of seekers, there are masses of people who just want to become the silent atma, they want to become one with the divine, and Mataji is an integrating force. She is a force which, gives that awakening en mass. You'd be interested to know that I was with the party with Mataji in India when we visited this whole village of Maharashtra of Kadus, and before that audience of not a few hundred but 6000 people, every single one of those people felt the vibrations. The divine is giving this experience en-mass. We don't ask who Mataji is, we don't ask what She is. We don't quite know whether She is guru, whether She is this or that. To us She has given us the blessing, as you referred to in the end of your remarks, not only does She patch up the little problems, not only is that the quality of the guru, not only does She fix up things, does She soothe, does She balance up the little imbalances that has happened within us, but more than that, She teaches us to be our own guru and this is the ultimate blessing. How many of these gurus in the Himalayas, in the mountains, how many of these gurus have had the power to be able to give the realization just by the desire to do it, by raising that force within us. How many of those have been able to do it? We are in a very privileged position. I don't know how we ended up in this incarnation, to be in such a privileged position, is to be able to go to a program, here in this ashram or may be out in some meeting of people in the suburb of London or coming to Madrid or wherever it was. To be able to give realization en-mass to people. And we say I am giving realization, and then we think, no it is not I who is giving realization, this is the power that we've got. It is an amazing enigma within us that this power which we know as kundalini, which vibrates which touches the atma, which puts us in touch with the all- pervading power of god. It works, we can maneuver it. We can monitor the chakras that you know very well. We can monitor the chakras on our fingertips. We can know where the kundalini is sitting, if there is a little blockage, we have the capacity to clear those little blockages and allow the kundalini to rise. In fact is very interesting in India where people may be don't have their shirts on, and they bend before Mother's feet and we can watch the kundalini rising. And we can watch it pulsating at a certain chakra, where there is a little obstruction and by giving it a bandhan, saying perhaps a mantra, kundalini will move very quickly and we can watch it as a wave, a physical energy rising through the spine and you can see with your own eyes this happening. These things are amazing to us. Because as you well know, living in the west that we are a very rational beings, we do use a very mechanical, scientific brain to achieve certain conclusions. But as Mother has said and you Sir, reinforced, how do you reach the right conclusion is the thing. How do you reach the right conclusion? How as an ambassador to Spain, working for the bureaucracy of the India, to reach this conclusion that you have sir? How to do it? This is the spiritual power that lies within you. This is the power of discrimination which we have been given.

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...such and such, or we said that by paying some money to those such and such course, you could do this or do that, or by perhaps even certain austerities and you know the thing, Sir. It is not like that with Mother. It just happens in a twinkling of the eye, especially for people whose chakras are in good condition. In fact, in some people the experience is very, very strong, and the force of Kundalini is so great that these vibrations just bathe the whole body as if like a fountain from the top of the head. And it is a very beautiful experience. Inside we become silent. Absolutely silent. You have the quality of Shri Shiva. The quality of silence. The quality of the witness. We become all the deities that have taken birth, either in the Virat, or on this earth. We become Shri Ganesh and the wisdom of Shri Ganesh. We become the quality of evolution that was Shri Vishnu. We become Brahma Deva and Saraswati, the knowledge and wisdom of creation. We become the security of the Atma. We become part of the great Primordial being, which is Shri Krishna and Radha. We become the eternal spirit which was Lord Jesus Christ. And now the time has come when Mataji has taken Her birth, and we become a part and parcel of the whole. It is just such a logical, beautiful thing to happen. And it is with such joy and such fulfilment that we go up to the seekers of the world, no matter how damaged they are. Never mind if they have been to false gurus. Never mind if they have been to this or that person who practises black magic, or whatever it is. Never mind these things. We tell them about, you've got to get it now. It is here. It is available. And it is an actualisation that can happen in your own awareness. And when it happens, the fulfilment, the transformation, the change in your whole being, is just so joy giving, and yet one becomes so silent, so peaceful. Your physical pains and problems disappear. All of these things just happen in a twinkling of the eye. If they do not happen immediately, we know the technique, the yantra, the tantra I think it is. Correct! The tantra, and how to work it out. Technique of the divine.

Shri Mataji-- "They know all about the three technique yantra, tantra and mantra."* They know all that.

We've been given the experience. We have been shown how to do it. I can only say Sir, the wisdom that you've expressed from within, which has come from the great qualities of Dharma, the great qualities of family life in India; the great qualities of the ancient philosophies of India, which you just expressed, as a natural thing, gives us tremendous joy. Because now, we having found it, we now feel at one with you, and together we feel that we can transform this world. Not that we are doing it, but that we become the instruments for that transformation. Thank you again Sir, for that absolutely profound expression of your own divinity and your own experience, and how we have enriched in our awareness from what you have had to say. Thank you very much.

Shri Mataji-- [first line unclear]. Somehow they have become great orators. Now as a token of their love, They want to present this photograph of mine. [inaudible]. And For her.

The Lady--why all this?

Sri Mataji--I must tell you she is a great writer herself. [two lines not clear]. And I told her that she should start writing for Sahaja Yoga.

[Unclear conversation between yogis and Shri Mataji].

Shri Mataji-- [53:20- 53:34] "The importance of India is about to grow. We have to get to the roots of it."*

Sahaja Yogini-- "Which roots?"*

Shri Mataji-- "The day has come, when the India's importance will grow. It is evident. But,* the confusion comes in, at a point where spiritual life is actually, can be camouflaged. This is the confusion. You see, where, where an Indian mind is like a Sagitarius, you see, it hits the point. Is there, it is said. I mean, not that in the Indian shastras it is not described. Adi Bhowtik and Adi Daivik, is described. I mean, it is not that it is not described. And the Adi Bhowtik is the thing what we call as the Collective Sub Conscious, and Adi Daivik is the Collective Supra conscious. So that is the point where people can get diverted. And that is the advantage the false gurus have, that they put you on to the Adi Daivak or Adi Bhowtik areas, and you think it is unknown, so it

is God. It is not. So, the confusion is there in between. From the physical to the spiritual, this confusion throws you either to the right or to the left, and that's how you get confused. But for an Indian mind, who is wise, he sees things straight through. For him it is not important if somebody gives him a diamond, or makes a something, or gives him a big lecture on dharma and things. This is, we have had enough of it. Perhaps the traditional life in India has taught them. Whatever it is. But they see through straight that it cannot be this, and this is the only trouble you all have faced through going to wrong gurus. But your urge was so great and you have tremendous urge, I must say there a word for these people, that their urge is much greater than that of Indians. No doubt. But it is like somebody has teeth so they don't have the channa to eat; and somebody has the channa so they don't have the teeth. And they have the wisdom to see it. If these two things also integrate,

Shri Mataji— You garland him.

I have told them that whenever they want, they can always come and stay in your Ashram, and they will be very happy to look after you. Of-course it is a privilege for me to have them in My house, and I enjoy their company very much, and their love. But I have already invited them on your behalf.

Sahaja Yogi— Their children will be most welcome here.

Shri Mataji— Yes. Your children will be most welcome. [56:51- 57:37] "whenever there is a problem, you send the children here, and tell them to keep coming here. Here, everything is there. One minute, you see and all of you have your tea. For a minute you see, then.. Ok, for you, are you going anywhere in the evening? Doctor sahab is going anywhere? Meaning, call them there, for your diabetes, at your home? Whenever you are free, all will come there. The doctor saheb of this place can be called."*

Sahaja Yogini— "Dr. Sahab?"*

Shri Mataji— "yes, whenever. What time will you be at home? Here. Shall we call him at night? During the daytime are you going to the office?"*

Yogini— "Will you be going to Office?"*

Shri Mataji— "You will not be going right?"*

Yogini -- "No, I am not going."*

Shri Mataji— "OK then we can take them there. Rustom, you and Dr Warren come with us."*

Sahaja Yogi— "Ok."*

[57:46- 58:05] "This also is God given, look up."*

"This we have got free of cost."*

Yogini— "How did you get free of cost?"*

Shri Mataji— "We got it. that is the thing. We created Sahaja yoga Co-opt. So, they said, you don't get it for 10-10 years, 20 years, where is this going to happen?"* Within a week we got a big restaurant, no a hotel, hotel. Then they said this hotel is to be demolished, alright. So, we got this, is even better than that.

Sahaja Yogi—umhum!

Shri Mataji— How many bedrooms you have?

Sahaja Yogi—[unclear answer]

Sahaja Yogini— [58:36-58:42] "Who is here all the time?"*

Shri Mataji— "All of them live here, stay here only. Not all of them. But many."* How many of you are here now, staying?

Sahaja Yogi—[unclear]

Shri Mataji— No no no, just now. But what I am saying, altogether. "All these have come from outside."* Permanently those who live here, how many?

Sahaja Yogi—That may be 25-26.

Shri Mataji— 25-26. [58:59- 59:14] "Meaning, married couples are there and those with children also are there. There are big rooms and bedrooms."*

Yogini— "Boarding and lodging everything is there?"*

Shri Mataji— "Yes, everything is here."*

Yogini— "meaning mess etc are there?"*

Shri Mataji— "Mess is there, food is there. They prepare food here. Wait for a minute I will show you. See the lower portion."* Ok I tell you, [59:17- 59:27] "please take the cake. These people have made it themselves. Take at least one of them. I guess you will not take anything. Take this. This Savoury. See. This is savoury."*

Yogini— "I will eat this. This is enough for me."*

Shri Mataji— "Ok."* she doesn't eat sweet things.

Shri Mataji—what is he saying?

Yogis laugh.

Where is Olympia?

Shri Mataji— That is the son of Gregoire. That is Machindernath. His name is Machindernath. Hello Machindernath. Hello. Machindernath. "This is his son."*

Where is Olympia? Just call her. "Here children also are very cute and pretty. They are realised souls."* Good! Take out the paper. I think it is the paper. [1:00:33- 1:00: 1:00:50] "There are many people from Switzerland. She was the headmistress of Switzerland. People of all age group are there."*

Yogini— "Give him channa."*

Shri Mataji— "channa, channa."*

Yogini— "You give him."*

Shri Mataji-- "No, give it to me. She eats only Chana. I am thinking what to eat?"* Olympia also, if you can get. Just take them around and then they have to go. Just to go. "They went in the morning around 9-9.30. They had their flight."*

Now, who are the Spain people. Come here. "These are Spanish. They have just now come from Spain."* Ricardo, you come. Don, where are you? Come along. This is Don. "He has just finished studies from Cambridge. His wife is from Chile."* Where has she gone? He's from Spain. And Don and his wife.

Sahaja Yogi--umm.

They are now going to Spain.

Sahaja yogi--I see, I see.

They will come and see you.

Sahaja Yogi--I see.

"He knows Spanish. He also knows English."* Meet Mrs. Dr. Sahib.

Sahaja Yogi-- hopes to see you in Spain. All of you.

Shri Mataji-- Let him sleep. "He always comes in front of me and sleeps. He is always in merriment. That is a state right?"* It is a question of state. "He is in a state, where there is no enquiry for anything. He is avadhoot. He is sustained in that state. Vincent is his name."* What is his name, Indian name, What is?

Sahaja Yogini-- Surya.

Shri Mataji-- Haan?

Sahaja Yogini-- Surya.

Shri Mataji-- Surya? Haan.

Yogini-- He doesn't have a name.

Shri Mataji-- Alright I will give a name.

"They like to be given Indian names. Now, Gyaneshwar also has come."* Where is Gyaneshwara?

Sahaja Yogi-- His mother is up there.

Shri Mataji-- She is not there? "Come on. So,"* we will go around. Just show them around. They have to go also. "Rustom, if there any of their things, put them inside."* So, I shall take her with Me.

Footnotes:

* Parts where Shri Mataji speaks in Hindi and it is translated in English

1982-0709, Confusion: the Subtle Slavery

View [online](#).

9 July 1982

Confusion: The Subtle Slavery

Public Program

Doctor Johnson House, Birmingham (England)

Talk Language: English | Transcript (English) – Draft

Public Program, "Confusion: the Subtle Slavery". Birmingham (UK), 9 July 1982.

One has to realize that modern times are the times of confusion. You don't know what you want. You don't know what you want to ask. You don't know whatever you are doing is right or wrong. Confusion is necessary. Without confusion, we are not desperate. Without desperation we do not seek. But confusion is only visible when a person reaches a certain area of awareness, or we can say, a degree of awareness. Say, at a stage when Moses came on this earth, when the desperation was different, that they wanted to get out of slavery, it was a different style of understanding they had, how to organize a society on a particular pattern so you achieve the maximum amount of efficiency, out of that society. And it was an emergency... it was a very touch and go position for the Jews at that time.

It has happened in many countries, in many generations, that they reached a state where they felt extremely desperate. The slavery of man was very apparent at that time. But before that, people didn't feel bad about the slavery. They had accepted it. They had taken it for granted. And then a time came when they felt, "this is slavery, and we are not going to have any more of it." And a leader came, that leader worked it out for them.

Today in these modern times, we have a very subtle type of slavery, which is every day eating us... which is so self-destructing that we are not even aware of it, and we get destroyed. This destruction is working, in so many ways, that, if we do not really awaken ourselves to the truth, there is a possibility that nothing will be left out of this creation.

There are people who give big lectures. I have met many big people from United Nations and from all these big, big agencies. They talk about the coming destruction, the future shock and this going to happen, they book, big books. They discuss. They sit on the street, they'll discuss. They are in a pub, they are discussing. They are in a party, they are discussing. But they do not realize what it means. This destruction is a kind of a destruction that has never taken before. Because this destruction is going to come from within and not from without.

We have reached a certain depth in our awareness, and if we do not touch the source of our sustenance, this destruction is going to work out. Now for many people it is, "Oh forget it, forget it, we'll see about it." Some people are of this opinion, "All right, forget it, what destruction, all right doesn't matter, we'll see tomorrow." And some of them I've seen are sitting down, waiting, "Oh God, thank God there's destruction, so this all is finished. Ha! We don't have to bother our heads. Thank God there is destruction promised."

Whatever attitude one may take, one has to realize, that these are very serious things. The creation has reached its maximum growth now. The growth is expressed as human beings. These human beings are the actors on the stage. Whole nature is working out, this new happening. Now only one thing has to happen to you is, that you have to get connected with the Divine. You have to get connected with the whole. You have to know your own meaning, and you have to know your purpose. If this can happen to you, then, you are in the other world.

You are made for this. You are made a human being with a purpose. We must think, all the scientists must ask once at least this question: "Why? Why are we made human beings? From animal stage, why have we come to this stage, what is the reason?" This question is working in the unconscious of every seeker today, that's how we have so many seekers all over the world. And these

seekers are just trying to find out why are we here. Some of them find an answer sometimes in some material well-being. Say our strikes nowadays...railways. Well it's very narrow view of the whole thing, very narrow view. You want to have more pay, all right, have it. Then what? Those who talk of Communism... I've been to Moscow, I am, again, going back. I mean if you ask them they say, "Oh we haven't got joy as yet." I am not against Communism or against Democracy, both things are just jokes to Me. You are neither communistic nor democratic. Only after Realization you can become both simultaneously, because you have no powers to be capitalistic or democratic, you have no power to vote. You don't know anything about yourself, what are you voting for? You can't see. Unless and until there is light, unless and until we can see, how are we going to vote for?

For example we vote a person, for what? "Oh! He's a very nice man," all right. What is nice about him? How do you know he is a nice man? How do you know he will not be a bad man? Can you say that today the one who looks like a nice, very nice person, will not emit scorpions, or snakes all around him? A person who apparently looks a beautiful personality may turn out to be a horrid person. There is no absolute way of judging anyone. So how are we to vote any?

If you think that you know how to judge, then I think you have to still learn. Because till you make lots of mistakes, you will not admit that "I don't know." That's the point. Once you reach that stage of saying, "I don't know. I say this is a nice man but I can't say. I'm not sure about this person," that's the point where you reach, when you are unsure about it, that you want to know surely, if something is really truthful and honest.

Our sense of honesty and everything is so superficial, is so superficial. For us, honesty means if you give me five pounds, I'll return five pounds to you, is done, finished, is honest. Everything is so superficial, that's why, we can never be satisfied, even if you get ten percent more pay or twenty percent more pay. You are not going to be happy, take it from Me. Material things do not give us happiness. Never. But, I do not say that we do not need material things. We need material things. But matter is something like a cup which has the nectar in it. If you are thirsty, you cannot take it from an empty cup, anything. It may be a cup of gold, what does it matter, difference to you? You must have something to quench your thirst, and that thirst, unless and until it is quenched, you are not going to be happy. And what is that thirst? Is this: that still you have not known yourself. It's a very unconscious thirst. It comes – you don't know what you are seeking, you don't know why you are unhappy, you don't know what you want. That is the unconscious which is working it out. But the time has come that you should know, what you are, and what is your glory, what is your greatness, what are your powers. They are all built within yourself. All these days when you grew up, in your evolutionary process, all these things were built within you as shown here. They are all there. Actually I am just a catalyst, you can say. Just a candle which is enlightened. And this candle, when touches another candle which is ready, that gets enlightened. I mean you may give it a big scientific name, this, that, a charged personality, this, that, I don't understand. It's very simple for Me. You are all ready for it, I just touch you and you get enlightened and you get the light and when you touch someone, that person also gets enlightened.

Now you may say, "Mother, how can that be so simple?" I mean so many people say that "Mother, You are too simple, how can that be?" I just don't understand, what should I have, two horns or something to make it complicated? Everything that is living is the simplest thing. That's the sign of living. Have you seen the flower? How simple it is, to grow a flower. It just works. You just get some seeds, sow them, and you get the plants. How simple it is! Do we ever think, how it works out? Looks very complicated, if you start thinking about it, you will go mad if you start analyzing it. But it's so simple.

In the same way, this happening is also a very-very simple thing. It is called Sahaja. Sahaja has two meanings. Sahaja means simple, also it means the thing that is born with you. Sahaja is a simple thing because it is born with... I mean your nose, is born with you, all right, it's a simple thing. You don't have to do anything, press it or anyway do anything to it, to breathe. It's there. In the same way, this built-in process is within you. It's just there. To Me, it is absolutely simple, and to you also it will be simple, as soon as you get it.

So this argument about it being so simple, I just can't understand, Myself. Why should there be an argument? Supposing you can eat this way (Shri Mataji puts hand to mouth), why should you ask that "how can it be so simple to eat this way?" It's so simple, because it is so vital, it is so important. All vital things are simple and easily available, like your own breathing. For that if you have to do something special, then this breathing is not possible. How many people are going to survive?

Now this simple thing, this simple method, is the method of the all-pervading Divine Power, the Holy Ghost. This all-pervading Divine Power is the Shakti [–power –ed], the Primordial Power that works it out. Do we realize how this Shakti works otherwise? Are we ever watching a flower becoming a fruit? Who does that? Not one flower, but you must have seen millions and millions, and billions and billions of these flowers, are turning into fruits, and who does that? We never think. We take it for granted.

All living things are done by this Divine Power. Human beings cannot do anything that is living. What they can do is everything that is dead or deadening. Like strikes, is a deadening thing. What we can do is to make something – a table, a chair, if the tree is dead. You are doing nothing but dead work, and this deadening thing, dominates us because we form habits. We form habits. With these habits, this matter sits on our head, and the Spirit, which is the vibrant thing, which is the source, which is the controlling thing, becomes dormant. This dormant force, if somehow, becomes enlightened, and our attention becomes enlightened, our attention becomes enlightened, we become a different person, we become a yogi. We become a person who is united with God. For that you don't have to wear funny dresses. It makes no difference what sort of dress you wear. It makes no difference how you comb your hair, or what sort of food you eat. It's something so within – it has nothing to do with these outward things.

All our ideas about even charities, and about being kind to others and all these things are very superficial. When you become that, when you become compassion, when you become love, then you don't have to tell yourself at all, you don't have to argue with it, you just become. It just flows, the compassion flows, it acts. You don't have to argue it out, you don't have to tell yourself, "I should be compassionate, I should be kind.", you just become.

I went to Italy and there were three-four people who got interested in Sahaja Yogis, but they said, "We don't want to join Sahaja Yoga." I said, "Why?" "Because these people don't smoke." I said, "I never told them not to smoke, never. Ask them, did I? I never said 'don't smoke.' You just ask them, 'Do you smoke, or you have given up smoking, or you... your Mother has forced you not to smoke.'" They said, "Nothing of the kind. We used to smoke packets of cigarettes, we used to drink, we were drug addicts. But something happened to us, we just gave up, we don't know how. So simple. Mother never told us, we just became like that."

What is there to tell? I mean, once you have found it, once you have seen the light, you are not bothered. Supposing you see a rope here, you might be frightened, you might think it's a snake, because there's no light, you can't see. You might be running helter-skelter, the whole house might be upside down... but once a light is there you say, "Oh! It's a rope." All right. So all the fears drop out because you have seen it. All the pressures drop out. All the hang-ups, they drop out. Whatever is abnormal, drops out, and you become an absolutely a normal person, absolutely a normal person. That's what it is that you have to become. But it is much, much more than that. This is not only that you get your physical fitness, many people have been cured, they must have told you that cancer is cured. Yes true, cancer is cured. Many diseases are cured, mental cases are cured, if you have been to horrible gurus, you get cured. All these things happen, but that's not the end of it, this is just the redeeming part of it. The redeeming part is that you are redeemed of all these physical, mental, emotional problems. But the another part of it, is that, you yourself get the power. You become the prophets. "The men of God will become prophets." That's what your great poet William Blake had said. "The men of God will become prophets and they will have power to make others prophet." This is the sign. He has given you the sign. You become prophets – that means you get the power to do all this, yourself. Every individual can do it. Even small children can do it. Even a little Olympia can do it. When you become the prophet, you also know everything about it: what you are doing, how you have to do it, how to raise the Kundalini, how to cross all the different centers which are sick, how to keep it there. You become absolutely the master. Now the prophets were, we can say, like William Blake was a prophet, all right, he was a seer. He saw this future; he's mentioned everything that was going to happen to Sahaja Yoga, no doubt. I don't know how many are aware of it. Most of them thought he was a lunatic. They couldn't believe him, when he talked of all these things that Jerusalem is going to be established in England's pastured land, nobody could believe they said, "Must be mad." But, the time has come. Jerusalem is to be established. There's a special thing about England, and he saw that hundred years back, clearly- the whole picture. But nobody understood him. He was a prophet, nobody understood him, what he said. Those who understood also had an academic sort of an interest in him, and some did feel that there may be some sort of a truth in what he has said, and described.

So you are more than a prophet in a way, that you are not interested in seeing the future, but you come in the present. What they described, the future for them, which they did not enjoy, is your present, and that you become the master yourself. All these great prophets had a big, big problem. I had a discussion with an ambassador recently, who is a very learned man from India, and he was telling Me that the biggest problem was, that with rationality, with explanations, how far can we go. Supposing you say there is all-pervading Power, they said, "How, how, how are we to believe? It's all cock and bull story. Prove it to us." By argument of course you cannot prove it, but for experiencing also you cannot prove it. So they used to give up, like Adi Shankaracharya, at a point he reached, he wrote about "Vivekachudamani", and all these deities and then he gave up, and he started describing the Mother. He said, "I give up. That's all." And they said that he went soft in his head, because he couldn't go ahead with his philosophies and started praising the Mother. Said, "What's wrong?"

The same thing happens with Bible, with Koran, with everything, that people think: either you follow them with faith, with blind faith, do not question anything, just accept whatever they are saying, become fanatics, kill each other, die, then it's all right. Or else, you just give up. You become communists, no God. If you have to have your brains alive then you better give up all these religions, you should say, "all nonsense." Christianity is hopeless because of these churches, then Islam is useless because of fanaticism, that is useless because of this and that is, Hinduism is another nonsense. Because at this level, it looks like that. At this point, it appears like that. It has no meaning, it's nonsensical. This blind faith, people can't accept. The scientists say, "What is this blind faith? We went to moon; it's all just the same. What's there? We went to moon, we never saw God. What are you talking about God? How are we to believe there is God?"

But, we have to now prove the existence of God. We have to prove the existence of this all-pervading Power. We have to prove the existence of that Spirit within you. It is to be proved. It is to be actualized. So arguments will stop. With arguments, one cannot achieve it. With blind faith, one cannot achieve it. Rationality cannot take it there, or this emotional adherence will not take you there. Its actualization... is the happening, that really makes you that.

The reality that is actually expressing within your central nervous system, that is the one is going to convince. But it is not for conviction, for example, if you are not convinced, the Divine is not interested. Like these people were saying, "Mother, by putting up posters that these people know about You, that You are there." I said, "That's all, that's all. You have told them, you have passed the message. Now if they come, well and good." That's our job, is to inform. If they come, if they get Realization, well and good. If they establish themselves, even better. We'll work hard for that, but we cannot force it. We cannot force it. We cannot have any artificial ways of impressing you. Like we cannot carry a circus about it. You have to have a sensitivity of your own to understand the importance, and your own pure intelligence must tell you that this is the thing. Otherwise we cannot fall at your feet and say, "Oh! Please..." We cannot implore. Neither can we cross your freedom that is given to you. It's in your own freedom, and in its own glory, that you have to ascend, because you are epitome, you are the epitome of this creation. Nobody can force you to do it. If you want to go to hell, all right, take two running jumps and you can go down. If you want to go to Heaven, that's also possible.

So the time we are here, we do not realize how precarious they are, how vital, and the most important times for which, we have been waiting. The most important moment in the life of creation, is today, when people are seeking, and Sahaja Yoga is manifesting on a mass scale. This is such a fortunate thing, that you are seekers of ages, gathered here, and that, Sahaja Yoga has come to you as a blessing of the Divine, because Divine Itself is anxious to manifesting. But people who come to Me, are of different levels. Some are mediocres, some are absolutely base.

Those who are absolutely base will say, "Mother, what about my job? I have applied for it, now maybe something little better." Or some people can say, "Mother I am not sick...well, this, that." All right, that also can be done.

But, those who are of a very high quality, whatever may be their problems, whatever they have done so called sins, is all forgiven completely, believe Me. Not to feel guilty at all. In Sahaja Yoga, the first mantra one has to say, "Mother I am not guilty," three times, at least. So one has to understand that you are ready for it, you are glorified for it, and you have to get it. You don't have to

say, "What have I done, I have had so many mistakes on my account." Nothing of the kind. I am here like a banker, I have to cash your cheques and you will get it, no doubt. You don't know how much money you have in the bank, do you? I know it, so you don't judge yourself. You leave it to Me to judge. It's My judgment. And then when it happens, if you have pure intelligence you will understand this is what it is, and you have to settle down with it. Of course you can't pay for it, I mean its all absurd ideas: "We can pay for it. How long we have to sit? There should be an organization." We have no organization, you know it very well. We cannot organize God, we cannot organize these things. We don't even have membership, nothing of the kind. Of course we keep your list, because if we have any programs, we inform you, that's a different thing.

Moreover, in Sahaja Yoga, everybody is not exposed to the complete thing, is not exposed. First, they are given Realization, then they are weighed, how far they are. Then gradually when they grow up, they receive higher truths. Because sometimes they can be shocked, it's not easy to bear the truth, sometimes it's very difficult. Like, I told them once, that, there is no difference between what Christ has taught and what Krishna has said. On the contrary, Krishna said that you cannot be destroyed, the Spirit cannot be destroyed, by anything, and that was proved by Christ. And all the Hindus were about to kill Me, they couldn't bear it.

But if I say something about Krishna, all the Christians will be there to criticize Me, so, it's a big problem. You see if you talk to them about Krishna, the Christians don't like it; if you talk about Christ, the Hindus don't like it; if you talk about Sikhism, the Islam... the Muslims do not like it; and if you talk about Mohammed Saab, the Sikhs don't like it. I am not here to please anyone. I am here to tell you the truth about them, that they are all one, and like fools and stupid people, you are fighting each other. There is no difference between them, they are all one, absolutely one. Such a concord, and such a understanding exists between them that you cannot separate them, they are so one with each other, as the moonlight is with moon, or sunlight is with sun. It's only our ignorance makes that kind of allegation against them, and this you will realize in Sahaja Yoga itself. It will be proved by the ascendance of your awareness. Through your Kundalini, it will be proved that whatever I am saying will be proved scientifically, because the Kundalini when She rises, and it stops, you have to get over your mythical ideas, otherwise it won't rise. You, yourself will learn gradually that what I am saying is the truth. Whatever I am saying about Mohammed Saab is the truth, and you will learn it. We have had enough of fights, we have had enough of nonsense... see now what's happening is this... Israelis are killing the P.L.O.s and all this. Do you think by killing them, they are going to achieve God?

These false ideas, all have to go. We have to become universal beings. Become. You become that. Whether somebody is a Muslim or a Hindu or a Christian or anything. When you become universal being, you can feel the person where he is, on your fingers. Christ has said, "Your hands will speak, your hands will speak." We don't have to challenge any scriptures... we have to see the inner light, in all what is described, which is making us separated is actually the uniting factor. The diversity has such a beautiful unity within us. But that only can be seen by the raising of the Kundalini, there's no way out. Because when the Kundalini rises, the integration takes place, and you start seeing it as an actual experience.

I hope, you have understood what I have said. But arguments are not going to give you Realization – it has to happen. It doesn't matter, you may be the crown prince, or you may be the king, or you may be anything, makes no difference. It's your individual happening that has to take place. This is your individual Mother within you. This is the Ruh, I am talking about. Just by ritualism you cannot achieve God, you have to be connected with God. For all the people of the world, who understand and who think it is important, to know that there must be a truth, which we can actualize. It has been promised in all the religions and scriptures, and it has to happen.

May God bless you all.

I would like to have some questions from you, if possible. I'll try to answer them. And please ask Me some questions, would be a good idea. Again, I say I am sorry for coming late but, you understand the way you had jammed the traffic. Yes, please?

Question: You compare Your yoga with Hatha Yoga and Raja Yoga?

Shri Mataji: Oh! I'll tell you about that. It's a very good question. It's about Hatha Yoga and Raja Yoga. Now, the modern Hatha Yoga is something, I just don't understand. But Patanjali Shastra, the one who has written "Ha Tha", that is "Ha" and "Tha" is

nothing, but you have these two nadis which these must have described to you. And, there are ashtangas, means there are eight aspects of Hatha Yoga, according to Patanjali who has written it. The most important and the primordial and the first one, is, Ishwara Pranidhana, means the establishment of God within you. Now in these acrobatic things that we do, we have no idea of God, we never talk of it, forget, forget about God, only you have to thin down, that's all. Because they all want to be actors and actresses you see. They don't want to be yogis. It's a different style of things. It was Ishwara Pranidhana, first you must get your Realization. Out of these eight, one is Yama Niyama. In the Niyama, there is only one for physical exercises, that too, depending on where the Kundalini is. We also use Hatha Yoga in a way. Supposing Kundalini is stopping at a point at a certain center due to physical problem, we do a little asanas which are necessary, or some exercise, to do it. But that's a very different thing. Modern Hatha Yoga is like this: that supposing I have to come from London to Birmingham, all right? I don't start My car, nothing, but I turn it to the left and the right, standing there, static, you see, and I think I have reached Birmingham. Only I have the map, I'll go right, left, this thing. Or even worse than that I would give an analogy, it is like taking all the medicines together without knowing what disease you have got. It's very indiscriminate. None of these teachers have realization – how will they understand the importance of Hatha Yoga I don't understand. In India, a Guru is the person who is a realized soul. He could be a Muslim, he could be Hindu, he could be anyone, but he has to be a realized soul to begin with. Brahmin is a realized soul. Now these days, these days the Brahmins can be kept as cooks. So the whole concept is so superficial, today's Hatha Yoga.

Then Raja Yoga, is... Now, so you understand Hatha Yoga is a thing. The beginning of Hatha Yoga starts with Sahaja Yoga, where it is established, but Hatha Yoga is a subsidiary thing. Wherever we need, we can use it. Wherever we need, the part of it, we use it.

The second part is the Raja Yoga. Raja Yoga is another misconception people have got. That when the Kundalini rises you see, you must see this is a tremendous happening that takes place is the Kundalini rising from that, upwards. Its not the work of gravity, its moving upwards.

So to happen this, there must be some happenings taking place. For example, when it rises, suddenly, you see, when it crosses the second center, it goes into a kind of a kind of an augmentation there, so the Kundalini doesn't fall off. That is called as bandhas. These bandhas, you see the augmentation we can say, the closing of it. Then it goes higher, it starts closing these. It comes to the Vishuddhi Chakra – there the all energy has to be brought into play. So there's a [khechari?] happens, that the tongue little bit put here. But you won't feel anything, it's so fast. It's so quick you won't feel it. I mean I cannot give any other analogy like that, that even if you say, "Concorde," I mean you do feel something about it, but supposing if you have a plane that you just board in (Shri Mataji snaps Her fingers) and you are there. Its a split of a second the Kundalini (Shri Mataji snaps Her fingers again) can just shoot off. So you don't feel any of these things, like, the whole earth is so big, but you don't see that it's round. The circumference, in relation to thing that you see, is so small, that you don't see its round. In the same way, the Sahaja Yoga is such a quick method of Kundalini rising, I mean there's no other method. But today's Sahaja Yoga I should say, so fast that you don't feel anything, but happens. Your eyes also get dilated. But I have seen these mad people called Raja Yogis – they even put atropine in their eyes to dilate their pupils, because is said your eyes must be dilated. They cut out their tongues, push it back. You see there was one in America used to cut out the tongue of the people, used to wag their tongues, even there are now today people affected by this great guru whose tongues are still wagging like this and they used to put back their tongues. Do you mean to say by doing all these tricks you are going to raise the Kundalini? Some hold their thing, there's nothing to be done, it is spontaneous. It is effortless. It is in the loving care of God. Why do you want to break your necks for nothing at all? What is the need? I first used to think, like children, you see, when they want to impress their Mother for something, they do these tantrums you see, just to attract the attention of the Mother. But now I think they are very serious about it. It's most surprising. You're going to that extent you see, it spoils your chakras. It spoils your position... in Sahaja Yoga, as a good Sahaja Yogi and a bad Sahaja Yogi. A Sahaja Yogi who gets it quick, stationed himself there, and mastered it, is a person who goes very fast, and a person who has ruined his chakras requires attention, or has to take a lot of trouble to improve them, to care for. So all these ideas can be only clarified when you get your Realization. All right?

The person who had posed the question: Yes, thank you.

Shri Mataji: May God bless you.

Question: Can Bhagvad Gita or the eight ashtangas of Patanjali help?

Shri Mataji: What is it? Bhagvad Gita and?

Shri Mataji: Eight? No, because unless and until you are realized, I am saying, supposing now, it is like this: before starting your car, if you move it right and left, and then start the car, will it help to come to Birmingham? It is wasteful. First of all, and it might have already broken your wheels. Oh, but nothing to worry. I mean I must say, nothing to worry about it, all right? May God bless you. May God bless you.

See, I don't blame anyone, or don't feel bad. Because after all you are seekers, you know, you are seekers. How are you to know? You are all seekers. How are you to know, these people write so many books, easy to write any book, isn't it, these days, what is there? If you have money you can write anything. You can publish anything, whatever you want to write. What does it take, to write? Only I am the person who has not written anything so far. There are people writing about Me or about Sahaja Yoga, is different problem, I have not written anything so far. Christ has not written anything. Shri Krishna never wrote anything. Rama never wrote anything. But I'll have to write, I think. I wrote something, and people said, "It goes over our head, Mother, because as soon as we read it we become thoughtless" Now what to do.

All right. What's the next question please? It's a very good question. What's the next question? Five minutes more.

Yes?

Question: Could we ask a question to God when we get connected with Him?

Shri Mataji: Could we?

A Sahaja yogi: Can you ask a question of God when you get connected.

Question: Could you ask questions to God when you are connected with Him?

Shri Mataji: Yes. Of course! Of course! Now I say, because you are connected. So you put your hands towards God, and say, "Is there God?" If you ask such a question, tremendous vibrations will flow. You, not only that, but you want to ask, say, about your own father how is he? Supposing he is not here. You will get a burning somewhere here. These are his centers. Immediately you will know which center is catching and if you know the decoding, immediately you will know what's the problem he has got. You will know about everyone like that, not only about God, about yourself, and about others. That is what it is - the becoming of the Collective Consciousness... that, you become a universal being.

Question: And will we be able to see the God as I am able to see You.

Shri Mataji: It's not seeing The God, it's not the point today. Because seeing is in any case is not being. You see My difference? Now you are... what's your name please?

Answer from the person asking the question: Bippin.

Shri Mataji: Bippin. Now you are Mr. Bippin. Can you see yourself, Mr. Bippin? Now when you have become Mr. Bippin, you can't see. When you become part and parcel of God you can't see anything. But you can act. Seeing is being separated.

Question: So you mean to say we become one with the God.

Shri Mataji: Yes, that's the point. You become one with the God, with the Primordial Being. You become, you become His power, or you become His instrument. You see once you don't go into dogmas, because you see on that there might be a quarrel already existing whether you become His instrument or He becomes your instrument, all that you see, so I don't want to fall into that trap, but what I would say that, you start feeling the power. Let's put it down, you become the Spirit. That's why you know, Buddha never talked of God. He said, "Better not talk of God", because then, other questions will start. Better tell them you become your Spirit – finished. First let them become Spirit, then we'll talk further.

Any other question please?

Question: And do you see spirits, you see spirits?

Shri Mataji: What is it? Spirits? Now why do you want to see? They exist, no doubt, but we have nothing to do with them. They are past, they are finished, they are gone, what are we to bother about them? Of course I mean they are there, what to do. They are very troublesome people. We have had lots of problems from them. All these gurus are using them, it's all done. It's there.

Question: Are there what do you call...

Shri Mataji: Good spirits? No! No! We should have nothing to do with them because now, you are a person, who lives in the present. Good or bad, we have nothing to do with them. How do you know who's good, who's bad? Once you allow a good man to come in, a bad man may walk in, how will you know. So better have none of them coming to you. Better be alone about those. Gradually you'll know about all of them, and you'll be amazed how you know, to keep away from these people.

Question: What is Kundalini?

Shri Mataji: [directed at Sahaja Yogis] They didn't tell you? What with? You didn't tell?

A Sahaja yogi responds: We mentioned it, we explained it, but You tell (...).

Shri Mataji: What say?

Question: Is it some sort of energy or...

Shri Mataji: Yes it is, it is energy. It is the energy of our desire, which is not yet manifested. And which is that desire, which is not yet manifested within us? It is the desire to become the Divine. Once this energy is manifested - that's why it is called as residual - then this desire is manifested.

Question: Shri Mataji, You have to create and imagining this energy and be... [inaudible]

A Sahaja Yogi: You have to create and imagine this energy?

Shri Mataji: No, No, No, N.! It exists, its there. Nothing is imaginary, nothing is to be done by you. It's all there just like a primule in a seed, it exists there. You don't have to, there's nothing you know, imaginary things, nothing. It's really there, you can see the pulsation. You can see it pulsating. You can see it rising. You can feel the pulsation on top of your head. You can see the breaking of this, you can see the cool breeze coming out of your head, the real baptism taking place. Its all there. Its all there. Its no imagination needed at all. Its not thinking, by thinking, you don't do it. If you think say about a seed, that I imagine now this seed will sprout, will it sprout? No, it has to sprout. In the same way, it has to happen. It's a living process.

Question: When we realize we have the desire for Self-realization, [UNCLEAR], if we have acquired faith and trust, will it gradually come to us?

Shri Mataji: What?

Question: If we have the desire, and we don't recognize it, will it gradually come to us, anyway?

Shri Mataji: Yah, good. But that desire is only manifested by Kundalini awakening. That desire is there, of course, in the unconscious it is there... gradually, it becomes a very conscious desire... then you seek it, you run for it, but it is only manifested when the Kundalini rises and breaks your fontanel bone area – that's it.

Question: But, how does one actually stimulates...

Shri Mataji: What stimulates?

A Sahaja Yogi: How does one stimulate this energy?

Shri Mataji: It... it just gets stimulated. It is there, I think something special about Me. And then, you become the same special being. You can do it, too. Its question as I told you – a light enlightens another light, all right? In the same way.

Question: [inaudible]

A Sahaja Yogi: You spoke of... he says, You spoke of Hatha Yoga as being physical yoga, Raja Yoga as being mental yoga. Could You talk about the process of this yoga?

Shri Mataji: Ah. No, no, I am not saying that is physical, we are using it for a physical purpose. It is not physical, nor it is mental, this Raja Yoga is, all these things are the part and parcel in this Sahaja Yoga which is a spontaneous happening. In this, this Kundalini which is the residual force within us, the desire force within us, unwinds itself, and, few threads of this start rising as pulsation, you can see it also, the rising. She moves up, gradually enlightening these centers, and opens up the last center, the seventh center here, by which, the Spirit, which is actually seated in your heart, gets enlightened, because the seat of the Spirit is on top of your head. All right?

No questions?

All right. So now I think we should have it. What do you say? Better have it. All right. Just put your hands like this. (the video stops here) is very simple because hands have to speak.

So these fingers, the tips of fingers, are sensitive sensory organs of the sympathetic nervous system. If you put your hands like this, towards Me, just like this and your feet on the ground, touching the ground fully, put both the feet separate not close together, not too far away and sit most comfortably. Now close your eyes.

Now put your right hand on your heart, right hand on your heart and ask the question: Mother am I the Spirit? Close your eyes. Close your eyes. You must keep your eyes shut. Just ask the question: Mother am I the Spirit? Some of you might start feeling a cool breeze coming into your hand, with this question alone, ask it sincerely. That means your attention is now on your physical, mental, emotional being, but suddenly the Spirit comes into play.

First of all you have to know that you are not guilty and please don't have guilt in your mind at all. On the contrary you should say, "Mother I am not guilty. Mother I am not guilty. Mother I am not guilty." In no way you are guilty of anything. They might have told you, you have committed sins, this – forget it, forget all that. Is a very common practice to degrade human beings. Those who tell must be guilty themselves. Don't believe anyone. Now put your right hand across the neck on the left hand side and say that "Mother I am not guilty."

Now put the same hand on the forehead across and say, "Mother I forgive everyone." Say it again and again, just say, "I forgive everyone." It's a big pressure of not forgiving.

1982-0709, Shopping

View [online](#).

9 July 1982

Visit

Derby (England) | Transcript (English) - NOT needed

Shopping with Shri Mataji in Derby

Elisabeth says about it: "The shopping is in what was then "Debenhams" in the middle of Derby. The baby is mine... so I remember it well. Bala was there, also Douglas and Deviani. Barrie Brewster, Gavin, David and Hester Spiro... Rustum is in the Kitchen. The child is Gavin's daughter Olympia. Warren is also there near the car."

1982-0710, From Mooladhara to Void

View [online](#).

10 July 1982

From Mooladhara To Void

Public Program

Guildhall Theatre, Derby (England)

Talk Language: English | Transcript (English) – VERIFIED

I thank all the Sahaja Yogis from Derbyshire and Birmingham for giving Me this opportunity to talk to the seekers of this place. We have seekers in the modern times, is something very unique. We never had seekers before, at least not so many.

There used to be people who would seek money, as there are many who are seeking these days, who would seek countries after countries, the power. There were (not) many who were seeking these few pearls of bliss of God, very few. The reason was the awareness, the collective awareness of human beings did not think themselves perhaps capable or perhaps needing some seeking.

But today it's such a beautiful combination that there are seekers of very high quality born on this earth. Those who are seeking are in masses. They are not one or two here and there sitting on top of a mountain, cave or something and trying to meditate, but there are so many who are seeking, who feel dissatisfied with themselves, with whatever they have.

They think there must be something beyond. Those who feel that they have not yet found their meaning, those who feel they have to find the purpose of their life, those who feel that there has to be something higher than what they are into, all such people are seekers, not of today but of thousands of years.

At the time of Christ there were none, I should say, because even the ones Christ took as His disciples, they were actually forced into it; and He had to go and seek them and find them out and tell them about it. So we have to say that these are very important times in the history of creation, where there are so many seekers. But the problem with the seekers today is this that they don't know what they are seeking. They have no idea as to what to seek, how to seek, what to expect. It's an unknown area they are entering into. It's very unknown to them. And this unknown area which they are seeking is now represented by so many people. Everyone says, "I'm the one who will deliver the goods." Another one says, "I'm the one who can do it." Naturally confusion is created, as it is, modern times are the times of confusion, great confusion. And when there such a confusion comes in, then only we find out a great solution also, a permanent solution to solve the problem once for all.

There has been never such confusion in the minds of human beings as it is today as to the right or wrong. Never so much. Whatever was said, "This was not good," they would do, knowingly that they are doing wrong. If they were good people, they would say, "All right, this is good, we'll do the good." But everybody knew that this was wrong or right. They may do it. But today no one knows what is wrong and what is right.

Apart from wrong and right, it's much beyond that, you have to know yourself. Because this awareness is within us that we do not know ourselves, we do not know the absolute.

We live in a relative world. Of this everybody seems to be conscious, maybe in the subconscious or maybe in the unconscious, but definitely there's a feeling in every one of us that "We do not know." And it's a very honest feeling, it's a very sublime feeling that we have to know something more. Now when we say the word "know," we think as if I would say, "I don't know about Derbyshire, I have never been there.

" Now this means what? I don't know about Derbyshire. What don't I know about Derbyshire? I can read it in the books, I can find out. I can know all the history of Derbyshire. I can find out who were the people who, who were making beautiful porcelain here, I

can find out all about their history, everything I can read about it.

Still, why should I say I don't know anything about Derbyshire? Because I have not been to Derbyshire before. I have not been to Derby, I have not been to this area, I have not seen this place, I have not visited it, I have had no experience of this place, so I don't know about it. This is exactly what is the situation.

The situation is that we do not know about the Divine. We have read about it, we have heard about it. So many people have written about it. Once they know there's an enquiry about it, they come out with books. Books after books, thousands of books they have written. How many of them are true and how many of them are untrue? It is impossible to find out, because we do not actually know. Supposing somebody says that Duke of Bedford was born in Derbyshire. Alright, how will I know? I would not know till I meet somebody who is really belonging to that place, who knows about it. In the same way, the knowledge that we have also about Divine is very confusing. But this is not knowledge, this is never the knowledge.

The idea of knowledge comes to us as if it is a kind of an answer to our enquiries which is rational, which we can understand intelligently through our intelligence. But now this area is beyond intelligence, beyond rationality, beyond all that is limited - is the unlimited area. All such unlimited areas can be only known by experience of your awareness.

Now this one should understand is a very delicate thing, how to know something, an experience of our awareness.

Not an experience, they suddenly see a light, so it's an experience. I mean, you can always see a light! So great the people feel about it that they have seen some light suddenly sparking before them. Nothing so great. There could be some area from there a sparking can come, and maybe it is of no use to you, but just you might feel that you have experienced. So one must know that seeing is not experiencing. For example, a dog sees this instrument, but what does he know about it? He sees it. Awareness, the human awareness has so many great things about itself, compared to the animal awareness. For example, we can say the awareness of beauty - animals don't have, awareness of cleanliness - animals don't have. Human beings have these built within themselves, they can feel it. They can feel it on their central nervous system. So whatever is your awareness, is to be felt on your central nervous system. It's not just an imaginary thing or an intellectual discussion, "Ah, yes, yes, I know, I know" - not that way. The knowledge should come to you through your feelings, like I can feel this is hot or cold, but a stone will not feel anything. In the same way, the feeling has to come through your central nervous system. That means your awareness itself is to be going, has to be charged. It has to get a new dimension; your awareness itself has to get a new dimension. All other experiences have no meaning whatsoever in evolution, if you see.

In evolutionary process, it is the awareness that improves, receives better and better dimensions. And these dimensions have reached its maximum at the time when you become a human being, where your awareness is just ready to receive the awareness of the universal Being, of the Collective Being, so that you become the Collective Being.

Now I would like to tell you about this within ourselves, how we are placed.

For every practical purposes, you should not take Me for granted, but you should not also deny what I tell you. It's like entering into a new university: We listen to the professor and we try to follow him. Supposing he propounded, he propounds a hypothesis before you, then you just start judging it, work it out. If it is true, then you call it a law. In the same way, we should enter into this new understanding by first seeing it, not denying it. Then if it is true, then we have to believe it. There should be no blind faith about Sahaja Yoga. Blind faith does not help at all. Neither there should be a denial. And with that cheerful attitude if you just listen to Me as a hypothesis, whatever I'm telling you, you need not accept it as truth just now.

But then the time has come for Me to prove the truth to you. And the truth can be proved to you. Time has come to prove the existence of God; to prove, not prove that I give you a big lecture or take you to course or some sort of a thing like that. But how am I going to prove it? On your awareness! It is going to be absolute experience of your awareness that you are going to feel God Almighty! Time has come to prove the scriptures, all the scriptures. The time has come to prove your own connection with God, your own relationship with Him, your own relationship with that Primordial Being, whether you call it "God" or anything, it makes

no difference to God himself. Whether you call Him by any name, there is God, and that God is not the way you conceive God, it's not the way you understand God or you know God, but it's the God as He is.

Unless and until you yourself feel Him, you are not going to believe in Him. Even if you believe under certain circumstances, it's a belief that is blind. It has no meaning for any intelligent person, and the day will come that such a person is going to denounce that kind of a blind faith.

So now within ourselves, as I said, is a built-in system which has come to us through our ascent in our awareness at different stages, which is like a history written within ourselves how we become human beings. Into different stages we were divided. First of all the stage of the carbon, where we became alive, the dead became the life. That is placed at that point.

It is below that great power within us which lies in the triangular bone, which we call as Kundalini. This power is the power also described in the Bible as the 'Tree of Life', 'I'll appear before you like tongues of flames', but Bible being a very microscopic thing, it cannot be explained, the symbolism of that, unless and until you get your new awareness or the vibratory awareness, it cannot be explained.

Now this power is the power of desire, of the ultimate desire, the only desire, the real desire that we have within ourselves. All other desires become useless. See in the affluent countries now people have achieved affluence; they are rich, well-to-do; but they are not happy. People who are extremely affluent like in Sweden and in Switzerland, they're competing among themselves, how many youths are going to commit suicide! Recently I learnt that Swiss people are "better off" - many more Swiss people are committing suicide than the people who were young people in Sweden.

This is the state where we should realise that affluence, if it was our desire, is not the real desire; because when we got the affluence we should have been very happy and joyous people. But we are not. And the basics of economics is that wants in particular may be satiable, but in general they are never satiable, means, matter cannot satisfy your wants. So what is the want, what is the seeking one has? Is hidden in this power, and that is the seeking to become one with God, the yoga, the union with God, what we call the baptism.

In the Koran it's called as the pir. You have to become the pir, the "twice born." It is described in various languages, but the same thing that they have described is the same in every scripture. If you try to follow what it means, you'll be amazed that they all said the same things. Now somebody might say, 'There might be some other methods, Mother, it can be something else that can work it out.' There's no other method, because this has been worked out for thousands and thousands of years within yourselves since you became carbon. And it's all arranged within you by nature. Like somebody can say that a seed has to sprout by some other method - there is no other method for a seed. The seed has got a primule and the primule has to be awakened, is the only way it works out. In the same way it is going to work out in all of you. This power is to be shaken within you, it is to be awakened within you. If it is awakened within you, it rises. But what is this power? This power is to become one with the Spirit. So this power knows that it has to become one with the Divine.

Now we have so many other desires, so we should say, how is it related to that? It's like this, that we have to say, 'Come to Derbyshire and meet you all, people.' Now we come all the way, we come up to Guildhall, come up here, and don't meet you. Then all My coming, all My travelling is useless because I've not met you. It has no meaning whatsoever. In the same way all other desires are just to accomplish this desire, the ultimate desire, the desire to become one with the Divine.

Lots of things can be said about Kundalini. I must have spoken hundreds of times about Kundalini, and to know more about it you will have to get to Sahaja Yoga and know more about it. But just now I have told you in brief what is this Kundalini, and how it is placed there.

Now the, above that is the second - actually the second one we treat as the third one, it looks here - is the power of, I would say, (inaudible) this is the centre of our seeking.

This centre is called as the Nabhi Chakra, which gives us our seeking. When we are in the state of animal, then we seek food through our stomach. And you will be amazed then when we become human beings also we seek our money through our stomach. We may get little diverted here and there, but ultimately we even seek our God through our stomach.

Surrounding this stomach is the area where one has to cross. And this area is actually the area of the Masters. All the Primordial Masters were born in this area, like Moses, Socrates. There are main basic ten primordial beings, who came on this earth, who came to give us an idea as to our seeking, what we have to do. Basically they came here to teach us how to balance ourselves, how to balance, so we can ascend.

Now all these great prophets or primordial beings, we should say they were the ones who were the masters, they came to inform us that if you cross too much onto the left side or too much on the right side, then you will be falling in your sustenance, in your quality as a human being. As a human being you have to have a sustenance, and this is the centre that gradually unfolds the sustenance from animal to higher animals and to human stage, where a person starts realising that these sustenance♦s exist within us. That's how all our laws have come. The Ten Commandments of the Bible are the ten sustenances that are within us. These are the ten Gurus who came on this earth to save human beings from getting out of the middle path, going more to the left and more to the right.

Now the left side, as you see here, is the side which is the emotional side within us, is also the power of desire. Is the emotional side which gives us our subconscious, and beyond that is our collective subconscious. On the right-hand side we have another power of action, that our desire we try to put in the action, and this power of action gives us our future and sustains our physical and mental activities. As a result of that we develop an institution in our head called 'ego'. Everyone has it, there's nothing to be frightened of. When we do something, we feel we have done it and that is a myth, but still we carry on with the myth because we have not yet seen the reality.

The another one is the left-side power within us, by which we receive the aggression of others, by which we have our past, gives us an institution as a by-product of our activity, emotional activity, an institution like a balloon you will see there, called as 'super-ego'. These two things meet in the head just like this as you grow, and the calcification takes place on top of your head near the fontanel bone area, and this soft area which is pulsating in childhood becomes completely covered.

Thus you developed your I-ness, you become Mr. X, Y, Z and all that. You develop your own freedom. This is the freedom that you have achieved to be Mr. X, Mr. Y, Mr. Z.

After achieving this you start using the second centre, which is the centre of your creativity, the centre of your action. Animals do not have any ego. Of course, if they live with human beings they may develop, but otherwise they have no ego at all. And if you do something wrong, you feel hurt, you feel guilty.

Animals never feel guilty because it is in their nature to kill another animal, it is in their nature to eat, so they never feel guilty. It's only human beings who'll say, 'Oh, I should not have said this. I should have not done this.' This is only human quality that we feel guilty, it is only human quality that we aggress others.

So the second centre comes into play by which you think, and you think about the future, you plan. Your physical - I think it's too much now, can you stop it? Can't you stop it? Better stop the light, it's too much. I've been having this all throughout, it's too much) - and you think; for that thinking you require energy, and this energy you get from the cells of fats that are in the stomach, which are converted for the use of brain. And when this conversion takes place, this poor centre has to work very hard. When you think, this centre goes into action. It has to work very, very hard for one work only, and that is to look after the supply of fat cells.

-It's too many lights they have there. Can you put off these lights? No, no, no, these three here ... Thank you ... Still these are very much, these if they can put off, it would be better. No, no, these three. These three are too much. There's no need at all, there's three, what is there? I mean, they can♦t see Me otherwise? Can you not see Me? It's like, you feel like shooting! So this, this

centre that is what we call the Swadishthana centre is the centre that gives you your future energy to think of your future, your planning; which gives you energy to bring forth the manifestation of the physical labor, of physical exercise or physical work. This poor centre has to work for one work: to convert the fat for the use of the brain. Now, if one centre which has to do many other things starts doing only one work, all other things are neglected. As a result of that you develop problems, because it has to cater to your liver, to your pancreas, to your kidneys, to your spleen, and once it goes into action for one channelized work it gets programmed for it, and then it cannot take care of these things. That's how you develop a bad liver, you develop a diabetes, kidney trouble, blood pressures. Also you develop a very serious disease called blood cancer.

Now, Sahaja Yoga can cure all these troubles. It's only physical, but it can cure even physical troubles, because if this centre is brought to its normal behaviour, if it is made to behave in a very normal way, you can easily cure all such diseases which come out of your over activity, over-thinking, over-imaginativeness. It's a very dangerous thing to always think about the future. For example, now we are here sitting down, we should be comfortably sitting down and talking to each other. Instead of that we are now, we are thinking 'What am I going to do tomorrow?' or 'What am I going to do when I go home?', 'How I'm going to cook?', 'What am I going to eat?', or 'How I am going to take my train?', all these futuristic behaviours lead you to a very funny personality. You become so futuristic that you forget the past. I met a gentleman who forgot even his own name. He forgot the name of his father, he forgot the name of his mother and also, to the dismay of his wife, her name. And she started crying. She said, "Now what to do? He's forgotten everything." Now he is in a futuristic area. He just knows the future. Then he was to be pushed back again into the centre; then gradually he started remembering. Then he told Me that he's chairman of one of the councils of a big district place in India, and he said, he was - he said, "No, I am." I said, "That's good. That's better. Now you are in that state where you say "I am." So this is what happens, and this is what's going to happen to our societies here, which is very futuristic. So to cut it down one can try anything, you may try anything; for example you may show pictures of the past and things like that, but that is not going to bring back the horse. It's running very fast. The only thing that can work it out is the awakening of the Kundalini. When the Kundalini awakens itself, She makes the centre enlightened and the centre itself resumes its normal shape, its normal behaviour and its normal condition. Apart from that it has got a dynamic power or manifestation that this one, this centre which looks after our attention becomes enlightened, and our attention becomes enlightened, and the attention which is enlightened becomes dynamic in the sense now, sitting down here you can pay attention to anyone - just pay attention, you don't have to do anything, just pay attention to that person, and you can find out on your fingertips what's the matter with the person. Thousands of miles he may be! When Nixon was having trouble, suddenly I don't know, I said, "Find out about Nixon, how is he?" And they said, "Ma, he is in a terrible mess." Christ has said, 'Your hands will speak'. That's the time has come. These hands which looks so simple; but they are so intricate, and so intricately built that the nerve endings are so microscopic that we cannot understand how much they can tell us, how far they can go.

When the awakening takes place you start feeling the vibrations around you, the all-pervading Power which you have never felt before, through these fingertips. These fingertips which we neglect, we misuse them, we use them for wrong things, these fingertips themselves get enlightened, and you start feeling them! That's what I said, that you have to get your awareness which is enlightened. It's the awareness which has to manifest. And that's how you start feeling them on your fingers: It's wrong here, there's wrong there, you can see where is the problem. Now all these are related to your centres. These are five, six and seven; seven on the left and seven on the right. So, this is about your emotional side. And this is about your right, about your physical and your rational, or you could say mental side. So, you can make out a person how he is by just knowing whether you are getting heat from that person, whether you are getting burning from that person, whether they are getting numb, whether they are becoming heavy.

And a rapport is established with the All-pervading Power which informs you, get the messages. And the messages are so correct that even if you have ten children who are realised souls - there are many children these days are born as realised souls. We don't understand children these days, but these days there are great children, and they are born today because the time has come. This is the time of judgment time, this is the time of resurrection, this is the time about which people have described in all the scriptures. So great people are taking birth. And these children, if you tie them up their eyes, and ask them about a person who is sitting facing them, 'What's the problem with this person?', they will all raise the same finger. All of them will raise the same finger, even if their eyes are tied, even if their backs are towards the person, they can just push back their hands and say. They are so good, children are so good. You see, when they put their fingers in the mouth we sometimes think - I don't know,

Freud, whom I'd call a very half-baked person, he didn't know much about God and life and nothing at all, he was very, little bit he knew - he says that this has something towards sex. He was nothing but a sex point and he wants everybody to be a sex point, not a human being.

So this fellow, whatever he may say, but the truth is that it has nothing to do with sex. It is that they feel the heat on their fingers, they actually feel it, and that's how they put it in the mouth. There are little, little children, I've seen; we have one here who has come from England, from London, and there's another one who is from here somewhere, and she - all of these if you ask them they will immediately tell you where is the catch, which chakra is catching. Now, children you cannot befool them. They all tell you the same thing, that this is what is happening. So your awareness is enlightened and your hands, which have got the sympathetic endings here, tell you.

We can say that now in our central nervous system we can feel about others and about ourselves. Now, supposing you are sitting here and I ask you, "What's the problem with you?" You would say, "I don't know what's the problem with me is, I don't know." But I may be able to tell you what the problem is. If you go and see the doctor, you will see, that's the problem. How do you know? You don't have to go to any examination, for all pathological examination where all your teeth are taken out, eyes are taken out, and by the time you end up they tell you you are the healthiest man! You don't have to go to all these horrible things, you don't have to waste any money and try all these frustrating things. Just putting your hands, you will know about yourself. And the people who are sahaja yogis will tell you that this is what is wrong with you, and this is how you cure. Now the time has come - this is such a fantastic time! With Sahaja Yoga we have cured so many cancer patients, so many blood cancer patients.

Recently a girl who is a Sahaja Yogini, in New York, has cured a blood cancer patient. This boy was about to die, they had declared that he is going to die. That's declaration they had given about, for about fifteen days, they said, he may live, and then he is going to die. I mean, that's the only thing they could do. With all the things poor fellow had gone through: the boy had come from India, all the money was spent, and this was the certificate he got, that he is going to die within fifteen days. Now somehow these people contacted Me, and I told them to contact a Sahaja yogini in New York. And they told that such and such boy is there, his name is Rahul, he is hardly about sixteen years of age, he had blood cancer. The boy not only got cured, he came down to London to see Me, and he's back in his home.

It sounds very fantastic that how can a person who is not a doctor, who has nothing to do with medicine, can cure? Beyond all these medicines, beyond all these things is the subtle Power, the divine Power from where everything has come out. If you somehow or other become the owner of that, or the person who knows how to handle it, you can cure anyone you want to. It's not that I'm curing these days, My disciples are curing. I don't know how many people this Dr. Warren, who was a doctor, has cured through Sahaja Yoga, which is not a medical science. How many patients he himself has cured, he won't be able to count them. So the whole system is going to change. Now you are going to become the master of yourself, of your powers, and all these powers are going to be released from you. Now when we say that there were gurus who could cure, there were gurus who could stop a growth of a horrible disease and things like that, we think it's not possible. We think it is an impossible thing. How can it be? How can we believe it? It's a cock and bull story. But you yourself when you see manifesting it, you'll be amazed.

Once I was travelling by a ship, and the captain of the ship, I gave him Realization. And it so happened that one of the ship's staff got into the freezer, and he got choked up and he got pneumonia. Of course, you see, I was in a position, I was travelling because My husband was the chairman of that company. So he would not ask Me to go down, he thought it was too much to ask Me. I said, "All right, if you don't allow Me to go down, you'd better go down to the spot where he is. Don't send any SOS to call a doctor or anything, you just go and put your hand on his chest for about five minutes." His pneumonia got cured completely and this captain, he could not believe it. He said, "How could it be?" I said, "It is! That has happened to you. Now you have become that - accept it!" You must assume that power, whatever has been given to you, as in Sanskrit language we say "viraj." Assume it. You see, even if you - I have given a throne, if you don't know how to assume the power of the throne, to believe into it, then like a beggar boy, if you put him on the throne he still sees people coming down, he puts his hand before, "Give me five rupees. Give me five rupees." Unless and until you assume these powers you are still uncertain, but you have got them. And this is the point which is very difficult with the western mind specially, because they cannot believe that they can have these powers. They just can't believe it! You tell them but they say, "How can that be?" But it is so.

Now for example, this instrument. If you take it to a village and tell them that this will carry your voices around, or if you take a, say, a television set and tell them that you can see all kinds of cinemas, or we can say, a drama and play or music out of this - he is not going to believe it. He'll say, "This box? This looks like an ordinary wooden box." But when you plug in, it shows its power. In the same way, what you look at human beings as something very, very ordinary, mundane thing - for us we take it for granted, ourselves, we don't know how glorified we are, how great we are, how God has created us with such difficulty, with such care, with such love; for a very special purpose, that He wants to bestow all His powers upon you. He wants you to enter into the Kingdom of God and to enjoy His blessings, His love. It is something that we cannot believe; we are so frustrated, we are so disgusted with ourselves, with our societies, with everything. But it's not so, it's not so. It just has to happen. You are just to be plugged in to the mains and it works, and it works. It has worked. It has worked with thousands, and it should work with you.

But the absurd ideas people have, which is the conception they have that you can pay for it. I mean, how can you pay for anything that is living? Have you ever paid anything for that is living? Like, have you paid anything for getting a fruit out of a flower? Can you pay to the flower? "All right, I'll give you one pound, give me a fruit!" Will it work out? It's that absurd, that you cannot pay for the living God, you cannot pay for the living experience and you cannot pay for the evolutionary process. It is spontaneous, it is within ourselves, it works out.

But we understand money so much that we can't understand that is free, though we have got so many things free. So many things we have got free, still we don't understand the importance of free things, because we think whatever is free cannot be great. Actually, all great things have to be free, otherwise we won't exist, we won't live. If we didn't get air to breathe freely, we'll not exist. If it happens sometimes in the airplane or some place, you should see, then people realise the importance of those free things which we take it for granted.

So one has to understand the conception that we have about God, about achieving Him, about getting into ourselves, is also faulty. We think that supposing we stand on our heads, we'll get it. I mean, standing on our heads if we can get God, then in all evolutionary process they should have stood on their heads! Or we think that by running these races we'll get it, or by eating this kind of food or that kind of food, or by doing this or that we'll get it - is wrong. But then you may ask that why all these people in religions said "Thou shall not commit this, thou shall not do that"? They said it because these are the things which are required for our sustenance, for our balancing as a human being. We lose our balance if we do not do these things. We have to have the balance; that's why it was said, "Don't do it." Human beings have a capacity to go to extremes. I mean, you tell them something - I have known people, you just tell them that to cure this particular centre you have to do this asana or you have to do this kind of a thing. They will do it hundred times, thousand times in one day. I mean, I never asked them, I said just once in a while you do it, or once a week - they'll do it hundred times.

We go to extremes. And that's why, to strike the balance, these people told us, "Don't do this, don't do that, don't do that." But then in our ego we say, "Why not? What's wrong?" All right, go ahead. When we tell children, "Don't smoke" "Why not? All my friends are smoking, I'll smoke." All right, go ahead - smoke, get cancer, then you'll have a hole here, breathe through that. After sometime this will go away, the nose will go away, and you'll be moving like a machine looking at everyone: you can't talk, you cannot live like a normal person. Then you, one realises that, "Oh God, I wish I had not smoked." But in Sahaja Yoga we don't say, "Don't smoke", because half of the people will walk off. We never say "Don't drink," never say anything "don't." We say, "All right, you are doing it, it's all right." Let this happen.

As soon as this happens you just give up yourself, because when you have found the highest, then you don't care for all these small things. All your habits drop out automatically, I don't have to force you for that. You have everything within you, that power, like you get lifted up. Like a lotus that rises out of the mire by its own force, you come up and your fragrance fills that mire, and you are amazed at it yourself.

First you are identified with that mire, and you think that this is what it is - but it's not so. When it comes up, that lotus, it spreads its beautiful petals, and the fragrance gives us that personality which spreads all over. And that's what is going to happen to you.

All of you are going to be that lotus which looks hidden, which is absolutely invisible within you, which is going to open out, and the fragrance of your divinity is going to spread.

Now today I cannot cover all the centres, because if I start covering all the centres it will be a very lengthy thing. I have covered three centres as you have seen: the Mooladhara Chakra, the Swadishthana and the Nabhi Chakra, and others I'll cover later on tomorrow. But I must talk about the Spirit, about which we are talking for ages now that we have to become the Spirit. Now English language, as you know, "spirit" can be anything. It's a very ambiguous word: even to alcohols we call it spirits, even to the dead souls we call them spirits, and even to the Spirit that is we are, the pure being which is called as "atma" in Sanskrit language, we call the word "spirit." Here I am saying, talking about that Spirit which is the pure being within you, which is a detached being within you, which is the witness within you, which sees you all the time, which watches you, which resides within you as joy and happiness in the heart. It resides in the heart. This Spirit is not in our conscious mind, is not in our central nervous system, is not under our control. To give it an analogy, I say that the left side within us is like the brake and the right side is like an accelerator in a car. Now in the car we are learning driving, sitting in the front seat, and there is the master watching at the back and seeing the whole play.

Now what you do is to go to the left - means sometimes you put the brake, sometimes you put the accelerator, make mistakes, and then you learn how to drive. That learning how to drive is the wisdom part of it, which comes to us through balancing our lives. Balance is the most important thing to begin with. But even if you don't have balance - I have seen in Sahaja Yoga very imbalanced people get into the balance.

Now this balancing left and right, or say, of the brake and the accelerator, gives you a position where you can say now you have mastered the driving. But still there is the master sitting at the back. Then you become the master. The master is the Spirit within you.

You become the Spirit, and you start watching yourself as a driver. The whole thing becomes like a play, like a drama; that you separate yourself and start seeing everything happening before your eyes, everything happening just like a drama outside you, and you are not the part and parcel of it.

So you enter into the area of your axis, and the periphery loses its impact on you. You become a person who is silent, blissful, quiet, and sees the periphery, the movement of the periphery, but you are not in it. That's how you become the master, that's how you become the prophet. But Sahaja Yoga today has a power to make the prophets out of the men of God, and these prophets will have power to make others prophet - so says William Blake, the great poet of this country. And that's exactly what Sahaja Yoga is. He predicted it hundred years back. And today if you come to Sahaja Yoga, you'll be amazed what you are. Whatever he has predicted about England being the Jerusalem of tomorrow, that tomorrow is today. This country of yours, England - which is so far, I don't know if people understand are aware of what this country is, which is the heart of the universe, which is the most important part of the universe - has to become the Jerusalem. For that, the Englishmen have to come out of their inertia to see what are their potentials, to rise up to that point, and that's going to work out. It's already is working very well in London.

Of course, we can't have too many people because plastics can be produced in the machines in thousands, but if you have to have something living it takes time. But once it takes time, once it comes to its maturity, I'm sure this great country is going to assume that status of becoming Jerusalem, the place of worship where people have to come to worship. It's very surprising, things are happening with Sahaja Yoga, the flower daisy which never had any fragrance, if you go and see, now is having fragrance. Most of the English flowers had no fragrance, they were known by that. Most of the flowers are now having tremendous fragrance. You can see for yourself.

All these things are working by nature, are worked out, they are coming- but what about human beings? Where are they? What are they doing? Where are they lost? This is a very sad thing. I came to London just by chance, I should say, or maybe that is pre-arranged. My husband got elected to this job and he had to come. And this agency of the UN is only placed here. It's in England. It's nowhere else. You have only one agency of the UN, that is in England for which My husband got elected, and so I am here. Otherwise, I don't think I could have come here like a Guru, because I don't have any other interest but this.

And I could not have come here otherwise, because uninvited I would not come to a country, but I came here as invited person. It's all working out. Only you people have to work it out yourself, and understand not only the dynamism, the vitality, but the greatest importance is that at this point you are standing on the verge of destruction or construction.

And the English people have a special place. They have to rise up to it, because they are the cells of the heart. I'll have this lecture tomorrow again. I'll hope you'll come and make it comfortable. Sorry for My throat, I have been speaking day in and day out, every day. Thank you very much.

If you have any questions, I would like to answer them. Can I have (answers) , questions from you and then I'll answer. You said You could cure after Self-Realization. His problem is that his mother is deaf. Can You fix that hearing problem? You see this question is such that it makes you feel that I am a person who have to cure everyone. You are sadly mistaken. It's a by-product of awakening of the Kundalini, you get cured. I'm sorry for that, that you have this understanding that I'm here to cure all the people. I should settle down in a hospital. But main thing is Kundalini has to be awakened to get you cured. All right? If your mother was here we could work it out. But the main thing you must understand, that God has lot of common sense as we have, and He is only interested in such lights as we are, which will work out His work. Those who are, say, very sick people, extremely sick, can get cured in a second. You'll be amazed I'll tell you, our President of India, he went to America for his treatment and it failed. And he was going back to India. And I went to see him as Mrs. So and So. But the High Commissioner told him that I'm So and So and he had heard My name in India.

His wife said, "Why don't you cure my husband?" And he was just on his last ... they had prepared everything for his last rites in India. I just put My hand on his back for ten minutes, you won't believe, he had not slept for days together with pain, he said, "My pain is relieved, I want to sleep", and he got up, he was perfectly all right. He walked down, people had brought stretchers and things. He just walked down. They couldn't believe their eyes. But this has happened because he is going to be used for the work of God.

In our house if you have lights which are never going to give light, we don't bother about them. We sell them in the junk. In the same way, the Divine doesn't cure people, all of them. It does many thousands but some of the people who are very sick, He says, "All right. You go through the second cycle. All right? Come back purified, rested and then it works out." So not necessarily that everybody will be cured, not necessarily. But so many have got cured and it has worked. But that's not our main job, is to give cures to people. No.

It is to give realisation to people and as a by-product as you said, of course if she gets realisation, her deafness will go away. Many people have cured their deafness. Not only deafness but even bald headed people have got hair. He had no hair on his head when he came to Me, but I don't say; that after realisation and before realisation, so tremendous that it's better to take photographs before realisation and see yourself - dump sometimes! After realisation people, see, they have got their photographs before realisation, they have thrown them away. It is different. But the main thing is not curing, it's the Self-realization. That's the main thing! And age has no problem. Yesterday I think in Birmingham, we gave realisation to somebody who was a very, very old man. So age has no consideration, health has no consideration, nothing of the kind. Everyone can get it and should try to get it. All right? So if you can get her, we'll work it out. But I don't promise anything. All right? May God bless you.

Of course, Self-realization I promise! That I promise. If you have patience with yourself as I have with you. You have to have patience. Any other question please? He has had chest problems for last four or five years. Is there any way You can help him? Of course, that can be helped. Yes, chest problem like breathing trouble or what? Breathing trouble? Is he an Indian? Asthma. Are you an Indian? Ahh, Indians you know. They take so much bath. They still think they are in India. Everyday take bath in the morning and then go out. Isn't it? That should not be done. This is England. We should take bath in the night. We should live like English people. They are great bathers. Indians are great bathers, you see, they must have bath every day whether it is zero degrees or minus twelve degrees. They must have bath, you see, it's a habit formation they have got. They don't feel all right

without a bath and that's how they develop, but in any case we'll cure your asthma. All right? It's not so difficult. But one should not take too much bath in England. I would suggest that if you want to take bath, take it in the night as the English people do, because it's a very treacherous climate. And if you take your bath and get out of your bath, you are definite to catch these troubles in the chest. Not only that but arthritis and all these things come out of this. This is very indiscriminating in this country. The climate is such you have to be careful. I mean, one should not postpone bathing forever. Because, you see, when I say something I must give the other extreme also.

But we are great bathers, no doubt you see. Personal cleanliness is too much with Indians, too much. But general cleanliness or you can say the collective cleanliness is more here, you see. Like mowing the lawn and looking after the cleanliness of the roads and all much better. I mean, we have to combine these things. It's important. That can work out. All right? Asthma is not such a problem. What else? In what way does it work out? We have a centre within us which is the centre of Shri Rama on the right hand side, we call it the right heart. And, if we can cure that centre of yours, you'll be all right. All right? We'll work it out. We'll tell you how to do it. How many thousands of years does the yoga date back from?, she said. Which yoga you mean? Yoga as being the spontaneous Yoga has been there throughout. You see, what is spontaneous is living. And the living process has been there throughout. So we cannot say when it started. We can say when it got separated. When God and His Power separated and God started watching the whole thing as a witness, the God Almighty, and His Power started working it out, it created all the universes, it created our universe out of which it created now human beings. And now, it has to become one again. That creation has to know its Creator.

One, two, three, four - there have been always few people getting this connection, but today is the time for en masse evolution. So, for a growth of life you cannot give any time. You can't say when it started, how many years back it has been on. But today is the blossom time when many have to get the blessings of yoga. All right? Thank you.

What is it? You spoke about Kundalini. For the ordinary person, it's very difficult to awaken. Ah, who's told you that? It's not so. You see it is these abnormal people when they talk about Kundalini they call it abnormal because they don't know how to do it. It's the easiest thing to do. It's the easiest thing to do if you are an awakened person. Even a child can do it. It's those people who say that Kundalini is very difficult are the people who have no idea of Kundalini at all. They are not masters. For a master what is difficult? And even an ordinary can become a master, then what is difficult? These are not masters. These are people absolutely naive, money makers, useless people. They write books without knowing anything about Kundalini.

They are the misguiding people. It's the easiest thing to do. Just under your hand it will move, you will see it moving up and you will see it pulsating on the head. It's not at all difficult. I told you it's the most vital thing that has to happen and all that is vital has to be free and easy - sahaja. Why? In India we had Nanaka who said, "Sahaja samaadhi laago. Sahaja samaadhi laago." Nobody said it is difficult.

Kabira never said it. He said, "Paacho pachiso pakar bulau ek hi dor bandhahu." I'll get twenty-five people together and put them onto one thread.

Those who had the authority always talked like that. Nobody said it is difficult. It's only these people who do not know the job, who have no authority, talk like that. Don't believe them. It's the easiest thing to do. You will see yourself. But supposing it is easiest, then why should we deny it? Supposing I've got the diamond for you free, won't you see it, won't you have it? Or are we going to feel, "Oh it's very difficult. How can we do?" When I am saying it is easy. You don't have to pay for it. All right? What's it? No, that's correct. Sit down, sit down. All right, all right. Please sit down. I'll tell you. That's the method people tried. It doesn't work out that way. Say, your car, is something wrong with your car, all right? Now, can you clean it from sitting inside it? Can you put it right? You have to get out of it. So first the Kundalini rising has to be done. You see, people have confused everything. Even in Hatha Yoga where there are ashtangas, first thing is Ishwar Pranidhana. First is the establishment of God! First you have to be connected with God.

Even in Christianity you have to be baptized first. Of course, it's an artificial one, forget it, but you have to be baptised. Even as a Hindu you have to be christened in a way what you call a Yagnopavita, is done at the age of eight years. That's what realisation

is. Or Mohammed Sahib and all these people use Sumta (no thoughts), that's the same thing. So the first thing is to get your realisation. It doesn't mean that you become a master. But awakening of the Kundalini and then with the growth of the Kundalini you become a master. This was the real process but they have put it upside down now. How can you cleanse yourself unless and until you get out of it?

Supposing My sari is spoilt, I have to take out My sari and clean it. Isn't it? And that's why it is difficult. That is it. It's a confusion they have created. And don't believe in all these stories. If you try to suppress your ego, it will sit on your head. Never it will run away. If you try to suppress your super-ego, it will never help you. But here automatically it happens, and how it happens I'll tell you tomorrow. By awakening these deities within yourself these things are sucked in. Kundalini awakens and does it. And last of all, if you want Me to confess, there is something special about Me that I can do it. Must be something. If you don't crucify Me, I'll say that much, not more. You better find out. Otherwise the first thing you will do is to crucify Me. I don't want it anymore. All right? May God bless you.

Yes, My child? It's not any surgery needed for that. In Sahaja Yoga, we have techniques, divine techniques by which we open our heart. The confusion is on another line also, and this confusion has led us into problem.

You see, the confusion is about how our relationships should be to ourselves, to others and to the society. There's a big confusion that started long time back. When the Smritis were written, or we can say when the religion was practiced it was just the other way round.

We started doing everything and that's how we have lost that capacity.

The attitude towards ourselves should be that we should try to perfect ourselves. It's absolutely tyrannical I tell you. When I tried to perfect Sahaja Yoga, I am tyrannical towards Myself.

The amount of work I take out of this body and the amount of exertions I can put in out of this body, the stretching of My complete patience to a great extent - I work it out.

I mean, normally you know, people get just clenched up, "Oh Mother, this is too much. We can't bear." You have seen it yourself. But you have to be really tyrannical to perfect yourself. That should be the way we should work it out towards ourselves. And towards others it should be an ideal relationship.

Like now you have a brother, he is your brother - should be ideal brother. If he is your father, he should be an ideal. But such a confusion! The more enlightened, so-called, you become, the more elevated you become, the confusion is: who is your sister, who is your mother, who is your father? Then the relationship between the Sahaja yogis also becomes confused.

You are Sahaja Yogis, you are all prophets, you must respect each other. You are all prophets, you speak the same language. You have to love each other. It's not rational, it has to happen to you because the relationship has to be established, that relationship, that ideal relationship. So many people now you have known that get angry with Me, "Mother, You are too patient with the Sahaja yogis." But they are My children. I have to perfect Myself, and My relationship with them should be ideal. I have to go to a great extent forgiving them so that they come up. So relationship with others should be ideal. Are you an ideal father? Are you an ideal mother? Are you an ideal sister and a brother? Are you an ideal citizen towards others? But the society has to be pragmatic. The society has to work it out pragmatically, and the pragmatic working out comes by changing.

Supposing today I would say that for India we don't need vegetarianism. For England we need vegetarianism. It's all pragmatic. The society has to be pragmatic.

Here, we are pragmatic about ourselves, not about the society, we are pragmatic about ourselves. Everything works out. "What's wrong?" A woman who has children will run away with another man. "What's wrong?" Or a woman who has children can sell the country for the sake of her children. "What's wrong?" So this confusion within us creates this problem, and that's how we do not

know how to open out ourselves. If we could get rid of our confusions, it could be all right. It can be done through Sahaja Yoga. All these confusions have been created by half-baked people I would say.

Like there's nothing wrong with the incarnations, with the prophets, nothing wrong with them, they are perfect people. What is wrong with us is our attitude. And if we can discriminately use our attitude towards ourselves, towards others and towards the society, everything will work out. It's going to be beautiful.

Because of this confusion our heart is closed. We are frightened of others. What is there to be frightened? Relationship is ideal. What can we do? Your relationship as far as they are concerned, your relationship, your heart is ideal. Whatever they do is not the point. Whatever I do for them has to be ideal. I have to go on loving them. I have to go on admiring them, encouraging them, sustaining them and giving them what I have to do as My relationship has to. Say for example, a source of water that is under the Mother Earth - does it think what kind of a tree it is, what sort of things it is doing?

It just gives its source, its water. In the same way, because you are the source, so the relationship has to be ideal. These confusions have worked out and rationally we have accepted all these confusions. And this has led us into this kind of a trap that our hearts are closed.

All right?

Yogi explains the question of a seeker: Can you explain the difference between Sahaja Yoga and Kriya Yoga?

Shri Mataji: Oh! In a way it is just the same or in a way it is juxtaposition.

Like I would say with you real Realization or real baptism through Kundalini awakening while there are priests who give baptism, too. This baptism and that baptism is in juxtaposition.

In the same way when Kundalini rises, Kriya Yog takes place within ourselves. Something goes into Kriya, into action. The action is that when Kundalini rises, it's a tremendous force that is rising and it's a very unique happening and the whole body is prepared for that.

And when it rises, a kind of a wave of action takes place in the body. Like peristaltic movement we have when we digest our food, in the same way.

When Kundalini rises a some sort of a muscular contraction takes place which keeps the risen Kundalini upward and then it dilates, it opens out and then it contracts. All these things take place automatically within ourselves. As we start the car, every machinery starts working.

In the same way the Kriya takes place actually within ourselves. So the Kriya takes place within us in Sahaja Yoga. All are subsidiary to Sahaja Yoga, means the Yoga itself. But all these things take place inside ourselves.

But on the contrary we can do one thing: without starting the car we can start moving the wheel. That is Kriya Yoga, so-called. So that is at juxtaposition with the real Kriya Yoga which is spontaneous, built-in within us. You don't have to do anything, you are meant for it. I have seen people. Their tongues are cut. They are wagging their tongues. Very old people in India have got this from somebody from America. Horrible fellow. They cut their tongues and their tongues are wagging like this. They are useless people. One doctor was like that, one doctor. A seeker, imagine a seeker being ruined like that. I said, "Why? Why did you do that?" He said, "We are supposed to do Khechari."

Khechari is a thing where you cut the tongue, put it back and try to touch this back side with the tongue tip. Can you imagine? As it call as dawedi raveni pranayams – these are of no use.

These things have ruined the path of Kundalini. I have seen the Kundalini being hurt, wounded. She just tosses Her head all sides. This is the ego of man, he thinks, "I can do it and I'll go to any extent to do it." Forget it. It's so simple. Just like an enlightened light, enlightened candle can enlighten another candle. It works out that simple ways. Don't do all these things to yourself. If you are a real seeker, just forget it. Don't ruin yourself.

There's nothing you did to ruin yourself. This is done because they are earnest seekers. Their ego is pampered that you can do it, they do it.

In Sahaja Yoga, you don't have to do anything till you are Realized. Like the people who don't know how to swim are told, You keep silent. We'll try to bring you to the shore." So they are brought to the shore, they are taught how to swim, how to save people and then they save the people. You don't have to do anything till you get your real Realization and the mastery over it. Unless and until you become the master you are not to do anything. You have to become the master first. It takes hardly any time to become the master. It's too good to believe, but it is true. Everything that is perfect looks like that. Isn't it?

[Someone in the audience says something that is inaudible.]

Shri Mataji: Yes, now for shoes. I mean, even there people have an argument with Me, "Why shoes?" So I better give explanation otherwise again they will stand up and say, "Why shoes?" Because shoes, we are so identified with them.

You see, shoes these days, in modern times especially, they make, you see, the soles with not leather but something else and they insulate you. As it is, shoes do insulate you from the Mother Earth. And to take the help of Mother Earth, we have to take out the shoes, but even that upsets people, you know. Can you imagine? But if you ask them to cut their tongues they don't mind.

They want it to be absolutely Sahaja. When it is Sahaja, it has to be extremely Sahaja, that why take out the shoe. Isn't it interesting the way we are? It is such a play, such a beauty. All right, let's take out our shoes and be in cheerful mood. There's nothing serious going on here.

Just take out your shoes, that's all. Now put your hands towards Me please, just like this. Both the hands and close your eyes. Please don't keep your eyes open. That's important. Again, the same Kriya Yoga as you were saying, when the Kundalini rises, first time when She touches this center here. This center is placed on the optic chiasma. There's a dilation of the pupil and that's why if your eyes are not closed, it won't rise. It's just other way round in hypnosis. So please keep your eyes shut, please. And, be kind to yourself, be kind. Don't judge yourself by thinking you are guilty. This is the first mantra we tell people, in the West especially where everybody seems to be guilty about something - I don't know what, something unknown. It's catching on this finger as they say. Please, before starting anything, just say in your heart, "Mother, I am not guilty."

There's nothing to feel guilty. After all, what guilt can you have? What wrong can you do which cannot be engulfed by love of God? So just don't feel guilty for anything.

Maybe in My lecture I might have said that this doing is not good and that - doesn't matter. It makes no difference to Me. Whatever style it is, I know how to do the job. So just don't feel guilty at all. Just say, "Mother, I am not guilty." That is very important because it blocks this horrible Vishuddhi. With this guilt you develop all this spondylitis on the left side and all kinds of problem. So better say, "Mother, I am not guilty." One simple thing, "Mother, I am not guilty."

Now close your eyes.

Please do not feel guilty, please. Say again and again that, "Mother, I am not guilty."

Please don't open your eyes, just don't open your eyes, please.

Please put your right hand, don't open your eyes and put your right hand on your heart. Then ask a question in your heart, "Mother, am I the Spirit?" Ask the question. It's very simple question but this question will establish itself. Just ask the question in a humble way, "Mother, am I the Spirit?" Please say it twelve times.

This answer itself will give you a cool breeze in the hand flowing.

[Shri Mataji blows thrice in the microphone]

Now you put your hand on top of your head where the fontanel bone area is, where you had a very soft bone which is called as Taloo.

Just see if there's a cool breeze coming out of it. You may ask one question to Me, because I cannot force it onto you, you have to ask for it. You have to ask for your Realization saying, "Mother, please give me my Realization." I cannot force it to you. Your freedom is to be respected. If you want to go to hell, you can go. Or, if you want to go to heaven, it can be worked out also. So, please ask Me for Realization. Actually, I don't give it, but this works out that way.

Recording ends here

Shri Mataji Nirmala Devi

1982-0710, Talk to Doctors, Hormones

View [online](#).

10 July 1982

Conversation

Derby (England)

Talk Language: English | Transcript (English) – Draft

Talk to Doctors, "Hormones". Derby (England), 10 July 1982.

Sahaja Yogi: Mullerian duct is something new about these two main lines that are in the [embryo].

Another Sahaja Yogi: Yes, it is the, reproduces it and the...

Sahaja Yogi: They reproduce in the kidney, they reproduce and [unclear] I would [unclear]. I have no idea. You see [unclear] in the embryo Shri Mataji, the first thing they develop, it's very interesting, is the, the brain. Not the brain but the neuron placement. [Alternative] separates to form the spinal cord. Kundalini in other words does [create] that. Not in the spinal cord. What is it? the neuron, Christy?

Another Sahaja Yogi: Is the neuron tube.

Sahaja Yogi: It's the, it's the basis of that, of the spine itself.

Another Sahaja Yogi: The neuron tube.

Shri Mataji: The medullar cord itself.

Sahaja Yogi: Ha, and the segments. And then the rest developments around it, half. But all that endocrine glands come from this reed, this pattern it's the very interesting.

Shri Mataji: That means that they are from the Ida and Pingala.

Sahaja Yogi: Hmm.

Shri Mataji: They are the stored energy of Ida and Pingala.

Sahaja Yogi: Because it emits two side things afterwards, [none] of them, Mullerian ducts or something like that.

Shri Mataji: Actually, first they are formed, then maintain them.

Sahaja Yogi: That's right. First that is right, first to do like that, these Mullerian ducts, you know.

Shri Mataji: Why are they [doctors]? Because they are aiders. Energies don't require [practice]. They emit energy. You see, anything [that is put low as the floor] require the... Actually [doctors] [Hindi] They are energy pockets. And they emit energy, [emit energy].

Sahaja Yogi: The whole thing, yes, but.

Shri Mataji: So these are actually the energies. These are formed by the left and right and central, all of them. And these energy pockets are placed there, close of that. If we go right side, right-sided. If there's a left side [needed], left side. [I mean if there's a dirt/dint of right side] they start flowing. Dirt/dint of left side they start flowing. So to have a coil in respect the difference comes. These are energy pockets.

Sahaja Yogi: And another thing, Ma.

Another Sahaja Yogi: In the embryonic stage, Ma?

Shri Mataji: No, no, more they are [beyond this].

Sahaja Yogi: In the other. Even beyond, even beyond.

Shri Mataji: In the embryonic stage these are energies.

Sahaja Yogi: As, as, as pockets of it.

Shri Mataji: In the embryonic stage actually the energies flow in a channel but they do not have that state.

Sahaja Yogi: Right.

Shri Mataji: Now, is the, that... Like a dynamo. They create dynamo, we call them, left and right side can create a [dynamo]. And you can have a battery or something like that it's reproduced. That's what they have a battery produced [to send a signal]. Now they become batteries or not that, that's a dynamo, or something that emits, manifests, like a light.

Sahaja Yogi: Another thing it's in.

Shri Mataji: Stored up in it. Left and right sided stored up in it.

Sahaja Yogi: You see, and that's a significant act in the beginning to say also you [pop] the five elements in the neuron tube, three constituting the left side, right side and center and two the Atma and Kundalini.

Shri Mataji: Yeah.

Sahaja Yogi: Which open out, [does use] these pockets and the other opening out is the, is the Atma here and the [seedling] that becoming the grosser aspect [it's no other than] the heart and the sacrum which is the residence of the Atma and the Kundalini.

Shri Mataji: You see, Atma is [that thing].

Sahaja Yogi: Atma is that?

Shri Mataji: Atma is the reflect, is the object which reflects. This is the reflector. And that reflector is separate from you. And when this reflecting will work out, then the Ida and Pingala Nadi, both of them together, produce these energy pockets. All right? And then keep for the reflector for [its use/its switch]. Then when the reflector is perfect then the reflector is [unclear].

Sahaja Yogi: All right. This is the mechanism. This is the machine of the Kundalini that what you can call a tantra. The whole, I mean, the whole chakric system is the machinery of the Atma.

Shri Mataji: Is the machinery of the Atma.

Sahaja Yogi: To work out that reflection of the Atma, protect it and to [unclear].

Shri Mataji: I wouldn't say, I wouldn't say like this.

Sahaja Yogi: Yes, I can see that.

Shri Mataji: No, to do an analogy, we say that energy that is going to flow in this machinery is the Kundalini which is going to work and this energy gets connected through the All-pervading Power, to Atma. So it's like a plug. All right? Now this All-pervading Power is the power of God Almighty. So we have God Almighty or His All-pervading Power. This All-pervading Power is felt by a plug here which is the Atma, the reflection of God. And this energy, when it gets to the plug it feels this higher energy which is the power of the Atma, of the Paramatma. [Can you cover?]

Sahaja Yogi: Yes. Yes.

Shri Mataji: You get something like the Rolls Royce [in you].

Sahaja Yogi: We, just, just, You know, in the simplistic terms, does the Atma actually rise in conjunction with the power that is Kundalini or is it, where is it touched the All-pervading Power this point or obviously this point?

Shri Mataji: [Where it's perceived?]

Sahaja Yogi: That is [here]. So it rises.

Shri Mataji: But in the human being it [resides] in the heart, of course. It comes out [of this nature]. Sense of reflection, that moves, reflection that moves.

Sahaja Yogi: One thing which is quite interesting, Mataji, that all the hormones that are produced by the Swadishthana, they are all made out of fat. They are all steroids.

Shri Mataji: Now does that explain such a use of the body? This is called as so be in the [Vishnu]. Devi is called as made in the [Vishnu].

Sahaja Yogi: Hmm. That's right.

Shri Mataji: That She stays, the power stays with the [made up] do not [depart of it]. Now how is fat produced according to the medical science? Let's see?

Sahaja Yogi: Nicely in the liver.

Shri Mataji: Perfect.

Sahaja Yogi: Formed in the liver and transported out and laid down.

Shri Mataji: But how? How does liver produce fat?

Sahaja Yogi: Of lipids.

Sahaja Yogi: Direct digestion. Whatever fat it digests...

Shri Mataji: Digested by?

Sahaja Yogi: By liver.

Shri Mataji: By?

Sahaja Yogi: Intestines.

Shri Mataji: Intestines. Then?

Sahaja Yogi: Then from sugar also creates fat, can.

Shri Mataji: Hmm?

Sahaja Yogi: Can create sugar from fat.

Shri Mataji: From sugar? Reaction is what?

Sahaja Yogi: Not sure actually. Sugar, which. I'm not sure, Mataji, which is the [unclear]. How does the liver produce fat out of sugar?

Another Sahaja Yogi: By glycemia genesis. It's a...

Sahaja Yogi: No, that's the opposite. That's producing the sugar.

Another Sahaja Yogi: [Unclear]

Sahaja Yogi: [That's getting an invert]

Sahaja Yogini: Why?

Sahaja Yogi: That's coming back into sugar. I do not know what to. I thought that You know Mother it does it automatically, use the sugar with sugar and does it.

Another Sahaja Yogi: So we're missing something very subtle.

Sahaja Yogi: Yes, is something more subtle.

Shri Mataji: Nothing, it's very simple, very gross.

Sahaja Yogi: [Try Mother.]

Shri Mataji: Sugar never gets into fat [unclear]. Actually, this is [autonomous] system. Sugar digests all the fat.

Sahaja Yogi: That is true. When it goes in the worse [cause] the death, sudden death.

Shri Mataji: It just takes sugar into fat. It will never produce fat.

Sahaja Yogini: Never produce fat.

Shri Mataji: It cannot do that so.

Sahaja Yogi: That is true also.

Shri Mataji: Because no carbohydrates. It just have gluten and fats. Is never [carbohydrate]. There's no carbohydrate. Carbohydrates actually dissolve fats. I will not [percolate]. Creates called diabetes. Is this fact? Have you? Have you ever saw? [Hindi] Just carbohydrates. Achcha, there are those kinds of carbohydrates. Yes? So now, is all right? Carbohydrates? Sugar never gets converted into fat. So [unclear], outside is prepared. So means question [remains Or limit].

Sahaja Yogi: That's a big one thrown in the [unclear] in the webs and medical science, isn't it?

Another Sahaja Yogi: No, but the [that's medical science]. They have to change all the text books now.

Shri Mataji: From where that fat is, that fat is produced in the human beings or in the [animals Or cells?], how?

Sahaja Yogi: By digestion, using sugar as a catalyst [it does absorb].

Shri Mataji: With. But that is [what] source of fat comes from where? For us, and for any digestion [group], so we go into the basic?

Sahaja Yogi: I don't know, Mataji.

Shri Mataji: There is something converting into fat.

Another Sahaja Yogi: The string of the fatty acids together...

Shri Mataji: Hmmm?

Another Sahaja Yogi: String of fatty acids together with glycerols.

Sahaja Yogi: No, but Mataji is [unclear].

Another Sahaja Yogi: Oh, is it?

Shri Mataji: So what did he say?

Another Sahaja Yogi: Said, polymerized fatty acids with glycerol.

Sahaja Yogi: He's giving the chemical reaction that produces fat which is fatty acids plus glycerol.

Shri Mataji: No, no, but these people [used it]. What is the reaction you say? Just tell that.

Sahaja Yogi: Just polymerizing the fatty acids with glycerol to get fat.

Shri Mataji: Glycerin. From glycerol?

Sahaja Yogi: Glycerol plus fatty acids.

Shri Mataji: But fatty acids from where do they come?

Sahaja Yogi: Yeah.

Shri Mataji: [If you are getting.] What is the source of fatty acids?

Sahaja Yogi: From the food.

Another Sahaja Yogi: But where do they? Somewhere must have [unclear]?

Shri Mataji: [Some and what then?]

Sahaja Yogi: I don't know.

Shri Mataji: [So you are going to the] oxygen, everything.

Sahaja Yogi: Fatty acids are produced, you see, if you go back to plant [lesson], Mataji, fatty acids are produced basically by things that eat, vegetables.

Shri Mataji: Ah, vegetables? Supposing we eat them but where does it come from?

Sahaja Yogi: Cellulose.

Shri Mataji: Ah?

Sahaja Yogi: You mean it's ... It's [private]. It's primordial.

Shri Mataji: Ah?

Sahaja Yogi: From the earth.

Shri Mataji: Simple.

Sahaja Yogi: From the earth element.

Shri Mataji: No. In the earth element we have got oils, already. With the earth element oils [even] which are produced carbohydrates.

Sahaja Yogi: No, it cannot be.

Shri Mataji: All right? So the petrol you can't eat, can you?

Sahaja Yogi: No, I cannot adjust it.

Shri Mataji: None of the oils that are produced by Mother Earth we have it. So which is the fat that we get? What is the source of that fat?

Sahaja Yogi: Don't know, Mother.

Another Sahaja Yogi: Well, vegetation.

Shri Mataji: What are you so [unclear] carries the Mother Earth.

Sahaja Yogi: Plants and plants and animals.

Shri Mataji: [unclear]. Same oils are converted by the plants and by the sun into subtler fats.

Sahaja Yogi: Achcha, so the subtles and the fats are.

Shri Mataji: What we use is nothing but petrol.

Sahaja Yogi: Then we shouldn't burn it, Mother. Another day they used to say that petrol was originally plants.

Another Sahaja Yogi: Hmm, that's right.

Shri Mataji: You see, this petrol is made subtler for the use of man by the action of the sun. Who watches the sun away is prana. So gana acts on the Mother Earth, the petrol and creates the fat which is available.

Sahaja Yogi: For us.

Shri Mataji: Means for this motorcar a new petrol is made that way. All right?

Sahaja Yogi: So that is why.

Shri Mataji: But within it is the hydrogen.

Sahaja Yogi: So fat is very unusual, Mother. And that is only carbon and hydrogen and oxygen and contains no nitrogen.

Shri Mataji: Mmm?

Sahaja Yogi: Fat is a very high per cent hydro or what's it hydrogen in relation with oxygen, isn't it? Much higher than.

Shri Mataji: Only hydrogen they just [cut it].

Sahaja Yogi: Hydrogen in relation with oxygen.

Shri Mataji: So it is the moon. This is the action of moon, sun and the Mother Earth, inside to support it. But in human beings it is formed as flabbiness. As fat is produced and the moon [created] this fat. Flabbiness.

Sahaja Yogi: That is why until the Mooladhara chakra opens, the Swadishthana cannot open fully. The Mooladhara chakra, I think you were telling in [Jamail], Mataji, that in Puja, when we do Puja, Mooladhara chakra opens and then Swadishthana opens.

Shri Mataji: If your Mooladhara is closed up I think I'm [stopped/stucked]. But it's slightly opened in somebody. What I try to say that when the left side hydrogen within us, that's mixed up with [water, water], that means more hydrogen is added, through the water some [unclear] is formed and that is the one which forms fat. So most of the people are fat are left-sided.

Sahaja Yogi: That I admit. My patients when they come in [there] they get fat.

Shri Mataji: Aaa?

Sahaja Yogi: I, I noticed something very interesting, Mother. When I was a [registry] I joined the psychiatric also there. All third year was joined together. And I noticed within six months they all put on weight, specially here the young. All the young doctors.

Shri Mataji: In the psychiatric hospitals whatever they have. Too much of hydrogen.

Sahaja Yogi: Too much left. But I noticed since coming to work here I put on a lot of weight as if like a reaction.

Shri Mataji: So like this you do that hydrogen comes from moon and that the hydrogen then it reacts on water and gives more hydrogen. Then fats are formed as flab to begin with. And then you get fatty acids. If it doesn't go in the chest it goes in the blood.

Sahaja Yogi: What diseases are caused by too much flab/flam Mother?

Shri Mataji: Too much fat?

Sahaja Yogi: Too much flab/flam. Or too much fat even.

Shri Mataji: So, [jada]. Hydrogen. It makes you jada.

Sahaja Yogi: So arthritis.

Shri Mataji: Mmm?

Sahaja Yogi: Arthritis is caused by.

Shri Mataji: All kinds of arthritis in circulation.

Sahaja Yogi: Could they also be responsible for breathing troubles and bronchitis and [unclear]?

Shri Mataji: If it goes into the lungs.

Sahaja Yogi: Achcha, achcha.

Shri Mataji: Flab, if it goes into the lungs.

Sahaja Yogi: So the whole thing revolves around the relative amount of the moon.

Shri Mataji: Moon is the first.

Sahaja Yogi: In the first.

Shri Mataji: But it is always at a contrast with the sun.

Sahaja Yogi: Do You have anything, Mother, to do with the moon in Your Kundalini?

Shri Mataji: Moon in your?

Sahaja Yogi: Kundalini. [Jag Ma] Kundalini.

Shri Mataji: Of course. Of course, must be.

Sahaja Yogi: Where is that?

Another Sahaja Yogi: That [is] Your horoscope.

Shri Mataji: Moon is very important. As [Hindi] this moon is important.

Sahaja Yogi: So what is the significance, Mother, as if we take it sign by sign? Like my moon is in [Hindi] so what defects?

Shri Mataji: Oh, that I don't know.

Sahaja Yogi: You don't know about that. It's OK.

Shri Mataji: But that [Hindi] is Sagittarius. That means as far as Atma is concerned, you are straightforward. That's why in India we use the, not signs, but another thing.

Sahaja Yogi: The [Rakshi].

Shri Mataji: The lunar.

Sahaja Yogi: Aaa, [Rakshi] that is lunar.

Shri Mataji: Because for us the left side, the moon is important.

Sahaja Yogi: And [Lagna] is in the middle.

Shri Mataji: Aaa?

Sahaja Yogi: Three things we use: [Lagna], surya or [rashi]. So [Lagna] is what, Mother? That is, must be the Mooladhara.

Shri Mataji: [Lagna] is...

Sahaja Yogi: Or for horoscope.

Shri Mataji: I mean, in private you have this as nitrogen. This is nitrogen, actually. The [centre] comes through nitrogen.

Sahaja Yogi: So [Lagna] is the centre of one's existence. So when someone's [Lagna] what your [Lagna] is, will describe your...

Shri Mataji: It's a combination, everything [reverbs/reverts] on the [chakras].

Sahaja Yogi: So we have chandran and the Lagna or [Hindi] in Lagna. We're thinking that they are prop for your ascent.

Shri Mataji: I don't know all that.

Sahaja Yogi: But this is also part of vidya, Mataji.

Shri Mataji: Just now we are dealing with [chandra].

Sahaja Yogi: You can also think about and at a very large scale that at the same degree of subtlety, countries which are producing, areas which are producing oily plants, oily plants, are opened that sided. That's, that's, if you think geographically...

Another Sahaja Yogi: Mustard for example. They are very full of mustard.

Shri Mataji: Yeah?

Sahaja Yogi: Yeah. This area it grows a lot of mustard.

Another Sahaja Yogi: And just so just thinking about areas around the world and the...

Shri Mataji: One can work it out. Means you have got the principle and then use it.

Sahaja Yogi: What about these countries which are extracting oil from the earth? They must be having a very harmful effect on the...

Shri Mataji: Who? Those who are extracting?

Sahaja Yogi: It's going the other way.

Shri Mataji: But you see the thing is, they extract oil...

Sahaja Yogi: They don't have to face...

Shri Mataji: They have no subtler ways. Otherwise are very thin people, extremely thin.

Sahaja Yogi: They are going against...

Shri Mataji: Mmmm?

Sahaja Yogi: They are going against this principle, aren't they?

Shri Mataji: Yes, that is full of [subtlety] in extraction of these oils. But they are very thin.

Sahaja Yogi: That is why their point and one thing that is obvious is that any country that produces oil has some battle or fight is going on there. Iraq, most of these countries that produce oil, they are having some problem or other.

Shri Mataji: Sun is, no? The sun makes this. It's a scorching hot place. And the sun has created all of that. In that sun you find this. Because there's no moon in, no moon at all. That's why Mohammed Sahab wanted them to worship the moon.

Sahaja Yogi: To get the balance.

Shri Mataji: Right.

Another Sahaja Yogi: And also previously the Semitic people of this area were much heavier, much chancier than they are today.

Shri Mataji: Which place is that?

Sahaja Yogi: The Middle East generally. The Semitic people in, in early time, in really early time. Much before.

Shri Mataji: Yeah. Youth, youth were never been taught normally. They have to be seen, aren't they?

Sahaja Yogi: Generally, yeah.

Shri Mataji: [The central to be seen].

Sahaja Yogi: But that's nowadays.

Shri Mataji: Ha. Nowadays. And that's they've got, I mean, they are going very right side.

Sahaja Yogi: Jewish men especially are very thin.

Shri Mataji: Can be. [Yes].

Sahaja Yogi: I can say there are very few fat. It is true.

Shri Mataji: Hmm?

Sahaja Yogi: Very, very few of them are fat.

Shri Mataji: Mmm. Same with Arabs. If you see Arabs.

Sahaja Yogi: But that's misuse of the energy, isn't it Mother?

Shri Mataji: Yes, misuse or overuse.

Sahaja Yogi: More overuse, yeah.

Shri Mataji: Overuse. In fact, whatever reactions are nonsense because the sun is there scorchingly [hot/hard]. The, they take out the... The oil....

Sahaja Yogi: Yes.

Shri Mataji: Is formed there. They take out the oil. It's such a [temperature or formed there?]. You can't blame them. You can't blame the nature. Because of their temperament. Forget it.

Sahaja Yogi: But I remember descriptions in the Old Testament that they are waiting people.

Shri Mataji: They are all [unclear] one. That was in Iran or in Egypt there they are. See, they never got it.

Sahaja Yogi: Yes, I'll think about it.

Shri Mataji: That's why in Iran they worshipped the sun. In Egypt they worshipped the sun.

Sahaja Yogi: No balance at all. You have seen, Mother, that Indra's capital was in Iran, some [quite near]. That's a very right-sided.

Shri Mataji: Of course, of course. Very right-sided.

Sahaja Yogi: As well as [bond] to strive on.

Shri Mataji: [unclear] the memory.

Sahaja Yogi: Even to this day the Parsees is all on the right, absolutely on the right. They have no [left side].

Shri Mataji: Very [unclear]. Parsees are very selfish, very right-sided. All right. So that. Where are we?

Sahaja Yogi: Well, maybe You showed this source of fats. Then we were back to the point of the Tao.

Shri Mataji: But what neutralizes fat now?

Sahaja Yogi: [unclear] one.

Shri Mataji: Prana comes from proteins, you see. Chana is [udandaya] Sahaja Yogi. Gives you the Udan, Udan with the Sahaja Yogis. But with others it can give them belching or can give them gases. It can be both ways.

Sahaja Yogi: What happens to, where do we use, Mother? Gives you what?

Shri Mataji: Udan, udan.

Sahaja Yogi: It's one of the five Pranas.

Shri Mataji: Prana that goes upwards.

Sahaja Yogi: Ha Tha. [Udana] the first.

Shri Mataji: But the Udana Prana can give belching to people who do not have their chakras opened. [Nabhi comes].

Sahaja Yogi: So the five Pranas must be... What are their various functions of these udaan, vyana...

Shri Mataji: Vyana.

Sahaja Yogi: Apana. Apana. Vyana.

Shri Mataji: Vyana is the one that [distributes] coming. [Hindi] Rhythm. Rhythm. All right, who will take them out? She, she wants to. Can you? Go.

Sahaja Yogi: Such a ... But it's not only the protein part of the chana. It's the carbohydrate part as well.

Shri Mataji: Hmmm?

Sahaja Yogi: The carbohydrate part of the chana as well will help, won't it?

Shri Mataji: Carbohydrate?

Sahaja Yogi: That, that part as well as protein part will assist in this...

Shri Mataji: Chana has very little carbohydrate.

Sahaja Yogi: Really?

Shri Mataji: Very. Very little [carbohydrate] is in. Is a, is a treatment for food calories. Treatment something for diabetes.

Sahaja Yogi: Instead of having [this germinated] carbohydrates.

Shri Mataji: For diabetic people you can grind it, make it into anything.

Sahaja Yogi: It's very rich in protein.

Shri Mataji: Absolutely rich in protein.

Sahaja Yogi: Some people in Bihar, they only eat chana. They eat nothing, just [tatu].

Shri Mataji: Tatu is chana. For lethargic people chana is very good. [Horses] eat chana. And the white horses must eat chana. It gives you energy.

Sahaja Yogi: Is there anything it's not good for, Mother?

Shri Mataji: I beg your pardon?

Sahaja Yogi: Is there anything is not good for? Chana?

Shri Mataji: Is not good for?

Sahaja Yogi: Is there anything?

Shri Mataji: What?

Another Sahaja Yogi: Is there anything is harmful for any?

Shri Mataji: Can you sit?

Sahaja Yogi: Not good for the bhoots.

Shri Mataji: For a Sahaja Yogi it is not. For a non Sahaja Yogi, it is. It gives you gases. It gives hiccups.

Sahaja Yogi: It also puts some weight.

Shri Mataji: No, no, this chana wouldn't do.

Sahaja Yogi: No, no, before Realization.

Shri Mataji: No, no, never.

Sahaja Yogi: You see, all these rickshaw and all the coolie, they eat only chana. No vegetables, nothing. Just chana.

Another Sahaja Yogi: Really?

Sahaja Yogi: They are all very healthy, very strong. The right balance.

Shri Mataji: You see, they are muscular, for muscular people, must [have].

Sahaja Yogi: Very muscular. So eating chana must be very good...

Shri Mataji: No. The body shows [unclear] come and [just advertize], "Eat chana, eat chana".

Sahaja Yogi: That's a, that's a complete misunderstanding in the West, Mother, because we thought that these second class proteins, as they are called, are substantial fat-giving.

Sahaja Yogini: Yes.

Another Sahaja Yogi: You see, they are, the so-called primer proteins. They are the right-sided.

Shri Mataji: Oh, I know. These are the balanced. Is the balanced.

Sahaja Yogi: These are the balanced.

Another Sahaja Yogi: Yes. No, no, I accept it, Mother. I accept it we get all these [things] set in our head, which are completely wrong.

Shri Mataji: This one, then you have moong dhal. Very good, left-sided.

Sahaja Yogi: Ha, hm, very good for the stomach. It makes, chew it, moong dhal.

Shri Mataji: Moong dhal is even better than chana. It gives no pressure.

Sahaja Yogini: What is it?

Sahaja Yogi: Moong dhal. Moong dhal. Moong beans, I can call it.

Another Sahaja Yogi: Oh, that, yes, yes.

Sahaja Yogi: So, what is good for adding fat, Mother?

Shri Mataji: For what?

Sahaja Yogi: For putting fat.

Shri Mataji: For adding fat? Sugar. Take four kilos every day. You will have fat.

Sahaja Yogi: He needs that.

Another Sahaja Yogi: Oh, I'm all right, Mother.

Shri Mataji: One must put on some.

Sahaja Yogi: Some more?

Shri Mataji: Of, course, some more. What?

Sahaja Yogi: Actually [his suit] is tight after Sahaja Yoga.

Shri Mataji: No, no, you must have got those [tight] ones. That's a problem for [we shouldn't put on, size] [unclear]. I mean, people even if they become as [straws], they want to diet. I don't know if that is very good. Gavin, you don't take sufficient sugar also.

Sahaja Yogi: All right, Mother.

Shri Mataji: Don't you? And another thing is never to fuss about food. Those who fuss about food they never put on weight. Example is Mr. C. P. Srivastava. He eats like this, double, and no diet. No, but that is important. You have to eat [anything].

Sahaja Yogi: He is less active than You are.

Shri Mataji: Mmmm?

Sahaja Yogi: Much less active than You are.

Shri Mataji: No. That I can't say.

Sahaja Yogi: He sits in the office all the time.

Shri Mataji: He's sedentary. Can't say about, it's one of his habits.

Sahaja Yogi: How?

Shri Mataji: But that's not the point. The point is, if you are fussy about food, you see, your body's rejecting it. The fussy men never put on weight.

Sahaja Yogi: He goes [from] right.

Shri Mataji: Are you fussy?

Sahaja Yogi: He's the opposite. He's indiscriminate one.

Shri Mataji: Mmmm?

Sahaja Yogi: He's the opposite. He's indiscriminate. Very cool, it's cool, isn't it?

Shri Mataji: I don't understand the left cooling of him, left towards Me very nice.

That's [so good of it]. Now there is a kidding at each other. It's nice to only watch, isn't it? So then, Swadishthana.

Sahaja Yogi: Ha. Only one gland we haven't done in Swadishthana, and that is the adrenal gland.

Shri Mataji: Mmmm?

Sahaja Yogi: The adrenal gland in Swadishthana. Not the adrenal cortex. Cortex is OK. That is steroids. But the adrenal medulla which produces adrenaline. For that comes [on both sides or from outside] the Swadishthana and it produces [unclear].

Sahaja Yogi (at the telephone): Hello. Yes. No, it's [unclear].

Shri Mataji: They started?

Sahaja Yogi (speaking at the phone): [Aside: No, it's not. It's [Garry/C.P. and Rachel]. Mother is talking about medicine to us. [Mother] they are asking if they can come, [Garry/C.P.] and Rachel?

Shri Mataji: How much time they take?

Sahaja Yogi: Ten minutes, fifteen minutes.

Shri Mataji: Come.

Sahaja Yogi (at the phone): Yes, come over.

Shri Mataji: Then we'll go, now after the...

Sahaja Yogi: If we go for a little walk I'll show you flowers, Mother.

Shri Mataji: Shop [Hindi].

Sahaja Yogi: Will be. Achcha, shop day.

Shri Mataji: Today is the only day.

Sahaja Yogi: Ha, tike, shop day.

Shri Mataji: [Hindi]

Sahaja Yogi: Achha. Tike.

Shri Mataji: Hanna?

Sahaja Yogi: No problem. I think you have to come to a hospital on Sunday, Christ day. [Ask Jesus, hanna].

Shri Mataji: [Characterless]. Now, she looks quite disturbed about things. Is it Christine?

Sahaja Yogini: As now you are here, Mother, I'm not disturbed anymore.

Shri Mataji: Just see. One master will put you a tester for everything. I've talked to C.P. and I told him, "If you want to have your fussy food then you bring Me a supper. It's no [unclear]. It's your discretion." "No," he said, "I am not fussy at all." "I know you are not." He said that, "[I'm glad or I would like?] to eat outside with you and [family]." So our problem is solved. So we are eating outside. Only for the lunch perhaps I was thinking to have it here. But even for lunch I think you should not worry because if you are going to give the hall, you can give them lunch and [unclear] there.

Sahaja Yogi: And give it to all.

Shri Mataji: Ha.

Sahaja Yogi: Do they have good restaurants, you know [this time in Lausanne]?

Another Sahaja Yogi: You would know or you would know. No.

Shri Mataji: Course God knows what time they would come.

Sahaja Yogis: Then maybe not give them [unclear]?

Sahaja Yogi: Also there are nice [things to be seen], as well.

Another Sahaja Yogi: Ah?

Sahaja Yogis: The surroundings are very nice, Mother.

Sahaja Yogini: One nice Indian restaurant seems to be the best one.

Shri Mataji: Not good. He's not looking for an Indian restaurant.

Another Sahaja Yogini: See the [subtler]. Because where is [unclear].

Sahaja Yogi: Is no way very good.

Another Sahaja Yogi: There's one good Italian restaurant.

Shri Mataji: They have to eat exactly like you eat here.

Sahaja Yogi: To me are the best.

Another Sahaja Yogi: Three zero and ask them to call Dr Rao.

Shri Mataji: There are some Italian one?

Sahaja Yogis: There is, Mother, but I mean it's, it's not a, I don't know if Mr. C.P. will go.

Shri Mataji: No. [Pizza] He likes to eat Italian.

Sahaja Yogi: I'll ask, Mother, one of my friends here who were telling me of a good Italian restaurant.

Shri Mataji: All right.

Sahaja Yogi: He said it was very good.

Shri Mataji: Where? Nearby?

Sahaja Yogi: I'll ask him. He, I'll bring him here. He is a doctor here.

Shri Mataji: So you see once they come to give the hall I would say that we'll take our lunch there, wherever it is and come and sleep for a while. And then go round and see the places nearby and then what we can do is to, tomorrow [have]. Then in the evening time, when I go for the program they would like to rest here.

Sahaja Yogi: We shall inform [unclear]

Shri Mataji: What is the evening entertainment here? For the/Sir C.P., not for Me.

Sahaja Yogi: Believe me, I'm telling, what they have, it's pubs.

Shri Mataji: Nothing but the pubs?

Sahaja Yogis: [unclear]. It's cinema maybe. It's cinema.

Shri Mataji: Did they go round? You see, it's quite polite to have organized all things.

Sahaja Yogi (to Rao doctor): Hello. There's a cinema. I want to ask you, Rao Sahab, which is this Italian restaurant you went to?

Another Sahaja Yogi: Yes, it's probably nicest thing to do, it's to go around. There are some very pretty places.

Shri Mataji: If we can go around and join us about ten o'clock to the restaurant, to what place is that, so that meal part we'll think for the family, all right?

Sahaja Yogi: Gondola. The gondola.

Sahaja Yogini: Gondola.

Shri Mataji: Gondola.

Sahaja Yogi: Where is that? [Opens the door.] OK, OK, thanks a lot. Bye.

Sahaja Yogini: Mother, can I show You the advertisement we'll give in the local paper? It will be also tonight. I will be again this night, this evening.

Shri Mataji: It's very rightly placed in. In the evening it will appear?

Sahaja Yogini: It appeared yesterday. This newspaper starts at lunch timer really. Lunchtime and again in the evening. And today also lunchtime and again in the evening. Today I am sure [it] will be placed in the top, at the, absolutely at the top of the center pages. So I, I'll buy one of these papers today.

Sahaja Yogi: Mother, just to finish off on sugar. There seems that there are two categories beings. The right-sided person who is thin needs a lot of sugar. A left-sided person, in fact the sugar will neutralize the fat. It will have two different effects.

Shri Mataji: No, not for left side. For left-sided person.... You mean you say for the [inerts] ones.

Sahaja Yogi: Well, I only wonder, say, today...

Shri Mataji: No, what I tell you one thing about this. This left-sided person has the energy which is frozen. Right-sided person has the energy which is exhausted. So you need an outside [replacement] for the right-sided person. For the left-sided person, whatever is stored in has to be [heated up].

Sahaja Yogi: So what did you mean when You said sugar digest the fats?

Shri Mataji: Sugar digests the fats, that means it accumulates. See, say if you take to carbohydrates...

Sahaja Yogi: Should be, should be exhausted.

Shri Mataji: [unclear] You put little fat, all right? And put water in it. It will not go. But you put little fat and put some sugar...

Sahaja Yogi: Yes, I understand, it is [accession], it multiplies it.

Shri Mataji: Yes.

Another Sahaja Yogi: So Mother, they've just left...

Shri Mataji: Who?

Sahaja Yogi: C.P. and [unclear]. Now it's twenty to eleven.

Sahaja Yogi: Do you think [how long is] about?

Another Sahaja Yogi: Three hours or so...

Sahaja Yogi: 1.30 or 2 they will come.

Shri Mataji: Aaa?

Sahaja Yogi: 1.30 to 2.

Shri Mataji: [Hindi]

Sahaja Yogi: [Hindi]

Shri Mataji: You see the thing is, the question, you should try a balance. C.P. is too formal. You see, to him, if you cook for him, it's a burden. He himself is cooking. He's worried himself, you see. That sort of a man he is. So it's better not to cook for him.

[Hindi]

Sahaja Yogi: One meal. Tomorrow lunch time then?

Shri Mataji: As general cana is not so important. You see, today, you want to give him something. What you can give? [Hindi] I can give it Myself.

Sahaja Yogi: And we can help You.

[Hindi]

Sahaja Yogi: [Hindi] But if you just remind me. So Sadhana gharam masala likes. [Hindi]

Shri Mataji: Give us chicken.

Sahaja Yogi: Chicken we'll have. Yes.

Sahaja Yogini: Yes, Mother, I've got two for You and the family, of course. I've got something for You.

Shri Mataji: [Hindi] Chicken. You get yoghurt. Keep it for an hour or so.

[Hindi – talking about food and masalas]

Sahaja Yogi: Achha, ha, ha. That is I remember, yes, that was also part of it. Then tandoor may finish and no problem. [Hindi]

When You come back to give the dinner first.

[Hindi]

Shri Mataji: Sarsun is different.

Sahaja Yogini: I could get it.

Sahaja Yogi: Actually, I hardly [get] to have these pomegranate seed, [Hindi].

Shri Mataji: [Hindi]

Sahaja Yogi: [Hindi] I never used that.

Shri Mataji: Punjabi is using.

Sahaja Yogi: Achcha, beautiful. The U.P. don't.

Shri Mataji: They know, they use it in [Hindi]. That's all India. But remember now do it. Otherwise I'll make it.

Sahaja Yogi: [Hindi] I'll do the, the chicken, everything... [Hindi]

Another Sahaja Yogi: Esther does a lot of... You have all the masalas, isn't it?

[Hindi, speaking about spices]

Sahaja Yogi: You have no mint, isn't it? The green one or the dried?

Sahaja Yogini: Dried.

Sahaja Yogi: OK, dried.

[Hindi]

Shri Mataji: [losers] are. They cannot. This is the Christ has committed.

Sahaja Yogi: Achcha. This one is the power of will as known.

Shri Mataji: Animals, whatever will power they have, it's more sort of responsive. That willowy power is the will power which is controlled.

Sahaja Yogi: That is to be exercised by all of us.

Shri Mataji: That is to be exercised.

Sahaja Yogi: That is the thing that is lacking, you know, the control.

Shri Mataji: So now, the reaction through this Agnya that you [doom or know] produces the [jada/journey]. Animals are innocent. They are absolutely innocent. They are just responsive. [unclear] to see the food then they want to eat. If they are not conditioned [they will not do it OR like human being], they will go all out to eat. They are not bothered or like one [would] say of however they eat, like, like this, like a hog. They don't have the tidiness. For them, hog and all, there's no problem. That is, they live. They live with the nature. Their nature is such, they have no problems. They don't have to fight persons, as we fight ourselves. But that's what happens when we assert Agnya. The reaction starts building within us which is actually the innocence, which is the jada, is the material thing. Jada is matter. So we produce that within ourselves as a reaction.

Sahaja Yogi: So there is always this conflict in human beings between innocence and ego?

Shri Mataji: Conflict is always. They don't have any conflicts. Animals don't have any conflicts. How can they have? Because they don't have two things; they have only one.

Sahaja Yogi: Rather this conflict we evolve.

Shri Mataji: Is to begin with.

Sahaja Yogi: To begin with?

Shri Mataji: You see, this decision making there's not problem as for [human beings/animals as they have animal's mind]. They don't have to make decisions. All right? [There's / they are] all instinctive, instinctive. And the guiding factor within them, and all the animals are guided by nature. Like a bird can feel the magnetism. It has a magnet, you see. There's auricular magnet in so many birds, and must be in the fishes, the way they know how to go up and down, up. So there's a magnetism, which is the, we should say Mooladhara. So what happens, that reaction to this Agnya, that Agnya dissolves these matters.

Sahaja Yogi: Achcha.

Shri Mataji: And to react to it, is produced again.

Sahaja Yogi: This, this prostate gland.

Shri Mataji: That is, you retain the innocence, you say.

Sahaja Yogi: But there's no doubt that the prostate glands have a very powerful protective effect on us.

Shri Mataji: When? See, the best is to give you an example. A man thinks what's wrong if he sleeps with ten women. He will have a disease.

Sahaja Yogi: In the prostate gland.

Shri Mataji: Prostate gland is a cause of mind who is ego-oriented, specially adulterous eyes. I mean, one of the symptoms. I am not saying that if you have adulterous eyes you will get the prostate, no doubt. But if you have prostate doesn't mean you have adulterous eyes. These adulterous eyes can give you prostate gland.

Sahaja Yogi: I've noticed Mother, in London, in London there is all rubbish everywhere on the street, everything. Even if you just look in the front, second you can feel it is sucked into Mooladhara immediately.

Shri Mataji: So, that's why Christ has said, "Don't have adulterous eyes," because He will protect you. Yes? The prostate gland starts overact, being overactive. Because once you start becoming adulterous it starts reacting and the body, you see, secretes more and more of this jada into the prostate gland to fight. [unclear] you get again prostate gland.

Sahaja Yogi: [unclear]

Shri Mataji: Jada is here and here. Jada creates the....

Sahaja Yogi: This is the prostate gland. Then checking here is the subtle, that suction inside.

Shri Mataji: When it's inactive that is [unclear], inert, jada. You see, matter is not matter, I mean matter.

Sahaja Yogi: Mother, is getting [Hindi]. Tula means jada.

Shri Mataji: Tula that is settled on.

Sahaja Yogi: Ah, that is not the jada.

Shri Mataji: Jada is, this is jada, this is jada, this is jada.

Sahaja Yogi: Matter/Made inert.

Shri Mataji: Inert, inert, inert is jada.

Sahaja Yogi: So there's a quick inertion to...

Shri Mataji: So the innocence is inert, is inert.

Sahaja Yogi: Yes.

Shri Mataji: What is it?

Sahaja Yogi: Yes, I, I think I'm...

Another Sahaja Yogi: You see, once you are driving at, Mother, you are getting this release as a result of this development in man of this inert material which has a fight with the ego.

Sahaja Yogi: Counterbalances that.

Another Sahaja Yogi: And, and accordingly so the prostate, the active part materializes or does not materialize. And so you get this pro hypertrophy on, or the opposite of the prostate gland itself.

Shri Mataji: Anything that goes into [unclear]. Say now [unclear]. Stomach. Stomach uses energy out of food and the inert goes in the Mooladhara.

Sahaja Yogi: The [unclear], Mataji, of...

Shri Mataji: You see one question is...

Sahaja Yogi: Yes.

Shri Mataji: Whatever charges you energy anymore is the Mooladhara. So everything that is inert, created, where the energy is being used, go into Mooladhara.

Sahaja Yogi: So if Mooladhara is overdeveloped you become inert. Is that true [meaning].

Shri Mataji: Aaa?

Sahaja Yogi: In human beings when Mooladhara is overdeveloped, Mooladhara chakra...

Shri Mataji: So can we go through? If it is overdeveloped or underdeveloped?

Sahaja Yogi: Overdeveloped.

Shri Mataji: That is the general principle for everything. You see, if it overdeveloped then it's a hot Mooladhara. If it is underdeveloped it's a cool Mooladhara.

Sahaja Yogi: Achcha. Hot Mooladhara what? Hot temperature?

Shri Mataji: Hot Mooladhara is the Mooladhara which is overused or too much of heat and all that, overactive.

Sahaja Yogi: Constantly the sympathetic and much release in.

Shri Mataji: [Guiding].

Sahaja Yogi: Release in.

Shri Mataji: Mmm?

Sahaja Yogi: Overuse, leading to the overuse of the sympathetic part which drains the parasympathetic of...

Shri Mataji: Overuse it. You accumulate by that overuse the jada, the inert thing, the residual of the thing that [satisfies], that precipitates. And then you become malignant or you become jada as a reaction.

Sahaja Yogi: Then, one thing they discovered about these glands is that they protect against stomach ulcers.

Shri Mataji: Mmm?

Sahaja Yogi: Prostate glands.

Shri Mataji: They protect against?

Sahaja Yogi: Stomach ulcers. And the other thing is they cause arthritis. Another [thing], is the latest thing that the arthritis....

Shri Mataji: Prostate glands cannot be.

Sahaja Yogi: Let's see...You said that [unclear]...

Shri Mataji: Is jada,

Sahaja Yogi: And produces that ceasing up.

Shri Mataji: Mooladhara is jada. And overactivity creates jada more. Like carbon dioxide or anything like that, you see, as the waste products. All the waste products become inert and that inertness gives additional size to the prostate. And then this jada can go into arthritis also.

Sahaja Yogi: Cause You were saying many times that arthritis is just caused by this accumulating...

Shri Mataji: Because whatever is jada, inert, is actually vibrations, frozen. They are frozen type.

Sahaja Yogi: This, this is what they have discovered in modern physics, Mother. Matter is nothing but frozen vibrations just held by force fields.

Shri Mataji: Is it?

Sahaja Yogi: Yes. So the book which is being written is called the Tao Physics, which goes by side to them.

Shri Mataji: Now what do you say?

Sahaja Yogi: As no such things is matter. It is just frozen vibrations.

Shri Mataji: And then?

Sahaja Yogi: That is how You [demonstrate].

Shri Mataji: Frozen energy is inert.

Sahaja Yogi: And that is how they produced atom bomb. Because they produced the unfreezing little of the energy using these various techniques they have discovered and that produces so much energy. Einstein equation was equal to empty square which is the amount of energy that is released by a mount of matter that becomes pure vibrations and equivalent to the mass of that energy times of square of the speed of light. Such a tremendous increasing.

Shri Mataji: But this is what it is. So these are vibrations which is electromagnetic.

Sahaja Yogi: Ha. That's right. They call it first....

Shri Mataji: These are not chaitanya. Only electromagnetic. But they are part of the chaitanya.

Sahaja Yogi: But at the subtle level they must be Chaitanya, which we haven't seen.

Shri Mataji: You see, what happens is that, first the 'chaitanya lahari', we can say, is the desire power; then it becomes action power, and thirdly it becomes the evolutionary. So all these three things put together is actually the All-pervading Power, out of which electromagnetic comes from the right side. So all electromagnetic powers which become inert, get settled into Mooladhara. All right? I'm such clear-cut.

Sahaja Yogi: Then what? There must be some effect, Mother, on one's living in this environment which we live in, in the modern age, where the whole air is full of the electromagnetic radiation, because these power lines are giving out electromagnetic radiation. So, they must, these ones must settle down also in our state

Shri Mataji: You see, everything that is inert becomes - or say you take plastics are, nothing bud jada. Plastics are jada, inert.

So, all inert things go to the Maha Ganesha.

Sahaja Yogi: I used to notice that in this village where I was staying in India, we had no electricity. Two hours a day we would get. And all the inertia that stood there was slowly releasing. Because there has been, we lived near a place where there is a heavy power line, we feel very really confusing, things going.

Shri Mataji: No, actually in India, they have started a ordure gas. Now they want to use faeces for that.

Sahaja Yogi: That is useless.

Shri Mataji: Just to convert.

Sahaja Yogi: [That it won't work].

Shri Mataji: For the gas.

Sahaja Yogi: To burn?

Shri Mataji: Yes. Just have to use that faeces. They put all this ordure whether is cow dung in a plate.

Sahaja Yogi: But what about?

Shri Mataji: After some time,

Sahaja Yogi: The gas is produced.

Shri Mataji: It produces gas.

Sahaja Yogi: But are the vibrations all right?

Shri Mataji: Mmm?

Sahaja Yogi: The vibrations from this?

Shri Mataji: Ordure gas is all right, about I don't know, among gas.

Sahaja Yogi: But faeces, You see, it will produce awful vibrations unless you burn it only. First they used to burn it away in the sun.

Shri Mataji: But these gases only are the part of the prana, you see. [Pass] negative, pass that prana.

Sahaja Yogi: Dhyana, prana, udhyana.

Shri Mataji: So, this is one of the dead style. So all of them are part of the prana.

Sahaja Yogi: So would you say Mother that prana is that 'sukshma' of the electricity, electromagnetic radiation?

Shri Mataji: Of course, it is the 'sukshma' of all the causals.

Sahaja Yogi: Oh, the causal, which are they?

Shri Mataji: Of the elements.

Sahaja Yogi: Acha.

Shri Matai: You see.

Sahaja Yogi: So, the prana is the causal of all the elements.

Shri Mataji: No, no. All the elements have a causal. And prana is the essence of this causal.

Sahaja Yogi: Achcha. So when we do this Pranayama Puja, then we are awakening this causal.

Shri Mataji: From Pranayama, when you do it, then you try to control your right side. But it's not necessary for people who are already right-sided people. It is meant, pranayama is meant for people who are in inertia, you see, who are nothing but frozen gases. To release their gases make them subtler, is the idea. But not for people who have already released them to the maximum.

Sahaja Yogi: Should I notice that in the Easter Puja that we have one of the things they will do is Pranayama.

Shri Mataji: So, this jada settles in the prostate gland and also various disease settle down in them.

Sahaja Yogi: That is right. This is you can see one more difference, it's subtle. It's very important.

Shri Mataji: It looks like if you put something coloured in the hair, it settles down. Whatever, you think of the eyes, whatever jada you catch in the eyes, settles down. And if this gets spoilt, you know, prostate goes out.

Sahaja Yogi: How to release this, Mother? Because this is the thing that catches, and all my patients have this very heavy.

Shri Mataji: This has come because of over-reading, of seeing bad things, of colouring, all sort of things. So, the best thing is for this, is the Mother Earth. Sleep on the Mother Earth for this and see the Mother Earth itself.

Sahaja Yogi: Mother, as well as prostatic problems is a disease You also mean there are others diseases, don't You? A wider category of, of Mooladhara type diseases and that the venereal diseases.

Shri Mataji: Ah! All are –

Sahaja Yogi: Related.

Shri Mataji: Related.

Sahaja Yogi: It's not just prostatitis. It's, it's the whole range of those dirty diseases and things.

Shri Mataji: Diseases. Dirty diseases come from the sense. All the [out] dirty diseases they got.

All is a circle. Now I'll tell you a good example first of all. Say our, what's that Pune gentleman?

Sahaja Yogi: [unclear name]

Shri Mataji: Not that one. Old man.

Sahaja Yogi: Oh, Rajavari.

Shri Mataji: Rajavari. Rajavari was a worshipper of Shiva, Shri Ganesha. And he got this prostate. Can you imagine? I mean, he was straightforward, nothing to do with sex business and a very simple, straightforward married man. He never had any idea of all this nonsense going on. He gets prostate.

Sahaja Yogi: Before realization, Mother, is this so?

Shri Mataji: No, no. After.

Sahaja Yogi: After?

Shri Mataji: I mean, as it was shown. I mean [looks like] he had it before but it wasn't shown. And came to Me. He was not cured, at least this much I had the chance even if he had it. So I've asked him, "What do you do with your Ganesha?" He said, "No, I'm a Ganesha this thing, worshipper, this, that. Mother, You are Ganesha." All these things he has said. That was a day of Shankar Shri Ganesh, this God on the fourth day, fourth day of the moon. I gave him some chana. He looked at Me. He said, "Mother, today is my fasting day." "What?" He said, "Today is [chandran]." From the subtle it worked. "Now the day when He is born you are not supposed to fast. That is the day you must celebrate." And he had this prostate. I said, "All right, you eat this chana, finished." By the time we went his prostate it was absolutely all right. Collapsed. He's [cleared]. Now see how subtle it is.

Sahaja Yogi: Very subtle.

Shri Mataji: Is too subtle for doctors. But take the gross side. Gross side is important. The man who has his rolling eyes [and steps like this]. Then he collects, you see, that bhoots from around. Because these are done mostly by bhoots, you see.

Once you start it, then look at one woman, at another woman, at another person. In the beginning it just starts as curiosity whatever it is. Then it starts improving. The end of it that is captured by the bhoots and these [are moved in]. And you are catching this, catching that, catching that. All it is going back here. All the bhoot's staff. Now because this is a such an important thing for Mooladhara or it is Mooladhara here that has an effect, has an effect and is a problem.

Sahaja Yogi: Is it almost, is it bad to get sucked down by another?

Shri Mataji: Oh, it's so subtle. But when you actually get into some series of women sort of thing then what happens that the reaction is built in the Mooladhara itself.

Sahaja Yogi: And then this inert material starts releasing.

Shri Mataji: Then this inert material starts accumulating, and that's how you get this.

Sahaja Yogi: This inert thing has to grow.

Another Sahaja Yogi: Then if You, only You get these people who already have this accumulation.

Shri Mataji: Mmmm?

Sahaja Yogi: People who already have the Mooladharas become very dry. How to release that?

Shri Mataji: Those who have? Mooladhara which mean overactive or inactive?

Sahaja Yogi: Overactive, let us say. I think let us say that they have too much jada [inertia] in that Mooladhara.

Shri Mataji: Jada? If they have too much of jada?

Sahaja Yogi: Would you like some tea or something? Tea, chai pina?

Shri Mataji: Achcha. Or coffee?

Sahaja Yogi: Coffee, ha.

Shri Mataji: No, we don't take that. Chai, yes, thank you. Little sugar and little milk, all right? Thank you.

Sahaja Yogi: How to release it Mother?

Shri Mataji: Mmmm?

Sahaja Yogi: This jada [inertia].

Shri Mataji: Jada. Now, what I am saying that when you have your Mooladhara attacked in this way, that it is all clustered into jada. Now how to release the Mooladhara is the problem. Now the best thing would be to sit on the Mother Earth when this is our Sahaja Yoga. Nirmala Vidya, you see, to get Nirmala more.

And you pull your feet up from the Mother earth. Put your Mooladhara absolutely there and ask Mother Earth to suck these problems. Just do like this. This thing, one thing. Then there's another way that you lie down on the Mother Earth. Lift your hands,

lift your body, lift your legs and just allow your Mooladhara to touch the Mother Earth, even for a short time. And then try to rub it, you see. It sucks all the problems.

Sahaja Yogi: Like this, in the vigitation [unsure].

Shri Mataji: Yes, vigitation [unsure], you see.

First of all, take a vow that, "We have done these mistakes and we have done in ignorance, and we have accumulated lots of inert thing. So, better take them away".

20:56

Sahaja Yogi: I used to find one thing, Mother, when I used to meditate, this was in India not here, because there the Mooladhara releases more. But when the Mooladhara was releasing then everything would go to the Void like smoke.

Shri Mataji: That's it. So the prana, that one, which is the 'udan' has just to rise higher comes into Void. And that is the one that is in, at the ultimate when you have to combine a prana and the mana shakti, that union rises. Then this 'udan' which is the subtler type of prana comes, like that.

Sahaja Yogi: That's why, the other thing, I don't know, Mother, it's a incense stick, a doop, Indian doop, if you to meditate with doop. It's how it releases this.

Shri Mataji: Dooptas.

Sahaja Yogi: Yes. But small.

Shri Mataji: But too much of doopt also is not good. I mean they are using a kind of doopt, there. They are not using the real doopt. Actually, doopt comes from the Mother Earth. All the fragrance comes from the Mother Earth.

Sahaja Yogi: It is what you were saying, Mother, the causal of the earth.

Shri Mataji: Yes, causal, the fragrance is the causal of Mother Earth. So doopas if it is real, chandhana, doopa, anything like that.

Sahaja Yogi: Mogra we have.

Shri Mataji: Aaa?

Sahaja Yogi: Mogra we have.

Shri Mataji: Oh, yes, any flowers, any. These are innocent. These are the subtler expression of the innocence.

These can be jada, the seeds. If then they are seeds, they are jada. Then they become chaitanya. And then they become fragrance.

Sahaja Yogi: And human beings are also like that. Before Realization, they are jada.

Shri Mataji: Yes, very much so. They are all [unclear].

Sahaja Yogi: Mother, when, when people lead a dharmic life, when they don't overuse sex? This releases the jada?

Shri Mataji: It's much less.

Sahaja Yogi: It's much less. Therefore the reaction aspect is minimum.

Shri Mataji: They have a very light body, you see, even if they are fat. Say I am very fat but I can walk very fast.

Sahaja Yogi: I used to notice that in India you never felt the weight of your body but now I feel it tremendously [inert].

Shri Mataji: Because you see, the gravity, the Mother Earth. See, you have too much jada in you. So the Mother Earth [you feel it]. Otherwise you are very light. You don't feel much weight there. You see, supposing I, I will get very heavy, that's due to My vibrations sometimes. See, Mine it's the [opposite/other side] side of it. Too many vibrations. I feel very heavy. But when there's a release I feel all right. In the same way when you have jada within you I feel heavy because My vibrations start fighting against.

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Sahaja Yogi: Yes, yes. Another way to release jada is footsoaking, isn't it?

Another Sahaja Yogi: In the ocean is great.

Shri Mataji: Yes, but the best would be, I should say, to sit in the sand, put your feet up to this much inside, make a hole.

Sahaja Yogi: Hmm. That's what we do on the beach. We dig a hole and we sit up to here in the water.

Shri Mataji: That's a good idea.

Sahaja Yogi: It only [pricks] a little bit.

Shri Mataji: Do everything. This is all external. Internal is the sin type. They should desire, desire, "Let me be absolutely clean."

Sahaja Yogi: That is the big thing.

Shri Mataji: Because that is the Kundalini.

Sahaja Yogi: Pray to Gauri, Gauri is the Shakti.

Shri Mataji: Actually, you see, the movement is that from the subtle desire you then come back [so you nourish it] and then you become the desire. That is the subtle. What is that Kundalini?

Sahaja Yogi: You said that the Kundalini, last night you said, Mother, a very important thing which was "The Kundalini is Your desire."

Shri Mataji: Gives you?

Sahaja Yogi: Kundalini is Your, is the reflection of Your desire.

Shri Mataji: Of course.

Another Sahaja Yogi: That's the basics.

Shri Mataji: That is the basic. But then you become the subtler desire. The subtlest desire, the [subdued] desire, the desire that [is Or think] The Desire, rest is all un-, whatever it is not desire is all a darkness.

Sahaja Yogi: [Anecha]

Shri Mataji: Disappears. Only what remains is this, is the Kundalini. And the Kundalini is the desire to be one with Me.

Sahaja Yogi: That is the very start of it.

Shri Mataji: So, it starts with one, which is in the gross, inert state. Then it goes into action. Then evolution takes place. Then it becomes subtler and then ends in Divinity.

Sahaja Yogi: It's reflected in creation itself.

Shri Mataji: All right? [Divinity] is the enjoyer of the things.

Sahaja Yogi: It's reflected in creation itself, isn't it, Mother? Its reflection is...

Shri Mataji: Of course, of course, of course. The whole creation, the story of creation is like this. That the desire of God becomes the creation, human beings are created, out of human beings. Then they are made into that higher [nature] that is God Himself.

Sahaja Yogi: And that desire to be that, is [in us].

Shri Mataji: Desire? That desire to be is the only desire. The rest of desires is just a joke.

Sahaja Yogi: Excellent.

Another Sahaja Yogi: Gnyana also, the knowledge is a very important in achieving the evolution.

Shri Mataji: Gnyana? Which one? The book?

Sahaja Yogi: No, I mean, the, the...

Shri Mataji: Awareness.

Sahaja Yogi: Yes, that, that knowledge.

Shri Mataji: Awareness, awareness. Awareness is the main thing. You see, awareness, as gnyana is.

Sahaja Yogi: Chitta, you are talking, Mother, of.

Shri Mataji: Chitta. Enlightened chitta. Enlightened chitta is that one. See, Mine is an enlightened chitta. You need decoding. I don't need any decoding.

Sahaja Yogi: Yes, yes.

Shri Mataji: I don't have pressure at. I don't even think.

Sahaja Yogi: But, Mother, as we grow, we become.

Shri Mataji: Mmmm?

Sahaja Yogi: As we grow more in You...

Shri Mataji: Yes, then you become like that.

Sahaja Yogi: We don't need those gross...

Shri Mataji: No, no, you don't need any gross methods or anything. You don't have to go through that long way if there's a straightforward [modus]. It's just there.

Sahaja Yogi: Yes, You know.

Shri Mataji: Straight there, you know, I know. You see, like this I know.

Sahaja Yogi: I know. That's a different one, Mother.

Shri Mataji: That's a different one.

Sahaja Yogi: That's a different category.

Shri Mataji: I say, "Do you know there's a bhoot in you?" "I know." "All right." "And that it is telling you all things against your Self and you are destroying everyone?" "I know." "You are destroying Sahaja Yoga." "I know."

Sahaja Yogi: Then what do they do about?

Another Sahaja Yogi: Then the other day they come to the first place.

Shri Mataji: I know. He just thinks. [He's angry.] Ha, so now we have done this prostate. Did you follow, prostate?

Sahaja Yogi: Yes, that's a very subtle one that, Mother. You started with the most subtle one of all.

Shri Mataji: Aaa?

Sahaja Yogi: You started with the most subtle one of all.

Shri Mataji: You started that way. I mean, you said, "You start with this chakra as it's down, at least..." "

Sahaja Yogi: No, no, no, no, no, I'm saying, how beautiful.

Shri Mataji: Is it?

Sahaja Yogi: I'm saying how beautiful.

Another Sahaja Yogi: So then, then the endocrine glands of the Agnya are all of chaitanya. Is that what You were saying?

Shri Mataji: No, no.

Sahaja Yogi: No.

Shri Mataji: You see Agnya and prana again, I say.

Sahaja Yogi: Prana, ha.

Shri Mataji: You see, anything that is produced by chakras is not the chaitanya, not. Is only Kundalini.

Sahaja Yogi: Is it chaitanya?

Another Sahaja Yogi: Prana.

Shri Mataji: You see, now see. Kundalini is the chaitanya. This is prana, that is mana shakti and there's a Kundalini is the combination of all these.

Sahaja Yogi: From this, Mother, if You follow that, the whole Universe is created by the chitta, the divine, is held, because chaitanya comes from chitta.

Shri Mataji: That is Brahma. You see, the chitta of the Divine is nothing but Brahma.

Sahaja Yogi: And it is held by the chitta. It is [get owned] by the chitta.

Shri Mataji: But there's nothing like held or anything, I tell you. It's just there. What do you call? There's no language for that. Then just say, it's, it's a built-in process, you see. Do you say that the green color held is held by leaves?

Sahaja Yogi: The held in different sense, Ma.

Shri Mataji: But that is what I am not able to express Myself you see, that it is part and parcel.

Sahaja Yogi: In Sanskrit could we use it, Mother?

Shri Mataji: Gyana, [unclear].

Sahaja Yogi: It's just think to [unclear] of the whole thing.

Sahaja Yogi: We could say...

Shri Mataji: [unclear] is adharma. Dharma.

Another Sahaja Yogi: Dharma also is the same, You say.

Shri Mataji: Dharma is the same thing. Permeating. It's the same thing. I mean, still the duality remains in English language, you see.

Sahaja Yogi: So You can say [unclear] sarva, chitta, bhakta.

Shri Mataji: Dharini.

Sahaja Yogi: Yeah, but something that is contained by, held by we [should/issue]. Because for You it is sarva chakra dharini, but we are sarva chitta bhakta. We are the ones are held by that chitta. Humble one. You are sarva chitta dharini.

Shri Mataji: Sarva chitta dharini, that's all.

Sahaja Yogi: Aap hai.

Shri Mataji: Ha or kya?

Sahaja Yogi: Hamlog

Shri Mataji: Aaplog kya ha?

Sahaja Yogi: Sarva chitta bhakta.

Shri Mataji: Ah, yeah. That's the way. Take an employed and employ.

Sahaja Yogi: That's why.

Shri Mataji: But this duality doesn't give you any sense, whatever it may be.

Sahaja Yogi: Ha, that is there.

Shri Mataji: This duality has to act. Achcha, so we come now to...

Sahaja Yogi: Nabhi or Swadishthan?

Shri

Mataji: Now you see, the thing is first is jada. So from the jada first thing starts is jada comes from all the five elements. What I was trying to tell you that even from mana the jada comes in. Even from mana, from the mind, jada comes in.

Sahaja Yogi: Mana is the left side.

Shri Mataji: Left side.

Sahaja Yogi: Desire.

Shri Mataji: Emotions. From emotions also the jada comes in. Emotional energy is also from the matter.

Sahaja Yogi: Oh, I see. So I's, it's the totality of, of the whole sympathetic system, of left and right.

Shri Mataji: Achcha. Comes from. No, it becomes.

Sahaja Yogi: Yeah, it becomes. Yes, it, it, it has its source.

Shri Mataji: Inertness, it's inertness. But you see, you say matter. Matter is very, is very scientific. Too much divided.

Sahaja Yogi: Then we shouldn't use it, sounds [very odd].

Shri Mataji: Inert, inert.

Sahaja Yogi: So jada don't say they won't understand.

Shri Mataji: You see, your emotions can become inert.

Sahaja Yogi: Oh, yeah.

Shri Mataji: From inert emotions... Now what has happened in these mad people? Emotions have become inert.

Sahaja Yogi: That is why.

Shri Mataji: If you can make them alert there will be normal people.

Sahaja Yogi: So for them, they need prana, Mother, these people.

Shri Mataji: Absolutely, nothing but prana.

Sahaja Yogi: How to give them prana, Mataji?

Shri Mataji: This is what?... If you teach them pranayama.

Sahaja Yogi: Pranayama. But they are not realized. [Their jada] is not [unclear].

Another Sahaja Yogi: They could get the awakening even with your person.

Sahaja Yogi: Some [I've given], some miss a lot to action.

Shri Mataji: See if you make them run.

Sahaja Yogi: Exercise.

Shri Mataji: Exercises. All these things.

Sahaja Yogi: Jada, do You spell like this Mother?

Shri Mataji: J A D A

Sahaja Yogi: I think that in Sanskrit is [unclear]. One d or double d?

Shri Mataji: [One of it]. Jada.

Sahaja Yogi: Jada.

Shri Mataji: Ja means which is born and da. Da means inert.

Sahaja Yogi: It's, it's the sort of totality of the precipitate, if it is the word of the inert material from these five elements on the right side and from mana shakti on the left side.

Shri Mataji: But one of the five elements is in the left hand side.

Sahaja Yogi: Ether?

Shri Mataji: Yes, of course. Emotions come from ether.

Sahaja Yogi: From?

Shri Mataji: The ether.

Sahaja Yogi: Really?

Shri Mataji: Of course. Where is ether within us?

Sahaja Yogi: Ether is here, Agnya.

Shri Mataji: Not Agnya. Left side.

Sahaja Yogi: Not, not Vishuddhi?

Shri Mataji: Mmmm?

Sahaja Yogi: Not Vishuddhi. Agnya.

Shri Mataji: Vishuddhi is left side. You see, Krishna was, was a left-sided fellow, you know?

Sahaja Yogi: That's why He's dark.

Shri Mataji: Born at twelve o'clock in the night.

Sahaja Yogi: On that Krishnapaksha.

Shri Mataji: Krishnapaksha.

Sahaja Yogi: So, ether is here.

Shri Mataji: Ether is at Vishuddhi.

Sahaja Yogi: Ha, absolutely.

Shri Mataji: Ether is at Vishuddhi, we should say.

Sahaja Yogi: Yes, that's right.

Shri Mataji: But actually we call it, it's a combination done. The ether is at every chakra, on the left hand side.

Sahaja Yogi: I see. But predominates at Vishuddhi.

Shri Mataji: So it is at every chakra, ether. It's the counter action.

Sahaja Yogi: Carbon is in the center.

Shri Mataji: Carbon is in the center.

Sahaja Yogi: Oxygen on the right.

Shri Mataji: And hydrogen on the left.

Sahaja Yogi: And helium, so giving the ether. Thank God, it's all so simple.

Shri Mataji: As [unclear] as that. So hydrogen comes to us from moon. [Aside: He's going to Arneau.] See [now/how], the earth was created and was first taken close to the moon. So it froze. And when it froze then they brought it [up/away] because the moon is the cause of freezing, brought it closer to the sun. Then it got the oxygen in it. When it got oxygen it was brought in the center. So it had oxygen and hydrogen according to the proportions needed to create the life.

Sahaja Yogi: Mother, they say the moon was flung out from the earth.

Shri Mataji: Flung out from the earth? In a way it is flung out, but that part of moon was frozen. In a way, I mean, you see, flung out also is a relative term.

Sahaja Yogi: Which was flung out of which we do not know.

Shri Mataji: That's the question. Which came first is the "but", that's...

Sahaja Yogis: Yes, yes.

Shri Mataji: So the Moon, the Earth was closer to the moon first, and then it separated. Very close. It sucked actually hydrogen and that's how it has no temperature. Or where is the hydrogen coming from? What is the source of hydrogen?

Sahaja Yogi: You said the moon, Mataji.

Shri Mataji: Hmmmm, moon because I said it. It's the earth because earth has sucked that hydrogen from the moon.

Sahaja Yogi: They said that the sun is ninety per cent hydrogen, Mataji.

Shri Mataji: It is. It is ninety per cent. But the hydrogen that is on the Mother Earth is from the moon.

Sahaja Yogi: And then likewise is the oxygen from the sun?

Shri Mataji: From the sun.

Sahaja Yogi: Then water is a combination of left and right side.

Another Sahaja Yogi: And the evolution is a combination of all four.

Sahaja Yogi: And, and proteins are...

Shri Mataji: No, no, carbon. First the Mother Earth creates carbon. You see, [if She puts]... How carbon is created by Mother Earth, it's very interesting. She does it and producing carbon within Herself and that carbon becomes the holding bondage between hydrogen and oxygen. And that's how the life starts.

Sahaja Yogi: Then Mother Earth, Mataji, must then be like the Adi Devi.

Shri Mataji: Of course.

Sahaja Yogi: And the other Goddess, how do you say? [Adi Sanjuni, Adi Sanjuni is there].

Shri Mataji: This is, is the first Yogini, we should say.

Sahaja Yogi: Adi Yogini.

Shri Mataji: Sahaj Yogini.

Sahaja Yogi: No, no.

Shri Mataji: Now, but I must say, I must give, I have given a name to, to Tony's mother or to Tony's baby. And what is the name I gave? That "a" are for him, Anthony, and "d" for [Dolly]. Now tell Me what name is the best?

Sahaja Yogi: I, second one.

Shri Mataji: And he is the first Sahaja Yogi. So...

Sahaja Yogi: Aditi name. Adi is something.

Shri Mataji: Ha, Adi is something.

Another Sahaja Yogi: And is needed.

Shri Mataji: The first name of the Goddess.

Sahaja Yogi: Aditi is the first name.

Shri Mataji: Aditi is there, the Mother one.

Sahaja Yogi: Durga.

Shri Mataji: Adya.

Sahaja Yogi: Achcha. Oh, what a name [it is].

Another Sahaja Yogi: [Must give] some names from the Mother Earth, Ma.

Shri Mataji: Tell Me from, from where to where is going? We have started on what?

Sahaja Yogi: But You see, there's a reason Mataji. We are supposed to be doing Puja to Mother Earth on Monday. That is why is necessary.

Shri Mataji: That is your own idea.

Sahaja Yogi: There wasn't mine. It was their idea. I told it.

Shri Mataji: On the [Hindi] we are here, we can have.

Sahaja Yogi: Then we are doing something else.

Another Sahaja Yogi: Mother, Mother, you are coming to the next chakra after Mooladhara. It seems to be introduced this idea of ether.

Shri Mataji: No, you developed on this. I've given you the basics. I mean, if I go on to talk to on one chakra I can talk for the whole day in this house.

Sahaja Yogi: Yes, yeah, sure.

Shri Mataji: Now, Swadishthana.

Sahaja Yogi: Not, Nabhi, surest thing.

Shri Mataji: Swadishthana. Let's see, the Swadishthana. There's another element. Now you started with two, three elements, the Mother Earth element. And it started. Swadishthana it started. One side, another side more. You see, in every chakra there's a...

Sahaja Yogi: There's a, a place for each chakra.

Shri Mataji: There's a - what you call the - we can say the juxtaposition. But only one thing is in juxtaposition. Is the Moon. And the subtlest of the moon is the Atma, the Spirit. Because it is the witness. Moon is the witness of the Mother Earth.

Sahaja Yogi: [unclear]

Another Sahaja Yogi: Yes.

Another Sahaja Yogi: In vibrations.

Shri Mataji: In the vibrations. He's just enjoying.

Sahaja Yogi: [No matter/For a doctor] is a very subtle thing.

Shri Mataji: No, no, I am not for doctors. But for Sahaja Yogis I am saying. So in everything whether it is earth, it is a moon, there's a... When the moon comes, you see, the Mother Earth goes into [joy].

Sahaja Yogi: She rejoices.

Shri Mataji: She rejoices. When it is a, any moon has big [influence] on Mother Earth, on water, on every condition.

Sahaja Yogi: On [ass].

Shri Mataji: Everyone. I mean all these lunatic asylums and all that.

Sahaja Yogi: That's the opposite.

Shri Mataji: Opposite.

Another Sahaja Yogi: But I, it was very few.

Shri Mataji: Too much of it.

Sahaja Yogi: Bring here the other ones.

Shri Mataji: Like there are too much of lunatics. I mean, when lunar comes on the [earth]. You see, people knew about it, definitely.

Sahaja Yogi: When I was a young registry, Mataji, the person who was on duty on the full moon night, all had a very bad time. Used to avoid, used to change rather duties in order to avoid full moon.

Shri Mataji: Full moon. On, on also the Amavasya.

Sahaja Yogi: Ha, Amavasya, another bad night, that is true.

Another Sahaja Yogi: Amavasya.

Shri Mataji: That is one of the worst. It is again the both sides. Everything has two sides, you should see. Full moon is as bad as Amavasya. Some people have bad effects on Amavasya and some have on full moon.

Sahaja Yogi: On Amavasya, Mataji, we want to do a Kali Puja.

Another Sahaja Yogi: This thing I was saying. All to bath in the big Yamuna.

Another Sahaja Yogi: Yes, yes, we are laughing with you not at you.

Shri Mataji: Yes but instead of Kali Puja, Bhairava...

Sahaja Yogi: Because that is... Bhairava.

Shri Mataji: But you see you can do Bhairava's Puja and then Kali. [unclear] the central nervous system.

Sahaja Yogi: The another worshipped it was Kali. Right?

Shri Mataji: I don't have any objection to attend it if the Paramchaitanya is ahead. Bhairava, to worship Bhairava, means to be a complete...

Sahaja Yogi: Pure.

Shri Mataji: Only children can do it.

Sahaja Yogi: Only thing Bhairava, He [was] simple and wise. For Puja there is a very beautiful environment propitiating the, the act of bhakti?

Another Sahaja Yogi: But I, but I used to feel the vibrations lift a little when I used to do the Kali Pujas here. I must say there was tremendous joy which come up here because there was something tremendous here.

Shri Mataji: He's the killer of all the anti-joy.

Sahaja Yogi: Tremendous joy.

Another Sahaja Yogi: So it would be good for. It's right Mooladhara coming.

Sahaja Yogi: Mother what is the element of Swadishthana please? You said that it is in juxtaposition with?

Shri Mataji: No, no, all elements.

Sahaja Yogi: All of them are there?

Shri Mataji: Yes, have to.

Sahaja Yogi: Which are predominant?

Shri Mataji: Surya and Moon. One side is Surya; another side the Moon.

Sahaja Yogi: And in the center?

Shri Mataji: In the center is the subtler side of the Mother Earth.

[Hindi]

Sahaja Yogi: What is the element that protects the moon, Ma?

Another Sahaja Yogi: Moon is the [unclear], it controls all of them.

Shri Mataji: All right. So now we come to the... what is the Arneaux called this?... I told you yesterday was [Hindi]. [Hindi] So left and right. [Hindi]

Sahaja Yogi: You can go on distribute, supply anything, yes or no?

Another Sahaja Yogi: Paul said to me I will supply the [unclear].

Sahaja Yogi: What do you produce, what do you produce in the winter? What do that [whole] moon that is produced giving the [words] of the?

Another Sahaja Yogi: A beautiful moonstone is produced.

Sahaja Yogi: In the word of [unclear] manner.

Another Sahaja Yogi: Namely in the art of [unclear].

Shri Mataji: And is...

1982-0711, From Heart to Sahasrara

View [online](#).

11 July 1982

From Heart To Sahasrara

Public Program

Guildhall Theatre, Derby (England)

Talk Language: English | Transcript (English) – VERIFIED

I'm happy that Dr. Warren could explain to you those chakras about which I told you yesterday, because in one short lecture you can't cover all these points.

And if you get your Realization and you progress well, then you can listen to My tapes which are in hundreds, and you can understand the knowledge is vast like ocean. As I yesterday told you that when you get enlightenment, you become the knowledge. It's a very confused statement; people don't understand what does it mean to "become the knowledge." The other day a gentleman came to Me and he told Me that "My guru has already given me the knowledge." I said, "How?" "Because he told me, 'I've given you the knowledge.'" I said, "But still, how is it, it is knowledge? How do you believe that he has given you the knowledge?" So he said, "No Mother, he touched me on my forehead and I saw a light." I said, "Then still, you can see the light otherwise also.

How is it you have got the knowledge?" So he started thinking about it. He said that "What should happen If I get the knowledge?" I said, "See, this is another person sitting next to you, he is a Sahaja Yogi. He knows what Kundalini is; also he knows how to raise your Kundalini. He knows what is your problem, what your chakras are catching. He also knows what are his problems." So he asked Me, "How does he know?" I said, "He has become the knowledge." As I yesterday I told you, that on your central nervous system you should be able to feel others and yourself which is inside.

Now, for example, a person who is mad. When he started becoming mad, he did not realize. He did not realize that he's already possessed and that he's getting mad, and that he should have treatment, nothing he realized. Gradually he became mad and he is in the lunatic asylum. Or a person who gets a cancer doesn't know he has developed a cancer, till they say that "Now it's hardly fifteen days you have to die." This is on physical level, mental level. A person who is egoistical does not know that he is egoistical, that he's oppressing others and that others are part and parcel of himself. Like Hitler never realized that he was such a horrible devil, that he will go to hell and those who were around Hitler that time did not realize that a devil is growing in this society. That a devil is going to come. Nobody realized everything, and suddenly after eleven years he comes back as a horrible, destructive, satanic force.

So if you read the books written before his regime, they were actually supporting him. Because they said that "We are getting decadent, our society is decadent and we need a person who'll take us to austerities and who will make us a little disciplined; we need discipline, we must have discipline," and so they liked him. Even the young students liked him, when he went to the universities he charmed them by saying, "We must have discipline, we should be austere, you should not eat this food, you should not that food, you should become very austere." And that thing was very much appreciated by the young people. They did not realize whether this man was a devil or not. Now knowledge is such that in that you see the subtle of yourself and subtle of others. And the subtle of ours and the subtle of others resides in the chakras. These are the chakras which reside within us, and these chakras are the ones who cater to the need of any emergencies we have. For example, if we have to run very fast, we can run very fast. Our heart starts beating, the sympathetic goes into action, then these chakras bring it back to normal by supplying proper energy to that part which has been over-used.

They bring it back to normal. When, say, on the left hand side and the right hand side we have two extraction of the sympathetic nervous system. When this extraction is too much on the chakras, these chakras get separated and there is a deity in every chakra. And when that deity sleeps off, there is a separation from the whole, because that is how we are connected with the

whole. You see, supposing this is the vertebra, it's like this, once it is broken off, you are broken off from the whole, the control is lost. Once the control is lost, then you start working on your own. Once a cell starts working on its own, it becomes malignant. It loses that relationship with the whole which gives it balance, a sense of proportion and coordination, how much to grow, and that's how cancer is set in. In the society, also, nowadays because the society is becoming ego-oriented, we go on saying, "What's wrong? What's wrong in this, what's wrong in this?"

As today, just now Warren was telling you that there is a dharma within us. We have got ten dharmas, the ten sustainers within us, the Ten Commandments that we have to obey. Why? Because if you go out of them, then you go into an imbalance. And if the imbalance is set in, then you can develop any one of these problems which come out of the imbalances. That is how we cannot cure cancer, because we cannot make the cells go back to its normal condition. At the most what we can do is to remove the cells from the body who start attacking others and making them also ego-oriented. But we cannot make them again normal cells. Only through vibrations you can do it, because when you vibrate these centres they become more powerful, they expand their aura so the circle that was small becomes bigger, engulfs both the sides and bring them together, and again the deities are awakened and the cells start getting the message from the whole. This is a simple principle, which is a subtle principle, but a person who gets a cancer, how will he know he's got a cancer or not?

Because there is no way of knowing it. But when you become the knowledge, you start developing the sensation on your fingers and there are decoding words, decoding language which tells you which are the centres catching and how to cure it. Immediately you are on the alert, because you know it's happening. Now people who have, say, mental problem, they don't know they have mental problem. Some of them, they are not at all aware of it. but then they realize they have a mental problem. A psychiatrist came to see Me, today only he was with Me, he is a Sahaja Yogi and he treated some mentally handicapped person. He's a psychiatrist, so he finds always this finger shakes before Me, you see – this finger and this thumb. If this is burning and this is shaking that means there's a possession working on you – a simple thing like that. Now this person can clear it out because Sahaja Yogi, takes hardly two minutes to clear it out.

But the person who has got it can be also cleared out, because once you know what is the centre, and if you know the deities whom to awaken, and if you know how to awaken them, you get it cleared out. That's how mad people can also get cured. Now here there's a madman on the road, just now when he was speaking I was in the room, he was saying, "You must seek Christ, you must seek God" and all those things on the street. He is himself mad, you see. A mad leading others into what, a lunatic asylum? He's talking like that loudly, "You must seek Lord, you must seek God." How? How do you seek? Just giving lectures, "Seek the Lord, seek gods" – is this the way? If I say, "Now put your attention inside" – Just now you are sitting in front of Me; a simple thing, your attention is towards Me, now turn your attention inside.

Can you do it? You may say, "Yes we are doing it." That's wrong; that you are not doing, at all. Something has to happen within. Unless and until something happens your attention cannot go inside. Many people just believe into something false, go on believing into it till they suffer from it. I've seen people who have been like that. Fanatics. In their old age they become, absolutely either violent people or useless or aggressive or boring. Some of them become really half mad, and some of them full mads

So believing into anything without the knowledge about it is a very blind game. Now sustenance has to be there. Now we can say in India we have Sikhism which is a very great religion. But the people who belong to Sikhism are not supposed to drink at all. After all, Guru Nanaka when He said, "You are not to drink," because He knew about it, He knew what He was saying about it. He was an incarnation of the Primordial Being. He was the Primordial Master and when He said that "You should not drink," now I'm told that in England the Sikh people drink more than the, even the Scotland people. It's most surprising. Imagine! Same about Islam because Mohammed Sahib and Nanak Sahib are the same person, same persons, He said the same thing.

Moses said the same thing, ask the Jews, what are they doing? He said, "Strong drinks, alcohols, all must be avoided." At the time of Mohammed Sahib there were no cigarettes, so He didn't say about cigarettes so Moslems say, "Oh, cigarettes are all right, it doesn't matter." You see these things are so, there are so many loopholes. In India we have communities and communities like that, where you go and see, you'll be amazed. Like Jains, they won't eat meat but they will drink. Can you imagine? Drinking goes against your awareness is a fact, while Mahavira has talked about nothing but Chaitanya. Buddha never

said, "Don't eat meat." That doesn't mean that you should eat meat, but what I'm saying He never talked on that, that's not so important.

He Himself, Buddha Himself died because He ate a raw pork. He went to a house, you see Buddha was a realized soul, a great personality, He was an incarnation and He went into a house where, as a guest. Suddenly He appeared there, and the person was just a hunter and he said, "Oh Buddha, You have come to my house, what should I give You, what should I do?" He said, "I have very little time, whatever you have, you give me." He said, "I've killed a wild boar, but the food is still to be cooked and it will take some time." He said, "All right, give Me half way." And He died of that. Even in Jainism, you'd be surprised, that Naminath is the first one who was the cousin of Shri Krishna. In his marriage there was a big function and lots of birds were bought – I mean they were Jains, imagine. And the birds and all that, when he saw so many killed, he got a kind of a feeling against it and he said, "All right, no more of this."

But they have gone to another extreme of vegetarianism, I mean they can be very cruel themselves but they don't mind that, they can be vegetarians, to such an extent that you can't imagine. So this is the problem with the religion has been, that you go to extreme of things. First thing about religion is not to go to extremes, that's the basis of every religion. For Christianity you know Christ has said, "Keep away the dead, have nothing to do with the dead," He took out the dead spirits and put them in the pigs and put the pigs in the sea. You all know that story, but every church has got all the dead lying under their feet. You don't know how to walk in the church, they're all lying down there. Luckily I have been living or unluckily, I should say, living next to the church all the time I've been in England, and in the night I see all of them coming out of the graves, and I say, "Oh God." And here the children sit down, pray to God and everything. Now, what do they get? No wonder Catholicism is bringing such a catastrophe, or these so-called Christianity.

I mean the basics of every religion has been contradicted by the disciples. First Christ is the One Who controls the dead. He's the One Who sucks the effects of the dead, and He absolutely banned them everywhere you go, any church. Only in India they don't do it somehow, I don't know how they have managed it. But here every church you go there's dead bodies hanging there. Sahaja Yogis now don't go to church, because they are frightened. Once a Sahaja Yogi is caught up by a spirit, immediately he knows, he gets headache, he doesn't want to go there. But a person who is not a Sahaja Yogi, he goes to a church, he catches the bhoot, he does not know. One of My disciples had a mother who was a Catholic lady, very staunch Catholic, and she was MA in mathematics and things like that, you see, and very staunch Catholic. She came to see Me and I told her that "You should give up all this fanaticism about church-going, because in the church there are all these dead bodies placed there."

But she wouldn't listen to Me. Now then after old age, about sixty years they go mad actually, really, and she started using her bidet for W.C. and all sorts of things, problems arose. But she would get up in the morning of Sunday, get ready and go to church and come back very nicely. Every time it was a Sunday, she would get up, she would dress up well, go to church and come back. As if somebody was taking her down there and somebody was bringing her back. But one day it happened that she got lost, and this lady telephoned to the police and said, "What to do now, this lady is lost, and my mother is lost," and she got very worried. She telephoned to Me I said, "You'll find her, she's all right, but she'll come back." After three days she came from somewhere, God knows, came back and again she started the same things, using this for that, and that for that, and absolutely like a mad person. But the police said, "Nothing doing, now you'd better put her in the old mad ones' place." So she put her in one of these places where the old people live.

Now this Marie, My disciple she told Me it's most amazing, the people who are there are mostly Catholics or Christians. They are all mad like this, the nurses are having a bad time, but all of them get ready on a Sunday and go to a church which is specially made for them. Can you imagine? Just look at this obsession, it's an obsession with us, we must know these are obsessions, we are not free people; we are slaves to these things. Now once you come to this side, the other side of slavery are our habits, they enslave us. They enslave us, I have seen now people, we once had a minister sitting with Me and a Russian minister, very powerful man otherwise. And suddenly he got up, he was the host, suddenly he got up, "Oh I must go." I said, "What happened?" He said, "I am a sick man." I said, "What's the matter with you?"

"You see, I am a football fan and I can't sit any longer, the football match must have started." Imagine, he was the chief host, and

so many people were there, he just couldn't sit. I mean, he could not glue himself to the chair and he wanted to get up and walk, and he just didn't know what to do. I was amazed, he had no poise, no control over himself, I mean I just thought must be some possession from this football is coming to him, or what is it? But such a grown – up, matured person behaves like this! This is nothing, other habits that we have are much worse, are much worse and they all enslave us, we can't live without them. Anything that is in this world is for us, we are not for anything. If anything can enslave us, we should know that we are the masters of everything. If a chair doesn't make you comfortable or uncomfortable, it's not important. What is important is that this doesn't enslave you.

Nothing should enslave you. The one who is a king, who is the emperor, is least bothered. If you put that person on the street, he'll sleep well. If you put him anywhere he'll be happy, that's the person is the real emperor. But not the emperor who cannot live without complete comfort. If he's slave of the comfort, then he's not an emperor. All these things we can learn when our center here, Nabhi Chakra, is awakened, when the light spreads in that area, in the Void the green colour you see, then what happens immediately in that light you don't see anything but the light works. Enlightenment is such that it goes into action, the light itself acts, can you imagine? The light itself act in you. We had a doctor who was very fond of wine, his drinks and all.

I never tell you, "Don't drink." I never say that, because I don't want people to run away. No, no, nothing of the kind. You sit down comfortably, just take your Realization, then you'll see about it. This fellow gave up his drinking next day, but then he had to go to Germany, and he thought, "I'd better try some special type of wine," that he had liked. So he tried it and then he vomited, vomited, vomited, couldn't bear. He said, "The taste was so bad; I never tasted such a dirty thing." I never told him. It just happened. He saved money, he could buy things out of the money he saved and he was a free bird. But I don't have to tell you this, because we are so addicted and identified, that even if you say that "This can happen with Sahaja Yoga," many people will refuse. Our identifications have gone so deeper into our beings, so deeper into our being, our hangs-up, as we say, that we are not free people at all.

We might be free politically all right, but this is so superficial. The Spirit is the only thing that is free within, which has no hangs-up, which has no habits, which does not stick on to anything, is completely detached and emitting joy to us. It is a thing that makes our Spirit, our attention so enlightened. Now enlightened attention, as I said, is not the attention that we understand, that "There's a light, we see the light," nothing of the kind. But with this enlightened attention our awareness becomes enlightened, so that we start feeling other people on our hands. Like the other person here sitting yesterday you must have seen. [In Hindi Mother tells someone in the audience to sit properly.] The other day one gentleman was here and he told Me that "Your energies are different from mine," nothing of the kind. If you have negative energies for the time being you will shake, definitely you will shake for a while, no doubt, if you have too much negative energies. Like once we had a program and some people were there, some Brahmins, and they were very much against Me because I'm not a Brahmin. They said, "We'll not have Mother's program."

I didn't know all these stories, they never told Me, but they came before Me and started shaking like this, so I said, "Why are you shaking so much?" They said, "We are Brahmins and we understand You are Shakti, so we are shaking." I said, "But why are you shaking? Nobody is shaking here." So they pointed out to other four people, they said, "See, they are also shaking." So I said, "Go and find out from where do they come." They went and found out that they came from lunatic asylum. I said, "Relatively you should see who are shaking and who are these people, nobody else." So if there are negative forces you do shake a little bit. But we should see again what's the use, what's the use of getting this energy within us?

That is very important because we are utility-oriented people. Everything must have an utility, as it is what do we have which has utility in this world? Nothing. If we had something which had real utility we would not hanker after anything else. The hankering is still on. So we should conclude that whatever we have got now is not the ultimate. The utility of the ultimate is that once you get the ultimate, everything becomes relative, everything becomes relative. That is, what becomes relative is all these changing things, all those things which are perishable, all those things which try to enslave us, all those things they're attracted outwardly, but inside they are like snakes, and what we become is a detached personality. (Mother is speaking Hindi: There is some problem with a person in the audience and wants to know why he is not able to sit properly. She tells him to sit properly.) Now, our idea about any understanding about religion is that we go to a limited church and a limited society, a limited club, do exactly

the same, wear the same sort of dresses, wear the same sort of cap or things we belong to one religion.

There is nothing like that, it's all man-made, you see it's all artificial. Whatever is manmade is artificial you know that. They write it down also for all the clothes that are made by man, they said "man-made material," so it is not God-made, it's we have made our own religions and we are fighting for it. The religions are something within yourself, within your being. It has nothing to do with what sort of nonsense we have made out of it. This is the quality of a person, like carbon has got four valencies, you have got these ten valencies. And if these valencies are missing then what happens, that as in the combination of chemical combinations you have seen, if one valency is missing, then it becomes a negative, and then it combines with another so there are negative and positive valencies. So if you have some additional valencies with you, then you will jump onto other people; if you have less, then you catch some other people. It's exactly the same as it happens in a chemical compound. Now these valencies within us are to be there to give us a balance, and that's what Warren has told you what it means.

When you get your Realization, your dharma, your Ten Commandments get enlightened. Means you get empowered, you become that. You go beyond religion. You don't have to follow anybody, you just become. You become so integrated. For example, some people it doesn't suit to have, say, potatoes, they will just don't like it, just don't like it. Before Realization it is just the other way round, if they are not suppose to eat potatoes, they'll eat potatoes more. After Realization, you won't just have it, you won't have it, you are so integrated. The sustenance within us gets so enlightened that our priorities change completely; we start judging everything on vibrations. Now, we have a little girl you have seen, Olympia, she eats very little, practically solid food she does not eat.

But if I give her anything to eat, she will eat, from nobody else; but if I give her anything she'll ask for more and eat it. It's surprising, she understands vibrations. If you understand vibrations then it is very easy to retain your valencies intact, because you are empowered. Not only that, but you just don't like anything else because you like the vibrations to flow. When the vibrations are flowing, the Spirit is emitting through your central nervous system 'the joy' that is the quality of your Spirit. The joy you start feeling, and when you start feeling the joy, then you don't want to give up. For anything you just don't want to give up, you want to enjoy it. So you become the knowledge, and the attention which is actually placed in this area and sustained by your liver, becomes enlightened. As I told you yesterday, sitting down here, if you want to feel about anyone you can find out.

Like just now I saw one gentleman sitting a little awkwardly, I thought, he is not sitting properly, I said, "Sit properly." But then I paid attention to him, I knew he is not well so I said, "Have you got any problem?" He said, "Yes." I said, "Then it is all right." So with attention you immediately understand a person, what's the problem with that person is. Sitting down here you can find out the vibrations of anyone. For example now we can say – if there is no Russian! – that (should I say or not?) Brezhnev is possessed. He is a possessed man just now.

I'm going to Russia, I hope I'll take out his possessions. He's a possessed man. They are dealing in these parapsychology, same in America it's going to happen, it is going to happen everywhere where you try to practice these spirit, spiritualists and all that what we call preta vidya, smashana vidya and all that which is absolutely horrible things, calling them with sophisticated names like "parapsychology" and calling, by what other names they call it? – charismatic movements and all sorts. It's nothing but spirits, nothing but spirits. All these people are practicing nothing but spirits. They bring out these dead spirits and call it the Holy Ghost, imagine? This charismatic movement is another horrible thing, I don't know how to tell you about it, but I must say that the whole science has become so subtle that nobody knows that this is the scorpious, horrible, satanic force that is working through us and attracting us to these spirits. Some people said, "Mother there are good spirits and bad spirits." But why, why, why go to the dead?

You don't know which is good and which is bad. How will you know, why go to the dead? We have to be in the present, we don't have to be in the past. So that's one thing happens when you lose your valencies, that you go to the left. When you go to the right, you may be very austere, you don't eat that food, that food, and this and that, you may become a very ego-oriented person. You go to another side, called supraconscious, the collective supraconscious. The left side is the collective subconscious and the right side is the collective supraconscious. When I started My work I decided not to talk about these dead spirits. I said, "I'll manage without that." But it's not possible.

For three years I never talked about it. I didn't talk about the deities, I didn't talk about anything. For three years I managed it, but then among us a lady came who was practicing all these things, and she possessed so many people. And thousands of people used to go to her. She would tell them which horse will come first, where is the money lost. All sorts of things, and thousands of people used to throng, you know. Here we have so few people but let some tantrika come in you won't be able to control your traffic. This will be the condition, with any one of these horrible people coming in. And this lady really made Me talk of these things and that's what it is. They exist.

So going to the left or to the right, you go into a problem, because you enter into an unknown area which is very dangerous, very dangerous. For your information cancer is caused by left side movement. I've not seen one patient of cancer who has had no such experiences. For example, these fake gurus, or these initiation by this horrible people, or reading the books of these left sided things like what's his name, Rampa Sampa, and all these so-called Buddhists: any one of these things can cause cancer. And recently I saw a very good film on this, by your television here, English television. They showed where some doctors had made an investigation and they said that they have seen that the cancer is triggered by some proteins which they recognize; they call them as 52 – protein 52, 58 – that's the name they give. But they recognized that they are coming from the area which is built within us since our creation. So it is the collective subconscious, and they have pictured also, photographed. So now, though I mean what I have said about ten years back, they are saying now. But they are reaching that point they have to just cross the limit.

They have to just get their Realization, and because the doctors cannot reach that area themselves, they cannot cure cancer, at the most they may stop it, they may try to reduce the possibilities and all that, but complete cure they cannot give, because they cannot extract people from that area altogether. They can always be drawn into it, if that area is made like this. It's very interesting to see how these things are caused within us. This center is one of the most important center because it gives us our seeking, and our pure seeking should be for Spirit, for nothing else. But those people who go wrong, all that you see in such people who have bent their forehead before wrong people, they develop a ridge on their head and there are eleven centers here which just come up, like a ridge. And these are the eleven centers called as Ekadesha Rudras which are responsible for the destruction, the ultimate destruction. The Kalki as called as, or what you call the Matreya or the coming Christ on the white horse. That ridge once set in, it starts developing more and more, and destruction is near. I must say from the unconscious many people get ideas. I've seen people drawing or showing some pictures where they show a very devilish person with a horrible this thing coming out and a squarish thing.

I don't know how they get these ideas, but that's a fact. Now the destructive forces are also on action. They are also working out their forces, we have to be very careful, we are very precariously placed. Formerly if you had gone too much to the left and right, you would have been not so badly off, and people didn't care also so much. But today you are so precariously placed and you are so sensitive and vulnerable that you have to be extremely careful. The rate of destruction is set in very fast and the rate of construction has to be set in much faster. If you see along – I mean, when I see, what is constructive? Nothing. If you read in the newspaper

Who is doing that job? How many seeds are sprouting at this moment, just now? Who is doing all that? How many children are born at this moment? In the human body, no foreign matter can stay, no foreign matter. It tries always to expel it, but when it comes to fetus, not that the body only keeps it there, but sustains it, nurtures it, looks after it, makes it grow, and when the right time's come, it throws out. Who does that? We take everything for granted. Take our eyes, if you are a doctor, you can see what an intricate thing has been created as eyes, that we see people through these eyes. Who has done all that?

Have we done it? Can we make even one eye? And then we see so many different type of eye. This is the compassion of God, this is the power of God that is all-pervading. First time when you get Realization, first time, you feel that compassion, you feel those vibrations, you feel that all-pervading Power. You can now know that the all-pervading Power is there and then you can see the maneuvering of it. You can work it out, you can work it out. Use it; you are the instrument, as I said. You are the master, only you have to become, assume that power. Warren, I hope, has told you how he came to Me.

I don't know if he has told you, he just came with a phone call. He had My phone number, and the person who sent him gave a big idea about Me, that "She's not available," this is that and all – all nonsense, I'm the most available person. He just called Me, and I said "Come along." He came to My house and he got his realization. and now in Australia he's transformed so many people, we have ashrams in seven cities of Australia. England is the most lethargic, I must say. Seven cities of Australia are now there, ready to get it, there are so many people working it out because once you get the light, you give it to others. So now we move to another centre above that, is the centre of the Mother of the Universe. The father resides in this centre, previous centre, the Nabhi Chakra and rises above and then settles down onto the right side, this is the fatherhood. Say a gentleman yesterday told Me that he had trouble with his asthma. I don't know if he's come back or not, is he here?

Yes, good. Now, this gentleman has asthma. Of course I told him that he had trouble because of too much bathing systems of India, Indians you see, we bathe too much, apart from that it comes from the father's grief. His father had died, and the father himself is not willing to leave him, he is worried about him. It can happen to any one of us, if a man is unkind to his son, it's a father principle. If the son is unkind to the father, so the father is hurt. It's the father principle, if it is disturbed by any chance or if suddenly father dies and you feel the pinch of that all your life, all that can work out here, and you get this right heart catch. With that you get asthma. It is said that in homeopathy they believe that with more tension you get it, because whenever we are more tensed, you see, you remember your father. If he was here he would have helped you.

In the subconscious sometimes it works out. And that's how it adds to the problem. It is so simple to work out, that you'd be amazed that if you have to just raise the principle of father in a person like that – who might be a dejected father, who might be a cruel father, who might be a son who has lost a father, can be anything, that you have to just put your hand on that part, and just say a mantra, a chanting which will raise or which will awaken the fatherhood in a full bloom, and you get cured, it's very simple. The Center Heart is governed by the Mother of the Universe. She gives us the sense of security. When you are at the age of twelve years, you see, the bone that is in front here starts emitting antibodies, it creates antibodies within you till the age of twelve years and then these antibodies are really the soldiers of the Mother of the Universe. We call Her Jagadamba in Sanskrit language, and they spread to the whole of the body and wherever there is an attack, they inform each other and they fight it out. These antibodies are created in the sternum bone in the front side of the, we can say, the ribs, where the ribs meet, thoracic region, that part, they stay there, are created till the age of twelve years. Now what happens in ladies specially, they are the mothers also, when their motherhood is challenged, they get a problem. Like a woman, say her husband is a flirt, he has a roving eyes sort of a thing, and she is insecure.

Then this motherhood is challenged, and when it is challenged, she gets a problem there, and she gets, then she gets a disease of the breast, breast cancer and all that is caused by the insecurity of a woman. If a woman is insecure, she may be with any reason insecure, she gets this breast cancer. There was a girl who was married, she was married to a Catholic or someone like that, and there was an inter-religion marriage, and the people of the boy's side tried to trouble her a lot. It's very common in India, but here also I see it is so. And they tried to sort of say these things to them, that thing to her and to her parents and things like that, and she developed this insecurity within her heart, that she developed breast cancer. Now when we are cruel to others, we don't know we are giving them cancers. What does it take for us to be kind to a girl who's married in our family, who has come to us? We are experts in saying things that hurt others. We learn from childhood how to talk to people so that they are really hurt. By hurting them, we give them cancers.

But this only one realizes when you get your Realization. Then you really understand that how much a person is suffering, because you also feel a little pain there, your whole style of talking, your whole style of behaviour, of commuting with others completely changes. This centre is very important. On the left hand side is the mother's side, and the mother itself is – if the mother is a lunatic, you get a problem there. You might get it, we call it a Heart, there are two Hearts, one is the Heart of the Spirit and one is the Heart Chakra. If a mother is a fanatic, she is a woman who is very fanatic about her food, things like that, then the children get it. It's a dangerous thing to play with children like that, to have complete discipline on the children and just keep them, "Must walk straight like a horse, put two things that". Children should be allowed to have their freedom. Actually when we suppress them too much, they become hooligans. That way Indians are better, they know how to bring up their children. They

allow their children to have all the freedom. Just give them the idea of dignity, and when the children are so free with the parents in childhood, by the time they are about four or five they become extremely dignified.

Like I see the children saying the words like, "Get out, get away." From where do they learn these words? They learn it from their parents, or learn it from friends, or someone they must be learning, because these words are normally not spoken by children. "Get lost." I've seen a little child saying that – "Get lost." I mean it is too much to say to someone. But it happens like that, because we do not understand what we should talk before the children, how decently. We may be most indecent people, doesn't matter. We might be absolutely rotten people, even a dacoit knows that he should behave properly before his children, because children will become dacoits. Even a prostitute, even a prostitute will understand that she should not behave in a manner that the child takes to prostitution.

It's a common sense, that whatever we do the children take so easily, so whatever you want give them, whatever you want to impart them, that's how you should behave before them. But now as the society is today, people are not paying so much attention to their children, at all. They're so, I mean still the ladies are, the mothers are still like brides, you know busy finding new husbands. Husbands are still like bridegrooms, finding new wives, and the children, poor things, don't know where to look. God knows in what orphanage they have to end up their life. Even the industry is like that, I wanted to buy yesterday a pure cotton frock for a little child, and couldn't find anywhere, not one frock I could get in the whole of Derbyshire and also in London for your information, which was pure cotton. I mean we don't think that children can't bear this artificial manmade fiber. It's very dangerous, it's very bad for their skin. When you were young you used cotton. You had mills of cotton here. And why give this horrible stuff to your children, which you never had? By the time they grow up to your age they will have all blotches on their faces.

They'll be – I don't know what diseases they may have on their skin. No one realizes this is the kind of panties you are using, the kind of things you are using for them, it's very dangerous, I don't know what's going to happen to them. The things they are using, you never used them when you were young, believe Me, and these are the times when they really require complete attention, and these are the times when they are absolutely tortured. Even the industry is not worried about them. Why not make some cotton clothes for little children? Actually, I would say that the government must pass a law that "No children's clothes should be made of any artificial things." You can have the elders with that, it doesn't matter. But for the young children, you can't give them atomic bombs to wear. This is too much and these modern times I think are the cruellest for children, that's why very few children want to be born in these advanced countries. We have to bear the load in India. If you are not kind to children imagine, two children are killed by their parents, what sort of a society we have?

morning till evening one good news will come, that the princess has delivered a beautiful boy. The rest is horrifying.

You ask them to publish something nice, I told them to publish about Sahaja Yoga, they are not interested. They are interested if there's a mishap, an accident, some people died, some people killed, they want to put all these photographs of how the people were killed and what wars took place, this and that. They have no time for some good news. Some good message, something of hope, they don't want it. That's how you see any organization that is working out today, how they are building up ego-oriented organization. Every even charity organizations are nothing but ego-oriented ones. I have, Myself, been with many organizations like that and worked with them. I was amazed! These people had no charity in them. Charity is something that should come as compassion, should just flow from you, but it is some sort of a camouflage for earning better position or a better status, and all nonsense going on.

A person who is charitable is actually a person who just flows. Who is the other to be charitable? If they are the part and parcel of Me, whom am I going to be charitable? If this finger is paining, am I going to be charitable to this finger? I must look after it, jolly well, because it's paining Me; I have to do rubbing of it, whatever is necessary, I have to do it. And that's what people don't understand. All this kind of our facade will one day fall down, and we'll find out that we have been wasting our energy over something very, very trivial. Actually the all-pervading Power does everything. We do not do anything, believe Me, we do not do anything. How many flowers are turning into fruits just now?

Who is doing that job? How many seeds are sprouting at this moment, just now? Who is doing all that? How many children are born at this moment? In the human body, no foreign matter can stay, no foreign matter. It tries always to expel it, but when it comes to fetus, not that the body only keeps it there, but sustains it, nurtures it, looks after it, makes it grow, and when the right time's come, it throws out. Who does that? We take everything for granted. Take our eyes, if you are a doctor, you can see what an intricate thing has been created as eyes, that we see people through these eyes. Who has done all that?

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Like I see the children saying the words like, "Get out, get away." From where do they learn these words? They learn it from their parents, or learn it from friends, or someone they must be learning, because these words are normally not spoken by children. "Get lost." I've seen a little child saying that – "Get lost." I mean it is too much to say to someone. But it happens like that, because we do not understand what we should talk before the children, how decently. We may be most indecent people, doesn't matter. We might be absolutely rotten people, even a dacoit knows that he should behave properly before his children, because children will become dacoits. Even a prostitutes, even a prostitute will understand that she should not behave in a manner that the child takes to prostitution.

It's a common sense, that whatever we do the children take so easily, so whatever you want give them, whatever you want to impart them, that's how you should behave before them. But now as the society is today, people are not paying so much attention to their children, at all. They're so, I mean still the ladies are, the mothers are still like brides, you know busy finding new husbands. Husbands are still like bridegrooms, finding new wives, and the children, poor things, don't know where to look. God knows in what orphanage they have to end up their life. Even the industry is like that, I wanted to buy yesterday a pure cotton frock for a little child, and couldn't find anywhere, not one frock I could get in the whole of Derbyshire and also in London for your information, which was pure cotton. I mean we don't think that children can't bear this artificial manmade fiber. It's very dangerous, it's very bad for their skin. When you were young you used cotton. You had mills of cotton here. And why give this horrible stuff to your children, which you never had? By the time they grow up to your age they will have all blotches on their faces.

They'll be – I don't know what diseases they may have on their skin. No one realizes this is the kind of panties you are using, the kind of things you are using for them, it's very dangerous, I don't know what's going to happen to them. The things they are using, you never used them when you were young, believe Me, and these are the times when they really require complete attention, and these are the times when they are absolutely tortured. Even the industry is not worried about them. Why not make some cotton clothes for little children? Actually, I would say that the government must pass a law that "No children's clothes should be made of any artificial things." You can have the elders with that, it doesn't matter. But for the young children, you can't give them atomic bombs to wear. This is too much and these modern times I think are the cruellest for children, that's why very few children want to be born in these advanced countries. We have to bear the load In India. If you are not kind to children imagine, two children are killed by their parents, what sort of a society we have?

Every week in London city itself – I use to think in England, but they told Me it's in London city – two children are killed by the parents, and I have not heard a single case like that in India. With this cruelty towards children, I don't know what women are up to. Where are they going to take their figures and their beauties and everything in front of God? Such cruelty exists, such self-centeredness, then with all this the children develop this struggle and they have palpitations, and they have very weak hearts. They are in your trust, God has given you such beautiful children that you should thank Him for that. They are not some surplus quantities have come to you; it's a blessing to you that God has given you children. If one woman in India doesn't get a child, she will go and weep and ask every god and every prophet and everyone that she should get a child. While in Germany it is

going toward minus five percent growth now. They pay to a woman who has five children as much as the Prime Minister or even more than that, but she won't have, she' says, "I'll lose my figure." Where are you going to take these figures I don't understand.

What are these figures for and who's interested in your figures? Why, why, why should we make ourselves so cheap? We are mothers and we should be proud of our motherhood. Motherhood is the highest thing a woman can achieve. I mean, I have achieved it, because I am a Mother for thousands. And I think that is the greatest thing that can happen to a woman is to be a mother. And Mother and a Guru, you can imagine My plight? It's much worse that you have to tell your children something to be done, and you love them so much that you don't want to say that, then you have to play some little sweet tricks with them to bring them round. It is such an interesting and a beautiful life to be a mother, we should be proud mothers. But I would say the men too are to be blamed, because they are not interested in mothers, they are interested in younger and younger girls – is a sign of perversion I tell you, it is a sign of a complete perversion.

At the time of Mohammed Sahib there were many, many women and very few men because so many were killed, so Mohammed Sahib didn't know what to do. So He thought – they were pragmatic, as I told you yesterday that with the society one has to be pragmatic – so He said, "All right, we have to have marriages," because without marriage any relationship of any kind is adharmic, is against the valencies. So He said, "We must have marriage. All right, now we have many women so let us have distribution of women according to the men we have. If you have more men then we'll have the other way around. But we have to marry," means we have to take a collective sanction, a collective sanction has to be there, to be blessed. So He said, "All right, marry five." But He, Himself, you see, was surprised, at time people were so sensitive, they would not marry young girls, the old men would not marry young girls. They said, "How can we marry these young girls?" you see. So He said, "No, all right, I'll marry one, because where will these young girls go, there are no young men left, so what to do?"

But these days, if you ask an old man of eighty years, he would be very willing to marry a girl of eighteen years. Stupid old fool I call him, because he doesn't understand. He doesn't understand that this girl is not going to respect him as a husband and he cannot enjoy the life of a husband. He's a grandfather, or call it a great grandfather, he should behave like a great grandfather; that's an ideal relationship he should have with a young girl. All these ideals are confused today, our relationships with others. Every woman has to be attractive, why? Every man has to be attractive, why? For what? What are you going to achieve out of it? What is the utility?

Attractiveness is all right as long as you are not repulsive, as long as you keep the ideal relationship with others, if the relationship becomes nothing but like a dog and bitch's one, it's better not to have this kind of an idea, it's absolutely wrong to run after something which is not our way. Human beings have to live with dignity and with complete sense of idealism as far as their relationship with each other is concerned. If you just say, "What's wrong?" then it's an argument, everything is wrong, and everything is wrong, it is not one wrong but all, everything is wrong. But if you want to have a flowering society, then you must keep to your ideals of your family life, that's a very important thing, but it happens to you as soon as you get Realization. I don't have to give a lecture on that. You just do it. You just become very nice husband and a very nice wife. Beautiful families can come out of Sahaja Yoga, there are so many, you'll see them. There are so many beautiful families now in Sahaja Yoga and now the great children, the great sages who wanted to be born are being born to them. Many great children want to be born in this England. And there are many who are born, but I don't know how they are treated, if people understand them or not.

They have no vibrations to see if they are sages or not. But born realized children are so many in England, that I'm regretting sometimes the way they are treated. Nobody knows they are born realized – the way they talk, they talk nothing but wisdom. All these children are being insulted and humiliated by us who are so ignorant about them. I must say that they are very brave, they're very courageous to take birth in the countries where they are not appreciated and looked after. Another extreme is in our country, I should say, where people will sell their whole country for the sake of their children. I mean, that's going too far, that's another nonsense we do. But something in between is that you love your children, respect them; they are your trust, they are realized souls, they are sages. They are the foundations of the new world that is going to come, and this is what it is a mother has to learn. The dignity of a mother must be respected.

I'm sure you all must have respected your mothers very much. But now as mothers I don't know if you will be respected. Once

this is established, that a mother itself is the highest position a woman can reach and she is to be respected, all the priorities will change among women also. Because what can they do? They have no place as mothers, so they just get fed up of their children, they think, "What's the use of this motherhood? It's a thankless job." All this can only change when man changes within himself, when the transformation takes place. Just now it is just a, one of the sermons that you could hear somewhere in a very, I should say, an orthodox place. But the whole of this orthodoxy becomes part and parcel of you and you become so much tuned with it, absolutely tuned with it. You like it.

You like to love your wife and nobody else in that way. And the husband likes to love her in a special way, while the wife wants to love the husband in a special way. It happens. There's no insecurity. Otherwise, you come back home and you find your wife has eloped with somebody – imagine what a situation it is. I mean, since I came and first year I got such a shock. We had a neighbour she was forty-eight years of age and her son was about twenty-two and he had a friend about twenty years. This lady eloped with that twenty-year-old boy, and she had three other children whom she left. The house was sold, the whole household, because under law she gets half, half of the property or something like that, and the three daughters are now on the streets, the younger three children were daughters are on the street, who is going to look after them? The lady, forty-eight-year-old lady, is still a bride, do you know?

Going to the church and getting married. There's no dignity in this, no love, no affection. Christ you follow, Christ has said, "You say 'Thou shall not commit adultery,' I say, 'Thou shall not have adulterous eyes.'" He's gone up to that subtle stage. We follow Christ, we wear cross, we go to the church. Where are we? So I come to another center now, is the Vishuddhi. This is a very important center in human beings, because when this center is awakened you become the witness. You become the collective. This is the center of the collective being.

You become, again I say, you become the collective being, when this center is awakened. Is a very important center, and now as I'm with you I must tell about what we suffer from and what Indians suffer from, what the Eastern people suffer from is another thing. For example, Eastern people suffer from too much talking – right side Vishuddhi we call it – and the western suffer from not talking at all; specially English, they never talk. Actually you have to pinch them! And they never laugh, that's the problem is, they just smile and is regarded good manners, but this bit sometimes very boring. Now the Left Vishuddhi is a thing which is very much, much more subtler than what we think of, is a very funny sort of a situation where you get a Left Vishuddhi and that you get very commonly among the western people, because they have developed a new sense of guilt. I mean everybody is guilty. Without going to the courts, without committing any guilt, everybody is guilty all the time. Like a lady, "Oh, I'm so guilty." "What happened?"

I didn't say 'thank you' to her." So it doesn't matter. What is there to be guilty after all? "Oh I'm so guilty." "What happened?" "I spilt some coffee." So all right, doesn't matter, it can be cleared out, what is there to be guilty? But it is an unknown guilt people have, they don't know why they are guilty, why they are getting all the time this feeling. "Oh God, I should not have done it, I should not have done that." What guilt?

What guilt we can have? And this guilt is a horrifying thing. I have seen – start from America, England, Portugal, Spain, Italy, all that, Switzerland, all these places nothing – but Left Vishuddhi is the first problem and the last which I have to conquer. One lady got up and she said, "Mother I am guilty because of Vietnam." I said, "Vietnam? It is finished long time back now, what are you going to do about it?" No, but I'm guilty about it." "But why? What are you going to do about it, how are you concerned with it, what is your relationship with it, why are you guilty?" "I just feel guilty."

I said, "It's nonsense." Like that everybody has developed this thing. Now from where does it come? Let's see the source. The first source comes from Bible, which is very wrongly interpreted, saying that, "You are a sinner, a born sinner." I mean its absurd. What it means is that, that you are the one who is only aware of the sins, not the animals. You are the one who is aware of your ignorance, not the animals. You are the one who is aware of your blindness, others are not, animals are not. Why? Because within you is developed that I-ness, that I-ness as I told you yesterday is developed because of the ego and the super ego meeting here. Because you raised your head, because this chakra was to be enlightened. You raised your head and this ego and super ego went and met here, it calcified, you got your I-ness and that's why you think, "I've done wrong or I've done right."

Animals don't think like that, they are not bothered. They have to do what they do, they want to do that. They never sit down and say, "I am guilty." Have you ever met any animal who says that? – except for the human beings, all the time. Now this has come to, it's a myth, it is a very big myth with which you are living. It's absolutely myth, believe Me; there is nothing like guilt. And this guilt is eating you off all the time, it's making you an inertia, it is making you feel so much lost, and this centre is very important to be opened out. So first of all before I start any program, I tell them one mantra you should say, "Mother I am not guilty, Mother I am not guilty," sixteen times, that's the punishment for being guilty. If you are guilty you must go into punishment, all right?

So this is the punishment for you, is to say, "Mother I am not guilty, Mother I am not guilty." Say it sixteen times, and that's how you get rid of it. It's so practical, it works out. With that you get spondylitis, you get pain in the heart, you get this hand what you call frigid hand, all problems you get with that, and that is all because of this mythical guilt you are working out. Now the another myth comes, the source of it I think is the psychologist, the so-called psychologist. They have no sense of psyche, because they have no way of entering into psyche, what they are doing is recording, finding out, and trying to cure people. How many mad people have they cured? Sahaja Yoga must have cured hundreds. How many mad people have they cured? They have not cured anyone.

On the contrary, if you go to a psychologist, you might become more mad, the way they are mad themselves; because these psychologists, when they talk to people, they don't know they are dealing with pathological cases, abnormal cases. And when you deal with the pathological cases, you yourself get intoxicated by that, or you can say that there is contamination. And you don't know how to protect yourself. Jung is the only psychologist, I would say, because he was quite a prophet/perfect person, after he got realization, who talked of it, that a physician can get sick. Now, they start becoming pathological like poor this Freud, half-baked. He is the one who started talking about sex and things like that, but he himself was a perverted man. He died of cancer, what did he get in his own life? He was such a perverted man. I mean, imagine, he was a wretched soul who died of cancer. How can he guide anyone on, any point whatsoever?

Now whatever he talked we took him as Bible, more than Bible, people believe in Freud. More than Christ. they believe in him actually, and if you reduce it to a minimum sentence you can say he made everyone a sex point. You are nothing beyond it, nothing more than that, nothing else but that. Imagine, to reduce your dignity to that level! It's as a Mother I just give him a grace mark by saying poor fellow must have dealt with pathological cases, and he was caught up and he gave these wrong ideas to people. He dealt only with the psyche, with the left side which is also starting from there, but ends up there, ends up into your super ego. So sex addiction takes you to super ego, means it takes you to your subconscious mind and to your collective subconscious. Now all your problems you are having by sex are because of this. Emotional behaviour and all perversions take you to collective subconscious.

There was a girl in India, which is very abnormal, she came to Me and she said that she wants to be with girls and she wants to marry a girl, she wants to dress up like a man. I said to her, "Really?" So I gave her some Sahaja Yoga treatment and I found that there was a man in her. She was reduced to nothing, this was a man who was possessing her, and she was given these ideas through that man, and that's was how she was talking, she was a possessed person. All these abnormalities come because you get possessed. There was a girl in Cuba who came to see Me. From Cuba, in America, a short girl, very petite, small, good looking girl and she told Me, her husband told Me, "Mother, it's surprising, my wife can take whiskey bottle neat like that one, she can drink it down." So I said, "All right sit down." I gave her a bhandan as we call it, and I saw a big, huge like a globe – trotter really a very huge negro coming out of her, and I looked at her. I said, "Do you know any negro?"

She said, "Mother, do You see him? Do You see him? He is the one who drinks, I do not drink," she said to Me. And when he was distracted from her, she became such a sweet wife to her husband. All these abnormal behaviours when you overdo it, lead us to that collective subconscious, where you catch all these horrible people. Also it can lead you to collective supraconscious if you become very, very egoistical. Then you can become Hitler. "What's wrong? What's wrong? What's wrong with Hitler?"

Nothing wrong, he was perfectly correct when he said that he has come to save all the Aryan race and his nose was a specially

made one. I mean God must have been surprised to hear all that, I mean you have to create some variety, isn't it? But this is what it is, I mean these absurd things that we do in our life as saying, "What's wrong?" We jump into those ditches where you cannot return without some load on your head, and those loads work out all the things, and you become such abnormal people. Then on the street you'll stand and shout like a madman, and if you provoke them they are even worse, so better not talk with them and argue with them. Forget them. All those fanatics that we see are nothing but possessed people. Most of them are possessed. I would say so many of presidents and these despotic people, most of them are possessed. I meet them, I shake hands with them, they shake before Me and I know that they are possessed people, how are they there?

They should not be there, they are possessed, they possess other people, they make them work out and all this aggressiveness starts through their possessive powers. So this center is the one which brings you back to normal, and then once the Kundalini rises and touches your fontanel bone area and opens it out, then from your hand through this center, that collective personality starts manifesting. You become the collective personality, you become. Again I say it's the actualization, it is not that "We are brothers and sisters let us form United Nations and make good money out of it." It is actualization that you feel another person within yourself and this is what is most important. This center, I mean I can talk about this I don't know how many hours but, this center has sixteen subplexes and it looks after your eyes, nose, ear, nose, throat – everything, neck, even your face and all that, is governed by this. A collective person, a collective being has a face which has a coefficients that even the face can emit vibrations, but this is to be seen only through vibrations, you will know who is the collective being. The most important is this part of the head where I told you that when you bow yourself to wrong things this is the biggest obstruction, is the lower plate of the brain which is called as *Murdha* in Sanskrit language. It is very important, it gets swollen up and a big barrier is built and you become a person completely cut off from the all-pervading Power. Means all the protections, all the guidance, all the nurturing things, everything starts disappearing from your life.

Now we go ahead with that center to the center here, which is very important and which I must tell you, though, it's time to finish this lecture, is the center of *Agnya* which is placed in the center of pituitary and pineal body which controls our ego and superego, between the optic chiasma, a very subtle center exists. Some people call it a third eye but the third eye they see is not the one I am talking about. The third eye means the eye we see it inside not outside. This center is very important and is adorned by the deity of *Mahavishnu* according to Indian name and English name is Lord Jesus Christ. This is a very important center. "Now seek your Lord." Where do you seek Him? Where does He exist? He's to be awakened and He resides here because most of you are coming from that background I want to talk about it, though *Mahavira* and *Mahabuddha* both of them also reside within us: *Mahavira* resides here and *Buddha* resides here. But *Christ* resides here in the center, inside the brain.

Now this is a very important thing which all the Christian institutions have missed about Christ. That Christ is to be born within us. That He's to be awakened within us. That is only done through Kundalini awakening and once He's awakened, at that point, ego and superego both are sucked by Him, as a result of His awakening and this is a very big thing. That's why He said, "I am the door." But very nice, they crucified Him. But that crucifixion was also a drama, because ego and superego has pressed this point so hard, that to pass through that you needed somebody to be just divine, and He was *Omkara* Himself, the divine personality Who never died and passed through that. *Krishna* has said, Who is at this point, has said that "*Nayanam chidanti shastrani, nayanam dahati pavaka.*" He said, "This divine power, this *Omkara*, never can be killed by anyone, it cannot be destroyed by anyone," and this itself took the birth of Jesus Christ. To create that passage for us. And that is the thing He proved, that it cannot be killed. But They are all One and related to each other.

This you'll discover in *Sahaja Yoga* itself because when the rapport is established, you have to ask questions. What is the relationship between Jesus and Krishna? And you can discover it on vibrations: They are all related to each other, very closely. Christ has said, "Those who are not against Me are with Me." Nobody has tried to find out who are those. It is said in the Bible that "I'll appear before you like tongues of flames." Nobody tried to find out what is that, or Tree of Life – is this the Tree of Life. So He is to be awakened within you, that's the main point that He said that "Somebody will come and awaken it, so that you will know My Father forever." Now which one of the institutions which are running in the name of our Lord Jesus Christ are doing that job? What they are doing is having a fete, or a carnival, collecting money, building churches, this, that. You have to build every human being as a church by awakening Christ in them.

That was what was meant by baptism. But whom did baptism in the real sense is the Kundalini awakening when it comes on the fontanel bone area which is called as the brahmarandhra, and breaks through that. Who has done that? None. I went to a church called Unity Church, they have united all the churches I believe and also united all the ghosts of the world. All kinds of fake gurus are there, all kinds, they have no discrimination of any kind. I am so amazed, you know. Christ, He was not so diplomatic I should say because the way He lashed at these people and then He said, "If they are hot, we can manage them" – means "if they are hot" means they're caught up, we'll manage them: if they are cold, we like them; but if they are half-way, "I spit them out of My mouth." These are His words. Because these half-baked people compromising with the devil, and talking of God.

How are they going to deliver the goods? Why not awaken your Christ within yourself and see for yourself? You'll be amazed when you raise the Kundalini and Kundalini comes up to this point and it cannot go further, among all the Christians this is a problem. You have to ask them to say Lord's Prayer, and it works, that's a mantra. At the time when your, this center is catching, because Krishna is a Collective Being, "Allah hu Akbar" means the same. You have to put your fingers into your ears and say, "Allah hu Akbar" realized souls, and you'll get the kundalini rising. You can see the pulsation of the Kundalini at the triangular bone, you can see the rising of the Kundalini, you can feel the breaking of Kundalini at the Sahasrara at the point where it comes and breaks it. So you enter through the gate of Christ who sucks these two institutions and makes the way here, and once the Kundalini rises above the Agnya, you become thoughtless. The limbic area is the Kingdom of God from where you are guided and the Kundalini passes through. That's the last job that is to be done, and now it is done.

That is done now en masse. It has to be done, it was to be done, it was promised, the time has come. But where are the people, sometimes I wonder? I am in England now with you; you'll be amazed that in India, these people have seen, thousands and thousands are there to receive Realization in the villages. Here I find people don't want reality, you should have a circus. At least English people come but Indians very few and they never stick on. It's so amazing that I can't understand. It's amazing how things work out. When are we going to take to it? I mean it's free, you don't have to pay anything, it's your own, it is spontaneous, it is there.

But still, they get Realization, they get lost. It's something so surprising, I've been working here, you won't believe, ten years now, eight years, eight years. For four years, in the first four years I had six people, they would come up, go down, come up, go down. I said, "What sort of people?" Four years, can you imagine? In India, I go for three months and I get thousands. Is it that there are very few who are going to be saved, as told by John? He said only a few thousand are going to be saved, is that what we are going to do in the West? But England is the minimum, you'll be amazed even Italy is better, Switzerland, Geneva, so much better, what's happening? Here they run after a man who is asking for a Rolls Royce, a fellow who asks for a 59-th Rolls Royce, they starve themselves and made a Rolls Royce for him and when he came, they gave him the Rolls Royce, imagine?

They said he's a perfect master. There is no pure intelligence left in the mind to understand that how can you get Spirit for this nonsensical Rolls Royce? At least Derbyshire are not, people from Derbyshire should not be impressed by that very much, because they make it here. You cannot make God, can you? You can make Rolls Royces, all right, can you exchange Rolls Royce for God? They are running after such horrible things, like horrible another thing that somebody is trying to teach you how to fly. The wife of the director is sitting here who started is suffering with epilepsy – her husband got epilepsy, her daughter got epilepsy, they all were epileptic, and they were paying thousands of pounds, three thousand pounds to fly, and they starting hopping themselves like a frog. Imagine! With pure intelligence you must ask that guru to drop himself from the leaning Tower of Pisa, I think it was made only for that, and see if he can fly even one inch higher. Why not use your intelligence?

You are supposed to be most balanced and intelligent people. Yesterday I told you that you are placed, the most important place in the Universe is the Heart, England is the Heart of the Universe and the Heart is lethargic. What can I do? You have to tell Me, what am I to do, to pump this Heart into reality. There are seekers, I would not say there are seekers, When it came to hippieism, thousands became hippies. But all absurd things they accept very easily and why not the thing that you are seeking? It's beyond My mind. I cannot understand. Now I didn't come to this place as an immigrant, as I told you. I was, just came, I came here because something happened and My husband got elected to this country, which was important, which was, I think, was pre-ordained. It was to be.

But I have to implore you now to take to this and understand that this is what William Blake has told you that "The prophets are going to be in this country, that the God of men are going to become prophets and they are going to have the power to make others prophets." That is Sahaja Yoga. There's nothing else but this. He has promised so many things. He has even described the house where I lived, he has described the house that we are occupying now, exact position. He has described the ashram where we'll lay our foundations, into such details that I'm amazed such a great sage and a seer was born in this great country and nobody wants to see it through. Now what am I to do? I hope very soon people would realize that they have to take a very big role, a very important and vital role in the transformation of the whole humanity and saving of this disastrous time. They are the ones who have to lead people into the Kingdom of God. I can hope and bless that. May God bless you! Luckily we have a very good standard of the Sahaja Yogis in Derbyshire. Really it's surprising and Blake has mentioned Derbyshire very much. They wanted Me to come to Derbyshire,

I said, "Birmingham has been sufficient for Me and I am not going to Derbyshire." And they said, "Mother, please." And then he said, "Blake has mentioned You come to Derbyshire." And that's how I am here and I hope that this center will definitely create very good Sahaja Yogis. Great prophets can be created out of this, after all Blake has mentioned Derbyshire very strongly, he recommended it. But what I find today when I went for a drive, there's a lot of black magic on. People are indulging into horrible, horrible things. I was worried, quite worried. It's a very dangerous thing. It's dangerous for you, for your children, for your families, for everyone, and I found those pockets, I was amazed how they are prospering here.

May God give you strength and proper wisdom to understand how you are placed in relation to the great work of God. Now if you have any questions, we can have for about for five minutes, yesterday many people asked many questions, actually first day only I allow people to ask questions because second day it is quite a waste of time. Now don't ask personal questions for heaven's sake, don't ask any personal question. That we'll attend to them later on, personally, they can be attended to; but anything general if you want to ask, please ask the question general.

Audience question: Have You seen God Yourself?[He is an Indian] Why do you ask this question? Are you authorized to ask that question? First you see your Spirit and then we'll talk about it. Why should you ask such a question? Are you an Indian?

Then at least keep some manners. Please be seated. This kind of an arrogant question should not be asked, "Have You seen God?" Why should you ask Me such a question? What authority have you got to ask that question to Me? I have to ask you question: have you felt your Spirit? All right, first feel your Spirit, that's why Buddha never talked of God, I yesterday only told you; because suddenly you want to see God – have you got eyes to see God? You can't see Me even, how can you see God? First of all become your Spirit, then we'll talk about it. A little child won't go and talk to a king and slap him on the face, will he?

Is he supposed to do that? We must know our boundaries, our maryadas. Specially Indians must know, I'm surprised sometimes. To ask such a question like that: "Have you seen God?" Whether I've seen Him or not, why should I tell you? But what does he say?... Doesn't behoove, doesn't behoove you. It is very arrogant. I am surprised that you've learned such ways here, it is never done by an Indian, it's very embarrassing. Just imagine, if I have seen it, is he going to believe Me?

– or not seen it (In Hindi- this is the condition of us. So embarrassing.). ...All this scum has come here sometimes I feel. I mean, what a question it is, "Have You seen or not?"[In Hindi they have no maryada], but in India you won't find such people. I don't know from where these materialistic, absolutely gross people are, I mean what a question to ask Me? It's never done. I'm here to give you Self Realization, that's all. And you should get it, that's your right. This is a bank I should say and I have to sign your cheque, that's all. If you get your cheques signed, that's all. Finished, that's My relationship with you I'm not going to tell you about Myself to get crucified again. Christ tried to tell something about Himself, and they crucified Him. Now if I tell him, "Of course I know about God," he is not going to accept.

If I say, "I don't know," then he is not going to accept. Stupid. Indians are not stupid at all, they are very wise people, I must say. I am surprised from where this stupidity has come. Very wise. Indians are very wise because it's a yoga bhoomi, you know, such a,

it's such an ancient country of ours. You don't know the praises of this country I can ... Do not judge them by the people you see, no, no, no, no, no. It's a very great country, it's very great, it's spiritual, absolute spiritual country. See these are I don't know what's the matter with them, very superficial people have come here, extremely superficial. There are some great souls also I say, but don't judge, don't judge that great country.

Once I was going to India with My husband and I told him, "We've touched our country." And he said, "How do You know?" I said, "See, the vibrations! The whole country is vibrating, the atmosphere is vibrating." He said, "Really?" I said, "You go and ask the pilot." We were in the first class, he went down and he asked him. He said, "Sir, we just touched it about a minute back." Such a great country like that, the whole, the Kundalini of the Universe resides in that country, can you imagine – the Kundalini. And they have no desire to seek, that's the power of desire that resides there, and they have no power to seek.

Can you imagine?[In Hind, hat to do.Where to go and cry.) I am Myself surprised and those who have come also like gurus, horrible people making money, I'm ashamed if I am an Indian by any chance or if, as I'm ashamed I sometimes feel, "What have they done to what we had?" They have such a tremendous heritage, you are just a shoot, you are just the outside, you are the tree, we are the roots, you can't live without us, we are your roots and these roots I see I can't understand. Still it's all right, it's the concern of a Mother. Let's have it. Now, put your hands towards Me, please. All of you take out your shoes. You must have seeking. If you have no seeking, what's the use of coming to My program?

1982-0712, Shri Bhoomi Devi Puja

View [online](#).

12 July 1982

Bhoomi Devi Puja

Derby (England)

Talk Language: English | Transcript (English) – Draft

Shri Bhoomi Devi Puja. Derby (UK), 12 July 1982.

The Puja is celebrated outside, on a very windy and cool day. When Shri Mataji arrives, She looks upward towards the sky. Then Shri Mataji sits down on Her chair and takes a small girl in Her arms. She will keep her on Her lap during the whole talk.

Today I was telling Rustom that we should do of course the Puja of the Bhumi, because She's angry actually, because She has produced such beautiful scenic beauty in this part of the country, and while the people who lived here have not understood the beauty that She has given them, and have tried to take to ugly and very sinful methods of invoking the satanic and negative forces. And this has made Her very angry, I felt it the other day when we went out. And it is done through the ignorance of the people, no doubt, but still, some of them, even knowingly, are indulging into things like these. Is a very serious thing, because you are inviting, inviting the satanic forces to work out your destruction. These forces are never your friends, they're destructive, they can never be your friends, because you came out of the construction of God, and they are the destructions, and they can never be your friends. So the nature has to be annoyed about it (Shri Mataji looks upwards), and they think that this country doesn't deserve a puja (Shri Mataji smiles). It is their own decision about it, that they are suggesting that this country doesn't deserve...Perhaps they think I don't know what this country has done, this part of the country, and that what I should do about them. To punish someone is very easy, and to get angry is even easier. But to have poise, and understanding, and compassion, is difficult. The patience of a mother they cannot have, it's alright, I can understand them – but they have to obey.

Something has to be done, has to be done. We have to work out. Even if I go to hell, I'll have to work it out. That's my job. That's what all of them and you, all put together, have to help me. Because all this anger, everything, will pass away. What will remain is the achievement, the achievement that we have accomplished by our perseverance and our patience. So once we realise the achievement and the importance of the achievement, we do not give way to these temporary moods (Shri Mataji looks quickly upwards), we have to be absolutely tranquil and understanding about it.

Also in this way we play into the hands of the negative forces, because they want to be disturbing, and we play into their hands in the anger. So actually, when we are angry, actually we are going against ourselves. You are playing into the hands of the negative. So what's the use of getting angry and showing temper? It is addressed to these angry natural things that (Shri Mataji looks upwards and laughs). Alright. Now, we should start our puja because I think we should start it and it will settle down then with the puja.

As it is, when I first came to England I said there is a big curse of the Goddess on this country. Really. That time the climate was just like this. And you could not even step out of your door. We were staying in Aldwych, (London) I remember. And the car was hardly about, say, ten feet, and we didn't know how to reach the car, it was so windy. And we were wearing coats and everything, but everything was absolutely in a windy state. And then I said that this country is really under the curse of the Goddess. But the one who curses also can take back the curse, isn't it? (Shri Mataji smiles). But this is Vishnumaya, always very angry. Actually she's very, very angry person. When she gets angry, she tries to show her anger. So as it is, you know, it is part and parcel of me, but my own part and parcel suggests - like, supposing there's something burning, and I put my foot on that. It suggests, my foot suggests me that this is hot, better not put your foot. It's like that.

So let us see how the puja works out today. It's a great challenge to all of us. Let us do it with shraddha, don't have ash-raddha, then it will work out, I'm sure it will work out. You are my better children (Shri Mataji laughs).

May God bless you.

1982-0712, Havan and Ajwan after the Bhoomi Puja

View [online](#).

12 July 1982

Havan

Derby (England)

Talk Language: English | Transcript (English) – Draft

Talk before Havan after the Bhoomi Puja

[PROBABLY A PART IS MISSING] Sahaja Yoga is such a light that you start seeing things so clearly. You understand who is the person, who is the positive, who is the person who is negative. The other day as we were discussing the writers we could feel those people who were positive, who were realized souls and those who were now not and how some of the people were affected. We are not impressed by how many books they have printed or how much popularity they have got or how much money they have earned or how much intellectual acrobats it gives us. What we feel is the - even not without vibrations, without feeling the vibrations, the light is such that you start understanding that this person is negative and whatever he wrote was negative or he was trying to do something absurd and [Aside: Maybe some other time. That's all.] or whether he was influenced by someone or he was himself a very bad man. Everything becomes so clear-cut. You start understanding every sort of an action in a proper light and by that you understand what, what is the problem and how it should be attacked.

Now, you see, how people are identified with wrong type of people and how they start acting with that identification becomes very obvious. For example, there is Mr. X who is a negative person. Now there are some people who are identified with that person. They are more identified with negativity than with their own emancipation, their own Realization. So suddenly you find that if you ask that negative person not to come in you find all the rest who are attached to them are missing. Actually, they should come very much for the Puja; is very important. They should work it out; that's so essential. They have nothing to do with the third person who has not given them any Realization, has nothing to do, has nothing common. And if he is stopped from coming it is because there is some problem with him. But suddenly what you find that some people who are attached to that, that negativity of that person, just stop coming. Now, suddenly then what you discover that in that light you see that how some people whom we thought were very good, were very good Sahaja Yogis, were deeper Sahaja Yogis, are not. They are still impressed by the negative persons.

So we can see that Sahaja Yogis get their light. Now they are not much impressed by the outward things like money or any position or any appearance, superficial things as they call it. I mean, they go definitely deeper. But then there is another subtler type of attraction they have and that is this negative force for which we should be very careful. If somebody is negative, you find him a negative, if it is said that such a negative person has to not to come. He has to go away from the organization for the time being. He has to keep away, to keep the organization healthy and allow that person to recover. Like the tuberculosis. You see, when somebody has tuberculosis what do we do? We tell the people who have tuberculosis to separate themselves from the rest of the people, get well and then they can come back. In the same way if somebody is told like that, "You are just now in the negative force and if you come more you will become a medium," that person may be sensible enough not to come but the people who are negative will get attached to that person and this is a very subtle attraction that Sahaja Yogis have among themselves, which so subtle that you can't imagine.

For example, one A person gives you Realization. You are a B person. Now he's not your guru. He has given you Realization because he becomes the instrument of God but he is not your guru in any way. Now the same person who has given you Realization might be a negative person, might turn out to be negative, later on may get spoilt. But doesn't mean that even if he gets spoilt again still you continue with him. But these are such subtle things, you know, that bind you to another person. So this is the best way to judge, that whether anybody drops out or not, anybody comes in or not, on your own how far you are going to benefit, what is your interest in this matter and this is how you should judge yourself. To judge yourself, as I have told you, relationship should be of perfection that you should perfect yourself because if you have to offer something to God, if you have

get something connected to God that instrument should be perfect. So the attitude towards yourself has to be of perfection. But on the contrary the imperfections of others are more attractive. You run to that person because he's imperfect. You start sort of thinking [the same], you must help, how can you get it out. That's not your job. That's My look-out. I can work it out Myself. You don't have to run after a person who has been discarded just now by Sahaja Yoga. I'm looking after him much more than I'm looking after you. So you don't have to bother but you keep to the collectivity, you keep to the sangha, you keep with the collective personality because he will be lost with that person as he is lost. And apart from that My attention will be diverted because I'll think this person has such negativity that he's attracting other people to himself so I'll just forget it. So in any way you are not helping that person and you are not helping yourself.

Now, one must understand as you get subtler and subtler there is always an attack of negativity in you which is subtler and which you can feel it also. So always keep yourself detaching yourself from negativity. People are very busy detaching the negativity of other people. Never bother about their own negative things. You always give explanations. Now you have to perfect yourself. I hope you understand this simple statement that the attitude towards yourself should be of perfection. Now I've told you also that your attitude towards others should be of ideal nature or purity nature. Like whatever relationship you have another person you must keep it in complete purity. Like a wife is a wife, husband is a husband, Sahaja Yogi is a Sahaja Yogi. Now a Sahaja Yogi who is been discarded by the collective being is nothing of yours. Is just finished for you, for the time being. Because that is the time you are not to support. How much are you going to support? What can you do about? Just forget him. By forgetting him you have been kind to him, you have been kind to yourself. But by trying to be nice to him and by good to him and trying to share it with him, you are sharing nothing but bhoots and you are including his bhoots also. He becomes a medium. Next time you'll find the same fellow will become medium. Now those people who have not come today, you better go and wonder. This you should not do because you'll make a medium out of that person and ruin all chances of his coming up and this is not the way to oblige a Sahaja Yogi who is left out.

Now the third thing I would say that our relationship with the sangha, with the collectivity, how should it be? How should we deal with the society of Sahaja Yogis? I deal it that way and you should deal the same way. And that is a very simple way, is pragmatic. If you remember when I started Sahaja Yoga in this country I was doing one some sort of a thing, another type of meditation. If you ask Gavin he might be able give you the history of My changing positions. First I said, "Try this." Then it worked out. Then I said, "Try that." Then that worked out. I said, "Try this." All kinds of things I have tried with you people. In the same way a society is not bound by any roots and regulations at all. It is how much it has achieved by one. Try vegetarianism. All right, works out well and good. Otherwise forget it. Try liver treatment. Done, finished. Nothing you should get attached to, in any system for the society. This is what is pragmatic. Means attachment for what? It is for after all achieving something in you. What do you achieve by any attachment you should see. Rules, regulations, all right, up to a point. Otherwise, throw them away. If they are anti-God better throw them away. So one should develop that much adjustment that's I would say is the best way. You can call a Sahaja Yogi administrator who knows at what to adjust back. When it is necessary all right we can be very strict. When it is necessary we can be very joyous. When it is necessary we can be absolutely loose, no rules and regulations. That's how we should be, because that has to be pragmatic.

Now, I hope it is clear-cut to you and tell all the people who have not come today also that you, they have, if they have stayed back because of some sort of a sympathy it's very wrong. That shows that they have not understood the essence of Sahaja Yoga. In Sahaja Yoga nobody is discarded. Those who are discarded are also for the good of the whole and for the good of an individual. Once the individual gets all right again he comes back as a good person. So nobody is discarded by your Mother. Once you are My child, you are My child. But you don't worry about the people like that. Otherwise is going to be very dangerous for you and very dangerous for the other person. I think for today that's one of the essential things one has to know and even if you have come from any source to Sahaja Yoga, makes no difference - it can cleanse you - but you must work it out yourself to perfect yourself.

Now you put yourself in juxtaposition to your being and say that, "I have to correct myself. I have to perfect myself. I have to do it. Who am I to ask others to correct me? Why shouldn't I correct myself? I should correct myself." But it is the other way round. If somebody says, "This is wrong with you," you sit there, get angry, isn't it? "All right, I'm all right, nothing wrong with me." It doesn't mean you can't correct yourself. It doesn't mean that others can't correct you. It doesn't mean that. You see, each is not similar.

What it means that you should assert yourself fully to correct yourself and somebody helps you, you should thank that person. I mean, supposing I'm trying to take a load somewhere and somebody helps you to take that load, why should you be angry? It's something very simple. So one should not be angry with somebody who wants to help. But in all wisdom I think it's better not to help much because you'll be boxed in your nose, you see. It's better to allow them to correct themselves. It's not easy in this world to correct anyone. It's rather a cunning world, you know. So unless and until you have the tact of your Mother, better don't try such tricks. I don't want your black eyes. It's a funny situation. So let them bear their own load, take it out, let them clear out. It's better. But I'm rather amazed that there are some people about whom I was expecting them to be here, they are not here. All right, let us now have the Havana, finish it off; then we can have our lunch. Can you take these things?

[Hindi talk]

Now I think only the people from Derbyshire and Birmingham should sit here. What happened to Peter?

Sahaja Yogi: [Inaudible]

Shri Mataji: He couldn't come? You didn't tell him?

Sahaja Yogi: [Inaudible]

Shri Mataji: He should have come today because, you see, what's happened with David being there, he has been always suppressed. He never got the vibrations. I thought I will work out today. Poor David, but he'll be all right. Now you don't go on looking after him; I'm looking after him. [Hindi talk] Are you all right [Bala]? Think so, I hope it will work like Rolls Royce. What is it inside? Is there some [painted/printed] [unclear], take them...

Sahaja Yogi: Paper.

Shri Mataji: Paper...

1982-0730, All That is Vital is Extremely Simple

View [online](#).

30 July 1982

All That Is Vital Is Extremely Simple

Public Program

Mytholmroyd Community & Leisure Centre, Mytholmroyd (England)

Talk Language: English | Transcript (English) – VERIFIED

I think some of the Sahaja Yogis were rather amazed that I accepted Rita's invitation to come to this place! Rita has been very kind to call me here.

Every place has its own attractions, as far as the Divine is concerned.

And I knew there must be some very deep seekers in this place who could be really benefited if I could visit this place. And I was overjoyed to arrive here.

Now the question about Sahaja Yoga is very simple to understand. All that is vital is extremely simple. For example the way we breathe is so simple. We don't read any book, we don't do any exercise for that. We don't have to go and learn from anyone, we just do it. In the same way, if our seeking has some meaning and if we have to find out something it must be the most vital thing offered. It's not just an alternative life. Many people have a feeling that the seekers are nothing but they are finding alternative theories, and to alternate, with the present norms and conditions - it's not so.

The time, that is today, the modern times, are special times described in the ancient scriptures in India and also in The Bible and Koran. In all the scriptures they are described. In the Koran they are described as the resurrection time. Christ has many a time talked about it that: you have to know My Father forever. That your hands will speak. Lots of descriptions he has given of this state which you will achieve at a time. As in life you have seen [that] a tree has to grow. First it may have just one or two flowers but when time comes when the same tree which has only one or two flowers - about, say, two years back [or] three years back - suddenly gets into a blossom time and has lots of flowers. Like that, today is the time of blossom time of all the seekers.

So many seekers have taken birth today on this Earth. Especially England it's described by William Blake that these times are going to come when England is going to become Jerusalem. 'Jerusalem' means 'where it will be pilgrimage.' For people will think this is the Holy Land of God. That people will come to this Holy Land, to visit this place. So the people have to be holy, they have to. It's not the trees that are going to become holy, it is not the land that is going to be holy but it's the people. Their hearts are going to be holy.

Then how do they become holy? What happen to a person when he really becomes holy? We talk of saints. We talk of prophets. What is the difference between these revered people and ordinary people? There's only one difference. The difference is this: that in their attention, in their central nervous system, there is the light of their Spirit. While for the other people, they live in ignorance without this light of the Spirit.

The Spirit exists in every one of us. It is always there, present, all the time. It's Omnipresent. It's all the time present within us. But the problem is that we are not aware of it, that it is not shining in our attention, in our awareness.

When Gavin told you about the new awareness it means that the awareness that we have, the human awareness, becomes enlightened - a new awareness - and in that awareness what happens is that our Spirit manifests.

Now one may say, Mother it must be a difficult thing. People have to do so many tapasya, they have to do so much penance and they have to go to Himalayas and do all kinds of things, stand on their heads for days together, and how is it that it is working so

easily now?

Actually that kind of thing is not needed today because the time has come.

When the time has come it just work out fast, it works out en masse. Now I am with you here but in India, those people who have visited with me know that there are thousands of people for every programme I go [to] there. And all of them get realisation. All of them get realisation. Means they started feeling the All-pervading Power for the first time on their hands. "Your hands will speak." First time the All-pervading Power about which Christ has described, every scripture has described, you start to feel it as cool breeze of the Holy Ghost.

Now this feeling, somebody can say, "Could be due to this, could be due to that," because we are doubting Thomases sometimes and we start doubting it. But the thing is, you can see, in so many people, the rising of the power from the triangular bone which is called as 'Sacrum'. Surprisingly 'sacrum' means 'sacred'. That means that Greeks knew that it is a sacred bone, it's a sacred bone. Nowadays this word has no meaning but it will come back when people realise what is sacred.

In this bone, the triangular bone, we have this power called Kundalini settled down. This residual power which creates us, which creates the whole being, is still not manifested, it is still sleeping. Because it is the power of our desire which is the ultimate desire to become one with the Spirit, to feel the All-pervading Power, to be the instrument of the God.

Until this power, or we can say this power of desire has manifested itself, we are not going to be happy people. We can try anything we like [but we will not].

Now, in the beginning you may say, that so many prophets came in: Christ came in, all of them came just to make us ready for this day when we can be born again. Christ has clearly said you have to be born again. Now who is bothered about it? There are people I have met who have certified themselves "born again," but you can't certify yourself as "born again". "Born again" means a person who has felt this All-pervading Power. Who can make this All-pervading Power flow through his being and can manoeuvre it and understand it.

Now this All-pervading Power is the power that has all the powers that you see: all this electricity, everything is a part of that power. That's the vitality of the whole Universe, that has created this Universe. This All-pervading Power that flows when you get your realisation, gives you tremendous powers. But the biggest power it gives you is to love. God is love, and His power is the power of love. He really loves us. He loves us so much that He is the one who wants to save us. It is He who is anxious to save His creation. He doesn't want that His creation which He has created with such love with such attention, with such delicate help, out of which you are the epitome of His creation. The human beings are the highest, and [for them] to be destroyed - that He cannot bear. And it is His desire that is flowering today as Sahaja Yoga and that the people are getting Self-realisation in such a mass quantities.

But the main problem today is that there are so many in the market that people don't know what to do. To begin with, we have churches, we have mosques, we have temples, we have all kinds of people selling God, or maybe talking about God, or saying that, "This is God."

Now these religions came on this Earth, all the Prophets came on this Earth, to establish a balance within us, as I told you, to prepare us for the ultimate. But I have noticed that without enlightenment whatever is the belief, whether it is Christianity, Hinduism, Sikhism, all any isms or Communism or Capitalism or any sort of thing, it is fanatic belief.

The reason is without the light, you can not see.

For example, I come upon this table, I feel this table [when] there is no light [in the room]. To me this table is the main thing, the rest doesn't exist. To another person comes here and sees a chair, to him this chair, nothing [else] exists. Now this myth that he believes into, he has to establish it. It's a myth because he's not yet enlightened and he cannot enlighten other people so it's a

myth. And he has to adhere to that myth with such glue-like tenacity that created a great barrier between him and the Truth. Because he has not known the Reality yet. Reality is very different from what we feel today as human beings.

For example, I will tell you that this Gavin (Brown) who has today spoke to, met me about six, seven years back or we should say more than that.

And first he got his realisation I told him, "This is All-pervading Power." He started feeling the Cool Breeze. He said, "Mother how are we to know that it has got telecommunication, it has every way of informing us?" I said, "Alright, what do you want to find out?" He said, "I want to find out about my father." I said, "Alright, you put your hands and just ask 'how is my father?'" And he asked this question: immediately he started getting the burning on his hand, on here. Now, these are the centres of your father. These are the centres of your mother. When he started getting the burning here, he said, "Mother what is this?" I said it means you father is down with very bad bronchitis. His father was in Scotland. I said, "Why don't you telephone to him and find out? It's very easy to find out." And when he telephoned, he found out, his mother told, that, "Your father is down with very bad bronchitis." So that is how the information comes to us from this All-pervading Power.

Now before that, whatever we do, say we talk of capitalism, we talk of communism. I would say I am the greatest capitalist because I have all my powers within my control. I have all my powers within my control And I am the greatest communist because I cannot live without sharing. I have to share them because otherwise I cannot enjoy all those powers that I have.

I really cannot enjoy my own life unless and until I share it with all of you.

I have lots of joy within myself but unless and until I share my joy with you all, I am not going to enjoy it. So I am a regular communist. So all these things you have done, like communism, capitalism, communism, democracy are nothing but the myths of the Reality. Like, sometimes you say, "I am my nose, I am my ears, I am my eyes." They are all one!

You do not see the integration. Why? Because you haven't yet awakened yourself.

Once you are awakened you find "Oh! I am the whole body." All this whole body has all these different parts which we consider, "This is good, that is good," but none of them have proved to be really perfect. They are good, but they are not that good. So there must be some way where all these things integrate, and they integrate at a point where you become the Spirit because Spirit is the thing within you which is the Collective Being.

Now my husband, as you know, is at the UN system and you have an agency here called the 'Maritime Organisation'. And he also feels that, whatever they are doing on a global level, on an international level lacks something, lacks something, in human beings. Because rationally they understand that the whole world is the same, that you are my brother and I am your sister this sort of things but in their hearts there is still something lurking because the heart and the head are not integrated. We believe into so many things but the heart and the brain, they are not integrated.

How do you find, that the person who is believing into something but is not doing that? Because they are not integrated. When the heart and brain both are absolutely integrated then you do what you believe into, and [if] you believe into something, then you do that. Both things go hand in hand, and that's how these things that we feel look so funny with people. They talk so big! They say they, "We'll do this for you," and, "This is what we feel," They make all kinds of drama. And ultimately you find they have no feels about it. But I do not blame them because they haven't found their Spirit, which integrates you completely. And this is the time when you will get your complete integration in life.

Now coming to absolute mundane level of things: the other day, a gentleman of the radio came to interview me and he said, "Alright. You tell me that physical, emotional and also mental problems can be solved through Sahaja Yoga." It's true. We have cured cancer. There is one girl today, who came today from America. She has cured a blood cancer [case]. Of course it's true. It can be cured. With this happening, with the awakening of Kundalini you can cure all these diseases. Heart troubles, all these can be cured. Then mentally also: many mad people have become sane people. Many addicts and all sorts of things have

become alright. No doubt! It can be done. But you have to first of all get your realisation. Without that, without that first step, nothing can be achieved.

First step is that you get your light in. Now some people think that we should work very hard and we should cleanse ourselves, we should do this and we should do that and then we should take realisation. But why?

Unless and until you get out of yourself you cannot cleanse yourself, you cannot see yourself, and you cannot understand because you are so identified. For example, if you correct somebody, "You have got ego." He'll just punch you on your nose and say, "What do you mean by such a thing? What do you mean, 'You have an ego'? You are the one who has the ego! What do you mean by saying such a thing to me that 'You have an ego'?"

But when you get your realisation, when the Kundalini rises, here at this point, where you see this red mark, behind it, on the optic chiasma there's a very subtle centre called Agnya chakra. On this centre resides our Lord Jesus Christ. And He sucks in your ego and superego. And when your attention is there, you can see your ego bloating up like a balloon. You see it and you say, "Oh God! This is me? Alright." Nobody minds then if you tell them that, "Your Agnya chakra is catching." Nobody minds it. Because they don't like it [to be catching]. They want to have these vibrations flowing into you.

Then there can be a person with a superego. A person who is always frightened, who has fear and who always keeps quiet and goes into some sort of alcoholism or something, shuns the society. There could be person like that. Such a person, also, when he sees light within himself he becomes normal. Sahaja Yoga is there to normalise you completely, to make you a normal person.

But coming to the absolutely mundane thing like this gentleman asked me a question that, "What about our unemployment in England? What do you say? What is the solution you give for our unemployment if through Sahaja Yoga?" I said, "That's a very great employment for you?" He said, "How?" I said, "Let's see how you got employed. Let us be very practical about it." You are over developed people. You have got your railways done, you have got your aeroplanes done, all kinds of machineries you have finished with. I mean, you have done everything and to add to it now you have computers! Sitting down here you can move everybody's nose and eyes and everything, you don't have to move out of here. You can even destroy the whole world sitting down here. You don't have to do anything.

So you have reached that state where, now, you must rest. You have had too much development. So, as a holiday, now you are resting. And that's how you are unemployed. But, in the subtle way, it is a Divine's working. How? Science and all these powers have been given to us, exposed to us because we have to finish our every day-to-day work and save time. We have been wearing watches. I don't think my grandmother wore any watch all her life. Nor could have been yours also. That time nobody bothered about time. Time was passing, nobody bothered about that. But now we are all the time, "Save the time, save the time, save the time." But save for what? Save for the pub, or save for the ballroom dancing, or for the quarrelling, or for hitting others or talking ill of others? Save for yourself. Save for your meditation. Save for your ascent. And this saving itself, the time that you have saved, has brought in the birth of so many seekers on this Earth.

Now this is the time [that] you have got such a lot of spare time to you. Why this spare time has been awarded to you? Is to ascend. Now you have been employed for worldly things and worldly materialistic things and all that but now you are to be employed by God. You have to seek His employment. Once you get your realisation, now we have Sahaja Yogis, first I first said all Sahaja Yogis must seek some jobs. They should not be unemployed. But just to make it look normal I told that. But they are so employed now, they have no time, they are so busy. They are giving realisation to people, they are curing people, they are going round telling them about the message. They are so busy, they are doing God's work.

Now you are no more employed with the government. You are not employed by any private companies, but you are employed by God. So, you are free, you are getting your food alright, you are getting your pensions alright. Now you work. I have seen people who are even eighty years old, ninety years old [that] are doing God's work. From India, recently when I went to America, a gentleman who is about seventy-six years of age came down to get me from India, all the way. And he said, "Now I am doing

God's work, so I am not at all tired, I am not at all afraid." He and his wife, both of them, came to Los Angeles to help me down there.

So now the new employment has to start and that is the employment of God.

You can meet the Sahaja Yogis and ask them. They are very busy people. They have no time.

Now my grandchildren who are here, they are also born-realised people, they are very enlightened people. And they are very busy. They have no time for anything. You see, since we have come here they have been busy going round and trying to see wider people. Now, we went to the airport one day, and this girl was tying up like this, very fast, she was doing like this, very fast, like a machine was on. So her mother asked, "What are you doing?" She said, "I'm trying to tie up the whole of airport. You see, they are running helter-skelter they are all getting mad!" And this action works out because the hands are flowing [with] that Divine Power. So this action has a meaning. And she was working it out like that and she was going on, and she said, "I have to tie up all these people, they are so speedy, so crazy, they are running fast for nothing at all." And she was just trying to do that. They are all the time busy. [If] you talk to them, "No I'm just I'm busy!" They will do something here and there and they try to correct it.

So the new employment one has to take. But the first of all, the first criteria of this new employment is that you should become the Spirit. If you are not the Spirit, you cannot do it. So you become the Spirit. Then you must learn the methods of how to use this Divine Power, how should it be done.

That's all! It's so simple. It's all made for you. It's very easy. Nothing to work out. But one should not go on thinking about it. Because it is beyond thought. By thinking you have built up all these things, by planning you have done all this. But now you have to enter into the Realm of God, to be the citizen of God Empire where he gives you powers by which you work out the world. But the whole. And then you really feel your generosity and your giving powers which are so great, your forgiving powers, which are so satisfying. All the great powers will start feeling once you become that Spirit. And that is very important, to become the Spirit.

Now of course, you can say, there are many who talk like this. They have to! They have to talk like this, but there are ways of understanding how to make out a person who is real and who is unreal.

First of all, it is a living happening. It's the happening in your evolutionary process. As you have become human being you have to become a higher being. You are still in transition. You do not know why you are here. You don't know your meaning, that's why you are frustrated, that's why you are unhappy. So this has to happen to all of us.

Now for this, everybody can say, "Alright, I'll give you an experience."

The other day one girl told me that a gentleman came and told us, "I'll give you an experience." And what experience did he give? She said, "We became dumbfounded." I said, "What is there [so special] to be dumbfounded?" Supposing you go to a pub and have a big drink you can be dumbfounded! What's so valuable [in that]? What is an experience? Supposing you are pricked you might get the experience of pain or something. Experience is not the thing, it's the awareness. What happens to your awareness is the point. Is your awareness is enlightened? Has your awareness got the new dimension by which you understand other people, the collectively consciousness? Did you become collective? Are you collectively conscious? Ask this simple question to yourself.

But it's very easy to scan out these people because everything they do is for money or for women, or something very, very low level thing. I mean, everybody who is trying to do something is nothing but money or buildings or all these things which are not important.

In the realm of God, what is important is the joy, is the peace, is the love. And when we can achieve that Spirit then only we can talk about it. Before that, if I tell you a big story, what's the use? It has to happen, it has to work out. It's your own right to get it. You cannot sell it in the market because it's a living process. For example, supposing there's a seed which has to grow, sprout,

and it's a living process, can we pay money to the seed? "Now you please grow?" Or a flower which has to become the fruit, can you pay money to the flower? "Alright, come along now, become a fruit!" Will it become? It's as simple as that.

All these living things are done by this All-pervading Power. We have become human beings also through the grace of this All-pervading Power. Even you have to become higher beings it will be through that.

'Sahaja' means 'born with you'. Also it means it's 'simple', 'spontaneous'. Everything living is spontaneous and that's why you cannot pay for it, you cannot sell it in the market. It has nothing to do with money.

God doesn't understand money. He never saw money. He doesn't know what it is you human beings have created, this money, this poverty, this richness. He has nothing to do with it. He has created a beautiful world, a beautiful place for all of you live and He has created you to enjoy it. But if you have made complications and hangs-up and you are so complicated it's better to get out of it and become a simple personality. To become a simple personality also you have to get to that level which is the Spirit.

And that is what Sahaja yoga is today.

As Gavin has told you that you have to put hands towards me.

Now I must say, I must confess that that's my job. I have to accept it. But it should not in any way hurt your ego. Because the other day somebody told me, "Why you Mother?" I said, "Please come along! I'll be very happy.

If you can do it nothing like it! I'll be very happy. Now see, I have a good family, a very good husband, my family, my children, my grandchildren and they are happy people. Actually yesterday he was not well also so much and he didn't want me to come here but I said, "No I must go to this place. It's definite I must go." And I managed to come here. And he also realises how important it is to transform people. But it's my job what can I do? You see, if it is my job are you going to crucify me for that? I have been really asked to do this job and I am doing it in my own humble way just to give you something. I have to just give you. I have nothing to take from you. I am standing at an end where I cannot take anything. I can just give you my love and you should just accept it. Is there any harm in accepting somebody's love? Which you cannot pay for.

But once you get realisation, once you are enlightened, you can enlighten other people. Like one light which is enlightened can enlighten another person and when that person is enlightened, can enlighten another person.

It's simple as that. I was born as an enlightened personality. And I was aware of it. And then my father told me, very frankly that, "Now you find out a method by which you can give a en-masse realisation. Because otherwise if you speak it will become another Bible, and people will fight; it will be another Judaism, and they will fight, another Islam, and they will fight. It's better that you give them realisation. Because [if] somebody is born on the tenth storey and he talks of the tenth storey and people on the ground do not rise. First they are jealous or they are angry or they think the man is mad and they will do all kinds of things like crucifixion, giving poison, torturing the saints and all that." He said, "Nothing doing! First of all you make them rise at least two storeys or three storeys. Let them feel that there is something beyond. Once they start feeling there's something beyond that they have to achieve it in their awareness then only they will understand that there is God and there is Divinity."

Blind faith is no use. In the same way, denying God is also no use. You must see and witness this happening and then, once you become the Self, you will understand God. Before becoming the Self you cannot understand God, that's why even Buddha didn't talk about God. He said, "You better not talk of God. Once you talk of God, again hypocrisy starts." So he said, "Let's talk of the Self-realisation only. Once they get their Self-realisation, then I'll talk about God." But you know, he didn't live that long to tell people. Actually, in his life time, he couldn't give realisation to many people.

Luckily I am in England. It's all arranged, I think. I have to be here because this is going to be the Jerusalem. And I have been struggling with English people quite a lot! And I had six people with me for four years - you won't believe - and I was struggling with them, with the six people. But they were managed and they are now the foundation of Sahaja Yoga in England.

English people are wise people. They are scholarly people. They don't rush to conclusions. They are sensible people. But a kind of an inertia is settled because of the experiences of the past. Experiences of the religious people, experiences of the fake gurus, experiences of the other experiments that people have done and they are really now fed up and fagged out that, "We are not going to go in for anything more!"

But supposing you are seeking a diamond and ultimately find it.

Won't you ask for it? Because you have been seeking that only. So why not get to it and do it?

No use identifying yourself with something: with some organisation, with some cult, with some sort of a misguided religion, or religious behaviours.

Best is to be your Self. And then, you will be surprised, your hands will speak. You yourself will know who is the real who is the unreal.

Now there is one drawback that people feel that, if you start jumping, you have become, you are, blessed by Holy Ghost! If you start talking something non-sensical, you have been blessed by Holy Ghost.

How can that be? We can always jump. It's not difficult. Is it difficult to jump? Anybody can start jumping. Anybody can start saying something like that. Now, this misunderstanding has come, because

'Saint' Paul I think said something, which he should not have said because he was not realised soul. And he had no business to say that the Holy Ghost made them jump. Actually this is done by the [dead] spirits. People can mesmerise you and can make you jump. They can mesmerise you. You have seen so many cases where mass hypnosis has taken place. People are just hypnotised to become the slaves of these people, to give them money,

to give them Rolls Royces, to give them all kinds of useless things.

So we must understand that this happening is a living happening. You cannot pull out your Kundalini like that. You cannot pull out the primule, the germinating seedling from the seed. You cannot pull it out [and say], "Now come along now! You grow." It has to grow by itself. In the same way, the happening of the Kundalini, in so many people you can see. If you come to my programme later on, you will be able to see. That you can see the pulsation of the Kundalini in the Sacrum, you can see the pulsation rising. You can feel it on the fontanel bone area. And once this opens out, you can feel the cool breeze coming out of your head. You can feel it, the cool breeze, coming out. And also then you start feeling the cool breeze in your hand.

Now this you cannot do! No one can do it. Something has happened to you. And then once you get it, if you start practicing it, you will be amazed what powers you have got. Because, supposing, even if I have powers, or if I have money and I don't know how to spend it, I don't know what the money is, what this power means - what's the use? In the same way, when you get this, you have to give it to others. You have to look after others. You have to impart this beauty to others. In doing that you do not get into any trouble, you do not suffer from anything. On the contrary you feel so elated. And the fulfilment of your being comes into you that there's some meaning to our lives. Something that we are doing which is so substantial, so living. We are doing the work of God.

May God bless you all.

It's such a big subject that, in this short time, I cannot explain every aspect of it. It's a very, very wide thing. But now I can only say that there are about six [to] seven hundred lectures I have given only in England and I don't know how many in India. Still they say, "Mother, always you say something new. I just don't understand." But whatever it is, knowledge by words is of no use. Knowledge should be your own which should come to you as light. For example, in a library, if you get a way of knowing every

book, just by the subtle entering into it, or penetration into it, you [will] become the knowledge. So best thing is to become the knowledge instead of just knowing through me and understanding it through me, which you can do it. You are quite capable of doing it and it can happen to all of you.

I wish this evening especially it should happen.

They say it is a small village. And to me, small or big doesn't matter. It's how many are there [who are] genuine seekers, who are genuinely seeking God, who are seeking their Spirit? That's the most important thing for me. Even there is one person like that I'll go to that place. Whether it's one house, or one village, or a big city, makes no difference to me.

May God Bless you.

And I would like to have some questions from you if you have any and they you try this process of Kundalini awakening which doesn't give you any trouble. Doesn't trouble you. If you have any sickness you get cured. If you have any mental problems, the hangs up, they fall off and afterwards you do feel the Cool Breeze coming out of you. But, after that, you have to practice it a little bit and establish yourself. That's very important is the establishment.

Can I have any questions from you please if you have any questions.

Seeker: Can you give me any ideas which would help my own particular problem, that many years ago I wandered away from Western established religions towards the Buddhist ideas and now and Buddha as I understand, as you've just repeated, did not deal in problems whether there's a God or not, he put it on one side as I understand it and so I am not in a position to take advantage of the ideas of going through God to a fuller life.

Shri Mataji: So, about the Buddhists you see, as in every religion it's also in Buddhism. They have lost the essence of it. We think that if we give up Catholicism [and] we become Protestants, we'll be saved - is wrong. If we think [that, if] we give up Protestantism and become Buddhists we'll become alright, it's not so. Supposing we think we'll become Islamic, we'll be alright, is all wrong. Because all of them are playing the same game. And the game is this: none of them are enlightened people, none of them are realised. Even the Buddhists, I was surprised that the head of the Zen system fellow who came to India, he has no realisation of any kind. And I was amazed how this man is heading the Zen, in which religion it is definitely hundred times, this Buddhidharma, the founder of that, he has said that, "Unless and until you are a realised soul you are not a Zen." I mean he said it so clearly, I mean more than anybody else he said it so clearly - even they [are the same]! I was amazed that, all of them have got this kind of a self-opinionated religion. I was amazed! Even this man, the one who said so clearly, Buddhidharma, if you read Zen and his preachings, because he was the founder, you'll be amazed that he's said that, "Unless and until you are a realised-soul," it's called kashyapas, "Unless and until you are a kashyapa, you are not a Zen." They are 'followers' of Zen! How can you be followers of something? They are blind following the blind. And that's how they all fall into ditches. All of them are like that. They do not have humility to say that, "Alright, we are not realised-souls. But as Buddha has said, we have to keep to the middle path. Every religion has said that, "Keep to the middle path. Keep to the central path, keep to the normal life." These Buddhists are they in the normal path? Some of them I have known are horrible people. One disciple who came to me, his name, he called himself 'Omkar'. He was an Englishman. All his bones were broken. Can you imagine, the backbone, the whole backbone was broken by these lamas! Hitting them on every bone to 'raise' this Kundalini! Can you imagine! Such cruelty these people are doing. What do you think of these dalai lamas and these lamas and those lamas? I have been next to dalai lama once, it happened, my husband was secretary of the prime minister of India. And the prime minister's wife, and we used to go to these parties so I had to go as a hostess and all. This fellow was sitting next to me. He was burning hot and I said, "This fellow is 'dalai lama'! I can't understand how is he dalai lama. I mean he's burning hot!" You see, these lamas lived in Tibet, which is a very poor country. After going there only, we realised how they exploited these poor people. They are so poor. These people are one of the poorest people you could think of, poorest countries. So poor! And these lamas lived there in palaces! They drank their wines in golden cups. By wearing only these yellow dresses you do not become a person who is concerned about poor people there. These were just like parasites! Parasites of the worst type! I have seen these people who follow Buddhism, that you try to wear this dress, make people sacrifice everything; for whom? For these lamas? For whom are you sacrificing?

God doesn't want you to sacrifice. He doesn't want you to suffer. He doesn't want you to suffer at all, believe me! He doesn't want you to suffer. But you have developed this idea that, "We must suffer for God!" Why? Christ has already suffered for all of us. Or is it anything left for Him to suffer? He suffered so much didn't he! Do we believe in Him or not? If we believe in Him then we should know that He has suffered. He has suffered so much and now we don't have to suffer. The only thing [is] we have awoken Him within ourselves. He said that, "Once I am awakened in you everything will be alright." We have to just awaken Him within ourself. He has done the job for us.

Actually I would say the missionaries from here have never told Indians that such and such [great] person is born. They didn't. They gave such a bad picture of Christ, you can't imagine! What they said about Christ was that, "You all should become converted and you'll be all saved." And they forced people to be converted. They used to carry Bible in one hand and pistol in another hand and converted people. Now, by branding somebody as 'saved' will you be saved by these people, these missionaries? Did they have any power to brand somebody as 'saved'? They did not! How could they? How did they get their authority? From where? These are all unauthorised.

All of them have been doing things like that. I must tell you, the new generation is now revolting against it. Of course, by revolting against these people, you should not revolt against Christ, not revolt against God. He exists in you. He exists. He exists. When these people gave such a wrong impression about Christ, all the menial castes, all the rotten people, the scum of the Country became Christian. Because they thought, "We all are becoming English people!" Actually people believed in India that Christ was born in England! They all started wearing suits and the way they started wearing frocks and they thought they have become all now English - means Christians. You see this was the problem! But nobody told that Christ was born the way he was: that he's the one who came and sacrificed his life to save us, to wash our sins. This point nobody said! If they had said that then it is described in the ancient Indian scriptures that Mahavishnu will be born, and he will be born and he will be crucified and he is the one who is going to wash our sins and he is going to be established in the Agnya Chakra. There was no relationship established.

So when it was said that, "Mahavishnu will be born, He will suck all your karmas, all your actions. And unless and until you pass through him, you cannot get realisation." It is said so that, "Through this part you have to go. He's the door." All this is described, "He is the support. He's the support." Every time he's described in our scriptures, in the Devi Mahatmyam. But nobody gave us the proper report then [of him]. Now the thugs as they are, they said, "Alright, your karmas are still there because Mahavishnu's not born. So you give us money and we'll recommend to God that your karmas must be sucked in. Your actions must be sucked in." So the bribing started to God, you see. So all these brahmins started making a lot of money out of poor people, thinking, "Oh for our bad karmas let us give some money to these brahmins. At least they will recommend our case to God and we might be saved."

All these kind of wrong impressions because nobody went into the clear life of Christ. Then the Jews! Jews denied Christ. They said, "We don't believe in Christ, we must suffer." Alright, suffer! They had Mr. Hitler coming down there to teach them a lesson. Now they are making others suffer! Wonderful people they are! It's all a mess I tell you! One better than the other.

Now it's time for us to face it clearly. Whatever mistakes are done, whatever disturbances one has created, can be all forgiven as long as we seek and we find our Selves. Everything can be forgiven. It's like this, that you are in the water then there's the fear of the sharks and the waves but if you are in the boat, you are out of it. You have to just get out of it that's all. Whatever has happened has happened. All the mistakes were committed in ignorance. These people who talk about Buddhism and Buddhists, they are all against Buddha. Their centre that is catching is of Buddha, you will be amazed. Buddha's centre is here (pointing to right side of forehead). It is catching. All those who go to Buddhists, our Rita was one of them and there were many just like that, they all had this problem and it was to be corrected. It's true. We are following them in a blind way I can understand, but at least we should not assert it. We should be in a humble way that still we have not known it. We have to know it. And that's why these problems are created that: is Buddha greater than this one or Mahavira greater than that or Vishnu greater than that? These are one part and parcel of one body. They are the aspects of one body. Christ Himself has said, "Those who are not against me are with me." Who are those? They didn't even allow Christ to talk. He was crucified within three years time, if you see his life with

those people, terrible people! Absolutely nonsensical! What was there to crucify Him? But they couldn't bear that Truth would come, those satanic people. They crucified Him.

So it is the duty of the Christians today to get enlightenment and save all the other Christians. It's the duty of the Jews, here also there are some Jews sitting, who came from Jew's land I should say, but now they are Sahaja Yogis, to save the Jews. There are Hindus who must save the Hindus. And all of you have a duty towards all others who are following the same kind of a blind faith. Because there's nothing wrong in the religions but in the 'religiosity' that followed after it.

Alright? It can be corrected. Don't you worry. Any problems that have arisen people can't understand when they are Christians, Hindus, Buddhists. How is it their health is so horrible [and] they have all the problems of the world when God is there [and] they are praying to God? How is it that...at least health must be looked after, [but] even that is not alright! Then what's the use of going to church? And what's the use of remembering God?

But nothing is wrong with God. God looks after us all the time. Only thing is we have gone into wrong hands.

Any other question?

Sahaja Yogi: How can we Sahaja Yogis work it out when spreading your...

Shri Mataji: The right to the left you have to put [for] him. It's gone into imbalance. We'll work it out on him.

Seeker: Should we read The Gita, The Upanishads and should we also read the Gospels as well? Christian Gospels.

Shri Mataji: You see, everybody should read everything, there's no harm in that. There's nothing wrong in it. If we can read pornography, we can read [spiritual books] definitely (laughter). But as you said, whether the Christians should read it or not, whether the Hindus should read it or not, I do suggest that these taboos are given by people who want to make money out of you. There's nothing wrong in The Bible, not a word. I do not find any dissimilar thing, or there is no contradiction or in the Gitas or Vedas or anything. Now Vedas, 'Vida' word means 'the one who knows, the one who is enlightened'. The one who is enlightened is the one only who is the speaker. Now the first verse of the Vedas is that, "If reading this book doesn't give you enlightenment, better not read it. It has no meaning."

Christ, what he has said, who is following Him? He said, "You are to be born again." Alright? Didn't He say so? Who is following that point that you are to be born again? Who is bothered about it that, "I have to be born again"?

Koran has said [that] there is going to be a resurrection, you are to be resurrected. Muslims, are they following resurrection? Now they are bent upon destroying each other.

For Jews, whatever is said in Judaism is the same thing. I mean if you read any one of these books and anything, it is said that, "You are to be enlightened." All this is for enlightenment. Because people would have asked, "Why this religion? Why 'don't eat this', 'don't eat this', 'don't kill anybody' 'be a good person'? Why? Because you should be a human being. And a human being he has these Ten Commandments as his sustenance. That's why all these religions, Judaism, Christianity and Islam, all of them believe in the Old Testament and in the Ten Commandments. But to what extent they are going now, if you go and see their Ten Commandments you will be amazed! But to see to the subtle side of Ten Commandments you must be a Realised-soul. For example, there is this commandment that, "Thou shalt not reproduce or recreate whatever is created by the Mother Earth and the Heavens, and worship it." Now what is created by the Mother Earth? Do they find out? They will find out what is created by Mother Earth. You know when a compass is flown through, you find at different points [that] it just bends. Why does it bend there? It should go straight forward. It bends at one point. They found these two lines going in like that, which goes from north to south and one from west to east. Two lines they meet up. Now what are these lines? What do they mean? Why does it bend? They can't explain it. They can't even explain from where do they get the magnetism in the Mother Earth. They cannot explain. They cannot explain many things. Alright. Now, Stonehenge, what is that? I went to Stonehenge. I said, "This is the one which is created by

Mother Earth." You could feel the vibrations. Now these people who go to Stonehenge and do all kinds of this rituals, they don't know why they go there. In India we have many places where we have these vibrations coming from the stones. And these stones have a form, absolute forms! They have never been chiselled out and you can see the forms there and you are amazed at the forms, how these forms are there. And they give vibrations. For example in a small place called Musalwadi (Maharashtra) they took me down there to find out if that place is vibrated. The question came in about say fifty, sixty years back when a gentleman from England, an engineer, went down there and built a dam. And the dam, at a point, would not stand. It was just exploded. Every time they tried to put a dam there it all exploded. He couldn't understand. So they called a saint. And the saint said that, "This dam cannot be built this way, you have to go around it, because this place is vibrated. Vibrations are coming out of this place. There's some sort of a thing that has come out of the Mother Earth." So, imagine, the dam is like this, and it goes round and then straight. It's a clever dam, never in my life I've seen a dam like that. Now, when I went there I found that it is true. We opened it out and there was a beautiful rock giving cool breeze even in the worst (hottest) summer you get the cool breeze coming out of that place, you can see it. Such a cool breeze! Only a saint can say that because you must have vibrations to feel it. If you are not sensitive enough how can you say? It is [through] vibrations you can say who is a saint, who is not a saint. Because you have not reached that point of absoluteness, still you go by relative. Supposing I come in a sari you may say [that] I am a saint, may not say. You may not be that sensitive to understand. You may understand me as a genuine person. You may say, "No, she is hocus-pocus." You can say that. But a realised-soul will know who I am. Even if he has never met me he will know who I am. Even [if] I have not met the realised-soul, I will know whether he is realised or not. For example William Blake. The first exhibition I saw, and the last - I have not seen any other exhibition - was of William Blake. And the Sahaja Yogis were surprised why I was so anxious to see William Blake. Because I know who he was. He was a very great soul, very great soul, born in this country to give you a great idea about these great times. But many people don't like him. He's gone into such details of the description of Sahaja Yoga that he's said that, "Men of God will become prophets and they will have powers to make others prophets." He has used vibrations, the sinews and everything. He's described it in such details that you can't imagine! He came to give you a warning. But people think he was mad. Many people think he was mad. I mean, you talk to them, "Oh William Blake! Oh!" They'll say to me. Because they are not sensitive. They are so gross, so complicated. And this is what he did.

To understand all these religions, to understand the subtle side of what they have been saying, we have to have vibrations. If you read them before you will become confused, it will be contradictory. You will be surprised. You will say, "How can this be? This is not written in The Bible, this is written in The Bible." They are describing that area which was necessary at that particular time. Then they described another area which was necessary at that time. For example, at the time of Moses it was necessary to establish the religion. At the time of Christ it was necessary to establish the idea of Spirit. And that's why there's a difference in what they were teaching and what he was teaching. Because they came at a time when that was needed. At the time of Mohammed something else was needed which he tried to preach. And today is the time of realisation so I am talking of Kundalini and of realisation.

It all is, one after another, we can say, is the opening of the petals of the beauty of Divine. And because a fruit has appeared on the tree will you deny it because last year there were only flowers and today there are fruits? It has come out of the same flowers. These all flowers grew on the same Tree of Life, but at every time they plucked it out [then] they were dying, then they became ugly. They started saying, "This is mine, this is mine, this is mine," and they are fighting with the dead, nothing living. I am talking about the living God and not of the dead.

So reading any book is just the same, makes no difference. But after enlightenment you will understand that there is no difference in any one of these books. There's nobody as just chosen by God and the others are discarded. Is a wrong idea we have got. These are all mythical ideas. Our forefathers have lived with it, their forefathers have lived with it. And they cut each other's throat on this point - what have they achieved? Nothing. This whole world is created by God not for fighting with each other in the name of God! How many fights we have had so far thinking that we are better than others. These are all wrong ideas.

First of all you get your realisation then you will know that they are all part and parcel of one God. So reading all these books is not going to help you till you get your realisation. Alright? So first you get your enlightenment then we'll talk about the books. Books do not give you the real knowledge, they do not give you realisation. Everybody has been reading books. Anybody can write books. I tell you Christ never wrote any book. Very easy to write books. Anything you want to write, you just have to have

little money, that's all. People have written about witchcraft, about satanic forces. Everything they write. If they have money they can write about anything. So how will you know this is true? Unless and until you have that absolute being awakened within you which gives you absolute values of these.

Now any more questions?

Seeker: Would you say that everybody in the world now is a reincarnation or are there still original souls coming into the world?

Shri Mataji: No, no. They are all reincarnations. No doubt about it. And there are great souls which are being born, who are realised souls. Many children in England are born as realised-souls. This is the time of what we call The Last Judgement. You are going to be judged by your Kundalini, by your awakening [and] by nothing else. Nobody is going to put us on a weighing machine to see. It's how far you go with your realisation. This is the judgement time that has come. All of us have to get it. As many as can but I don't know, [the Gospel of] John says that only 144,000 in this whole world! It's not even 0.000001%! That's not so. How can it be?

Seeker: Is it not possible for 144,000 maha-mahatmas?

Shri Mataji: Maha-mahatmas? There are so many. Many, many more. They are doing their jobs alright. There are thirty-five crores of devas. But they are all busy doing their job. But you are on the stage. They are working out for your realisation. You are on the stage. Like on the stage when actors enter, they are helped by everybody around - they are in the background. Like that there are so many. That's what I said that the Divine Itself is anxious to help. That you will realise very soon, as soon as you get your realisation, how you are helped by angels every moment, every minute. Now there are Sahaja Yogis who are smiling because they are all being helped like that. Every second you will find that you are being helped by the Divine. It's true. I'm not telling you fantastic stories. It's a fact. Believe me. We live in a world where we have no light, so we believe that way, but once the light comes in you'll be amazed how you are placed. Just they are ready to do anything that you want. Actually your wantings change, your priorities change. You start wanting something that you never wanted before.

Should we start now?

(to the children) You sit down here quietly. All of you sit down here quietly. (Children are laughing and playing)

You work on him?

Sahaja Yogi: He's blind Mother.

Shri Mataji: He's Blind?

Sahaja Yogi: He comes to the meeting in Manchester.

Shri Mataji: When did it happen?

Blind Man: One eye forty odd years ago and the other eye fairly recently, but I can still see just a little.

Shri Mataji: Can you come to London?

Blind Man: Actually my youngest son is married and he's living in North London and I'm hoping to come down and see him in a few weeks time.

Shri Mataji: You do come along there, now! I am in London these days and we'll work it out. Alright? Please come, because we'll have to work it out. It will take some time.

Where did you go for this Buddhism?

Seeker: Well, the story's much more complicated than that and I think it would only confuse the meeting if I were to tell it.

Shri Mataji: Alright, so you come along. Best thing would be [that] you come along. But first of all you write to us and then they'll let you know. And whatever is the best time, do come there. It's not difficult. His Agnya's caught up completely there. That's all. And let us know your story also if you don't mind, when you come there. I'll have to give you some time. Alright? And you'll have to give some time to yourself.

Yes my child?

Seeker: I've got a much more physical fault with my sacrum joint and I wondered if it actually did any damage to the Kundalini? Would it damage it at all?

Shri Mataji: Alright, we'll see about it.

(Talking about a small child) I don't know what's the matter with her today she's over dynamic. Go and get some flowers for mana. (Child runs off to get flowers, Mother laughs) How free they are! Such a source of joy isn't it? Alright. So should we start? I think lights are too many here. Could you put off some of the lights?

Is he from some magazine? Which magazine?

Journalist: I'm freelance.

Shri Mataji: You have a magazine of your own?

Journalist: No, just freelance.

Shri Mataji: Recently there was somebody taking my photographs in Delhi, and I didn't know what he was doing. And then they had a very big article, it came in one of the magazines, you see, which we received in London and I was amazed, the way he was going round I didn't know he was going into such details about our programmes. And he really wrote very beautifully. You saw that one? Surprisingly I didn't even know the fellow who he was. I wish I had asked him I thought, who he was. He had written very beautifully and in a very well known magazine which actually deals with more economics and economic affairs. Imagine to put God in there! But he did it. He did it and they published it and it was a very 'wrong' magazine. And to support it he got something from other Sahaja Yogis and some scientists and all that. And from them also he got one or two articles to be published. And I didn't know how he was working it out. But when I saw the magazine I was amazed how he could write all about you!

But why I saw this [is] because he was also taking my photographs all the time so that's why I asked you. I hope you don't mind.

Journalist: No Mataji.

Shri Mataji: Alright. Close your eyes now. Because he got his realisation and then he did [the article]. After realisation he worked it out. He was a very genuine man, quite old. I didn't know really that he was from the magazine but when they wrote to me, the report about him, and I was amazed [that] he was above seventy years of age! And he did so well.

If you can close your eyes. Just please close your eyes.

You have to trust yourself and not to doubt yourself. It will work out in all of you, I promise it will. But don't doubt yourself.

Also one should not feel guilty. That's a very bad habit of feeling guilty. All the time, "I've done this wrong, that wrong." In the presence of God you are not guilty at all because He is the ocean of love, the ocean of compassion, the ocean of forgiveness. So give up all that. Just, to begin with, I ask, request, all the people to say, in their hearts, that, "Mother I am not guilty."

Now, you have to forgive others. Forgive everyone. You might say that, "Mother how can I forgive? I can't forgive." But really it's a myth that we don't forgive. What do we do when we say we forgive? Nothing!

Actually by remembering all the horrible things done to us we ruin ourselves, we trouble ourselves, we torture ourselves. Just to say, "Mother I forgive." We have to forgive, as in the Lord's Prayer, "Forgive us our trespasses as we forgive them, those who trespass against us." First we have to forgive those who trespass against us so that our God, God Almighty, will forgive us for our trespasses.

These are one of the loads that human beings carry, that they find it difficult to forgive others, that they feel guilty all the time. As I have told you that Christ came on this earth to suck in all our sins and our mistakes.

Now put your right hand on your heart and say in your heart, "Mother I am the Spirit." You are the Spirit. Just you have to assume. Just say. Say it thrice, with full faith that you are the Spirit. You are the Spirit.

Say it and you will feel the cool breeze in both the hands. In the left hand you will feel the cool breeze. Or ask the question, "Mother, am I the Spirit?" Just ask the question "Mother, am I the Spirit?" You will find the cool breeze in the hand flowing.

Now, if not you put your right hand on top of your forehead with the left hand towards me and just say, "Mother I forgive everyone." Put it on your forehead because Christ's place is there. "I forgive everyone." Just on the forehead.

"I forgive everyone." Please say it.

Now you must know that God has given you freedom. In your freedom you have to ask for your realisation. I cannot force it on you. I cannot say that, "Alright, you can get your realisation just like that." You have to ask for it. If you don't ask I cannot get over your freedom, that's given to you. God cannot take away what He has given to you.

Now put your right hand on top of your head at the fontanelle bone area, higher than your head, and say, "Mother, please give me my realisation, I want my realisation." You have to say that, otherwise it's not possible for me. I cannot cross over to your freedom. You have to come forward to get it.

You'll find a cool breeze coming out of your head. Now if you are tired put your right hand towards me and left hand [above] and you should get it [on that hand] also again.

The Sahaja Yogis can go and see now if you are getting cool breeze and if you are realised. We have some of them here and they can look after you. Don't get upset with them. You can do the same tomorrow.

I request the Sahaja Yogis to find out.

1982-0731, How to talk to seekers? (Morning)

View [online](#).

31 July 1982

Talk to Sahaja Yogis

Cowley Manor, Cheltenham (England)

Talk Language: English | Transcript (English) – Draft

Seminar on "how to talk to seekers", morning meditation, "you have to train your children", Cowley Manor, Cheltenham (England), July, 31, 1982

Please be seated.

So nice to see you all here.

This time now again is to have a very informal talk between the Mother and Her children, you can say. And for that, I was thinking of getting about five or six people from various countries to be seated here, and who all -

Hello, how are you?

Sahaja Yogi: Very good Mother.

Shri Mataji: Nice to see you.

Who'll ask questions to them. And I want to watch what sort of questions you ask, what sort of answers you get. And of course, I'll also be able to answer some of the questions.

And how to answer the question of a person who is not yet Realized, is half-baked, and how to handle the situation. We have to learn, that is very important. Because you have to know that negativity is in complete force all the time. And we have to face the negative ideas, negative people, negative plans. And when they plan, it is necessary – please, come, all of you-

It is necessary for all the Sahaja Yogis that they should be equipped-- Move forward.

Sahaja Yogi: Come forward.

Shri Mataji: They should be so equipped that they should be able to face sometimes [inaudible]. There can be many like that you meet, who are seekers, who have been seeking, who have been doing lots of mistakes and who have conditioning problems and it's not easy that kind of confrontation you get. Then also you get some funny sort of people who are in Sahaja Yoga for some time and somehow, they cannot manage to get up. Very low graded people I should say. And really, you get disgusted with them. That's the second style of people. Because God's work today is to save as many people as possible, that's the work we have to do. But there are all kinds of mental projections and hangs-up and all that.

And the first thing they do to attack is a question. Then there are suggestions. Then there can be actual fighting.

I had such a one very recently which I must tell you, the most interesting one. That's Peggy and you know Peggy, how she is. Nobody needs worry about her. The kind of a quality she is, you know, we have told her that we don't want her anymore. In Sahaja Yoga, we do not ask people to come. They come to us, we don't force them, and if they are hopelessly bad then we say, "All right, we've had enough of it now, please forgive us". And they get out of Sahaja Yoga, you see, mostly, this is how it works out.

Because we have to choose, you see, that's what we have to do with people. There can be very high-quality people and there can be very cheap type of people also.

Now, Peggy everybody knows has been with us for five or six years. And she has been to horrible places and has a funny type of a personality, I don't know. If God has made her, I don't know how He has made her that way. She's been to all kinds of wrong stuff, absolutely horrible things, filthy, dirty. She has been a married woman with three children who are Realized souls.

Now my interest was in her about her children because we knew about her but her children were very good. And when she came to Me, I told her that, "See, we can't do much about you, I'm sorry. But in a way, but you have to work hard if you are willing to

cooperate" "Oh, I'm willing to cooperate, Mother, I want to say I'm willing to."

Then I discovered that she was actually ill-treating her husband, ill-treating her children. Every time I tried to raise her Kundalini, it was a big labouring thing, I mean it's a very hard work with such people. I used to say, "Oh God I hope next time I don't see her face somehow, it's too much". And the whole attention goes to something so nonsensical and useless person. I mean, in that time we can give Realization to so many people. And she would attract the sympathy of some here and there. Then ultimately, I raised her Kundalini thrice and I told her, "You've got, you've touched your Realization but you have to now promise Me that you will not ill-treat your husband and not ill-treat your children". And she said, "Mother you have to promise me that my Realization will be established". I said, "All right, promised, but you must promise Me this. Start it that way."

Imagine to be ill-treating your own husband and your own children! I mean, I haven't got sufficient time to be with my children, to express my love. And here is a person, sitting down quietly with three children and just thinking how to torture them. A very difficult case I felt with this woman. Very fond of living like a lady-like personality, this and that. But she couldn't do that. Every time her Kundalini fell down. You see, she used to think that she's obliging Me all the time, that's her funny stuff. And she thought that I promised her and how is it not established? And then, I think people told her that you better not come to Sahaja Yoga, we have had enough. She stopped the children, she never brought them. I said, "All right".

But, you see, negativity is such that they know they have no personality. Otherwise, without Sahaja Yoga what is their personality? They are nothing. So, she tried to assert herself all the time and this time she appeared where we had gone and she just came by herself. I never called her nor asked her to come but she was there. And I asked Rita, how is she here? She said, "Mother she is here because she said that You told her". I said, "I?" She said, "Yes, You were in her head and told her". I'm neither in her heart nor in her head [laughter]. So, how am I going to tell her? So, she came in.

Now, I found that Rita had a weakness for this lady. So, something was to be done because I wanted to save Linda. My foot went absolutely crazy with this lady, I told her not to come in, what to do?

But the Divine has its own methods and she suddenly got exposed completely. And Rita was shocked with the way she was. Because she just started fighting with Me, absolutely fighting with Me. And so rude and so shameless. Rita couldn't believe her eyes. So, I was very happy in a way, she said, "[inaudible] is over, " because she was always pestering me. And I told her that, "If Mother doesn't want and if it is not allowed, how can I do it? And she always used to say, "Do this, do that".

Now, why I am telling you this story is that when she went to India, everybody resisted her. And in England, you see, Sahaja Yogi come, you know, are very eager to develop Sahaja Yogis and she was literally frightened of them because she was quite aware of the nonsense that she was having and her cunning and all that. And it came up to this point with the way she behaved there and the way she created scenes and things and all such nonsense, that they said to Me, "We are going to book her back. She has to go back otherwise, we throw her in the sea, Mother we can't have her." [Shri Mataji is laughing] I said, "It's all right".

Now, the main thing that we have to understand is that how much time do we spend with these people? We must learn how much, we must judge the depth of a seeker. That's very important because we haven't got time to waste much. And if you don't get anybody in England anymore, let's go to India. If not, India let's go to China. We have to gather human beings; we are not bothered as to what country they come from. You have to weigh first of all the quality and you'll find, you'll be amazed, those people who think to be very much qualified, you'll find them to be useless people. And the Divine will not help you. The best part is that the Divine will not help you. It will be angry with you for wasting your time on such a person. And as you will be growing, you will definitely use this discrimination within yourself and you will understand. You will not waste your energy with someone like that.

All these ideas of being kind to everyone is not for us. We have to be kind to ourselves and to God. All such useless people have to go out of the circulation of evolution. Absolutely, there is no doubt about it. This is what I want to tell you that today I want you to ask the questions. That's important. And when you'll ask the questions, I will see how they answer.

Now to be positive, a person has to see how the question is asked and how it is answered. It's not a question of your mind, it's a question of spirituality. The question is from spirituality to spirituality. It's not from one mind to another mind, and I would like to

see that how it works out with Sahaja Yogis. Because I know you are people of very high quality and that's how I know all this great work will be done. In one year, I have seen people they have come up so much. They have come up so much, they have gone so much up and they have done so much. But there are some who are struggling and they cannot come up. Some people don't feel vibrations, it doesn't matter. Need not feel vibrations constantly, maybe some physical problem is there or some sort of problem is there. But the main thing is the attitude of a person is important and negative people are there to take our time, to divert our attention. They'll go into tantrums and show-off, they'll do this, they'll do that, and they'll try to divert out attention to them, attention from the Spirit, attention from our ascent, attention from our work that is so important, the emancipation of the whole humanity. So, we must understand that our lives are valuable lives. We are Sahaja Yogis. We are workers of God. Our Kundalini has risen, we are Realized souls of a very high quality and we have not to waste our energy to people who do not deserve our attention. That's very important, between you and Me, I am telling you this story. It's all right what I do. It's different, I play quite a lot of things with them. And I see to it that they get out. But you please don't waste your energy. If you find somebody difficult, funny, better give up that person.

Now with this idea, we'll have about one person from every country. They'll sit down here and I would like to see. You should all ask questions. Questions, not material, but about Kundalini, about what answer to be given because now as you are going in the fields, you know people ask you questions, and what questions they ask, and how to answer these questions, so we can sort it out just now. Because sometimes, they can be so aggressive that you can be just dumbfounded. But as I said, after a certain time, you should just give them up as lost. It's not our responsibility to give Realization to everyone. It's not expected. It's only those who deserve that will get it. It's the deserving quality of people that's important. If they are not deserving, we are not interested in them. We are sufficient already. Better— I always say that those people who are to enter into the Kingdom of God should only enter and not every Dick, Tom, and Harry. It's important. So, those people who cause problems, just do it to because they attract our attention.

And Sahaja Yoga, you know, as it is, it's very different from other so-called organizations of God. Here the genuineness is judged by vibrations and by attitude of yourselves. You have to be extremely positive. I've seen even some cancer patients who came to Sahaja Yoga who are so very positive, it's surprising. And some people, for nothing at all, they're wasting your time and energy. So, the interest should be for the people who are of [that] quality and not for people who are just wasting our time and energy. It's a kind of an ego within us there I think that we try to correct people who are good for nothing. We cannot. It's all right, they are hard nuts, but why do we need to break our teeth for that?

This is what I want to tell you. After this experience, now, Rita has said, taken a vow that she'll have nothing to do with Peggy. And she always used to peg her down to Me every time. Rita used to telephone to Me about her, she used to tell Me, "Mother please look after her, all the Sahaja Yogis are angry [laughter]". Especially, she said, "People have told her off and cannot come to the programs". That's how it was. So, thank God now she's corrected. I've tried my own ways. But you can directly understand and know that you know in your heart who is settled and who is not settled. You know very well about everyone. You are quite capable. But if you try to be extreme, "Now, let it be, let it be, it's all right". They are no good. They can never come out. So why waste your energy? Simple thing is that whether you are good or bad, or if your heart is like that— just the same. As Sahaja Yogis, we have to realize our position. The work is very important. It's not that we are here for England or America or for China, we are for the whole world. Whenever we can get people of that quality, we are going to collect and decamp. All right?

[laughter]

Now. So, I would say that we get some people here, like from every country that- you'll be there.

Sahaja Yogi: Mother, maybe Bryan could come first.

Shri Mataji: Bryan also. No, Bryan should ask the questions first of all, then I will put you down in his place and he can switch.

[laughter].

Shri Mataji: All right. Then, now we've got Kamala [unsure] from England and we have to answer, you see. Everybody has to answer because it's a 'one answer'. Then I think Steve can come from America. Marie can come from France. [Olga?] you come from Switzerland. All right, now nobody is higher or lower. You see, they'll ask questions that have to be asked. Need not be answered. It cannot be answered? One should not worry. But anyone of you can answer the question.

Now there are so many intelligent and intellectuals [laughter] and over-educated people sitting here. The ones who have to ask the questions are always better placed than the people who have to answer. All right? So, in a way I would like to see how the

questions are asked and what answer is given. I would like to see the game.

All right. Can you ask to get Me something?

Sahaja Yogi: A cup of tea? Would one of the ladies get Mother a cup of tea please?

Shri Mataji: Now, yesterday's speech was really good. [Inaudible]

Yes, come along and sit. Ah, you must know, there are great intellectuals sitting here [laughter]. Be careful, all right. So, we are very friendly and nice

Who else from which countries are here? Spain?

Sahaja Yogi: Mother, there's Robert's from Belgium.

Shri Mataji: Is he there, Robert?

Marie: Yes. Robert?

Shri Mataji: Robert, come along, come along.

I'm so happy to know what you've done! Really remarkable, I must say this. Robert, I really say: what a man!

[Laughter and applause]. Do you remember how we shot off, you see, that horrible Rajneesh [Osho]? From there he came in, how we shot off! Remember him? [Inaudible]

I'm very proud of you.

Robert: Thank you Mother. My ego is going into this.

Shri Mataji: That's good. Ego is the same one. That should be the right type of ego.

[laughter]. That type, that ego is a better type where you question the wrong type of a person. But that ego which questions the right type of person is a stupid ego because it has no sense, it has no wisdom. But, you see, for him to come, it's hell I tell you, you see, he's sickening, he's very sickening, he sickens people. How horrid. Most of the people whom I know who were living about, say, from the beginning of it must have ended up in a lunatic asylum, most of them. Or, [inaudible], another thing I must tell you. Those, don't there, have been doing this for years [inaudible],

Robert: I saw pictures of him, recent pictures, and he wears -

Sahaja Yogis: Gloves?

Robert: Yes. He wears now gloves.

Shri Mataji: Why?

Robert: And big warm gloves. I think he is crazy.

[Laughter].

Robert: And I had vomited from this picture.

Shri Mataji: Let him not die because otherwise he will be more troublesome. It's all right.

All right, now, please make yourself comfortable.

Now, most of the people who are real Sahaja Yogis should ask questions and not those who are yet too weak and formless, all right? Because they, still I know they, they have to reach a certain stage of understanding. All right, from Sahaja Yogis only. Don't become thoughtless aware. [Laughter].

Sahaja Yogi: You said not mind to mind.

Shri Mataji: All right. Not mind to mind either. But let the inspiration come. [Inaudible]

In India, you've led the day to day life and you have been facing other people in Sahaja Yoga. You should ask questions about that, what are the questions they have asked, what was the problem. Now, for this, why do you think you have to that way? All right?

Because, you see, now we should sit there all the time. [Unsure] It would be nice expressions. [Laughter]. All right? Three on this side and three on [inaudible]

Let's have it now. Ah, that's it, that's a good idea.

Now, come along.

Yes, please.

Sahaja Yogi: What to say to somebody who comes up and says very concernedly: 'what is the difference between Sahaja Yoga and these-'

Shri Mataji: What is it?

Sahaja Yogi: What's the difference between what you are doing and what these cults or these other gurus are doing? They all seem saying the same thing, I mean, they do.

Shri Mataji: Say, they are using the same language.

Sahaja Yogi: Using the same language.

Shri Mataji: Ah, you see, because in 1970, I was in America, they have picked up everything. And a gentleman told Me, warned Me. He told Me: "Mother, You'd better get all your tapes " – or what you call them?

Sahaja Yogis: Copyrights.

Shri Mataji: Copyrights! You see. I said: "Why?" He said: "No, this audio words 'vibrations' this, that, will used by these people, 'chakras' and all". I said: "Very good!" But ultimately, they have to come to Me for Realization. But they are using the same, I agree with you but doesn't matter. Now, tell him: What's the difference between the technique of Sahaja Yoga and the technique of these people? They use the same words.

[A Sahaja Yogini refuses]

Let's have another person, who? Warren?

[Laughter]

Warren: All the basic differences, I feel Mother is that, in Sahaja Yoga, it's not the promise of an experience it's the actualization. Something actually happens in the presence of Mataji or other Realized souls. And you get it.

Another Sahaja Yogi: They also make experiences.

Shri Mataji: They have their experiences. Now, let's see.

Marie: One thing that you can explain is whether they keep the freedom of the individual or whether the individual is actually maneuvered. And you can explain.

Shri Mataji: How exactly would you know [unsure]? Then how [inaudible] by mesmerized or not by mesmerized?

Marie: Yes, if you are in Sahaja, then you don't know. But if you look for and you're asking, you can ask the people to see how does it work, do you feel that these people are free in what they are doing? Do you feel that they doing it out their own freewill? Do they look like individuals? If you go there, are you taught to think for yourself? And is it something where your freedom is respected. Because a lot of the other ones you can explain that to people is that people are taken in charge and they are taken in charge morning till evening and even during the night. They never have to learn and they do this, do that, sing and pray and do whatever and they never stop. And they're actually made to fit into a mould and once they are nicely shaped, they can't out of it.

Shri Mataji: You mean they don't understand what they are doing?

Marie: Eventually, they don't. They're fitted into something and it's some weakness from their left side which make them want to be led. And it's something that you still find in Sahaja Yogis, if you look carefully in yourself, we all still got that. And we all have to be careful of it. Because it's still there, this tendency to want to fit into an organisation, be a "something" [inaudible]

[Shri Mataji is laughing.]

Marie: And not be who you are.

Shri Mataji: Yes.

Marie: And go through with it, go and look at yourself and go through with it. And that's the way it works, people are told that you, you know, are talking nice and all this, and all that. But basically, they are taken in charge. And then they don't think for themselves. And the language, yes, is correct, but you have to see the results. If you want facts, there are plenty of facts, and these people got files and a [inaudible] of files [unsure] on what happened to people going there and if you managed to get them out, if ever. And that's were the difference is.

Shri Mataji: It's very weird, you know, the Sahaj is not being different, it's rather weird I should say. All right, let's see. Now, just see what she has to say. Let's see

All right, let's see what [?] has to say.

Sahaja Yogini: Mother, there are two points that we usually make. One is that you can't pay for it and then you don't pay for it. And this especially, comes up in America because there are people who used to pay for absolutely everything-

Shri Mataji: Anything happens in America.

Sahaja Yogini: You go to this introduction, to that introduction, quite always that way. It's not like over here.

Shri Mataji: All right.

Sahaja Yogini: So, that's something that attracts a lot of people if they are used to pay for things, you know, if this is a sort of wage there. And you say: "You cannot pay for it; we won't accept things".

And in fact, you'll be some one that [inaudible] because it's your own birthday.

Shri Mataji: But that's the gross. But what happens to the subtle?

Sahaja Yogini: Subtlety.

Shri Mataji: In a subtle way.

Sahaja Yogini: Subtlety the Kundalini is awakened. And the great thing about that is that you become collectively conscious, which is something that can't be fake. You cannot Collective Consciousness. And it's very simple, you can give an example. If you blindfold seven children and you haven't- who are Realized- and you haven't tried the vibrations in some body, they will all feel the same thing. And children don't fake and everybody has that. If they try the vibrations on somebody else, they will feel something different. So, this is an important description to make.

Shri Mataji: Now let's have [?] come in. She's covered quite some things, she's covered [inaudible].

Sahaja Yogi: Can we imagine important things about the Sahaja Yogis, not what experience it gives either, I mean that you get. But what do we have to tell people who ask for the differences is what the disciples become, what do they get, and what experiences connected to other people? Because without the capacity to invite in others [inaudible] any enlightenment at all. So, this is the [inaudible].

Shri Mataji: Now, what about him? Thank you.

Marie-Laure: Maybe another point also is that Sahaja Yoga is the truth. The truth is eternal. So, you might be able to relate it to other scriptures, to know who Christ was, to know Mohamed, who Buddha was. And nobody can [?] in this group and make relationship where they are in you, you can invite them into you. And not only about the great Prophets but also with everything, nature, music, science, astrology. Everything is [inaudible]. And you can even see this, everything is part of it.

Shri Mataji: Now Robert, what do you have to say?

Robert: One can say that in other sects, they don't get real powers. Actually, I experienced that they get powers, they can put bhoots in you.

[Laughter]

Shri Mataji: They get the bhoot's powers, yes?

Robert: Yes absolutely. But what can we say? Use your common sense. Go and see any sect – I don't know if it is intelligent to say that. I experimented a tremendous destroying force. Because when I met Mother, I, first of all, I got all my stomach, something coming out, dust, in skin. That was a proof that negativity came out. That something happens, that really something happens in me. Actually, I had not such a proof in this sect. I only got into their catastrophic thing.

Shri Mataji: But you've not been a long time with them

Robert: I was not so long, five months. So, I felt also another thing, the fact that Mother is so elusive for seekers.

[Shri Mataji bursts into laughter]

Robert: That's a good thing. The fact that Mother is so- doesn't possess really. Because I was so greedy, I remember. The first time I met You, it was the second program you didn't look at me.

[Laughter]

Shri Mataji: Yes, very clever.

All right, now, after all these things, I would like one of you to answer this question. Any one, let's have, one has to come along. Let's have Roxon [unsure], let's see. Come in the audience, yes.

Sahaja Yogi: Well, I think the point Gavin brought up is relevant. But what you can tell them is that if you get a power, if it's bhoot,

all right, it makes you feel powerful. But in Sahaja Yoga, you can actually raise people's Kundalini and you can empower them with the ability to raise Kundalinis. For instance, for me, the proof was I stood behind some new person, I just go and sit in front of the photograph. I didn't explain him anything, I stood behind him and I started moving as Mother is showing us and get his heart. And things started happening to him and he began to feel within him, things happening and he felt his Kundalini rising and he began to feel the joy.

And I think that is the most important thing, you can transmit that awakening to other people and raise their Kundalini rather than just feeling empowering you. Something which could be good. And I don't know if bhoots can do that.

[Laughter]

Shri Mataji: All right, thank you very much. Now.

You see, always the artificial has to copy the real. It is always so. Artificial has to copy the real, otherwise you don't follow. Of course, outwardly in the gross we can say that artificial can sell, but real is spontaneous. Or artificial can put up a show, the real does not. The artificial is more eagerness because it has to sell, while the real is least bothered as he said about Me. It's correct.

But beyond that, how to make out an artificial from the real? It's the problem, because they have the same style of thing and these people say that, "We are in the same thing, we are having vibrations, we have energy, we are raising the Kundalini, everything we do".

Now the best thing would be to be extremely practical with this people. First of all, you must judge whether they are seekers or not. Then you should see what chakras are catching. You see, you move on another line. They move on another line because you are empowered. So, you just see what chakras are catching on them. If you answer them directly, they will come out with another answer. So, when they say something to you, you must know that if they are bhoots and they are possessed then they know your bhoots also. Not only that, but they can read your minds, that's one of the powers of bhoots. Because they can live on mental level, they can live on physical level, they can live on other levels like- they see whatever past you have had they can tell you, they can tell your future. They can [inaudible]. They can tell you about your future, they can tell about past, they can tell you about your mental problems, your brother, father. They may even tell you when you have lost your properties or where you have kept your ornaments and who is the thief. All these things they can tell you. Because their interest is material, so they know everything about it and they can tell you.

Now you have facing a person like that. So he reads your mind, all right. So, when he – you confront such a person, to deal with a person is to just get quiet. Get into your thoughtless awareness. Be quiet.

Your fortress is your thoughtless awareness because you are real. And try to see his Kundalini, try to raise it and see where it stops. Now, he says, "Why don't you answer?" You say that, "I'm, still let me hear it, let me get it". All right? So, show all the patience now, try to raise his Kundalini first.

Now if the Kundalini, you see, is absolutely useless, doesn't rise, you should say, "All right, I give up. Finished". Nothing's important. Our real nature as he said he used, there is a word for the Goddess is 'Nirmama'. She doesn't get attached to anyone. She cannot. If She is the energy for the whole universe, how can She get attached to anyone to any personality. Only She can nourish and the nourishment can only go to a person who is willing to take the nourishment. You are on the giving stage; you are not on the thinking stage. If the other person doesn't want to have it, you can't open the mouth and pour it in.

So, when such a question comes in, you just go into your meditating mood. And you will be amazed that the dynamism of the Spirit will come there at that time.

Now, maybe it stops at Nabhi. Supposing the question at Nabhi stops, the right Nabhi. So, you know, he is a liver patient. All right? You can ask him questions about liver. He'll be amazed that you know that he has a liver trouble. It stops at right Heart. You just ask him a question about the right Heart. You just tell him these things, then I'll tell you about this.

Like, I tell you Douglas. Douglas is not such an intellectual, that much. And David Prole [unsure], you see, just saw My photograph, and he went into contortions [Shri Mataji whirl Her hands] and he telephoned in the ashram and Douglas received it.

And he said, "Who are you?" He said, "I'm Douglas, I'm a Sahaja Yogi". "Really, what this Sahaja Yoga is?" He said: "By the way, are you perspiring too much?" He said, "Yes I'm boiling (while) talking to you".

[Laughter]

He said, "That's it. Have you been to TM?" He said, "Yes, how do you know?"

[Laughter]

"I know, because such chakras are catching".

He said, "Surprising, these people now would tell you". He's only came home and Rustom opened the book, I think he took My name or I think, or he took the name of the Goddess or whatever it is. And he just went into contortions again. He said, "What have you started?" Actually, he got frightened Rustom and he telephoned to Me: 'Mother, what's happening, I just got your name'.

So, your powers are divine powers. Never forget that. On arguments, then once you have given them Realization then start the arguments with them. But you can do it with your attention. You give them Realization and then the arguments can be given. Because when I'm discussing with them actually, I'm raising their Kundalini. And outwardly I'm discussing you see, everybody thinks Mother is talking, this, that [inaudible] sometimes. But I'm really raising their Kundalini inside. So, first of all try to raise the Kundalini, because that works. Now, you know for definite what is the difference between the real and the unreal. That unreal is that a myth, that, 'This is a snake', is a myth. But when the light comes in you know it is not.

Then, the light has come to you. Even small children, as they said, they know. You have got your own powers, no doubt about it. You can raise your Kundalini, no doubt about it. You can raise others Kundalini, no doubt. You can cure people, no doubt. For that if I have to give an example, I have cured even the president of India. [43:39] But you may not be certified there [unsure].

Then, coming to the mental side of it, how you have achieved you know, you have given up all your habits, then you have become a better person. While people who belong to another country, they do not give up any habits. On the contrary, they become just slaves. Just slaves! They are not independent as he said, they are not independent. They become all slaves together and they behave – collectivity to them is just slavery.

Apart from that your knowledge is tremendous. You know why you do puja, you know why you make mantras, you know what mantras to say, when to say, how to raise it and the whole science of it. Even their gurus, their gurus won't do, never do the science that you do. All techniques, Nirmala Vidya, you know.

So, all the points that they said that you have your own powers. You can ask them, "Can you feel me?" "Yes, yes, we are feeling very hot." That's all.

But you should say, "I'm feeling you. You have been to such and such guru."

Then your power to give him Realization. Also, later on, he can be told and shown how to give Realization.

You should say, "Now you try to give me Realization." You say, "All right, you give me Realization." "It's like that? All right I will give you. Will you allow me?"

Supposing he accept this. Finished! Then he is finished now. Once he is Realized then he won't talk. So, you have to be very understanding of the situation that first of all, you are a Realized soul, you have your own powers, the whole Divine is behind you. Don't forget it. With all confidence, just face the person.

First go into meditative mood, gather up all your powers and see that you raise his Kundalini. Bring him to some point of rapport. Then these points, one by one, as these maybe you suggested, which they have suggested, are done already. But before raising them, discussion will lead to discussion. And it's a headache to be with such people, I just do it because I don't get a headache. [Laughter].

You people don't do it. I've nothing to with the people who cannot be brought to a certain level of understanding.

And they themselves will be impressed by your personality, by your methods. In your quiet way, you should say, 'Ha, this is..., ha!' – like that, go on saying, 'Yes, yes.' So, he thinks that he is impressing you, also you are listening to him, that also pleases them quite a lot.

Then now, "Thoroughly let me see where is your Kundalini. Let me see". See around him. All right. Now say what you have to say, again say, "I'm not to get it". And at the back, raise it. Because if you cannot take out something straightforward, means you have

to put your finger all around him and take it out. Kundalini, the Kundalini doesn't want to rise, we have nothing to do with such horrible people.

So, first of all, you must judge the other person, raise his Kundalini, work it out and then, once he has got it, then do it. All right, Lane [unsure]? You know the technique.

Second question.

So, everyone whatever they have said, connect first and first raise as he has said it.

Warren is very helpful and all these points must be brought in. But when we have brought them to a certain level, just establish them. Otherwise they'll be just nodding their heads or they will be denying you. It's totally useless cause definitely you know your knowledge.

Now, second question.

Sahaja Yogini: Mother, You were saying that people who cannot accept their Realization, we should not bother with them. How do you relate to people around you who are loving and caring, nice people, but they just don't understand and they don't accept, probably they will not?

Shri Mataji: I cannot hear clearly.

Warren: How do you relate to those closely around you who don't accept Realization but who are not negative? How do you?

Another Sahaja Yogi: But who are not negative.

Warren: But who are not negative, but who just simply don't understand?

Marie: Normal people.

[Laughter]

Shri Mataji: They're not of your level, you know. But as a person who is higher than others, you should be patronizing. And you should know they are still blind, they are ignorant, they haven't got the knowledge, all right, they will get it.

Keep it like that, position like that. That [inaudible]

There is no need to talk of Sahaja Yoga with those people, but in your life only, in your way of life, they will understand, gradually, they'll come. Maybe they are inadequate, perhaps, maybe, or maybe they are not seekers or maybe their time has not yet come. You cannot force it out. My own daughters are not Realized, I'm not worried. They know I am something great, no doubt about it. And they think they are [ordinary?] people. Or else, whatever it is, let them be what they like. It's all right, I am living a normal life with them.

But your own life will convince them that you're right. And they might start respecting you very much. And after some time, not only respecting you, but listening to you and then accepting Sahaja Yoga. There should be no quarrel with them. Sahaja Yoga is the most precious thing and you cannot waste it on anyone. You cannot. Christ has said, "Don't go yourself... before good people" [Inaudible 51:02]; that's what it is.

But those people who are around you, who are they? These are your brothers and sisters, these people are, they speak your language. They are there, it's all right, they will also get their Realization but they can't speak your language.

You may love them. Supposing you have a dog in the family-- I'm not saying they are dogs [laughter]-- but what I mean is just supposing you have a dog that doesn't have the human awareness. We love the dog the very much, no doubt you look after the dog, all right but you don't talk with him. You don't expect him to talk like us.

[laughter]

So, the awareness is at that level. On the contrary, we have to be very patronizing and extremely kind. All right?

Now can you answer this question and elaborate it? Who will start it now? You see, with some people who have had horrible experiences, will be the people who are around Me. So, I would request you first of all to speak, Warren.

Warren: Well, I think we got one example this weekend at Robert's home. His parents have gained their Realization.

Shri Mataji: Really?

Warren: From You.

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

Warren: Absolutely sweet people, absolutely balanced people in the sense in which society sees it as a whole, and yet they can't see the depth that Robert can see. They treated a little patronizingly, like "there, there, it will be all right. You do it your way and we'll do it our way". Meanwhile they have their cigarettes and they entertain their guests and they have their lifestyle. But Robert's determination was to set the example, to transform, to let them see by his transformation that Sahaja Yoga is it.

When we were there, they behaved like-- they became disturbed by the tranquillity that he was. They started rushing around and shouting, and giving orders and a few things, and slowly they could see what is happening and they started to look at themselves. There was a little microcosm of the transformation actually over that weekend when we were there. You can do it by transformation. And People start to watch and then instead of running around in circles getting nowhere, they start to say "oh this is something great".

Shri Mataji: Very true. What would you say Christine? It's a difficult question for you.

Christine: Well there's certainly no point in arguing about it or trying to discuss Sahaja Yoga beyond telling, if anybody asks, you can say how much good it's done to you, how much you're transformed. You can say many things if people are interested. And if they are not, you can, you just live with them, you just be yourself. You enjoy yourself and they will see you enjoying yourself much more than they're enjoying themselves.

And, "Hmm, what's going on here?" Then they might become a little bit curious. But if they don't, it doesn't matter either. And really, unless somebody is seeking, unless they're asking for it, then all we can do is be there. You know, just go about our business, just do what has to be done and be perfectly normal.

Shri Mataji: And I'll go a little further. If you try to take interest in anyone like that, you'll have very bad experiences.

Christine: Oh, yes.

Shri Mataji: Never good. Okay?

Warren: Yes.

Christine: Yes, never even try because then you'll really get caught up.

Shri Mataji: All right, now we'll have another question.

Sahaja Yogi: Mother?

Shri Mataji: Yes, please?

Sahaja Yogi: I have a question now, besides all the questions.

Shri Mataji: I can't hear you.

Sahaja Yogi: My sister and myself and Christopher, her husband, went to see my parents the other week and they had a whole experience there. They just went absolutely crazy, you know. I was wondering what would you do in that situation because when you can't even get a word in, all you can do is sit there [laughter], what would you do in that situation? Because I don't know. Now they're just entangling themselves you know.

Shri Mataji: That's it. That's it. Pat can tell you. Pat? Come along.

[Laughter]

Shri Mataji: [Inaudible]

Pat: Well I got quite a lot of problems with my parents. To begin with, we were working to convert them, you know [inaudible] and we just- in our first puja, we just got carried away and we said, "too much, too soon". You know, we just-in fact, it nearly worked because we were so enthusiastic. My father got Realization, he gave up drinking and he started saying the Catholic church has never really satisfied him and all this; And my mother panicked. [Inaudible] and then he gave up and went back to drinking and she's very happy. [Laughter] But we still haven't given up hope but the problem was that we were [inaudible] together too involved, I think. But you can get upset with it because you are so closed to them and in the end, I was getting very, very upset because my father- I mean the situation I have with my son is [inaudible] my parents.

And my father hearing bad news taking this from Kevin [unsure] and I was getting really upset because I had tried to be nice with him all the time. And inside, I was getting furious. But, in the end, one day I was so upset because he's been beating Kevin thinking this would be his right. And my mother said, look this is ridiculous, "Just go and teach him a lesson. Go and get rid of his drink". So, I went home and got hold [inaudible] and they were horrified. But it made the brake, you know. Afterwards my father said, "You quite respect me for what I have done, [inaudible]". But since then, I have been more detached.

[Laughter]

Shri Mataji: [Inaudible] First, if you had asked him this about four years back, he was very serious and he used to feel it too much, saying, "My father", every time he used to say, "Mother see, my father drinks. My mother is like that". In the morning he was so upset, he would come out with such an expression, you see, absolutely disgusting. But now, you see, they are taking it very easily, I mean, it's a joke for them, now it's nothing so disgusting or, I mean sort of comparing. And they would think that their Realization is useless because the father is drinking, the mother- you see, your relationship is with God. And those who are related to God are your relations- real. Others are just by the way, they are there, all right, but then they started enjoying them, they never were so upset as they were before. This is what happens as you start growing.

Warren: There's also a very subtle ego sometimes about because-

Shri Mataji: You think they have.

Warren: If we can't change them.

Shri Mataji: That's true, it's true, it's true, it's true.

Warren: We get a bit upset and that translates into a sort of caring attitude which is of course is very false.

Shri Mataji: Yes, it's true.

Shri Mataji: Yes

Sahaja Yogi: The thing is Mother, if we have been spoken to our friends and told them about Sahaja Yoga, yet they immediately condemn you. But every time you walk through the door, they scream at you and shout at you and you are trying to love them. And whatever you're doing, I mean I'm not trying to indoor in Sahaja Yoga or anything. It's just they scream for no reason.

Another Sahaja Yogi: Weaknesses.

Marie: Also, what's wrong with them?

[Laughter]

You shouldn't share this [inaudible] than the stomach.

Shri Mataji: No, but you see, it is also sometimes when there are bhoots, they react like that. It is so. John will tell you, there was a fellow who is running a – your friend, John, was running that, a big store or something. We went with him in the car and he was a Raktabija disciple. You remember, you went amuck?

John: Yes, Mother.

Shri Mataji: And poor John, you know, he wanted to jump out of the car [Shri Mataji is laughing] because he just went amuck in his presence. Just went amuck.

So, now, what is the next question?

Sahaja Yogi: I have a question Mother. Even during [inaudible] ... She's has been quite interested and a friend of mine is quite interested in seeing You. So, it happens that I have an effect on people. But sometimes it ends up very sincere seekers, another, my mother's friend, I gave her your picture, she's very sincere. Sometimes I'm not sure exactly how to talk about it, how to initiate, how to bring it up, and I know that all these people are really seeking, they are not low-quality people. Sometimes I feel instead of watering it, I'm forcing it down their throats. I would like to come to the centre....

Shri Mataji: It's a good idea.

Sahaja Yogi: My parents for instance, although they profess to be against it, they've been very sweet, they help me to come here, they had an attraction towards it, despite what they've been helping me. I guess because they see the work, the change.

Shri Mataji: Well, you should not be involved. The point is, you see, whatever is desired is good, but you should not get involved in their desires. Their desire is a good idea because you should work it out, after all, you are [inaudible] the most. It will work out also but if you think that you can get involved into it, either you'll play into ego or superego. You should not get involved with people who are not themselves seeking. That's the point.

What else?

Sahaja Yogi: Mother, one question which always comes up, it's about You, Mother. [Inaudible] what are you expecting in this? Who is this Mataji? Who is that expert? It's always difficult to know-

Shri Mataji: No, but do not talk about Me for the time being. You see, even if you talk about Me or not makes no difference to Me, anything. Let them come, gradually themselves they will know. You should say, "There must be someone, that's all. Now, you'd better guess", you leave it to them. You need not say anything to them. That's one thing I warn, always from the very beginning, it's too much to bear for people, you see? You should say, "There must be something about Her, we don't know". But it is too much- because, you see, if you tell them that I am such and such, either they'll be finished out of fear or they'll be on top of this, you see. So, the best thing is not to tell; these things are not to be told. That's why I've told you that in this lifetime I've decided not to talk about it to anyone till they are Realized souls very settled.

Even in that book, you have written that Sahasrara is 'Jai Shri Mataji Nirmala Devi'. Please do not write. You should write there 'Adi Shakti', that's better. Because after all, I know that one should not worry about all these things, because this I'm telling the Deities, you see. And that, "One should tell it, and I must say what is the truth is, and all that. And I should not waste time". And I understand that.

But why I am saying this? That these people are very delicately placed, they're ignorant and just because of this, if there are going to be chatted, it's better not to tell them.

So, for puja also we don't have all of them there. Very few people should be around to come to puja. All half-baked people should be really kept away. They should not be told what I am, nothing of the kind. In Gregoire's book, that's the mistake he committed, I think, because he put Rajneesh there and said that I had said so and so. And I couldn't take it

There's no need to say. By saying that, what do you achieve? Or what do I achieve? Whatever I am, I am.

Warren: But Mother, You've achieved a lot that night, you said in a very scowling nature that question, "You've got to recognize Me". And that achieved a tremendous-

Shri Mataji: When did I say that?

Warren: At Hampstead.

Sahaja Yogi: At Caxton Hall.

Sahaja Yogi: At Caxton Hall, sorry, I beg your pardon, yes. [Laughter.] And that blasted them up.

Shri Mataji: But you see, I made the timings of it. At the right time I say.

Warren: Of course.

Shri Mataji: Yes. But you had made mistake that time. So, I would say, better avoid saying about Me.

Warren: You said it anyway, Mother, it was not that [inaudible]

Shri Mataji: But you see, it must have been the first time I said it that way. But you see, most of them were Sahaja Yogis, there were very few people who first had come, new people, then I had to say that. But, normally, you should not say though it's true, very true. This is the only condition you have. If you cannot recognize Me, nothing can work out.

This is the only condition you have. If you cannot recognize Me, nothing can work out. It's perfectly right, I agree, I accept, it's a fact, that's what they have put it up. That has to be.

Now, I'll tell you, say, this lady who was there, Peggy, and my foot, you see, was like this. It was so painful; I could not put it on the ground. Both put especially this one [right foot]. They asked Me, "I said, I don't know what's happening with Peggy and all, this foot won't allow Me to stand". This could not! All the Deities were angry with Me. And they were just going down and down

emitting such vibrations, tremendous vibrations. I didn't ask, I mean, to take vibrations [unsure], we soothe them, soothe them, soothe them.

See, they don't listen. She told Me that, "Mother, I just put your photograph in this village". And the whole place was flooded by the river. And the river washed all our bedrooms, bathrooms, everything. [Laughter] Three inches much, the water came in, it washed all of us. The people who were doing fraud or something were caught up and all kinds of things happened. In that, in those three weeks only, she said there was a real [inaudible].

[Laughter] She told Me this. But this you need not tell others, you see, because they won't understand these things. So, no use telling them, you see, those who do not understand what is the purpose of telling them and wasting your energy. It's unnecessary. It's unnecessary, I tell you, it has no meaning, believe Me.

Sahaja Yogi: A general point, Mother, when people first get Realization they are full of enthusiasm but they can only express itself through the old channels. So, they want to talk about You and they want those who are close to them to come to Sahaja Yoga, to accept them in a new place, a new style, but they don't have the capacity to achieve this using the vibrations. Because that capacity has to develop. This is why so many of us had trouble at first of integrating our new experience in our own life without staying in our old life style as well. When people get these urges to rush out and convert everybody, they have the question whereas it's coming from within themselves. But there is a way of been subtle.

Shri Mataji: Doing that also you should be generous with them. Because in this country, I told you ego is in front of the nose, you see, like that, you have to be very generous.

Sahaja Yogi: It's only when we know You that we understand how many forms that You can take Mother.

[Shri Mataji is laughing]

Shri Mataji: That's you, not everyone.

Sahaja Yogi: Then we have to ask You to [inaudible] and it works.

Shri Mataji: No, I know you have asked many people, I know that you ask them to ask Mother, "if you are so, if you are so, if you are so ". All right. But you have certainly a sense of temperance about it [unsure]. That all of us should have. Of course, I mean sometimes we have to do it because especially in India where they worship all these Shivas, this and this, then you have to ask them that, "Are you this Shiva?". But there the religions accept and I ask- because they know that Shakti is higher than anything else. But they don't mind. But here, a woman herself is very low and then all the Gods and Goddesses are much above, so, who is she? So here, because the ego is just in front of the nose, like that you see, it's better to be careful. That's what I am saying. But sometimes you have to say.

But I am rather worried because apart from that, you may lose them even you may lose your tooth, it may happen for saying like that, you see? People are extremely violent and their violence may not be so much physical but mentally they are very violent people. And they say all kinds of things which you may not be able to bear.

Sahaja Yogi: What I am saying Mother, you have to ask Shri Hanumana and Shri Bhairava to do the job. Those who are trying to think, "I can do it by myself".

Shri Mataji: You yourself are saying, all right. But you need not tell the other person.

Sahaja Yogi: You don't tell the other person. But you ask the Deities to handle such a situation so they get sort it out.

Shri Mataji: They manage the show. But they can sometimes manage the show, you see they are all there.

Well, in the case of Peggy, you should see Gavin's face.

[Laughter]

How could he manage so well, [unsure] you see, she was so stupid you can't imagine! That she just started talking like that. But it's all managed, I agree. But sometimes, they also manage it so well. And then you feel, "Baba, don't manage it, let us give it".

On the whole, on the whole, we must know that our job is to save with patience, with understanding, whether we convince them mentally or not is not the point. How many people we save, is the point. This is absolutely the essence of Sahaja Yoga. How many people on the earth we save? That's the only thing that we have to look after. Whether mentally you satisfy somebody or not, whether- that's not important, you see? How many people you are going to save, that's all. Whether they are Indians,

Americans, Australians, makes no difference. These identifications are also there, you see, that English must save English, you see, when they drown each other very much. But still, it is so! Australians must save Australians. [Inaudible] as Maria said, it's true. French!

But it is not the way to do, what we have to do, how many human beings we are going to save? And don't get after anyone who is difficult, forget him! We have to get more people so if you run after one person you definitely waste your energy on one person. Instead of that, why not get to ten good people and work it out?
All right?

Now, what about you, have you any question, Bran?

Bran: Earlier, Mother, you were talking about not wasting energy on people who have been on Sahaja Yoga for some time but who are half-baked. What is the criteria? How are judgements made? How does one or a group of people decide that an individual should be left or not, encourage that [unsure]

Shri Mataji: No, there's no need to have a group of people. Look at them, you see, the way they start talking. When they talk you feel somebody is talking through their head. You can make out. Well, you can make out with your head, it can be [unsure] You see, they start talking like that. Their style of talking, they criticize Sahaja Yogis, they criticize Sahaja Yoga, this is the style of a negative personality. They say all these things, you see, then you will know they are the ones.

Their style of talking you can make out, the way they live. Like this Peggy went to India, in Puna, and got after someone. And then she was crawling as he says, in the hall just like a snake, you see. And people asked her, "What do you do?" and she said, "I'm giving exercise to my Kundalini". [Laughter]

But now you know, this stupid woman. You don't have to show off in Sahaja Yoga. Quarrelling people, all these are negative people, to quarrel, for Sahaja Yogis, it's too much. All this is negative. Insulting people, these are all negative people.

It's not difficult to make out, you can see. Among hundred people, they would be only one or two like that, at the most, at the most. Say, in the whole of England we found only Peggy like that. [Inaudible]

[Shri Mataji is laughing]

Yes, yes.

Sahaja Yogi; Mother what should we say if people would say that Sahaja Yogis are self-righteous because we only seem to care about very few people.

Shri Mataji: Let them say. You see, their certificate is not going to match [unsure] with God. We are righteous people; we are righteous for God and we are going to save others who want to become righteous. No doubt about it. Why should we worry, you see, for the certificate of the people? We are not politicians; we are not seeking votes. We have to do the desire of God. We have to work for what God wants us to do. In that case, you see, you have to- of course with dignity, with compassion, with love, with affection it will be done, no doubt about it. But all these qualities for what? For saving people. If, by all these qualities, you cannot save someone, better forget it. Whether they call you righteous or not, it not doesn't matter. Their certificate is of no use to us. Their certificate is like the certificate of the Pope, you see, when you are going to have any new certificate. Who cares, you see? God does not care for people who are not Sahaja Yogis. He doesn't care for these people because they are the [inaudible]. That's not important but that doesn't mean that we should be arrogant, we should be unkind. With some people, you have to.

Marie: Mother, there is a point there that the question has been asked to me before. About specific people saying, But there are people in Sahaja Yoga who are dogmatic and use Sahaja Yoga as something to clean on [unsure]" And those people being quite obvious so something had to be said. I could not say, "it's not true" because it's quite obvious.

Shri Mataji: No, I don't think so.

Marie: So, all you have to say or all I could find to say in such cases is that Sahaja Yogis are on their way to, they are progressing, but you can't expect us to be perfect.

Shri Mataji: No, no, no, why did you judge Sahaja Yogis? What I am saying, why should you give them so much importance? Who are they to judge Sahaja Yogis? They are not our own. You should not allow anybody to criticize them. That's one thing and a

principle of Sahaja Yoga.

I know there are some little less, little more, all right. But nobody outside us can criticize Sahaja Yogis in the presence of Sahaja Yogis. Nothing. They are Realized souls. They are of our level. Those people who are not of our level cannot criticize. And we should never accept any criticism from anyone about any Sahaja Yogi. Among ourselves, you can discuss. Not for someone outside, after all they are not Realized souls. You see, you must know you are a Realized soul, you are saints! You understand? A saint has to respect the saint. I've seen many Sahaja Yogis are like that, who respect other people. [A name] for example, he used to respect other people more than the Sahaja Yogis. It's a very common thing about him. And Chaya [?] was so surprised at him. She said, "How he respects others! Oh, he's such a big man". But he died of [inaudible]. She couldn't understand, she couldn't explain.

You are all saints and how can saints be judged by other people who are not saints? They have no business. You tell them, Rishap [unsure; inaudible]

So, I never allowed that because you are Realized souls after all, you must know you are Realized souls and that your capacity is very different of the capacity of these people, mondain people who go on criticizing, "He's like this, he's like that". How can you understand?

How can you understand from that level? You should go and see saint Gagangad Maharaj, [Gagangiri or Gajanan]. You might say he is a very hot temper fellow, he's like this, he's like that, and he can be very cruel. You can say about him but when you see his vibrations you know he is not.

When I'd go to see him, they told Me that, "Mother, you never go and see any guru, why do you want to see him?" I said, "All right, now you don't discuss with Me, just put your hands towards this."

And we had to climb about seven miles up and the vibrations started to come. I said, "Now, that's it." Whether he has a proper body or not, whether he has proper cloth or not, whether he lives in a palace or on the street makes no difference to a Sahaja Yogi. If he is a Sahaja Yogi, he is a Sahaja Yogi, he's my brother, he's my sister. This is the thing which was - in everyone must happen [unsure], you see? And this misidentification also leads to trouble.

And, you see, in the outside people who are not Sahaja Yogis, make a point, I have seen people- I know, because I have a double life, I know how people create an impression: "Oh, please come in, please sit down, I would not disturb..."

[Laughter]

That's all, it is nothing deeper than that! Those who are deep people must realize the value of other deep people, because they are the only ones who understand you and you understand them. This is one of the reasons why there are rifts among Sahaja Yogis. They don't respect each other. Once somebody is a Realized soul, he is to be respected as a saint, no doubt about it. I respect them as saints.

If I have to judge relatively from [inaudible]- say for example, they'll be sitting here, I 'll be sitting there perhaps, maybe outside.

[Laughter]

But you are saints, you see, and saints have to be respected, you are saints. The whole world respects, every flower, every leaf, every wave of the ocean respect a saint. You must assume yourself as saints. Saints are saints, after all, it doesn't matter [inaudible] here and there. Yes, what is it?

Sahaja Yogi: Also, the situation in the ashram, Mother? If we have people living there who frankly just don't get in together. And who don't improve themselves [inaudible] what can we do with him? Should the ashram play a sort of role [inaudible]?

Shri Mataji: No, it's not a convenience, well, I must say it's not a convenience. Ashram is a place for disciplining yourself, for perfecting yourself. As I said that your relation to yourself should be of perfection, cause this is what you have to offer to God. And ashram is a place where you have to perfect yourself. If there are people like that, you should ask them to get out. Ashram is not a place where it should happen- ashram, you should ask Me [unsure], it's not a place of convenience. If you have to live there, you have to live with the rules and regulations whatever the ashram has brought so far. I've seen all of them. And those who do not want to do it should get out of it.

Sahaja Yogi: Thank you Mother.

Ashram is not a place of any convenience. Many people say, "It's very cheap here, ashram", come along, from everywhere now they want to come down and settle an ashram. That's not so. Ashram is cheap but it's very difficult. Those who want to perfect themselves have to come to ashram. Those who do not want should not come. If they are so comfortable otherwise, it's all right,

don't make others have problems about it, it's as simple as that.

In addition to that, one must know the person who is made in charge, he may be not up to the mark, whatever it is, but through him I can act. I cannot act through all of you. So, you should not challenge the authority of the person who is appointed.

If I thank you, it's just like through him [unsure]. But you don't start like every time, like "Matter load us",

[Laughter]

Disciplining is the point there, perfecting yourself. You see, this is the first thing I told you, your attitude should be towards yourself [inaudible].

Relationship should be ideal like a Sahaja Yogi is a Sahaja Yogi. Worship your relationship with Sahaja Yogis. It's who can kill [unsure] your own! How can you bear any malice against him?

Sahaja Yoga: We should be self-disciplined, Mother.

Shri Mataji: Hem?

Sahaja Yogi: We should be self-disciplined ourselves.

Shri Mataji: What's it?

Sahaja Yoga: It shouldn't be an imposed discipline within the ashram, it should be, each and individual should be self-disciplined.

Shri Mataji: If that is the case coming there. But if we leave it to that, I tell you: no [?]

[Laughter]

First, it used to be forced.

Warren: What we found in Australia, Mother, it perhaps, maybe not be an example that can be translated into Britain, but we found that by being strict first, then the strictness recedes and they become themselves disciplined.

Shri Mataji: There's a very nice sloka in Sanskrit which I'll say to you:

"Pancha varshani tadayet

dasha varshani partet

shodashe varshe prapte tu

putram mitravat acharet".

[Lalayet pancha varshani dasa varshani tadayet

prapte tu shodashe varshe putre mithravat acharet]

For five years of age, you beat the child, "tadayet", chisel him out, that is "dasha"; "dasha varshani prapte tu partet" [unsure], then educate up, till ten years of age. "Shodashe varshe prapte tu", when the child becomes sixteen years of age, treat him like a friend.

Now, only eight years have passed in this country and there are many whom I am treating just like a friend. I've never a problem with many. And all of you should be like that. But in the beginning, you do need discipline, no doubt. That's the only way you can drive out your bhoots I think. It has to be forced. Of course, the time will come when it won't be forced, you see. As I would say, first communism then democracy. [Laughter]

Otherwise, we'll have no man. If you give democracy, people won't know how to use freedom. So, that's important.

Yes, please?

Sahaja Yogi: Mother, how shall we bring up the children who are born to us, Sahaja Yogis?

Shri Mataji, aside to Warren: What?

Sahaja Yogi: For example, should we get them up to meditate in the morning and force them to do it? Or shall we just let them?

Shri Mataji, aside to Warren: What does he say?

Warren: In regard with the practices within Sahaja Yoga, what should we as parents do for our children who are born of Sahaja Yogi? In practical way.

Shri Mataji: They are born as Realized souls.

Sahaja Yogi: Yes, Mother.

Shri Mataji: You see, those are born as Realized souls, they have their awareness no doubt, so they should be taught how to

respect Sahaja Yoga, how to respect your Mother, how to dedicate. But you should not spoil them because if they are Realized souls, they may try to get away with things which they should not allow. In the beginning, a Sahaja Yogi child has to be very, very disciplined, it's very important. It's more important for a Sahaja Yogi child than for an ordinary child. Because he has powers.

That's how Ravana became Ravana. He was a Realized soul but he was not trained to be a Realized soul and he became Ravana. Because he was feeling as a sole [unsure] human being.

So, you must train them up, you must discipline them in a way that is Sahaja Yogi's style.

It's very important it's a very big responsibility. But, respect them.

And thirdly, I would say that always tell children what they are: "You are Sahaja Yogis. You have come on this earth for [inaudible] what? You can't behave as other children; you are the citizens of God's kingdom. You are his children". Remind them, put them up the ideas before them. "How can you behave? You are Sahaja Yogis".

Sahaja Yogi: Mother, shall we also, for example, meditation in the morning, shall we insist that they do it?

Shri Mataji: Insist on?

Sahaja Yogi: That they do meditation in the morning?

Shri Mataji: Yes, yes. If you start doing it, they'll do with you. But very important, like I've seen children in the West are very ego-oriented, even if they are Realized souls, children. You must have – I was telling Gavin- that you must give them a balance, put them "left to the right". This country builds, you see, all these Western countries build this, what you call ego. So, best thing is to give them a balance so that they don't develop their egos. You can work everything on them. Very important there, they are [inaudible] they are beautiful things, beautiful lamps, but you have to look after them that no dirt should fall on them. They should not become dirty again because I have to cleanse them again and again, what's the use?

Discipline is very important, they lack it.

Like we, my grand-daughters, I've seen, because my discipline is rather subtler, but doesn't matter. Even their own mother, they would not go out without telling Me. Anywhere, even if they have to go to the Moon, that is now what they'll say: "Tell the mother, tell the mother, I'm going up". Of course, it's family, tradition and all that. And there are many people who come from families where there is no tradition like that. I find they behave in a very artificial manner. They might be born Realized, and what's the use? And as Sahaja Yogis, it is your duty that your parents think that you're starting a new dynasty now and these are real children and they have to be trained as people of a new dynasty.

It doesn't look nice for Realized souls to behave like very ordinary mundane type of people. There should be a certain dignity, there should be certain understanding and the quarrelling and all this selfishness, this you must tell [unsure] it's forbidden. Materialism, materialistic attitude, every time you can imagine you are a Sahaja Yogi. Put their attention more to the vibration side, more to the Realization side, asking them what is catching, where, they'll change. You have to talk to- you have to talk to them. More [inaudible] about moral things, you have to talk to them. Your own behaviour should guide them [unsure]. But also, you have to talk to them and tell them that, "This is not good". As it is, being Realized, they are very happy but I'd say, Kevin was a Realized soul. But, in between, he was influenced by his grand-mother and there was a problem with him. But the, he came out, isn't it, Pat?

Pat: Yes, Mother. He improved tremendously when he started disciplining him.

Shri Mataji: Hum?

Pat: When he started coming every time to meditate with us in the morning. He improved a lot.

Shri Mataji: You have to tell.

Pat: There are people that we were living and to see [unsure] a for a couple of [inaudible] it didn't work at all.

Shri Mataji: That's only here that they do like this, I think, this avoiding this responsibility. In childhood, you must tell children what you want to see, what you want to do. They must be trained because, you see, after all, who is going to guide them? Guidance is very important, it's not conditioning. I must say our children have very good nature [in India] whether they are Realized or not, aren't they?

Sahaja Yogi: Yes.

Shri Mataji: You tell them, "Sit", they'll sit. And here, very ego-oriented. You can see the children how they're going to [inaudible].

Warren: And there the children have such a natural poise, a natural respect.

Shri Mataji: Absolutely. We all feel [inaudible], you see? You tell them, "Sit down" and they'll sit. If you tell them, "I want this", they'll go and fetch it. You see now, just now, she brought the flowers [inaudible] touch my feet and now gone, finished.

But out upbringing never ends you see. Even they're grown up, you tell people, "This is not good, this should not be done", and nobody feels bad about it, [inaudible] will feel we are parents and want to have parents! [Unsure]

But here the parents also have gone amuck, I must say. Because of this "no more limit". Like Pat's father used to drink and the mother said, "What's wrong in drinking?"

Like once, Sadhana asked Me that the- [Laughter]

[Two young girls come to give flowers and a kiss to Shri Mataji. They do namaskar]

Good, "tike".

The parents are familiar that's why, make confusion. And that's how you people, don't understand that we have moral values, moral values that our parents had [inaudible]. So, the moral and all that is [inaudible].

But let's here re-establish a new dynasty as I said. [Shri Mataji smiles]

1:37:38

1982-0731, Evening Talk eve of Adi Shakti Puja: Dedication Through Meditation

View [online](#).

31 July 1982

Talk to Sahaja Yogis

Cowley Manor, Cheltenham (England)

Talk Language: English | Transcript (English) – VERIFIED

Complete Dedication The Only Way/ Dedication through meditation. Cowley Manor Seminar, Cheltenham (England), 31 July 1982.

Today, for the first time, I'm venturing to say something which I should have said much earlier.

As today I told you that it is necessary that you have to recognise me. And that recognition is fixed. That condition is fixed. I cannot change it.

As Christ has already said, that: "Anything against me will be tolerated, will be forgiven, but anything against the Holy Ghost will not be."

It's a very big warning - very big warning. Perhaps people don't realise what it means.

Of course none of you are against me, that I know, and you don't do anything against me, that's very true. After all, you are my children, I love you very much and you love me. That's only the warning that Christ has given you.

But one must think why we are not progressing so fast as we should have.

When people are mesmerized, they fall completely flat on the ground in front of their gurus, absolutely. They give up their money, they give up everything – homes, houses, families, children, and just go flat – when they are mesmerized. Without asking any questions, without going into any detail, without trying to find out the life of their guru. All such people also go very fast into darkness, into greater darkness, and into complete destruction.

But you are sahaja yogis and you have to construct yourself. I didn't want to shatter your egos before, never to tell you in these words. Perhaps this is the first time I am saying this to you: that you have to dedicate yourself, completely, to me – not to Sahaja Yoga – but to me. Sahaja Yoga is just one of my aspects.

Leaving everything, you have to dedicate. Complete dedication, otherwise you cannot ascend any further. Without questioning, without arguing. Complete dedication is the only way you can achieve it. People still get caught up, still get into problems. What's the reason? So many people ask me that, "Once we have got realisation, how is it Mother we go down?" The only reason is – the dedication is not complete. The complete reverence and complete dedication has not been established. You still, do not know that I'm Divine, to that extent as you should. I don't say all of you. But still if you look into your heart and look into your mind, you'll find out that, the complete devotion that you had for say, Christ, or for Krishna, or for any one of those, who have been, is not there.

Krishna said: "Sarva dharmanam parityajya mamekam sharanam vraja," 'Forget all the religions of the world.'

He didn't mean the religions like Hindu, Christian, Muslim, but he meant all the sustenances. 'Forget all the sustenances, and completely dedicate to me'. That was six thousand years back. And there are many who would still say that: 'We have completely dedicated ourselves to Shri Krishna.'

Where is he now? Even those whom I have given realization, they say like that. Of course, there is no difference between him and me, but today I am the one, I am the one who has given you realisation.

But our first consideration could be our jobs, our own problems, our family problems, our financial problems – and dedication is the last.

I'm illusive – it's true. My name is Mahamaya. I am illusive: no doubt.

But I'm illusive just to judge you.

Now the dedication is a very important part of the ascent. Why? Because when you are precariously placed, when there is immediate danger to your existence; at this time, when the whole world is standing at a precarious position where it is going to be destroyed completely, it's very important that you cling on to a thing that is going to save you with complete might and complete faith.

Like you are getting drenched in ordinary water, doesn't matter. But if you are sinking in the sea, and there's a question of this moment of existence and that moment of destruction – at that time, if a hand comes forward to fetch you out, there's no time for you to think anymore but cling on to it, with all your might, with all your faith.

When we have badhas, when we are surrounded by negativity, we get aware of it, and a little bit we get confused. And that's the time we want to cling on. But the badhas give you ideas which are detrimental. So a big struggle is set in. At that time, what is the best way? The best way is to forget everything else. Forget that you are possessed, or there's a badha or anything. With all your might, whatever is there, you have to hold on to me.

But our style of dedication is very fashionable and modern, in which Sahaja Yoga is by the way, and Mother is very much by the way. I'm sorry it's not going to work out. I don't have to tell this to Indians, because if you read Devi Mahatmayam it's sufficient. Even if you read Her thousand names, it's sufficient [to understand] that she can be only achieved through bhakti. She can only be achieved through dedication. She's only fond of her bhaktas, the devotees.

It's nowhere written that she is fond of people who can talk better, who can argue better, who dress better, who live better, who have better surroundings – but her devotees.

And this devotion and dedication should not be a frenzy or anything, but should be sustained, continuous, ever-flowing, ever growing. That's the only way, now, for further development.

For us, so many small problems are important. Somebody has a house, somebody has an admission in the college, somebody has some job to be done. All these considerations are dharmas which Shri Krishna has described as:

'Sarva dharmanam parityajya mamekam sharanam vraja'.

Give up all the dharmas – all the so called dharmas. Like the 'patni dharma' is the duty of a wife, then the 'pati dharma' is the duty of a husband, then the 'putra dharma' is the duty of a son, the 'pita dharma' is the duty of a father, and duty of a citizen, and a duty of a world-citizen.

All these dharmas are to be given up - entirely.

And you have to surrender fully from your heart.

I am what I am, I've been that, I'll be that.

I'm not going to grow any more, or less. This is an eternal personality.

It is now for you to get out of me whatever is possible, to make the best use of your birth in these modern times: to grow, to your full maturity, to be able to work out the complete design that the Divine wants to do through you. As soon as the dedication starts, you become dynamic.

Clinging on to that. For this, meditation is the only way, I should say. Of course, rationally you can do many things. You can rationally accept me. Emotionally you may feel closer to me in your heart. But through meditation, surrender. Meditation is nothing but surrendering, it is complete surrender – which is a difficult task for a modern man in the Western countries. He only surrenders to people who mesmerize, who fully mesmerize them. They become slaves of people who mesmerize them. But in their own freedom, their ego is more powerful than their Spirit – in their own freedom. That's why all the free countries have gone to dogs. Because ego plays part, not the Spirit. They cannot master their ego when they are free. Only if somebody can just entangle their ego and mesmerize them, then they are alright – they are shut, completely they surrender. And it's so obvious from the way these false people have mastered their art of making slaves out of you.

In your full freedom, complete freedom, you have to surrender.

Freedom does not mean ego, one should understand. Freedom is killed by ego. Not only killed but is disfigured and disgraced, is made ugly. Freedom, in its subtlest form, is complete egolessness, no angularities, complete hollowness, just like the flute, so that the melody of God could be played well. That's complete freedom – no hang-ups.

We have to realize that we are in the mire: mire of ignorance, mire of sin. Ignorance brings sin. How are we to get out of the mire? Anybody who tries to pull us out will also go in the mire. Anybody who wants to come even near the mire, gets into the mire. He becomes part and parcel of the mire. The more we try to take help from others, we pull him more in the mire and we go more down, deep down, into it.

So the tree of Kundalini has to grow, and from that tree, the Paramatma himself, the Parabrahma itself has to pull you out. It grows out of the mire, and the Parabrahma has to pull you out, one by one, take you in the hand and swing you outward.

But still when you are pulled out, your catch is not sufficient, you slip down again. You come up partly, again you go down. It's very enjoyable to be out of it, but still the feet have not come out fully. Still you are not completely cleansed. Unless and until you are cleansed how can you be completely blessed? You have to be fully blessed by the Divine, clothed by the Love of God.

It is surprising to see how the people who go to these false gurus stick on to him, or stick on to her, in such tremendous dedication, that you are amazed – they become just like cabbages! Till they are completely ruined they just go on surrendering everything that they have.

But in Sahaja Yoga, when people come, they do not surrender – but they are nourished, they are looked after. Their health improves, their wealth improves, their mind improves, their relations improve, in every way they feel better, their conditions improve. They are all the time getting the benefit. We have ashrams which are beautiful, which are the cheapest, and the food. Every advantage that is available is the best possible. Everything is there. But, we don't realise that all this nourishment is for what? All these blessings are for what? For your higher ascent. For getting out of the mire completely.

Now: you have to adhere, you have to be dedicated, you have to be devoted. We have reservations, we hide things. We try to be smart. That's a dangerous situation.

You all should, within yourself, try to see what part is so sneaky? What conditioning is keeping you out of dedication? What is making you have reservations? What fright? Which ego? What angle still sticking out into the mire? What attachments? What

relationships? You have to get out of it. Unless and until you fully get out of it, it's not going to work out. There's no place for half-way things. It's a question of now or never. Christ (Krishna?) has said it. He has said, "You give your devotion and dedication and then leave the rest to me".

I know who are progressing in dedication and devotion. I have seen people improving so much. You need not face me, you need not see me. In person I need not be there. It's all in the all-pervading power. That's all my light, which knows each and everything about you. And only through your bhakti, through your devotion and dedication, you can achieve me. My achievement is the complete manifestation of your Divine power. It's very simple, made so simple. I'm only pleased by people who are simple, innocent, who are not tricky, who are loving, affectionate to each other. It's very easy to please me. When I see you loving each other, talking good of each other, helping each other, respecting each other, laughing aloud together, enjoying together each other's company, I get my first blessing, first joy.

Try to love each other, in dedication to Me, because you are all my children, created out of my love. In the womb of my love you all have resided. From my heart I have given you these blessings.

I get disturbed, my hands shake and you fall back into the mire again, when I see you quarrelling among yourselves. Jealousies and petty things which belong to your past life.

The help (that you give others) is not so much gross that it's felt, but is a very deeper sense of security, that is given to your brothers and sisters. A deep love should exist. Selfishness has no place in Sahaja Yoga. Miserliness has no place – has no place. Miserliness is a sign of a very small mind. I'm not saying you give me money, of course – but the way we look at money, the way we cling on to it, the material things, the material wealth, the material objects, the possessions. The greatest possession you have is your Mother. Through her you have your brothers and sisters.

Get out of that past life – that past is the mire. That should be over now. You are quite aware how, with my power of Love, I have protected you all. You know how, at every moment, I've helped you. At every point of your desire, I have come forward to fulfil it.

That's one side, as I said, the nourishment. But now your ascent has to come from you. Your rising has to come from you. That has to be worked out by you and you alone. Not by any other Sahaja Yogi, or by me. I can only give you suggestions. Not only the suggestion, but the warnings.

And everything is at hand. It's all worked out so well. I'm in form. I'm in form before you. You don't have to go anywhere. The whole thing is within yourself. You don't have to give money, you don't have to give anything. But develop that dedication within yourself.

You see, this man, who interviewed me, said that the unemployed are manoeuvred by the politicians. Let God manoeuvre you! But how? Supposing I have a brush in my hand, I want to paint something, and the brush I cannot manoeuvre. The brush is angular, it's troublesome, it's inconvenient to use that, or, you can say it's uncomfortable, it's awkward, it's clumsy. How can you use it?

Dedication is the easiest way to get rid of all your angularities, all your problems, all your badhas. Now watch and see within yourself: are you dedicated?

Those who are fanatically adhering to me are also not correct. There should be no fanaticism about it. The whole thing becomes a complete logical thing. There is no fanaticism. Like, somebody has to go to a doctor, to see a doctor, then a fanatic person might say, "Ooh! I'm not going to see the doctor. I'm not going, because Mother has told me that she's going to look after me." And when she gets sick, she'll come to Mother and fight, "Mother! You had told me that you'll look after me, and how is it I've got sick?" This is fanaticism. What is surrendering? Deep down you should say, "It's the Mother, she's there, she's my doctor. Whether she treats me or not, whether she cures me or not I've nothing to say. I only know her. I don't know anyone else." It's very logical. The logic is, that – Mother is the most powerful thing that you know – logically it's true. "And if she is so, she'll cure me. But if

she does not cure me, it's her power, it's her whim. If she wants to cure me, she'll cure me. If she does not want to cure me, how can I put my will upon her?"

Like the dedication of Shri Ganesha. That when his Mother said, "All right, between the two brothers, Kartikeya and him, the one who will go round the Mother Earth first, will get the first prize". Now poor Ganesha had a little rat on which to move, but wisdom he had. And Kartikeya had a very quick-moving peacock which used to fly. He looked at the peacock, and he said, "Who is greater than my Mother? She's Adi Shakti! What is this earth? Who has created this earth? It's my Mother has created her. Who has created this sun? The Mother has created it. Who is greater than my Mother? No one. Why not go round my Mother only. What's the need to go all round the whole earth?" And much before Kartikeya arrived he was sitting with his present in his hand! His innocence gave him this wisdom to understand – that's what logical is. It's very logical. And it is also logical that: 'Mother feels my pain more than I feel it'.

What will you say when Christ was crucified for his Mother? She was Mahalakshmi herself – so powerful. She made her son sacrifice his life, suffer like a human being. It was too much, to make your son sacrifice, when you have all the powers in your hand to finish everyone there. But it was a very delicate job to create this Agnya Chakra.

What does that mean? Does that mean that he lacked something in his devotion? On the contrary, she was so sure of him, of his devotion, that she could ask him to do that.

So when we expect Mother to do something for us – the people who say, "Alright, Mother I'm giving this thesis. I must get through." Alright, give a bandhan, you get a thesis. "Mother, I'm trying to discover this". Alright, you have it. "Mother I'm trying to get this job". You have it. Now, it's the other way round. How many have dedication like that of Christ? None. It's a fact. Why is he the eldest brother? Because there's no one like him. He went through all that, those horrible sufferings, because He was part and parcel of his Mother. She suffered much more than him. He also went through that suffering for a greater goal, for a greater happiness, for a greater life, for a wholesome life. That is real dedication. But the false people can take advantage of this. When they make the people suffer, they say 'After all, you have to suffer'. See how they make it up. 'You must suffer because, after all, you must suffer otherwise you cannot rise'.

It's a very subtle understanding – very subtle it is. That will make it clear to you, that, in Sahaja Yoga, first you are nourished, you are brought up, you are trained, you are made alright. And all the things after that, the sufferings, are no more sufferings to you because you have become the Spirit.

'Nainam chindanti shastrani nainam dahati pavakah

Na chainam kledayanty apo na shoshayati marutah.'

It cannot be killed by any instrument, it cannot be thrown away or blown away by any wind, it cannot be burnt by any fire. There's no way you can destroy this. That is the Spirit that you are.

So the nourishment has been given now. You have grown up. You are nourished. People, when they see Sahaja Yogis, say:

"Oh, they're like flowers! See their faces, they glow. How confident, how dignified, how beautiful."

But for what? To be the wheels of the chariot of God. You have to bear the brunt, and the sacrifice, which are no more sacrifices to you because Spirit gives, it never sacrifices. It's quality is to give. So you don't sacrifice, you just give.

First the mother has the labor pains, alright, she has all the problems, alright. When the child is grown then he stands by the mother. He is the proud son. She is proud of him and he is proud of her. They stand together, they fight the battle together. That's only possible if complete dedication and preparation for the future life of a Sahaja Yogi, you accept. A life which outwardly looks to be a struggle, a problem, but inwardly is most fulfilling.

Once upon a time, when sahaja yogis come to me, to them even to sit on the ground is too much of a sacrifice; even to take out shoes is a big sacrifice. Yesterday, in a program, three people walked off because they were asked to take out shoes, as if somebody was making them bald-headed! They just walked out.

But why to grow in Sahaja Yoga? To grow, to stand up like great children of a great Mother. The work is tremendous. It's not for medium, mediocre people to do this job. Frightened, fearful, arrogant, cheeky, they cannot, they have no mettle.

So, the dedication in meditation: complete dedication in meditation, must be practiced. It's not for your good now you are doing – so-called 'your'. First you were a little baby, a small thing; now you are that collective being, so you are not doing anything for yourself, but for that collective being. You are growing to be aware of that whole which you are going to become.

Your jobs, your money, your wives, your husbands, your children, your father, mother, relations, these considerations are over now. You all have to take up the responsibility of Sahaja Yoga. Every one of you is quite capable. You are brought up for that.

Do whichever way you like. Whatever are your capacities. With full dedication you'll get it. Dedication is the thing. Complete dedication is the only way you can go further. There are some Sahaja Yogis, who are half-baked, we have to drop them. We can't help it. You don't have sympathies with them. No good. If they prove alright we'll bring them back again – but you leave that to me! You don't put your effort or put your attention to them. You have to come up.

You were seekers, then you have found it, now you have thrived over it, now you are grown up. For what? it is to stand up. As I am facing you today, you have to face the others, you have to face the people.

Dedication doesn't mean that you don't talk of Sahaja Yoga. Many people think that keeping silent is the way you are dedicated. Only in meditation you should be. But you have to get out of that shell. Tell all the nations and tell all the people, all over, the great message, that the Time of Resurrection is here, now, at this time, and that you all are capable of doing it. If somebody tries to sneer at you for that, with understanding, wisdom try to say things.

Individual likes and dislikes must be sacrificed. 'I like this' and 'I like that' must be given up. It doesn't mean that you all become like machines. No. But the enslavement to this 'I' must be given up. En-slavery to habits must be given up.

You'll be amazed! Once you are dedicated, you'll not eat much. You may not eat at all sometimes. You wouldn't even remember a food. You wouldn't even remember what you have eaten. You wouldn't even remember where you slept, how you slept.

It's a life that will be like a telescope – expanding! You will create your own visions, and complete them, fulfill them. You look so simple, ordinary people, but you are not.

In dedication, in complete devotion, you have to do it now, not for your own gain, for your own achievement, that's over now. It's for completely getting out of the mire and standing on the land, singing, aloud, the praise of your Father. Those who are in the mire, what music can they give? What songs they can sing? What security can they give? What help they can render to others? You have to be out of it – completely. Steadfast wisdom is needed for that – steadfast! Every moment.

You need not blame your left side and right side for that, nothing, you just get out of it. Cling on to it: the Parabrahma has come to look after you. Cling on to it. Even the death has to go back. Then what about these minor things?

Now the name of your Mother is very powerful. You know that is the most powerful name than all other names, the most powerful mantra. But you must know how to take it. With that complete dedication you have to take that name. Not like any other name.

You know that in India, when they take the name of the Guru, they pull their ears, for taking the name of the Guru. [Which] means, 'While taking the name if I am making any mistake please forgive me' – it means that.

This mantra is a very powerful mantra. Only what you need is the dedication, the dynamite of dedication.

Today I told Rita that all the daisies in England have fragrance now. She couldn't believe it. She said, "I have never known that. On the contrary, I always felt that daisies had no fragrance, and they were very funnily-smelling flowers". I said, "Alright these daisies you have, just go and smell them". When she smelt it, she was surprised! The Name! How subtle it is. They are the most fragrant flowers of England today. Just the name!

Which means Nishkalanka, which means Nirmala, which means completely without any mala. What is this, mala? Is this mire. Without any mire – Nih. Absolutely! The joy at the Sahasrara is called as Nirananda, since long. Since ancient times called Nirananda or Nirmalananda. So many call it as Nirmalananda or Nirananda. That joy is the joy that you enjoy even when you get crucified. That joy, you enjoy even when you are poisoned. Even on your deathbed, you enjoy that joy. That joy is Nirananda.

So, be prepared for the second phase. You are in the front. It's very little time I need. But I need really people with steadfast wisdom and dedication: steadfast. Even, for a second it should not go this side or that side. Then, we can progress faster, we can go ahead to fight the battle. Perhaps now you are aware of the subtleties of the negativities, how they work, how they use their power – of course which is limited – to destroy God's work, and how you have to be alert, equipped, and dedicated.

This I can only talk to you, I cannot say to the people who come to Caxton Hall. Some of them are half-baked, some of them are absolutely new, naive, and some of them are absolutely third-raters. But here, as you are before me today, I want to tell you very frankly, as Krishna had told only Arjuna,

"Sarva dharmanam parityajya, mamekam sharanam vraja."

There's no other way out. 'Vraja' means the one who is twice born, like a solid, solid personality. When you are solid then you must dedicate. When you are perfected then you must dedicate. It will help you to get out of the mire, and then it will help the great cause. No one understands that – why Mother is trying to help us?. They think she's too generous. I am not. I've a lot of common sense.

Because you are the ones who are capable of manifesting God's joy on this earth. You are the flutes which are going to play the melody of God. You are going to be used and maneuvered by God. I am doing all this to perfect you, to be the most beautiful instrument of God. To be the right instrument of God.

I don't know if you understand how sweet, beautiful life it would be. The life of dedication, with understanding, logical, completely dedicated, extracting all the nourishment, and dedicating it for a higher purpose.

Something like the leaves extract the sun's rays, and give color, achieve color for themselves, for a higher purpose, that they can be used by human beings later on. Nothing on this earth works out the other way round. Everything works out for a purpose: but such an unselfish, such a wide, such a great, dynamic purpose.

You become the ocean, you become the moon, you become the sun, you become the earth, you become the ether, the firmament, and you become the Spirit. You work for all of them. All the stars and universes you become, and take up their work. That's what it is. Because you have jumped onto your principle, onto your tattwa. That's how you jump onto everybody's tattwa. But be dedicated on that tattwa, because I am the principle of all these things. I am the Tattwa – Tattvamasi, I am the Principle. Keep to your principle. I am the Kundalini. I am the Essence.

We can only understand dedication of something which looks bigger in gross ways, which appears bigger in a gross way. But we

cannot dedicate ourselves to something that is so much subtler, which is so much minuter, which is so much deeper, which is so much effective, which is so much dynamic, so universal and so eternal.

We cannot think of dedicating ourselves to that.

We can surrender ourselves to somebody who looks like a mountain, who comes to oppress us just like a mountain, who is like Hitler, who is like false guru. But to surrender to your subtler being, which you cannot see with your eyes, which is not audible, but, in effect, is so powerful. Like the atomic bomb, when the atom is split. When it is not split, it is everywhere. But at the subtlest point it's so dynamic that, when you separate it, it becomes such a dynamic force of destruction.

As your attention has now penetrated into the subtler side of this universe, you get deeper and deeper into it. The urge that takes the end of the root to the source of water, is the same as the source. Your Kundalini is the same as the Adi Kundalini and its power, the Parabrahma. All these things are to be understood after realization, and after maturity. Before that it's not possible. That's why for the last eight years, I didn't say these things to you. I was always on a very patronizing and a sweet terms with you. And always, I made you feel that you are obliging me.

There's no obligation. But beyond all these conceptions, you have become your Self. Now ready to be responsible, to be what you are made for. Like the ship is built, is brought to the sea, tried, and found out to be sea-worthy – to sail out now, into the sea. So this is the second phase, where you have to sail out, when you know everything about the ship, everything about the sea. With complete freedom and wisdom, you have to sail now – not afraid of any storms, or any hails, or any typhoons, because now you know – your job is to cross through.

May God bless you. May God bless you.

1982-0801, Adi Shakti puja: Mother, make me such that I suck more of the Divine

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1 August 1982

Mother, Make Me Such That I Suck More Of The Divine

Adi Shakti Puja

Cowley Manor, Cheltenham (England)

Talk Language: English | Transcript (English) – VERIFIED

Shri Mataji: Have the Americans come, those who have done the puja, have they come?

Sahaja Yogi: Yes, Mother.

Shri Mataji: Are they here?

Sahaja Yogi: Yes.

Shri Mataji: Oh, they are here. Then it's all right. And in these new centres, have you started with puja anywhere?

Sahaja Yogini: Yes, Mother.

Shri Mataji: No, yours is all right. I'm asking about England.

Warren: Any centres in Britain? Where there are new people.

Shri Mataji: Cheltenham, for example. Where is Allan? Ask him.

Warren: He's just gone out for a moment. Any centres in Britain, any new people here, right now?

Shri Mataji: If you have introduced them to puja, I don't mind. But if they have never been introduced to puja, then you have to be careful. From their good point of view. I'm sorry I had to say this, because yesterday the load was too much, you know I couldn't speak even, and lifting the Kundalini was like raising hundred donkeys on your head, it was too much. And all these half-baked people are such that they are like dog-in-the-manger, they won't have it and they won't allow others to have it. They'll argue before the program, before the meeting starts, before the puja starts, specially. Because they don't want you to enjoy the fruits of the puja; they'll spoil your attention, they'll argue, discuss.

[Aside: "Please sit down"]

What is there to argue in Sahaja Yoga? You have to take, that's the point is, you have to take, there's nothing to argue. How much you take is the point. And the worst part is that they don't want to grow and they want to pull you down.

So, unless and until they are introduced to the idea of puja beforehand – then they start understanding the worth of puja, otherwise they do not, how will they understand? You see, it's beyond them. So, you should not make them attend any puja, minimum, and also seminars I would say. Because seminars are meant for people who are intensively in Sahaj Yoga, to intensify their awareness. Not for people who are half-baked, who are Doubting Thomases, all this kind of people are absolutely useless, you should never bring them to a seminar. Whether it's your son, father, brother, mother, sister, husband, wife, nothing doing. You shouldn't bring anybody who is not fully awakened Sahaja Yogi, because seminars are meant for very intensive work.

And what I find, always these people will argue with Me, they are the first to question, they have something to say, they are the

ones. Sahaja Yogis are keeping quiet and receiving it. I don't mind even that, but what happens in the seminar, you have to receive more. And they do not receive, their attention is outside, they are disturbing everyone.

So, seminars are even, in a way, more important than an ashram, because in ashram there's no other problem but to fight them out. But here, in a new place we go, we have to fight out all surroundings, the place itself has to be cleansed, everything has to be done. On top of that you have these horrible people around you, whom you have to convince. If they are not convinced, why are they here? Why did they spend so much money to come down? Be sure, they have come here to disturb us. I'm sorry we had to do that way. I wish people could be simple, straightforward, uncomplicated, and sensitive, but they are not. They are not sensitive people. They don't understand what are they up to. By that they destroy themselves, no doubt, but they destroy part of you also, and also trouble Me. Yesterday it was too heavy, you know that. Such a deep subject and it was too heavy for Me. If they say they feel bad, all right, tell them: "We are sorry, we can't help you."

See, there are certain points where we have to have our freedom to allow those who can come in. That's the point where we close the door. And there's nothing wrong in it, because you have to equip more to pull them out. It has been always our practice, since long, there's nothing new about it, everyone knows, not only in England, or any other place, even in India: we never allowed anybody to come for the Puja who was not a realized soul, and who was not a Sahaja Yogi, from the very beginning. Wherever we tried that, we found it was very difficult. So I hope there's nobody sitting here with a doubting mind. If somebody's there he should with all sincerity leave the hall and leave us alone, for the ascent. Anybody who has doubts should be kind and generous about it. It's a very serious work we are doing. It's not of making money or of throwing an enterprise or building a house or something like that.

It's not even just making creations of worlds, it's much more than that, it's a very serious work we are doing and we don't want anybody to cut our attention. Even some of the Sahaja Yogis I know, are half-baked. They must be corrected, all right, doesn't matter, but they have been exposed to pujas, so it will do them good, not bad. But some people are just anti-God, and they have allergies for God. Any work you'd start doing in the name of God, they are so allergic, they react.

These are anti-God allergies, and they express themselves (Shri Mataji laughs) by different, funny methods. Now, all the Sahaja Yogis must know this, then you will not go too far with them. You will – you should discover this in anyone this allergy existing. You should say: "Sorry, we have nothing to do with you". So that is for the people who have to have the privilege of this worship. Today is specially a great privilege because it was not so planned, but it worked out, just worked out.

Yesterday we did lots of cleansing. Now, today tell your mind to rest for a while. Tell your thoughts to stop for a while, and receive, receive more of it. Everybody has benefited by this reception but you have to receive more. There's a capacity within you to receive. Puja, as I have told you many-a-times, is not for My benefit, by any chance, take it from Me. I'm much better off without it. Because when the enthusiastic deities start emitting vibrations with your asking – because you are saints, you see, just they are over-enthusiastic. And they are sitting there, busy-bodies, you know (laughter), they are sitting quietly waiting for a chance, you see, to emit vibrations, to save you, you see they want to just rush.

They emit so much that I tell them – "Just wait, just wait". They want to save you, they want to give you, they're so anxious, in their anxiety you see – I like it, to see the way they are anxious. But you don't suck it, and I have a problem there. Once they have given they don't want to take it back. If you don't suck it, so it has to go to the atmosphere, it has to disappear somewhere. Is directed towards you and you don't take it; so where does it go? It hangs into My tissues, it pains Me. So, sucking should be more. Sucking should be more. And just before the Puja you should say: "Mother, make me such that I suck more of the Divine". Just pray that, with sincerity from your heart, just say that.

There's another beautiful gesture I have seen, in Uzbekistan, it's very good. They put both the hands on their heart like this (Shri Mataji puts both Her hands on her centre heart), and just press it, bending their head, asking. See, it creates a vacuum. That's how they bow. [Long silence]

It's beautiful! That's very nice today.

So, let the children come here.

Shri Mataji: Aja, didi agai, didi agai [Hindi: "Come, sister has come, Sister has come"].

Now, sit there, all of you sit down, all right? Sit down now, sit down, sit down.

Now, come along, Matthews is also coming, sit down there, sit down, come along, let's see, sit down. Now all the children are very sweet, and are going to sit down. Come along, sit down, sit down, nicely.

Where is didi? Didi kaha hai?

Younger granddaughter: Upar.

Shri Mataji: Upar! Abhi aya nahi?

[Hindi: "Where is sister? Where is sister?"]

Younger granddaughter: Upstairs.

Shri Mataji: Upstairs! Not yet come?]

[Continuing in English to the children:]

All right, now, you should give Me the flowers now (children start giving flowers to Shri Mataji), so would be better for you to have vibrations, thank you. Thank you very much, thank you very much. Poor Rishi has none.

Now, you give Me these, to Me, give Me now. Give Me. Give Me, to Mother. All right, give that also.

Child [indistinctly]: But you have the one.

Shri Mataji: Also give. So thank you, thank you, thank you very much.

[She hands the flowers to a lady aside: "All right, just take this"]

All right, so now what should we do, Pujari is this. Just put a tikka to him (laughter).

Put to everyone, not to the pujari.

Rustom Bujorjee: Got it.

Shri Mataji: All right. All right. That's kaja? No, don't put kaja. (Laughter) He'll be like Bhairava! (Laughter) Good. May God bless you.

All right. Now, the children should sit like this, all right? On the side, for Ganesha Puja, like this, straight. So everybody can take photograph also, sit like this, all right? Ah. They have to take photographs. Yes, good, good. Oh, now sit here. Sit, sit down, all right.

Good, it's very good. But you have to take out shoes! See, cannot have shoes here, take out shoes. Take out shoes, everybody's

taken out shoes, take out, take out - take out shoes. Yeah. So come along. Sit like this, on the sides.

[Hindi SOUNDS LIKE: Shuddhi mein Ganesha Puja?]

Rustom: Ha, Shri Ganesha Puja.

Rustom: To begin with, we will do first the invocation of the puja, then the puja to Lord Ganesha. And this would be followed by the puja to the Adishakti, Mataji Shri Nirmala Devi.

In the Devi Bhagavat Purana it is written that the puja to the Adishakti is the greatest puja that can be done by any being.

Shri Mataji: That's why you are privileged.

Rustom: Even the Gods don't do it.

Shri Mataji: None of them. They just touch My feet. None of them did Puja to Me. Believe Me.

[Softly, to a little girl - ed] Very good. All right, sit down.

Pujari starts and yogis join in: Om Twameva Sakshat, Shri Ganesha Sakshat, Shri Adishakti Sakshat, Shri Bhagavati Sakshat, Shri Mataji, Shri Nirmala Devi namoh namaha.

[Most yogis start to repeat the Shri Ganesha mantra while a few begin the Mahamantra - ed]

Shri Mataji: One person should say then you can repeat, that's better. What about Aradhna, where is she? She has not come? (Aradhana is Shri Mataji's eldest granddaughter.)

Child: She is upstairs.

Rustom: We'll start again. First Lord Ganesha, then Mahalakshmi, Mahasaraswati, Mahakali. Then Lord Kalki and then Lord Kalki and Sahasrara Swamini.

Yogi: Three times Shri Ganesha?

Rustom: Hm?

Yogi: How many times the Ganesha mantra?

Rustom: Each once, I mean.

Yogis: Om Twameva Sakshat, Shri Ganesha Sakshat, Shri Adishakti Sakshat, Shri Bhagavati Sakshat, Shri Mataji, Shri Nirmala Devi namoh namaha.

Om Twameva Sakshat Shri Mahalakshmi, Mahasaraswati, Mahakali, Trigunatmika, Kundalini Sakshat, Shri Adishakti Sakshat, Shri Bhagavati Sakshat, Shri Mataji, Shri Nirmala Devi namoh namaha.

Om Twameva Sakshat Shri Kalki Sakshat, Shri Adishakti Sakshat, Shri Bhagavati Sakshat, Shri Mataji, Shri Nirmala Devi namoh namaha.

Om Twameva Sakshat Shri Kalki Sakshat, Shri Sahasrara Swamini Moksha Pradayini Mataji, Shri Nirmala Devi namoh namaha.

Rustom: Now the names of Lord Vishnu.

Om Shri Keshavaya Namaha, Om Shri Narayanaya Namaha, Om Shri Madhavaya Namaha, Om Shri Govindaya Namaha, Om Shri Vishnuve Namaha, Om Shri Madhusudanaya Namaha, Om Shri Trivikramaya Namaha, Om Shri Vamanaya Namaha, Om Shri Shridharaya Namaha, Om Shri Hrishikeshaya Namaha, Om Shri Sankarshanaya Namaha, Om Shri Vasudevaya Namaha, Om Shri Pradyumnaya Namaha, Om Shri Aniruddhaya Namaha, Om Shri Purushottamaya Namaha, Om Shri Aghokshajaya Namaha, Om Shri Narasimhaya Namaha, Om Shri Achyutaya Namaha, Om Shri Janardanaya Namaha, Om Shri Padmanabhaya Namaha, Om Shri Damodaraya Namaha, Om Shri Upendraya Namaha, Om Shri Haraye Namaha, Om Shri Krishnaye Namaha.

Sakshat Shri Adishakti Bhagavati Mataji Shri Nirmala Devi namoh namaha.

Shri Mataji: Why these twenty-one names are taken before every puja, even before the deity's invocation, first you have to worship Shri Ganesha; but even before worshipping - why these names are taken - is important to understand. Everything has a why. [Is] because these are the twenty-one channels within your Sushumna, twenty-one channels, we should say, in the complete Ida, Pingala and Sushumna nadis.

So to raise you, absolutely to give you the ascent, twenty-one channels in Ida, Pingala, Sushumna.

So one would say seven channels in the Sushumna nadi. But these seven channels are divided, multiplied by seven into three.

So every channel has got twenty-one other channels. So Sushumna nadi has got also twenty-one channels.

Left-hand side Nadis are as you know that – perhaps you know, I don't know if you know the names or not.

And the right hand side also, like Gayatri, Parvati and all these are on the right hand side.

And the left ones are called as Chamundi, and all these left-sided things, there are seven of them.

Now, the central path has got twenty-one channels and has got twenty-one powers. And their deities are named according to the twenty-one aspects of Shri Vishnu.

And that's why these twenty-one aspects are first said, so that within you all these twenty-one channels are awakened.

Within you, first of all.

Puja is a double thing, that a cup has to be made and then this source has to be opened out. So you are the cup. The Sushumna is the channel you have by which you suck in. So to open the Sushumna these twenty-one names are said.

Now, why first Shri Ganesha? Because Shri Ganesha is the beginning of the desire. And the end of the desire. You start with Ganesha and end up with Ganesha.

And that's why Shri Ganesha is worshipped.

Is the other way round now, the source.

When you direct your attention to the source you worship it, and when you want to incite or open out your own being, then you chant it.

This is the difference between worship and a mantra. If you just say mantra, you open yourself up.

But when you worship and chant, then you tap the source. I don't know if I've said this before or not.

Yogi: No, no, no.

Shri Mataji: No? All right. That's how you understand the puja part.

Now, those who are newcomers, their cup is completely useless.

And when you excite the deities, they get busy opening their cups, everybody's cups also. So it's a double work. But if your cup is ready, it's very easy to fill in. So now these twenty-one names I think you should take again with the understanding, is better. All right.

Rustom: Om Shri Keshavaya Namah, Om Shri Narayanaya Namah, Om Shri Madhavaya Namah, Om Shri Govindaya Namah, Om Shri Vishnuve Namah, Om Shri Madhusudanaya Namah, Om Shri Trivikramaya Namah, Om Shri Vamanaya Namah, Om Shri Shridharaya Namah, Om Shri Hrishikeshaya Namah, Om Shri Sankarshanaya Namah, Om Shri Vasudevaya Namah, Om Shri Pradyumnaya Namah, Om Shri Aniruddhaya Namah, Om Shri Purushottamaya Namah, Om Shri Aghokshajaya Namah, Om Shri Narasimhaya Namah, Om Shri Achyutaya Namah, Om Shri Janardanaya Namah, Om Shri Padmanabhaya Namah, Om Shri Damodaraya Namah, Om Shri Upendraya Namah, Om Shri Haraye Namah, Om Shri Shri Krishnaye Namah.

Pujari and Yogis: Sakshat Shri Adishakti Bhagavati Mataji Shri Nirmala Devi namoh namaha.

Shri Mataji: Now.

Rustom: Now we have the mantra for pranayama.

Shri Mataji: This is the Gayatri, the right side. Is the right side, and these are all the seven centres on physical level.

Rustom: Pranayama.

Shri Mataji: Pranayama is the same thing. Is for – Prana is right side. It's physical side. You are opening the right side. You see, this Gayatri mantra you say. Bhur Bhuva Swaha and all these things. Now, Bhu is Pruthvi, Bhuva is Antariksha, you see, like that, it's all the centres [Rustom: "Swaha"], the essence of the centres, you see?

Now, Antariksha – you'll be surprised that you are the essence of all the Antariksha, your centres are. Yes.

Pujari [recites Pranayama prayer]: "Pranavasya Parabrahma rishi Paramatma Devata, Devi Gayatri chandah. Pranayame viniyogah."

Shri Mataji: You do it only with the one nose?

Yogi: Both noses. (Not clearly audible)

Shri Mataji: Both the noses. Prana: Prana is right side. Prana shakti is right side, Mana shakti is left side.

So Prana shakti you are exciting because this prana is the one which spreads in the body, gives you the balance, which takes in and gives out.

Rustom: Now we have the Gayatri mantra.

Aum bhū, Aum bhuvah, Aum swah, Aum mah, Aum janah, Aum tapah, Aum satyam, Aum tat-Savitru-varenyam, bhargo devasya dhī-mahi Dhiyo-yo'nah prachodayāt

Aum āpo jyotiras'omutam

Brahma bhūr-bhuvah swarom

Pujari and Yogis: Sakshat Shri Adishakti Bhagavati Mataji Shri Nirmala Devi namoh namaha.

Rustom: Om Sriman Maha-Ganadhipataye namah, Ishta devata-bhyo namah, kula-devata-bhyo namah, grama-devata-bhyo namah.

Shri Mataji: These are all pertaining to you. Kula Devata is your dynasty, from where you come. There is a god who looks after that. Then Grama Devata, of this village. There is a god who looks after this.

Is all for you, pertaining to you. Then - Kula Devata...?

Rustom: Ishta Devata.

Shri Mataji: Ishta, the One - your Ishta Devata is Me. Ishta means to whom we worship.

Rustom: Then: Sthana-devata-bhyo namah.

Shri Mataji: The god, the god that resides in this area. Means the Divine part that it resides in this area.

Rustom: Vastu-devata-bhyo namah.

Shri Mataji: The one – I don't know if they do vastu here, but in every house in India they put a kind of a vastu, means they put certain things inside the foundation to protect the house.

Rustom: Mata pitrubhyam namah.

Shri Mataji: And your mother and father they are to be worshipped – they are to be saluted because you are part of them.

Rustom: Shri Lakshmi-Narayanabhyam namah.

Sarvebhyo devebhyo namoh namah. Sarvebhyo...

Shri Mataji: Lakshmi Narayan is, why... again see, Lakshmi Narayan. More insistence on Lakshmi Narayan, again, because of the Sushumna, again. The Void.

Lakshmi Narayana.

Sarva devobhyo Gurubhyo...

Rustom: Ah. Sarva gurubhyo namah.

Shri Mataji: All for your ascent, you see?

Rustom: Sarvebhyo-brahmanebhyo namah.

Shri Mataji: All those who are realized souls to be really saluted.

All has to do with the ascent, see?

How clear-cut it is.

Rustom: Now the twelve names of Lord Ganesha.

Shri Mataji: Now. The twelve names of Ganesha because Ganesha must be awakened within you to begin with first, you see, He must be first of all, and then open the source of Ganesha.

Let's have it.

Rustom: Nirvighnamastu, Sumukhasch Ekdantascha, Kapilo Gajakarnakah, Lambodarascha, Vikato, Vignanasho Ganadhipah Dhumra-ketur-Ganadhyaksho, Bala-chandro Gajananah Dvadash-aitani Namani, yah patet shrunu-yad-api vidya-rambhe vivahe-cha, praveshe nirgame tata sangrame sankate-chaiva, vignas tasya na jayate.

Then all the mantras of the various Devas and Devis.

Shukl-ambara-dharam devam, shashi-varnam chatur-bhujam prasanna-vadanam dhyayet, sarva vignopa-shantaye.

Sarva-mangala mangalye, Shive sarva-arta sadhike sharanye tryambake Gauri, Narayani namostute.

Sarvada sarva karyeshu, nasti tesham amangalam yesham hridisto bhagavan, mangalayatanam harih.

Tadeva lagnam sudinam tadeva, tara-balam chandra-balam tadeva vidya balam daiva-balam tadeva, lakshmi-pateh tenghri yugam smarami.

Labhas-tesham jayastesham kutastesham parajayah...

Shri Mataji: Tesham. Labhas-tesham, to Them. Labhas-tesham.

Rustom: Yesham indivara shyame hridayaste janardana.

Shri Mataji: All - all about Shri Krishna. All about Shri Vishnu.

Rustom: Vinayakam, Gurum bhanum, Brahma-Vishnu-Maheshwaram Saraswatim pranamyadau sarva karyarta siddhaye.

Abhipa-sitartha siddhyartham pujito yah surah suraih sarva-vighna haras tasmai Ganadhi pataye namah.

Shri Mataji: Oh, Shri Ganesha's.

Rustom: Yes. (More mantras) Now we say where this puja is being - all, the time and...

Shri Mataji: Yes.

Rustom: Srimad bhagavato mahapurushasya vishnurajnaya pravartamanasya, adya brahmano-dvitiya parardhe vishnupade, sri svetavaraha kalpe, vaivasvata manvantare – Krita Yuge – England varshe – Europe kande - Cheltenham deshe.

Shri Mataji: Ne - now why was what...

Rustom: Why was what - Manvantare, Mother.

Shri Mataji: Accha... [hindi].

Rustom: Krita Yuge.

Shri Mataji: Hm, Kruta Yuge... [hindi].

It's Kruta Yuge, this is time when you have to do something. Something will actualize, something will work out. This is Kruta Yuga.

Rustom: Thames utara tire, varshaa grishme, shraavana mase, shukla pakshe, navami thatau... (Mantras continue). [In the meantime Shri Mataji says: "Yes" to a child while teaching her to keep her hands open.] Mataji Nirmala Devi priityartam - Sarva deva deva...

Pujari and yogis: ... Sakshat Shri Adishakti Bhagavati Mataji Shri Nirmala Devi namoh namaha.

Rustom: (continues with mantras).

Shri Mataji: Shoda Shopachaar. Shoda see, is sixteen.

Rustom: Yes. Shoda Shopachaar.

Shri Mataji: Hm. Yes. See, whatever I have got, my knowledge, whatever we have got, our knowledge, you see, and whatever things we have got, whatever we have got, means whatever we've got with us, we worship You, oh Mother. With our sixteen ways of worship we do to You.

[Pujari continues with mantras].

Rustom: Now we start Ganesha Puja.

Shri Mataji: All right. [Hindi]. [To the children] Please sit down comfortably, all right? All of you should sit nicely. [Hindi]

All right. Come along, all the children.

[Sanskrit mantras] Wakra tunda mahakaya suryakoti sammaprabha nirvighnam kuru me deva sarva karyeshu sarvada. [More mantras for Ganesha]

Shri Mataji: Wash My Feet.

Rustom: Om Bhur Bhuvah Swaha Shri Mahaganapatayé Namah Asanathe Akshatam Samarpayami.

Om Bhur Bhuvah Swaha Mahaganapatayé Namah Padyam Samarpayami.

Om Bhur Bhuvah Swaha Mahaganapatayé Namah Arghyam Samarpayami.

Om Bhur Bhuvah Swaha Mahaganapatayé Namah... [then inaudible because voices overlap]

Shri Mataji: ...Too much. ...You do it later, you and Kalpana - (She corrects Herself) Aradhna, alright? Just wait here. Just wash it, wash it. ...

Rustom : Om Bhur Bhuvah Swaha Mahaganapatayé Namah Snanam Samarpayami. [More mantras to Shri Mahaganapati are recited]

Om Bhur Bhuvah Swaha Mahaganapatayé Namaha Yajnopavitam Samarpayami. [More mantras to Mahaganapati]

Om Bhur Bhuvah Swaha Mahaganapatayé Namah Alankarath Akshatam Samarpayami.

[Mantras continue]

Shri Mataji: ...Aradhna [hindi]. Now let them do it, come along. Now... [hindi].

Rustom: This is Shri Ganesha Atharva Sheersham.

Shri Mataji: ... That's little [unclear]...

Pujari and yogis: Sakshat Shri Adishakti Bhagavati Mataji Shri Nirmala Devi namoh namaha.

[Shri Mataji works on a child washing Her feet, then says "Better...(hindi)... she'll be better"]. [Pujari aside: "Finished the Ganesha Puja"]

Shri Mataji: Now, Gavin?

Gavin: ...finished with the Ganesha Puja.

Shri Mataji: Hm? (Hindi)

Rustom: Ganesha Puja...

Shri Mataji: Hm?

Rustom: Finished the Ganesha Puja.

Shri Mataji: Kya? (Hindi meaning what?)

Rustom: Ganesha Puja is finished now.

Shri Mataji: Finished now [Hindi conversation. Rustom: "Take two mantras"... conversation in Hindi continues].

Rustom: Take this water?

Shri Mataji: Take it to wipe My feet.

This water can be – better to put it on the Sahasrara of everyone. Specially the children [Hindi].

[Pujari resumes mantras in Sanskrit]

Shri Mataji: Now let them do it. Aradhna? ...

[Pujari speaks probably in Hindi or Sanskrit. Shri Mataji replies and then in English: "... or puja we will do. There's nothing beyond, eh?"]

Rustom: It is the worship of the picture as a representation of the universe, which is present in front in the form of Shri Mataji.
[Then mantras in Sanskrit follow]

Now the mantra of the earth, to stabilize our puja [long mantra to Pruthvi]. Now we are asking all the horrible things to go away, the bhuts and ... [laughter].

[Mantras in Sanskrit follow].

Now we perform six things to purify our body, we touch six parts of our body.

Om Bhur Bhuva Swaha Hridayaya Namah.

Shri Mataji: First is heart, is important. (Shri Mataji puts Her right hand on the heart)

Rustom: Next, the head (Shri Mataji puts Her right hand on Sahasrara). Om Bhur Bhuva Swaha Shirsay Swaha. Next the back of your head, yes. (Shri Mataji puts Her right hand on the back of Her head) Om Bhur Bhuva Swaha Shikayay Vashak.

Om – next to form a protection around us.

Shri Mataji: Vashak is like this, you see: Va (Shri Mataji makes a sort of bandhan around Her with Vishuddhi and Nabhi fingers of right hand, starting from left side, above Her head and down along right side), Shak (Shri Mataji hits Vishuddhi and Nabhi fingers of right hand on the left hand). Is a bandhan.

Rustom: So, Om Bhur Bhuva Swaha Shikayay Vashak

[while the pujari (Rustom Bujorjee) recites, Shri Mataji makes again the bandhan-like gesture passing Her right hand along the left side, then behind Her head, then down along right side and ending up hitting Vishuddhi and Nabhi fingers of right hand on left hand. All yogis do the same]

Then kavacha, Mataji...

Shri Mataji: Kavach. Is a bandhan, yes.

Like this you can do it.

Rustom: Om Bhur Bhuva Swaha Kavachaya Swah.

(Shri Mataji entangles the fingers of Her hands, rises them upwards along the centre of Her body, then brings them on the back of head, then brings them down and hits right hand on left hand. Yogis follow gestures with Her)

Rustom: Next the eyes, and the Agnya chakra.

Om Bhur Bhuva Swaha Nitrayaya Vashak.

(Shri Mataji touches left then right eye)

Rustom: Next we put a bandhan.

Om Bhur Bhuva Swaha Astraya Phat. (Pujari aside: "...bandhan")

Shri Mataji: Do like this. [She shows gesture: right hand rises along left side, then on top of head, then down right side and hits right hand on left hand]. Astra. Astra means the weapon.

[Pujari recites more Sanskrit mantras]

Rustom: Now we invoke all the rivers.

Gange cha yamune chaiva godavari sarasvati narmade sindhu kaveri jale'smin sannidhim kuru.

Now we salute the pitcher: kalashaya namah [Sanskrit invocation follows].

Now we worship the conch. [Sanskrit invocation follows]. Next the bell.

Shri Mataji: What is it?

Rustom: Gantha. [A bell is rung, while the mantras are recited] This signifies the arrival of all the Devas and the departure of all the rakshasas. Next prayer to the lamp.

[Mantras are recited]

Now the main puja, puja begins. [Sanskrit mantras – then prayer to Vishnu:]

Shaanta-Aakaaram Bhujaga-Shayanam Padma-Naabham Sura-Isham Vishva-Aadhaaram Gagana-Sadrsham Megha-Varnna Shubha-Anggam Laksmii-Kaantam Kamala-Nayanam Yogibhir-Dhyaana-Gamyam Vande Vissnum Bhava-Bhaya-Haram Sarva-Loka-Eka-Naatham...

[Shri Mataji shows to the children to touch their Sahasrara, probably after washing the Feet]

Rustom: Now the mantras of the Goddess.

Namo Devyai Mahaa-Devyai Shivaayai Satatam Namah Namah Prakrtyai Bhadraayai Niyataah Prannataah Sma Taam (mantra continues).

Mataji Shri Nirmala Devyai namoh namaha Avahanam Samarpayami.

Shri Mataji: Now the Avahana. After awakening yourself, awakening all your channels, now the Avahana is the calling, now you are inviting your Mother. This is the nimantranam, this is the way you are inviting.

[Shri Mataji calls one child to wash Her Feet] [Hindi].

Rustom: (continues with mantras) Mataji Shri Nirmala Devyai namoh namaha Asanathe Akshatam Samarpayami.

(Continues with mantras)

Mataji Shri Nirmala Devyai namoh namaha Padyam Samarpayami.

Padyam is the washing of the Feet of the Divine Mother. (Continues with mantras) Mataji Shri Nirmala Devyai namoh namaha Arghyam Samarpayami.

Shri Mataji: Now it is very interesting, in Sanskrit language, when you are using the water to wash the Feet of the Goddess, then it's called as Padyam. When you are giving water for Mother to drink, it's Arghyam. The word changes, you see. Once it is for the Goddess, or for Gods, then the word is different. For other people it is just water – they call it nira, jalam, anything. But for the Goddess it is padyam. Arghyam. Asanam.

Rustom: Udaka also.

Shri Mataji: Eh?

Rustom: Udaka.

Shri Mataji: Udaka, Udaka also. Pouring the water – the water that is poured is called as Udak. (Shri Mataji laughs) No other language has this.

Rustom: Yes.

Shri Mataji: No language – only except in English I think they call God "Thou", perhaps, maybe.

Rustom: That is the limit.

Shri Mataji: Eh?

Rustom: That is the limit.

Shri Mataji: That's the limit (laughter).

"No more! For God if we call Thou You should be satisfied!". (Laughter)

Yes, good.

[Pujari continues with mantras. Then: Mataji Shri Nirmala Devyai namoh namaha Acchamanayam Samarpayami.]

Shri Mataji: Acchamanayam: whatever used, for...

Rustom: Sipping.

Shri Mataji: Sipping, you see. Acchaman is sipping. Of the Mother, is called as Acchamani.

[Pujari recites names of Indian rivers in Sanskrit]

Shri Mataji: All these rivers I bring to Your Feet to give You bath.

Rustom: Mataji Shri Nirmala Devyai namoh namaha Snamayam Samarpayami.

Gavin: See, we are near the sources of two great rivers of this country here.

Shri Mataji: What is that?

Gavin: The Thames and Severn both start very close to here.

Shri Mataji: Here? It's Thames and...?

Gavin: Severn.

Yogi: Severn doesn't start here.

Gavin, No, but there's a tributary for it just... Yes.

Shri Mataji: Is it? Thames starts from here?

Yogi: But the most (?) famous of all the springs that come out of the earth is Cheltenham, Mother.

Yogis: Spa. (Laughter)

Shri Mataji: Spa: ah!

Rustom: Now we offer ghee to Shri Mataji.

Should we take another for You?

Shri Mataji: Ghee is to be offered.

You see, if you want to use the Feet water this time then do it, it's good, all right, start. Better do it, it's good.

Rustom: (recites Sanskrit mantras) Mataji Shri Nirmala Devyai Namoh Namah Ghruta snanam samarpayami. Shuddhodaka snanam samarpayami.

Nextly come milk.

Shri Mataji: Shuddhodaka, now water has to be poured out.

Rustom: Pure – not just – pure water.

Shri Mataji: But Shuddhodaka - is all right, pure water. Shuddhodaka - not even water it is, it is the water that is to be pured - poured, is Shuddhodaka; and Shuddha is the pure.

Rustom: (Mantras). Mataji Shri Nirmala Devyai Namoh Namah paya snanam samarpayami. Shuddhodaka snanam

samarpayami.

Next we offer curd to Shri Mataji.

Shri Mataji: Little hot – more hot water.

Rustom: (Mantras) Mataji Shri Nirmala Devyai Namoh Namah dadhi snanam samarpayami. Shuddhodaka snanam samarpayami.

Next, honey. Now we offer honey to Shri Mataji.

(Mantras) Mataji Shri Nirmala Devyai Namoh Namah madhu snanam samarpayami. Shuddhodaka snanam samarpayami.

Shri Mataji: Milk has to be more. More milk. It's all right, you can pour more milk now.

In out of proportion it is. Let's keep heated milk, it is better, it doesn't matter. It should all go away when you put the sugar.

Rustom: Next we offer sugar to Shri Mataji. Has been pured from the sugarcane.

(Sanskrit mantras) Mataji Shri Nirmala Devyai Namoh Namah sharkara snanam samarpayami. Shuddhodaka snanam samarpayami.

Shri Mataji: Now rub it on My Feet (the sugar – ed.). Would be better. Then the fingers you see, just - it's still there, quite a lot. The chakras are.

(Somebody aside: "Shiny!")

Rustom: Next we offer to Shri Mataji three auspicious things mixed in water: camphor, sandalwood paste and perfume.

(Sanskrit mantras follow)

Shri Mataji: Now on the Feet. Just pour it. Now pour the water. Too much. Yes, there. (Indistinct).

Rustom: Now we are supposed to offer Shri Mataji sindhur, tulasi leaves and turmeric powder.

Shri Mataji: Tulsi, tulsi leaves, first. That's all, then I'll remove My Feet. Offer tulsi leaves. Have you got tulasi here?

Basil. You'll get it later. All right?

Good. (Sanskrit mantras for offering of tulsi)

Now just wipe My Feet, take this out and I'll put them on the ground, now you can put...

Rustom: (Sanskrit mantras) Mataji Shri Nirmala Devyai Namoh Namah bhupam samarpayami.

Shri Mataji: Now spread something here down below, put here something else, dry this. Yes. Just the sindhur and this thing, these things you put on My Feet. And must – you must put keshar, keshar you haven't got. I should have brought keshar. Let's try, saffron.

Rustom: Because here in this country we can get it.

Shri Mataji: Saffron you get quite a lot.

Rustom: It's quite easy.

Shri Mataji: Very easy. Saffron is very good. Now.

Rustom: We should take some photographs.

Shri Mataji: Hm?

Rustom: We should take some photographs.

Shri Mataji: Yes. Before... even Sahaja yogis...

Rustom: Mataji Shri Nirmala...

Shri Mataji: First put the dried one, have you got the dried? Just akshata, mix it up in that, it's all right. Just this, you see.

Little bit, yes. That's all. Now what else?

Rustom: Mataji Shri Nirmala Devyai Namoh Namah Bhupam Samarpayami (offer of incense). Deepam darshayami. (Mantras continue)

Shri Mataji: Now just put that one, yes. Do like this, Gavin. (Gavin takes some incense and performs Aarti to Shri Mataji's Feet). Yes. All right.

Rustom: Now to the five forms of Pranayami.

Shri Mataji (to Gavin): Now the karpura (camphor) little bit. Rub it up.

Now the offering whatever I have to eat – something you have...(indistinct words) sweet or chana will do. Chana, chana is absolutely best, I love chana.

This is Naivedhyam, you see, just (indistinct). Only the Brahmins eat everything (laughter), the Gods don't eat anything.

That's all right.

Rustom: Om Shri Pranaya swaha.

Shri Mataji: Chana (Shri Mataji vibrates the food).

Rustom: Om Shri Apanaya Swaha. Om Shri Bhyanaya Swaha. Om Shri Uddhanaya swaha. Om Shri Samanaya swaha. Om Shri Brahmané swaha.

Sakshat Shri Adishakti Bhagavati Mataji Shri Nirmala Devi Namoh Namah.

Shri Mataji: Use this thing. Just use this. This one.

Warren: Should use this.

Rustom: (Mantras) Mataji Shri Nirmala Devyai Namoh Namah Mantra Pushpam Samarpayami. Namaskaranami (mantras follow).

Now we come to the main puja.

Mataji Shri Nirmala Devyai Namoh Namah Abhisheka Snanam Samarpayami.

Shri Mataji: I know. (Pujari starts recitation of mantras) This is actually when You are in a statue (laughter). You can only do all this when You are in a statue. (Laughter)

Rustom: (Mantra) Now we can - sari, Mataji, vastraya.

Shri Mataji: Vastru. [Pujari aside to somebody: "You got some sari?"] Sari...(hindi). What sari? What's that? No, no, no. Sari's out of question.

Rustom: Which vastran, then?

Shri Mataji: Which one they opened within now - anything. No, now - any vastran you can use that – do...

Yogis: "We could try"

(Shri Mataji says to a baby girl talking) Olympia...

(Shri Mataji makes the gesture not to talk) Good.

Rustom: (Recitation of mantras) Mataji Shri Nirmala Devyai Namoh Namah Vastran Samarpayami.

Aum - Sandal. (Mantras for offering of sandal) Mataji Shri Nirmala Devyai Namoh Namah chandanam samarpayami.

Then some more akshata, Mataji. (Mantras) Mataji Shri Nirmala Devyai Namoh Namah Akshatam samarpayami.

Now. (More mantras) Mataji Shri Nirmala Devyai Namoh Namah haridram samarpayami.

Make sindhur offers.

(Mantras) Mataji Shri Nirmala Devyai Namoh Namah kumkumam samarpayami. (Shri Mataji makes bindi to Herself)

Rustom: (Mantra) Mataji Shri Nirmala Devyai Namoh Namah kajalam samarpayami. (Offer of kajal)

(Mantra) Mataji Shri Nirmala Devyai Namoh Namah kantha sutram samarpayami. (Offer of sutra for the neck) [Shri Mataji speaks in Hindi]

(Mantra) Mataji Shri Nirmala Devyai Namoh Namah kankanam samarpayami. (Offer of bangles) (More mantras follow. Shri Mataji speaks in Hindi)

Rustom: Shall we do the Sahasranama (...) - Lalita Sahasranama?

Shri Mataji: [Hindi conversation with pujari. "Puja... Havan... Havana... Devi Mahatmya..." . Rustom: "Devi Mahatmyam"]

No, the - when Mahishasura was killed, you see, this one was read. So the beginning of it - and then say it, read it in English, would be better. [Pujari starts reading in Sanskrit] If you read it in English (Shri Mataji laughs) would be better.

Rustom: Read it in English.

Shri Mataji: Hm, then whatever is in English is the story. It's better that they understand. (Hindi) All right, stand up and read it.

Rustom: This is the great hymn to the Goddess when She had killed Mahishasura, whom as we all know is back again in Bangalore.

"To that Ambika who is worthy of worship by all the devas and sages, and who pervades this world by Her power, and who is the embodiment of the entire power of all the hosts of Devas, we bow in devotion.

May She grant us auspicious things.

May Chandika whose incomparable greatness and power, Bhagavan Vishnu, Brahma and Hara are unable to describe, bestow Her mind on protecting the entire world, and on destroying the fear of evil.

Oh Devi, we bow before You. Who are Yourself good fortune in the dwellings of the virtuous, and ill-fortune in those of the vicious, intelligence in the hearts of the learned, faith in the hearts of the good, and modesty in the hearts of the high-born. May You protect the Universe!

Oh Devi, how can we describe Your inconceivable form, or Your abundant, surpassing valour that destroys the Asuras, or Your wonderful feats displayed in battles amongst all the hosts of Gods, asuras and others?

You are the origin of all the three worlds, though You are possessed of the three gunas, You are not known to have any of their attendant qualities. You are incomprehensible even to Vishnu, Shiva and others. You are the resort of all. The entire world is composed of an infinitesimal portion of Yourself. You are verily the Supreme Primordial Prakruti. Untransformed.

Oh Devi, You are swaha, at whose utterance the whole assemblage of Gods obtain satisfaction in all the sacrifices. You are the swadha..."

Shri Mataji: Same. Now, these are the mantras of the swaha: Bhuh is pruthvi, is Ganesha Tattwa. Then you said swah.

Rustom: Yes. Om Bhuh Bhuvah Swah.

Shri Mataji: Swah is the satisfaction.

Bhuvah is the Antariksha, the whole universe.

Rustom: You are the swadha which gives satisfaction to the manes...

Shri Mataji: Swa-dha: swa is your self, dha means you have sustained yourself with your self. Swadha is the quality of the Nabhi chakra.

Rustom: "Therefore you are chanted by people. Oh Devi, You are Bhagavati, the Supreme Vidya, which is the cause of liberation and great inconceivable penances.

You are the Supreme Knowledge, are cultivated by sages who desire liberation, whose senses are well restrained and who are devoted to reality and have shed all the blemishes. (Shri Mataji indicates with Her finger to pay particular attention to this).

You are the soul of Shabda-Brahma, You are the repository of the very pure..."

Shri Mataji: Logos, logos you call? - Shabda-Brahma. OM. "You are the Soul of that".

Rustom: OM. All the Vedas come out of it (unclear).

Shri Mataji: Everything is created out of that OM. Shabda-Brahma is OM, and out of that all this Brahma – means Brahmanda - is created, out of OM.

Rustom: Shabda-Brahma.

Shri Mataji: All the scriptures.

Rustom: "You are the repository of the very pure Rik and Yajus hymns and of the Sama hymns, the recital of those words is beautiful with the Udgitha. You are Bhagavati, embodying the three Vedas. And You are the sustenance whereby life is maintained.

You are the Supreme Destroyer of the pain of all the worlds. Oh Devi, You are the intellect, by which the essence of all scriptures is comprehended. You are Durga, the boat that takes men across the difficult ocean of worldly existence, devoid of attachments. You are Shri who has invariably taken Her abode in the heart of Vishnu.

You are indeed Gauri who has established Herself with Shiva. Gently smiling, pure, resembling the full moon's orb, beautiful like the splendor of excellent gold was Your face. Yet it was very strange that, being swayed by anger, Mahishasura could not bear it.

Far strange it is that after seeing Your wrathful face, O Devi, terrible with its frowns and red in hue like the rising moon, that Mahishasura did not immediately give up his life! For, who can live after beholding the enraged Destroyer?

O Devi, be propitious. You are Supreme. If enraged, you forthwith destroy the (asura) families for the welfare of the world. This was known the very moment the extensive forces of Mahishasura were brought to their end.

You are always bounteous, to those fortunate ones with whom You are well pleased, are indeed the object of esteem in the country, theirs are riches, theirs are glories, and their acts of righteousness perish not; they are indeed blessed and possessed of devoted children, servants and wives.

By Your Grace, O Devi, the blessed individual does daily all righteous deeds with utmost care and thereby attains to heaven. Are You not, therefore, O Devi, the bestower of reward in all the three worlds?

When called to mind in a difficult position, You remove fear from every person. When called to mind by those in happiness, You bestow a mind still more pious. Which Goddess but You, O Dispeller of poverty, pain and fear, has an ever sympathetic heart for helping everybody?

The world attains happiness by the killing of these foes; and though these asuras have committed sins enough to keep them long in hell, let them reach heaven by meeting death eventually at battle with You. Thinking thus, it is that You, O Devi, certainly destroy our enemies.

Don't You reduce to ashes all asuras by mere sight? But You direct Your weapons against them so that even the wicked ones, purified by the missiles, may attain higher worlds".

Shri Mataji: Yes. (She points Her index finger to draw the attention on this point)

Rustom: "Such is Your most kindly intention towards them".

Shri Mataji: This one you read again.

Rustom: "Don't You reduce to ashes all asuras by mere sight? But You direct Your weapons against them so that even the wicked ones, purified by the missiles, may attain the higher worlds".

Shri Mataji: May attain. May.

Rustom: May. (Laughter) "That is Your most kindly intention towards them."

Shri Mataji: Not promised. (Laughter)

Rustom: "If the eyes of the asuras had not been blinded by the terrible flashes of the mass of light issuing from Your sword or by the copious luster of Your spear point, it is because they saw also Your face resembling the moon, giving out cool rays.

O Devi, Your nature is to subdue the conduct of the wicked; this is Your peerless beauty inconceivable by others; Your power destroys those who have robbed the Devas of their prowess, and You have thus manifested Your compassion even towards the enemies.

What is Your prowess to be compared to? Where can one find this beauty (of Yours) most charming, yet striking fear in enemies?

Compassion in heart and relentlessness in battle are seen, O Devi, O Bestower of boons, only in You in all the three worlds!

Through the destruction of the enemies all the three worlds have been saved by You. Having killed them in the battlefield, You have led even those hosts of enemies upwards, and You have dispelled our fear of the frenzied enemies of the Devas. Salutations to You.

Oh Devi, protect us with Your spear. O Ambika, protect us with Your sword, protect us by the sound of Your bell and by the sound of Your bow-string.

O Chandika, guard us in the east, in the west, in the north and in the south by the waving of Your spear, O Ishwari!

Protect us and the earth with those lovely forms of Yours, moving about in the three worlds, as also with Your terrible forms.

O Ambika, protect us on every side with Your sword, spear and club and whatever other weapons Your soft hand has touched. Amen.

Rustom and the yogis: Sakshat Shri Adishakti Bhagavati Mataji Shri Nirmala Devi namoh namaha.

Shri Mataji: Very well. All right. Just vibrations are too much. (Hindi) Havan? Eh?

Rustom: ...Aarti...

Shri Mataji: Aarti. [Hindi conversation with Rustom, the pujari]

Rustom: Let us sing the Aarti to Shri Mataji now.

Shri Mataji: Don't play those... which one were you playing yesterday? Which bell were you playing yesterday? Yesterday which one was played?

Warren: Which one did you use yesterday? It was bad sound.

Yogi: These small brasses.

Shri Mataji: These? You know, something else was there.

Yogi: Somebody had some different...

Shri Mataji: Hm? What's that? These you used yesterday? These are all right. Yesterday something else was here.

Yogi: They're metal, Mother, they're not brass.

Warren: They are metal, they are metal, they are not brass.

Shri Mataji: Let Me see. These are from where? Ah, this is good. These are from India?

Gavin: Some present from India, yes. They were given to the sahaja yogis in Bombay, I think.

Shri Mataji: Who gave?

Gavin: Somebody in India, I don't know...

Shri Mataji: No, it's not correct, this is not all right. That's all right, that's all right. And this you need not play. Only that will do.

For that you have a very big one, which goes with the complete, you see, because the movement – next time they are going to present you with that bell, big bell, and the antah gharial (?)

(In a very low voice. Sounds like:) Such vibrations, I tell you.

[Conch is played, and Aarti is sung by yogis. Shri Mataji sits with left hand open upwards and right hand raised in blessing]

Yogi: Sarva Devi Deva Maha Moksha Pradayini Mataji Shri Nirmala Devi ki!

Yogis: Jai!

Om twameva sakshat Shri Mahalakshmi Mahasaraswati Mahakali Trigunatmika Kundalini sakshat Shri Adishakti sakshat Shri Bhagavati sakshat Shri Mataji Shri Nirmala Devi namoh namaha.

Om twameva sakshat Shri Kalki sakshat Shri Adishakti sakshat Shri Bhagavati sakshat Shri Mataji Shri Nirmala Devi namoh namaha.

Om twameva sakshat Shri Kalki sakshat Shri Sahasrara Swamini Moksha Pradayini Mataji Shri Nirmala Devi namoh namaha.

Shri Nirmala Devi namoh namaha. Shri Nirmala Devi namoh namaha. Shri Nirmala Devi namoh namaha.

Rustom: Bolo Shri Parameshwari Mata Shri Mataji Shri Nirmala Devi ki!

Yogis: Jai!

Yogi: Bolo Shri Mahadevi Mataji Shri Nirmala Devi ki!

Yogis: Jai!

Yogi 2: Bolo Mahashakti Mataji Shri Nirmala Devi ki!

Yogis: Jai!

Shri Mataji: Today I bless you specially that you'll meet all My bhaktas, and Sahaja Yoga will grow very fast, all over the world.

I also bless you, those people who will try to attack you, will become sahaja yogis.

The highest of all, I bless you with the power of cleansing yourself, and cleansing others with your love, with your devotion, with your dedication.

May Adishakti bless you then.

Yogi: Jai Mataji.

Gavin: Mataji Nirmala Devi ki!

Yogis: Jai!

Shri Mataji: May God bless you.

Gavin: Mother, whatever mistakes we've made...

Shri Mataji: How much time do we have for the lunch? What time did you have lunch?

Yogi: Yesterday it was about quarter to one, Mother.

Shri Mataji: Will they do it at one o'clock, if you tell them? So we can finish?

Yogi: It's normally one o'clock. one o' clock.

Shri Mataji: See? Please ask them to keep it one. All right. Or one fifteen, one fifteen would be better. Or one o' clock. All right.

Yogi: Mother, he told me quarter to one...

Shri Mataji: Hm?

Yogi: ...before the puja.

Shri Mataji: What's it?

Yogi: The warden told me quarter to one for the lunch.

Warren: Quarter to one. The warden told him a quarter to one, before starting the puja.

Shri Mataji: Just request him ...

Warren: We could change.

Yogi: Let's just change it, just change it to one o'clock.

Yogi 2: One o' clock, yes.

Shri Mataji: You see, you say that I went and told they - because it is one o'clock always, so better to have it at one. Let's go down. There should be no objection because, for having earlier, you know, people.

Yogi: No, no, no.

Shri Mataji: (Hindi) Is there any arrangement already?

Yogi: No. For havan? (Inaudible)

Shri Mataji: (Shri Mataji takes a small instrument which is played by hitting together the two metallic parts) You know, we don't actually - in India you don't get (indistinct). What is this? Is rather particular one.

Yogi: I think it's a metal alloy.

Shri Mataji: Eh?

Yogi: I think it's a metal alloy... metal alloy - mixture of metals.

Shri Mataji: Ah, metal... (indistinct words, sentence ends with 'maryada' or 'maryadas').

[End of video]

1982-0801, Havan after Adi Shakti Puja: Understand the significance of Havan

View [online](#).

1 August 1982

Havan

Cowley Manor, Cheltenham (England)

Talk Language: English | Transcript (English) - Reviewed

Havan after Adi Shakti Puja 1982-08-01

04:10

Shri Mataji: Now, let's understand the significance, all right? Now, he said a word 'Swaha'. 'Swaha' is the capacity of the Nabhi Chakra. That is – it burns everything. The capacity! You can say 'the essence'. It burns up everything. Whatever you put of the fire, it burns up. That's one. Second it purifies. Say, if you have got mixed up gold and you put it in the fire, it glances. It burn something, it does not burn something – discriminate. It has got discrimination. It has got brilliance. Fire also has another great capacity, that it goes against the gravity. And when it goes against the gravity, it suggests that there can be another energy that can go against the gravity and that is the Kundalini. Many people confused with Kundalini the Prana Shakti. They thought, because Prana Shakti is the child of fire. They could only related to Kundalini. They thought that Kundalini and Prana Shakti are the same, because Kundalini also goes against the gravity. Then it has capacity to give you brilliance. A person who do this fire can use it to polishing things into brilliant, to its brilliance. It has capacity to join by melt it. Like human beings are like steel, worse than that sometimes. Then it's this part in a subtle way for heart, melts their heart and joins them.

So the significance of fire is expressed here, and that's why fire is worshipped. Fire has been worshipped since very, very long time by many gurus, prophets – they worshipped fire. And the essence of it was that we should have the quality of fire. Now, when the saints like you invoke the fire, you invoke the essence of fire. Essence of fire is 'Swaha'. And this essence of fire gives you all the subtle qualities of the fire. First of all, it burns away your negativity. You have seen that on the photograph when you have a candle and if there are negative forces it flickers, it dances. Because of you and My photograph the fire of the candle has been enlightened. Sort of it has reach this 'Swaha' stage. Where it is Swaha it assumes it's Swaha stage. And when it assumes its 'Swaha' stage then it burns. Now many, no fire can burn, you know that, but you have seen it, it happened.

When the fire in the stomach, that is within us, when it is enlightened, then it enlightens our attention. We get the capacity to rise against gravity that is Mana. Then we understand the discrimination that the fire does that it burns certain things and it not burns certain things. When we have that capacity we also discriminate, we know. It also has got tejas, it has got light, it gives you a face which is brilliant, which is shining, and also gives your eyes the capacity to see right things and right places. Eyes become brilliant and when in the eyes this fire is enlightened, there is a glint in your eyes. Sahaja Yogis have a glint in their eyes, a shining, like a jyoti, like you can say a flame. And you can go on adding to it and can go on working.

The food is digested by this fire within us. But when an enlightened person digest it, then whatever is produced out of that fire becomes sudh, means it becomes. When you vibrate the food and eat it, it goes in the stomach and makes the fire of the stomach that 'Swaha Shakti', that Swaha power. And then this power makes the food act like a medicine. That's why we put vibrations in what we eat, because once it goes in the stomach, it will excite that Swaha power in you. Like this, all the powers of the fire, which are good powers, whatever are auspicious are good powers, the good side of it, they get enlightened, awakened and[UNCLEAR].

That's why Havana is. So this is the Nabhi chakra and we putting everything to the universal Nabhi. It uses this discretion, burns off all this which is bad, then it clears the atmosphere by throwing it's flames around, by charging the atmosphere with its capacity – or say the atmosphere ether – is Akasha. It also has got its subtle being. It excites the Akasha, the Akasha also gets cleared out. Most things cleared out, all the Bhoots and Badhas and Pisachhas run away, all negativity runs away. All lethargic

inertia goes out. It excites also the Vanaspati that is air, the vegetation, plant, animals. Every sort of thing that exists, whatever has created. Whatever has created has been enlightened by this fire. But of course it depends of your capacity also to excite the fire. How much you can excite that fire is very much important.

Supposing you are an impure personality and you are not yet there, your link with the divine is poor, you are a doubting Tomas, some of them are inauspicious, all nonsense there are. They can't do this. Only a person, who is a realized soul and who has given realization to many people works it out better. So, all those who are sitting here must remember that the responsibility is very great. Just now, put all you nonsensical doubts on one side and please work it out. Otherwise if you cannot do it, you better give up, because it's like a dog in the manger, as I told you. You can't do it, you don't want others to do it. It's no problem. At least let others do it, because we want atmosphere to clear out. We want everybody should be helped, we want Sahaja Yoga to be established, we want the emancipation of human being, we want peace descend, we want blessings of God to come. Those who don't want to do it or think that they are doubtful, they should not do it. AbsolutelyFrankly you should not do it. Because they don't realize just now. They will do when they realize. It's a very open offer to all of you not to feel insulted or bad, but to do it with your heart. If you cannot do it, you should not do it, because this is a very great task we have taken over, it's a tremendous task. Is not just having some people around you and havingand having a big show, it's a very deep and those who are capable of doing it, should only do it otherwise they spoil it again.

First of all, we always worship Shri Ganesha, who came as our Lord Jesus Christ on this earth. Because He is the Vignanasha, He is the one who takes out all thewho takes out all the perils that can come on this deep.....come to this deep work. All right?

Nobody has the authority to do a Havana unless and until they are the Brahmins, they can't do it. One develop a problem.[UNCLEAR]

All right! So now this is the beginning

Do it very carefully. You have to put it round because you are realized souls, you have your own powers. When you put it round, what you do, you give a Bandhan yourself, and whatever is there within you, goes into it and you put it. So the fire discriminately does everything. It solves all the problems at one time. It burn out whatever is bad, it give you whatever is good. It will establish the gold in you, it give you the lustre, everything works out simultaneously. But you have to awaken the subtleness, for that you have to be subtle yourself. If you are gross and if you are mundane, and if you are on that level, then rather difficult. You can understand that. You have to have the level.

Shri Mataji: "Now, you have to say 'Agni Devta', because 'Agni Devta' is the one, which is 'Swaha' and you have to say about devta.

Shri Mataji: "See, Agni as I told you is the seeking, all right? Is the water. Now, today you are going to do Devi's names, means that is the desire. The most powerful thing is Devi's names. What you are doing, is to now, trying to purify your desires – the basics, absolutely, where you have to return of. So, that's what you have trying to do. Supposing we want to have more action, then you should do brahma dev - Saraswatis names. Now if you want to have more evolution – Vishnu. We are quite evolved, but find a gap to between the others, so let us create more desires, all right? Because if we only evolve, only we few will left in the air, the rest will be all belong. Take the Vedas, look where they are. They have to work it out, there are all blind people. They don't understand. We have to go slow and to make it slow and to make them – mhh – come of, this is the Puja we are doing to desire. Mahakali Puja to desire, is the Devi's Puja, the primordial Mother, so Adi Shakti's Pujas is there, that so the desire is created.

Mantra: Om Shri Agni Devata, Agni Shakti, Agni Mata Namaha. Om Swaha.

Shri Mataji: "See, it doesn't burn. It's a living thing. It doesn't burn. Whatever have in your hand, all the fragrant things come from various sources, that are meant to be put there the fragrance of the mother earth, and put fragrance for this fire. So, it burns away all that is nonsensical and keeps to fragrance and makes the whole atmosphere fragrant. Fragrance is the essence of Mother Earth. The 'Bhoo' – that is called as the 'Bhoo' – but is the fragrance.....[UNCLEAR] So, first we are going to say a few

names of Shiva.

Name of Shri Shiva – Swaha.

Shri Mataji: For Shiva you need not.....[UNCLEAR] Just now we will do it. The name you can see the goal we have to give. You have to burn ourselves, because Shiva is Sadashiva. What is there to burn anything?

23:00

54:23

Shri Mataji: By thought of the digestion, is the Swaha – is digest. That's what you get with the word digest, is better Swaha – that digest, whatever is good for the body turns out and will be the best. All right? Whatever is not good[UNCLEAR]. Swaha is a digestive power of fire, is Swaha.

Somebody ask: "Is Void?"

Shri Mataji: "It's all Void.

Somebody say: "Intestines"

Shri Mataji: "Intestines[UNCLEAR] liver also[UNCLEAR] all your thoughts [...]. So, that's what it is. Ingestion of the good and expelion of the bad.

The ,master of ceremonies' reads another Name, the people said: Om Swaha.

Shri Mataji: All this people worship fire for the same reason.

The ,master of ceremonies' reads the name 'Vivekinye', the people said: Om Swaha.

Shri Mataji: These are all Viveka – attention, to the Angi again. The Agni, the fire of your Chitta. You see, when it gets enlightened it becomes Chitta. That's why when – I cannot explain why, how I used to, because My[UNCLEAR]. First you have to become chitti and then 'Chittis'. So, this is a little gap in between.

The ,master of ceremonies' reads the name "Shuddha Chitta Pradayini ...", the people said: Om Swaha.

Shri Mataji: Means the Agni, whatever you put into an enlightened persons Chitta, he knows how to sort out.

The ,master of ceremonies' reads the ten names of the Adi Gurus and add Shri Mataji Guru Matreya Namaha, Shri Sarva Guru Matreya Shri Mataji Nirmala Devi Namaha and Shri Sarva Sahaja Yogi Guru Matreya Mataji Shri Nirmala Devi Namaha.

Shri Mataji interrupts: That is the Guru Shakti also, because only if you have the Guru Shakti you can discriminate. You know who to burn out.

The ,master of ceremonies' reads another Name, the people said: Om Swaha. He reads the name: Parama Viveka Pradayini Mataji Shri Nirmala Devi Namaha

Shri Mataji: Now, for example Rajneesh was burned by fire. Fire means that settle. Ahankara can be burned by fire. So many things can.

The ,master of ceremonies' reads the name: Om Shri Sarva Dushkripte Nashinye Namaha

Shri Mataji: And you appear like – you see when this flames you see – actually your Chakras appear like this, only like flames, but they're very silent, there a beautifully burning of different colors.

The ,master of ceremonies' reads another Name, the people said: Om Swaha.

Shri Mataji: All right. Now, you have to take out all the Badhas, you see. That better do it now.

They offer different Badhas with the 'Swaha':

all the Badhas of Bristol, of London, of the English Centres, of our Ashrams, of lethargy, of false gurus, of insincerity, argumentativeness, selfishness, uncollectivity, miserliness, from families;

Shri Mataji comments: very true!

Attachement;

Shri Mataji: all the badhas of [...]

... that prevented from surrendering, that give us heat, delusion, illusion;

Shri Mataji: all the badhas of psychologist;

analyzing, anger, sympathizing;

Shri Mataji: and also borrowing and lending – in Sahaja Yoga it is not allowed.

Ego;

Shri Mataji says: Oh – baba, do it thrice.

Liver;

Shri Mataji: physical illness, mental illness;

drinking;

Shri Mataji: Punjab, speaking too much is very important. Speaking too much is not good;

all the badhas of all the doctors;

Shri Mataji: And the hospitals;

impatience;

Shri Mataji: of the politicians and strikes and all the destructive things;

all the churches;

Shri Mataji: moreover whatever is anti-peace and anti-bliss, money making propositions in the name of God, all anti-God activities, everything which is against love, against collectivity, against [...];

all the Badhas of the seekers coming to the meeting tonight;

Shri Mataji: Oh, very important!

Inertia, media, that prevent the advertisement of Sahaja Yoga;

Shri Mataji: very good!

Accumulated Jada, Badhas of Cowley Manjor;

Shri Mataji: very practical people [...], all the people which makes rules and regulations, advance [...] which is against God;

daydreamers, all the planners, competitiveness;

Shri Mataji: all the Sahaja Yoga Ashrams in India;

all the Badhas which prevent us from possessing our own land, [...] petty-mindedness, jealousy;

Shri Mataji: all the Badhas in the negative.....[UNCLEAR], in your relationship with God, in the relationship between you and your mother, in the dedication to[UNCLEAR], in the dedication to your mother, in understanding the dynamism of Yogi, in understanding the dynamism of[UNCLEAR] God work;

in the left Nabhi (3x Om Swaha), Badhas of the half-baked murmuring souls, all Badhas in work of God, in Spain and Portugal; all Badhas in Australia, America (3x), Canada, other countries, the Jewish ego, whatever remains...

Finish of the Havan.

Shri Mataji: May God bless you all!

1982-0801, The feeling of seeking

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1 August 1982

The Feeling Of Seeking

Public Program

Friends Meeting House (1903) (Demolished), Cheltenham (England)

Talk Language: English | Transcript (English) - Reviewed

Public Program, Friends Meeting House, Cheltenham UK, 1 August 1982.

Brian, you better be sittid. Let Brian be sittid first. So you are all right, Warren? Get up. Let him sit. He cannot see. Now, it's all right. I know Chris has already informed you about the advent of Sahaja Yoga.

As you know modern times, are great times, for spirituality. Never before, in the history, of this universe, there were so many seekers. Even if you go back, about say twenty five years, people never talked even about seeking. They didn't know what it was like. But suddenly, this feeling of seeking, has become very strong all over the world. There must be some special reason for that. When the seeking is felt, not necessarily we know what we are seeking. It's not necessary that we know what we have to seek. Also it is not necessary to understand how to seek. But a feeling of urge, a tremendous urge within us, makes us feel, that there is something beyond we have to seek also, that we don't feel satisfied with what we have.

There must be something more that we should know. Whatever we have known so far as human beings, we do not feel contented by that. All the countries who have had affluence, had this urge much more. than the countries who are still, aspiring for affluence, for a plastic development, you can call it. In the affluent countries only people are realizing more that the joy is not in the matter. It is somewhere else. It is not in the possession of matter. It is somewhere else that we will find the joy, and so the eyes are turned, towards the new role of achieving something that is not yet known to us.

So this urge within us, this urge within us is something so innate, so built in us. As animals have urge to eat and satisfy their hunger, there's a category of human beings who are feeling this urge, within themselves. Now what is that urge? And what do we have to find? We have to find the meaning of our life. We have to find out why are we here. We have to know why from amoeba stage we have become human beings. What was the need for the nature to take us through these, these various stages of our evolution, to make us human beings as we are.

What is the purpose of this life? Why are we on this earth? Is there any purpose or not? Or it is all purposeless? That we should wonder, from this stage to another stage. And now is that the last stage, stage when we are human beings. Is this the complete maturity that we have achieved of our evolution? Is this the end of our evolution or we have to evolve more? Whether I go to cities or to villages, whether I go to universities or to places like Russia, where people are educated in a different way, I find everyone has this. You'll be amazed, even if you are democratic or you are communistic or anything you are, they all are feeling that whatever they have, is not their goal. There's something more that is needed. That's how the seeking is on and on and on.

I'm so very happy to see that there are so many seekers in Cheltenham, that they have come here to know about seeking, to find out what we have to seek. As I told you the seeking is innate, that is built in within us. It has something to do with our evolutionary process which is a living process.

Perhaps you never realized what Christ talked about the living God. We do not understand what it means by a living God. That's why we get confused. We cannot pay for living things. We cannot. For example a seed has to sprout, it will sprout. If you put it into Mother Earth, it will sprout by itself spontaneously, you can't pay for it. You cannot pay to the seed, "All right, I pay you one pound. Will you please sprout?" You see a flower suddenly becomes a fruit or a tree. We are not paying anything to the flower. It has become spontaneously. Thousands of such flowers are becoming fruit. We can't do that. If we want, we can't do it. It just

works out.

We see all these miracles every day, but we do not think how it has happened. What is that power which has done this job? Then the discrimination, supposing, if you sow a seed, which have peaches [in the tree], you won't get mangoes out of peach tree. You can't. And imagine the amount of beautiful arrangement and analytical planning. How it works out? Your child looks like you. In the human body, it is said that, anything foreign, goes in this human body is thrown out. But doctors cannot explain when the foetus takes its moves in the body, why they can't throw away? It should be thrown away, under all principles of natural laws. But there's something that looks after it, nourishes it, allows it to grow and when it has come to that stage, it comes out.

There are thousand and one things I can tell you that nature is doing for us which we take for granted. All this is done by the All-pervading Divine Power. I call it, this is the Love of God. It's the power of Holy Ghost, who does all these things. But why should you believe? In these days nobody believes anymore. That's a good idea. But they do. If you are mesmerized you will. That's how many gurus have mesmerized, taken money, made big, big empires for themselves. Because in freedom to understand, you need innocence, you need sensitivity, which I am afraid is attacked every moment in the modern life. The matter it is sitting on our head. It doesn't allow our spontaneity. The matter is all the time enveloping us, and the Spirit is lost.

So, when you say about Spirit, we must know that we have to seek our Spirit, the Spirit which is within us, which is in our heart, which we have to seek, means this conscious mind, should feel the presence of Spirit within us. We know, and we have read should there must be Spirit somewhere. We also heard that the Spirit is the one we have to get, that we have to be born again. All right. So? We accept it. But how this is going to happen? Because it's a living process, because it's an evolutionary process it will happen spontaneously by itself. As you have become a human being from the monkey stage, what have you done about it? Nothing. Effortlessly you have become a human being. In the same way, if it has to happen, it has to happen effortlessly. If you have to go higher, than this stage of your existence as a human being, it has to happen effortlessly, without organizing, without planning it.

The plan, is the plan of the nature, the divine plan that has to grow. Is the Divine that has to give you the grace doing it. But in the modern times we don't believe in the Divine. We don't want to talk of God. We don't want to say that there is God, naturally. Because those who talked of God, misled us. They made all kinds of mistakes, I agree that. They didn't know what was to be done or maybe they were ignorant about it. All the religions, every religion. Not a fad or a cult but a religion, has said that you are to be born again. You are to be resurrected. This is being said and promised. It has to happen. But how? Again, the mind is such that it asks, "How?". I again say, "Spontaneously, by itself". That it has to happen, that you have to become the Spirit.

But we get lost when people talk. Some have got, sometimes- say in Australia, I've met some people, they said, "We are born again". Self-certified born again. I said, "Really? That's nice. My job is over. I'm very happy that you are twice born." I said, "But how do you say you are born again?" What is the certificate? Movie imagined? I said, "Somehow, supposing tomorrow I say, 'I'm the queen of England and go round', nobody is going to believe Me. Perhaps they might arrest Me. I said they are all self-certificate ideas [unclear] "If I have that, I'm born again". No wisdom.

"According to Bible we are born again". What is according to Bible? They are many who have controverted Me, Jews, Christians, Hindus, Muslims. I asked them, "What is according to Bible should happen to you when you are born again? What Christ has said, in very, very simple words? Your hands will speak." Your hands will speak. That means there will be a new kind of a sensitivity on your hands. That means your central nervous system will achieve a new dimension, a new awareness.

In modern times, we have psychologists like Jung who have said, that if you have to become something higher, you will be, be again, not imagination, not self-certificate, but actualization, actually you will be collectively conscious. This is the criteria. That you have to become. It is to be actualized. It is not just somebody say, "Oh, you are collectively [unclear]". How? Because you are now jumping together? Now, as I've told you the [thing is very different] that, living processes we cannot do. We can do only dead things. Like a tree is, then we make a table out of it, make a chair, sit on the chair. The chair sits on our head. We can't sit without the chair. These are dead things. Can we transform one flower into fruit?

So, something then should happen to you which you cannot do. Jumping together, what's so great? All such things that we do, can, we can do without becoming twice born. All such ideas that people have, that if you start behaving like a wild animal, you are a realized soul, I must say they are sadly mistaken. Or that you start flying in the air, this is also, it's stupid. Because now we are not going to become birds or frogs. We are going to become something great, within ourselves, in our awareness, we are going to achieve something more. So those who want to teach you how to fly, you should, need not give them three thousand pounds each. You better tell them to fly first of all. See how they fly. Drop them from this tower of Pisa. I think it was built for such people only. I used to wonder why this was so specially raised. It's better to try these people from there and see if they can fly even an inch.

All such false stories we believe because they have a circus with them. Because they are not simple, they are complicated and to our complicated mind they sound very well. God knows what they talk, talk of something, and we say, "Oh, he must be a perfect master, the way he talks". God knows what he is and what he does. But we have to ask questions what have we got ourselves. It is promised that you will be the Spirit, that you will becoming the Spirit. That means your conscious mind will know the Spirit, that the light of Spirit will come into you, will give you the power of the Spirit. We have to see, did we get that power? We have to find out. And spirit means dead bodies, dead souls. They put you into some sort of a mesmerism, and you have to believe, "Oh, we are very spiritual people".

Like so many cults I've seen, they end up in suicides, and they end up in all kinds of fancy things, wine, madness. You become a very noble, very dignified, very knowledgeable people. And the knowledge about which people have said, that you will have the knowledge, is not the bookish knowledge. It's not what you read in the books, or even from, from the Bible what you read, it's not what is written there. You have to have those deep insides to read what's written in these books.

Christ never went into any school, into any college or university. And He was so knowledgeable. There are many like this in India, we can say people who are realized souls, perhaps never went for any, because they are knowledge. So what does knowledge mean then? Means that your awareness should grow. One should understand what is the difference between a book knowledge and the awareness should know. For example, animals have no awareness for cleanliness, neatness, they have no awareness of that. You can take a horse to any place, you don't need anything to cover his nose. At the most you can cover his eyes because he may go here and there. But for a human being to pass through such dirty places, may be impossible. He may have to cover his nose. So the awareness of human beings, as far as cleanliness is concerned beauty is concerned is much greater.

But when he becomes a Realized soul what happens to his awareness? First and foremost he becomes collectively conscious. that he knows what's wrong with other people. His hands speak. These five fingers, six and seven, represent the five sympathetic subtle centers within us and these five seven of these and seven of these. And these seven, five, six and seven, and seven on this side combine together to form these centers which are subtle centers, one on the left hand side, one on the right hand side. Only on your fingers, you can feel a person and can say, "All right, this gentleman is having a problem here." That means it's something from this center, maybe he has got bronchitis, or he has cold [trouble] or something like that, he's got some sort of a fever, or if you know it very well, if the sensitivity feels... So the awareness that we have, becomes the dynamic awareness by which we start feeling others. We start understanding the problems of others, physical, mental and emotional, on our fingers.

Even this child, Lucia, is a born Realized. There are many born Realized children now in England. Just on their fingers they can say, what finger is catching, what finger is burning, what finger is numb. Then the knowledge about yourself is also there. You can also find out about yourself what center you are catching. Now supposing a person is very egoistical, If you tell him that, "You are egoistical", you'll never see him again. God knows what will happen. But, after Realization, he himself will come and say, "Mother, my Agnya, is catching. Better take over, put it all right." Because he starts seeing this in and he doesn't like. Like say, My sari, gets a some sort of a spot and I can't see it. So, it's all right, if you say, "Your sari is dirty", I may not like it. But if I see it, if there is light and see it myself, I'm not identified with that thought, or with that dirt, I want to clean it. Because you know about yourself, you are separated from yourself, you start seeing all these on yourself, you want to clean it because you don't like it, because they obstruct you. That is what happens to you.

When you have, this dynamic power in your attention, which tells you what's wrong with you, what's wrong with others, you start feeling the cool breeze for the first time, of the Holy Ghost, the All-pervading Power. In the Bible, once Christ was walking and some lady held His cloth, and He said, "Who has touched Me?" His energy passed through Him. That time we didn't have Realized people, so He was crucified. They were blind. They didn't know what He was. How will they know? He talked all right, but so what? He talked of few things, so what? There were a lot people with eyes, they didn't like Him. They crucified Him. They didn't want to accept at that time that their Mesia has come, that their Savior has come. They couldn't believe that in their lifetime somebody has come now, and they stand in face to face with reality. They wouldn't accept it. I wish they had. On the contrary, within three years time Christ was crucified. Because He talked about you, because He told them about the reality. They couldn't appreciate that He was pointing out to something which they did.

They wanted to have a Mesia after two thousand years, even after that, that time must be three thousand years. And they wouldn't believe that Christ suffered, suffered for their sins. They want to have sufferings, so they had this massacre. He has suffered for us. That means such a lot. It means that people wouldn't have to suffer anymore. It means that all your karma, have no meaning in the presence of Divine now. It means if Christ is awakened within you, He sucks in all your karma's, your conditioning's, and also the so-called selfishness. He is placed here, in the center of Agnya chakra.

One after another we have been making mistakes, so many mistakes, it takes only the life of Christ. Then about Mohamed, about everybody else, that they went to India and never told that Christ is born, that He has lived and has died on the cross, the way should have been told because already described. They have already described about Him, and such and such great soul will be born, whom He will be, from what level of awareness he'll be coming, what He will be doing, what will be His work, in the Indian Scriptures. Only the name was Mahavishnu. If you read about Him, you'll be amazed, to such detail they have described Him.

Even about Mohamed they described in ancient Scriptures. But the way they went to India, those who are talking of Christ, imagine they are Christians, most violent people, I should say. With a pistol in the hand and Bible in the other. I've seen people who talk of Christ are extremely violent, disturbing, and sometimes, shamelessly anti-Christ. And the way they behave, and nobody could believe that such a great personality is already born. They carried on with these karma theories, and that's, what to do, [there are karmic laws]. If you tell them, "I've paid you three thousand pounds, now what about my ascent?" They'll say, "Oh, but your karma's are still there". One even told that "I just can manage one sixteenth of it, the rest you have to manage". So you paid only for the one sixteenth, you have to pay for the rest perhaps.

All these nonsensical things in the name of God, has been going on for ages now. My forefathers did it, your forefathers did it and all of them have been doing it. Poor things, they didn't know what they have done, how they have been put into such horrible lace of misguidance. But now, let us understand that the guide has come, for all of us, to be the Spirit. You are seekers of ages. That's how you are here. And you have to find your Spirit. You have to have little patience with yourself. But it's one thing I ask you, as I have patience for you, you have to have patience for yourself. That's all. Nothing else is needed. It will just work out without any difficulty, I'm quite sure of it.

You had such a great poet like William Blake, who has said, that men of God will become prophets, and they will have powers to make others prophets. Whatever mistakes you have committed have to be forgiven. Because if this world is to be saved, His creation, that's the epitome of creation, the human beings if they are to be saved, the Divine Itself, that God Almighty, has to use all His might, to save you. Because He has created you. He's going to do it. But we have to be little humble about it and it works out. It has worked wonders.

Many people ask Me that in India, I'm more effective. No doubt, because Indians are simple people, in the villages, in the smaller places, not the cities and more sort of complicated, you see. And they are very easy to get Realization and to settle down. For them this knowledge is already there. They know what to expect. They know what happens, you see. It's described, that you will get the cool breeze. In the Bible also, it is there, but we just get a glimpse here and there, because people didn't allow Him to even talk. They didn't give Him any chance. They just killed Him. But India has the heritage in this, and they have full ideas to what it is and how to recognize a saint. They know. Everybody knows who is a saint, in India. They are not easily taken up by people who

are doing all kinds of tricks. Only the modern people you see, they, who are, who have had no idea of the ancient scriptures and warnings, can be befooled. But not those who know about it. Or only the naive, who have had no education about their heritage can be mislead.

Then people say, "Mother why are You so much anxious to be in England?" So I came to England just by chance, spontaneously. As you know My husband got elected with this job. And this agency of the U.N. is London based. This is the only agency you have. All agencies are in Geneva, or in Rome or in New York. But this is the only maritime agency you have, for which he got elected by so many countries. And just I am here. Maybe it is all being planned. As William Blake has said, "England has to become Jerusalem". It has to become.

English people have a special responsibility. And need not be influenced by French or Americans. They are quite sensible, balanced people. If they can stand on their own personality they can see clearly, that everything circulates through them. England is the hearth of the Universe. Whatever happens in England circulates all over. Your prince got married. So many princes get married, all over the world. That's a special place you are born. And you are the sense of this dynamic heart. Perhaps it is yet not awakened to its own nature, into that subtle situation where you can realize how it is related to the whole universe.

But whatever it is once you get your Realization you will realize what is the situation is like. Subject matter is too big. And in London itself, I don't know how many, five hundred, six hundred lectures I've already given. And you can also hear My tapes, sometimes later. They can't come and all accept it. Today, though it's much easier, to get your Realization, when you come in this room, there's darkness, you can't see anything. It's much easy to press the button to get the light, than to explain all the history about electricity, and specially of Cheltenham, when the electricity came here and how it was done. It's better to ask you just to come to this place and get the light. After getting the light we can talk of it. That's much better to understand.

I'm very happy at this opportunity, they could get because of the seminar here, and I could meet you. I would request you if you have any questions. please ask Me. Then we'll have the session of Self Realization and please don't be violent with Me. I'm very clever and I know how to [calm it down]. If you have to be argumentative, I can do it in England, in London, if you come down for a cup of tea. We have a nice Georgian house, you'll enjoy that. But here let us speak careful because we should not indulge into the activities as they say "dog in the manger". There are so many who are anxiously waiting for this happening. Let them have it.

If you have any questions you can ask Me but don't try to fight with Me. I've not come here to fight with you. I've just come here to relate you to your Spirit. Once you get it, you can give it to others also. It's just like one enlightened light can enlighten other and the other enlightened light can enlighten another. Simple as that, absolutely simple. So, please ask Me questions if you have any and I think it will work out this Realization.

Shri Mataji: Yes.

Seeker lady: We had talked, if you could tell us where your teachings come from, [if you can share that].

Shri Mataji: What is it?

Seeker lady: Where exactly your teaching come from?

Who has taught you?

Sahaja Yogi: Where do your teachings come from?

Shri Mataji: That, you'll find out later, all right? When you will get the light, you'll be quite [unclear] to it. All right?

Seeker lady: I also want to ask that something, when the light is switched on sometimes is too tough for the everyday person to actually accept [unclear] and...

Shri Mataji: You see it's not a question if you are accepting or not accepting. That's one thing one should know. Because you see one thing is that you see our attitude in seeking also, has become like a shopping deal attitude. You can say you will be, "If we want we buy our seeking, buy it". That's not the point, you see here nobody is selling anything, [all right]? Secondly it is a thing that you have.

It's not for me to achieve it. For example we went to this place where we had the seminar. It's a beautiful place, spread out

[further]. Now if you want to enjoy it, enjoy it, if you want to close your eyes you can close. It's like that. All right? No question of accepting. It is there. If you want to have it, have it, or if you don't want to have it, don't have it. You cannot force it on anybody. Like a question of your mental acceptance [unclear] because this is beyond your thinking. Your mind is limited. It is unlimited happening.

Now say, the river is flowing, like river Ganges we can say, is flowing. If you want to fill your pitcher well and good, she is not going to force on you. You may say that, "I don't accept you as guru". That's not the point here at all. You see, that you can say to the gurus who take money from you. You have paid for it, all right. So you can judge him. Here it is question, if you want to have your Realization, I'm here for you. If you don't want it, all right, I don't want anything from you. You can't give Me anything. That's one point. You just can't give Me anything. I'm on the giving it. Whether you accept it or not, it's yours. That's not My [own]. I am on the giving point.

It's very common in the West, because they think I'm selling something, you know. If I am selling something, you can say I don't want to accept or I accept. It's not that. It's within you, which is there. Whether you accept it or not, is not the point. I didn't say, I didn't give you any opinion of Mine about it. It's not an opinion whether you feel accepted. I just give you a statement of practice is this, this is this. And this is what you have within yourself, all right?

Now if you want to have your Realization, I'm here. If you don't want to have it, all right. I cannot force and I do not promise also it will work out. May, may not. That's it.

What is going to accept or not? You do not know anything about the Spirit. Through your mental activity how are you going to judge? But you have judged that way, I've seen it. Where it has to be judged still people don't, otherwise, they would not have fallen a pray to these horrible gurus. They just go ahead a lot into these things. All kinds of nonsense they do in the name of God, in the name of seeking, in the name of finding something, without thinking about. I don't want anything from you. Actually, I don't need anything, nor do I want anything. I have thought to give you something.

Seeker lady: Will I be able to [cure people]?

Shri Mataji: I beg your pardon.

Seeker lady: Will I be able to cure people?

Shri Mataji: -I?

Seeker lady: No, would I be able to cure people?

Shri Mataji: Why not? [Laughter] She now understands.

You know what you are. You are a human being. Ages have taken to make you a human being. And there should be no diffidence. This is the most beautiful thing that you have. This cures cancer. This cures all kind of mental troubles, emotional troubles, physical troubles, because the source of all the vitality starts flowing through you. Supposing you are driving the car, your car is getting exhausted or the petrol is getting exhausted. So, you are worried? You are in tension. But if there is some way by which an opening takes place and there's a flow of petrol all the time being here. It's fulfilling. It compliments you. It gives you a meaning. You'll become beautiful within. Don't have any diffidence about it, nor too much confidence that you'll get it. I hope all of you will get it. I can only work it out, but I can't promise. All right?

Any other question?

Whose that one? Any question?

Seeker: No

Seeker: How do you know whether and what you have self-hypnotized yourself?

Shri Mataji: Me?

Seeker: Yes. [I don't mean, You in person],

Shri Mataji: No, very simple. You know it's very easy to understand, you see, it's very simple to understand. It's not difficult, I tell you. How do we know that we are not self-hypnotized or you are not under some hypnosis. It's very simple to know. I don't know why the psychologist have not told you about it. They tell you all nonsensical things, why don't you tell this is a simple thing you

want to know. What happens when you are hypnotized? What happens that you do things without being understanding about. But Sahaja Yoga is not like that.

Not only that I know but once you get your Realization... [Now here] there's a doctor sitting here. He is psychologist. He used to do many things because Jung has said it, Freud has said it, but in Sahaja Yoga you know what you have to do. You know what you are, what we are.

For example, I have to give you Realization, you take it from Me. All right? So what I want to try to do? I try to raise your Kundalini. There's a force, There's a force, residual force within you which I try to raise. Now what happens that in your triangular bone which is called as sacrum you can see the pulsation. Others you may not see, you may not feel. If you are a very good simple person I should say, good means simple person, no complication physical, emotional or anything, it will just shoot out. You won't be able to see anything. It's like a very good landing, you see.

But supposing there's a complication in your liver or in the stomach everyone of you can see the pulsation in the sacrum bone. Now see the name sacrum bone also comes means sacred. And I found out Greeks knew about it, they knew about it. Now you can see it with your own eyes. Then you put a stethoscope, all right? And you can feel the pulsation phases. Anybody can feel it. Then it opens out this fontanel bone area. You can feel the cool breeze coming out. You can feel also the cool breeze coming out of your hands. It is so clear cut that we have here three-four doctors now, means Sahaja Yogis.

They also now use diagnosing through Sahaja Yoga. It's so clear-cut and you know what you are doing about. There's a gentleman who got Realization who was also little bit thinking "I hope I am not hypnotized". This way everybody thinks, everybody is frightened in this country, I don't know why. But he was quite frightened, I thought maybe these gurus had done some harm, maybe that. I don't want to say no. And he said, "Mother you said that you can have information about people who are aware". I said, "Yes, you can". "I want to know about my father". I said, "All right, put your hands and see where is the vibrations, what happens into you. And he felt a burning on this part. "Now these are the centers of your father". I said, "That means this center is catching so he's down with bronchitis, very simple type of bronchitis. His father was in Scotland, he telephoned to him and found out that he was down with bronchitis. But that's not enough. You know how to cure people. It's not just to touch somebody, no.

And I would say the biggest example it will convince you people is of one president, Sanjiva Reddy. He was operated in America and the operation failed. He came to London when he was in a very bad state and they could not do anything about it. They were preparing for his last crisis and death. I just went to see him with My husband and the High Commissioner here just mentioned that My, I have another name as Mataji Nirmala Devi. His wife had heard about Me, she said, "Oh, if you are here, please save my husband". You won't believe, I just touched him for ten minutes only. I didn't know what I was doing, what he was suffering from, I knew what was the problem, what was the.... They didn't tell Me anything. I knew. And he's cured. Even today he's the President of India. So there is no question of self-hypnosis because in hypnosis, you don't know what you are doing. Here I know everything what I am doing, not only, but you will also. It's no question of only My doing.

Now, I'm not here in Cheltenham but if some Sahaja Yogi is here, can do it. We have somebody now from America and there was a boy who was patient of leukemia, and he was in India but he went to America in New York, he was there. And we had some people there. And the father came to Me, grandfather came to Me and his mother. They wanted the child to be saved I said, "All right, we'll try". I said, "I can't go [with you to] your village now. But you can go to Pune and telephone from here to Christine - who is here now, she's here - and tell her that such and such child is there who's only hardly, what was the age, I think sixteen or something. Sixteen. And the doctor said, declared that within one month he's going to die. I said, "You just go and work out Sahaja Yoga on him". He was completely cured, he came to see me in England, in London, he was there, and he is now in India, he's all right.

Now this is only, curing is one part. It's just a byproduct. Because I'm just telling you, it's so gross that people understand it better. If the subtle thing is quite [all right], can be. We have many people who are here who were drug addicts, alcoholics, worst type. Within one day they gave it up, within one day. But I know what I'm doing and once you are a Sahaja Yogi you can do it also.

They know each and everything.

Seeker: My understanding is in fact the same as You, by instinct.

Shri Mataji: What's it?

Seeker: The experience given by instinct and the experience determined what we did far. So, until we can do, we cannot be in the truth. So much trying to be in the truth.

Shri Mataji: Yes, that's it. Unless and until you become a Realized soul, you don't know the truth. That's a fact. You have to become a Realized soul. Because just now, like a microscope, if you don't have you cannot see microscope [molecules]. All right? You have to have a microscope. In the same way, you have to have the Spirit to know about God, to know about everything.

Say for example, it's a myth for people, to believe it's God or not, to believe in God or not because makes no difference because it's a myth, in a way. But it's not. For Me it's the truth and for you also it will be. Because once you raise the Kundalini, what happens you start feeling these vibrations, which are from the absolute. Now you ask a questions about Christ, say a big problem they have about His immaculate birth. Was that immaculate? You just feel tremendous vibrations.

You ask about, "Is there God?" Tremendous vibrations. But if you want to ask about some person who is a fake person, "Is he a Realized soul?" You might get burning. Sometimes you even get little blisters and that. Your hands will speak. That means you hands are not yet speaking, they have to speak. Is very simple to make out if you are hypnotized or not. I've had people, say from this transcendental one. They became epileptic, they came to Me. I said, "Till you became epileptic why didn't you know?" What was happening to you? They said, "We didn't know what was happening, you see it was like going under the blanket. We didn't know where we were moving". All of them, they don't know anything about it. When I talk of knowledge I don't mean that you turn any center and you then just see a light. Or you get some sort of a pinprick or any springing's. That you can get it with alcohol also. Is the knowledge, again I say, is the awareness, again, is the awareness. You become much more alert, much more knowledgeable.

The psychologists have kept all these things to themselves, that's the problem with them is. Very dangerous people. They should have told what hypnosis is but they themselves are hypnotized, I think. Today, we are really dealing with pathological and [unclear]. Because hypnosis is very easy to [meet]. Very easy to [meet] another person who is hypnotized. They say, "I'm in love and I am in love my wooer and I love my wooer". What is that? It's not that. [unclear]. Very good question.

Any other question please? All right, let's have it then.

Fine. It's very simple. One thing is anti-hypnosis that you have to close your eyes. Once also I've seen one thing happened. You know people, that thing you are suspicious, that I understand. You see, you have to be suspicious, the way things happen these days [unclear] just now when I was.... [a lady for instance] in the program because she told Me, "Mother... I said, "Why didn't you get your Realization for one year? What happened? What was the thing that was a... So she told Me a story, it was very interesting. She said, "Mother you asked us to close our eyes and I didn't close my eyes [unclear]. And then what happened that some people must have come in, perhaps You said "All right, come along" because You wanted we to settle down and try to sit. So, I thought that you are saying, "Open the door and the people will feel the cool breeze". That was her... Seeing My gesture she misunderstood. And that's how, you know, she started doubting Me. Just find it. Then she said, "I saw it many times. Used to do the same and people came and we were meditating, "You should sit down". One year, poor thing didn't get her Realization, can you imagine? And like that, you see, sometimes happens.

There was another one who was angry with Me. She said that, "Mother, You had promised that you give me Realization, [when You'll be coming]. She was just like, you see, ordering Me, Why didn't You give me my Realization now? I said, "All right I did promise, all right. What did I say to you?" I told her she has to be kind to her husband - she's very unkind to him - to her own children. She's very self indulgent. I told her, "You can't be that selfish and get Realization. Please try. Open your hearth. But she became worse with that. She said, "No". I said, "I know what you for definite you are". You don't tell me lies. I know that." So, the next lady to her, she said, "Why not? You came in the morning, you telephoned against your children and your husband. You have been doing wrong things to them". You have to be kind to people to get God's kindness, isn't it? It's important. I'm talking of love

of God. He loves you because you love others. Close your eyes please now. You can't see Me there, isn't it? Pamela? That's why it's That's why you see Jack in the box.

All right, please close your eyes. Now, I have to say one thing. It's a very great thing that will happen to you. For this you are taken many births and this is what you have been asking for. But it's not a crucifixion. It's a very cheerful thing. So have a cheerful attitude towards it. Not frivolous or flippant but cheerful. Because we are seeking our joy. We have to love ourselves, we have to respect our glory. Many people have, most problem in the west is that they are guilty all the time. Morning till evening they are sitting down. I think they see too many films of people in the High Court or something that they always sit down and say "I'm guilty of this and this and that".

So the first thing we have to say is to assert that, "Mother, I'm not guilty". Please say thrice, "Mother I'm not guilty and I can cope with it". Put your hands like this. All right. There's nothing to feel guilty. You have not murdered anyone. I'm talking of God Almighty, who is the ocean of compassion, ocean of love, ocean of forgiveness. What guilt can you have? So please don't have any guilt. Just say very clearly that Mother, "I have no guilt, I'm not guilty". Just say that.

Close your eyes, please. And open your eyes when I tell you, because when the Kundalini rises at the Agnya chakra there's a dilatation of the pupil. If your eyes are not closed, it may not rise. it's just here again, other way round of the process. In hypnosis they hypnotize through the eyes. Close your eyes, just close your eyes.

The attention has go inside. You cannot force it. Something has to happen inside to attract your attention and that's how your attention is strong. By the awakening of the Kundalini you get your Realization and the Spirit shines through your attention. Your attention becomes enlightened and effective. Please keep your eyes shut.

1982-0802, Visit to source of River Thames and Pittville pump rooms

View [online](#).

2 August 1982

Visit

Seven Springs, Cheltenham (England)

Talk Language: English | Transcript (English) - Reviewed

Exact location: Seven Springs, Cheltenham, Gloucestershire, GL53 9NG and then onto Pittville pump rooms, East Approach Drive, Cheltenham, Gloucestershire, GL52 3JE

[Note: The video begins with Shri Mataji leaving the Sahaja Yoga seminar, and travelling to the source of the Thames.]

Shri Mataji: So, thank you very much for the nice weekend.

Sahaja Yogis: Thank you very much, Mother.

Shri Mataji: We really want to thanks. I wish you could send your hands to [unclear]. Really [unclear] how beautiful it was. All right?

May God bless you.

[To one baby] Hello dear, how are you? Now we are. I don't think she [unclear].

[To one infant] And hello mister, how are you? Big! Where are you going now?

[A child answers]: I go to South India.

Shri Mataji: See the bay, see the baby.

All right.

Bye, bye.

He is quite uncertain about it.

[Unclear conversation with other children].

Girl: Hello Annie.

Nany! Nany!

Shri Mataji: [To one infant girl] Now, are you all right? Now, are you all right?

Girl: How she came, Mother?

[Shri Mataji speaks to the infant: unclear conversation]

[To the father] She's much small to go by this walk. Everyone understands.

[Laughter]

[To the infant girl] I am sorry, I have to go by this walk. You have to go by which one? That one.

Girl: Can I help you [unclear]?

Shri Mataji: But we are going with [Unclear name] to. All right? And he [the father] has to drive his own car. All right, bye, bye!

Girl: Nany, look at that [unclear]?

Shri Mataji: [Hindi]

All right. May God bless you all. Thanks these people very much. They have been very kind to us.

Sahaja Yogi: The river, Mother.

Sahaja Yogi: There are seven springs of Thames.

Shri Mataji: Now, one thing.

Sahaja Yogi: Be careful.

You see, there is one, two, three.

Shri Mataji: Four. Five

Sahaja Yogi: Three, four.

There's a lot of running today.

[Unclear conversation].

Sahaja Yogi: This one has actually sand. This one here, further.

Sahaja Yogi: Three, four, five, six.

Sahaja Yogi: Yes, six.

[Sahaja Yogi are taking water from the sources and pour it in Shri Mataji's hand]

Sahaja Yogi: Can we drink it?

Sahaja Yogi: Let's see.

Sahaja Yogi: No, no, no.

This is the third one, the third spring.

Shri Mataji: [Hindi]. Be careful.

Do you think it's not going to be?

[Unclear conversation]

It's all right, just take.

Sahaja Yogi: It's Latin.

Sahaja Yogi: Oh, there's something written on the -

Shri Mataji: And that is one of that closing target [unsure].

Rustom: Yes, that is there.

Sahaja Yogi: You see, it's Latin here.

Rustom: It means Father Thames. Here are seven fountains [unsure].

Shri Mataji: Seven?

Rustom: Fountains.

Thames, they call 'father Thames'.

Shri Mataji: Ah, God the Father. But what's the meaning of Thames?

Rustom: I can't say.

Sahaja Yogi: It means Isis [name of the Goddess-queen of Egypt]. It's used to be Isis.

Sahaja Yogi: Still the Isis or anyone from Oxford, they still call it the Isis.

Shri Mataji: Hum?

Rustom: In Oxford, the Thames is called the Isis. That is one of the Devi's name. [Unclear]

Shri Mataji: Tomorrow.

[Unclear conversation]

Now the flow has started. It has started. You see the movement has started.

Rustom: Yes.

Sahaja Yogi: Definitely.

Rustom: It's something like Kundalini awakening.

Shri Mataji: Yes.

See, flow has started.

[Unclear] And with this water, you'll never get anything. No [unclear] There is nothing. They never get into [unclear] digestion. Surprisingly.

Rustom: We take off, all of us take our shoes off.

Shri Mataji: Keep your feet there and you'll feel very nice.

Water must rise.

Sahaja Yogi: So cool.

Shri Mataji: See the vibrations.

Sahaja Yogi: It is rising.

Shri Mataji: It rises [unclear].

Sahaja Yogi: It has a very different smell.

All these things will go away if it [unclear]

Sahaja Yogi: Bolo Shri Ganga Mata Nirmala Devi ki! Jay!

Shri Mataji: Shri Thames Mata.

Sahaja Yogi: Shri Thames ki! Jay!

Shri Mataji: Mata.

Rustom: [Unclear]

Shri Mataji: Now she's happy. Ah! See the cool breeze coming! See the cool breeze coming. [Name unclear], are you feeling the cool breeze now? She said, "Dhanyavaad" [thank you in Hindi]. She is happy. Nobody has respected her, poor thing.

Sahaja Yogi: Now, we'll respect.

Shri Mataji: You see? Cool Breeze is coming.

Rustom: Robert, how many people are there here?

Robert: Here? I have to count.

[Shri Mataji is laughing]

Shri Mataji: All of you, all of you have a meaning, after all. Great meanings.

Sahaja Yogi: That river has become power.

Shri Mataji: As fountain, it is connected. It has started, quite a bit.

Sahaja Yogini: Is that a river [unclear] of those?

Shri Mataji: Of course, of course, of course. It does. It takes away your badhas, everything. Wash your hands at least.

Sahaja Yogini: And it will stick in it too [unsure].

Sahaja Yogi: Thirty-five.

Girl: It's cool.

Sahaja Yogi: Thirty-five people.

Sahaja Yogi: Seven per five.

Shri Mataji: 35 crore. 35 crore Devatas.

Sahaja Yogi: What does that mean?

Rustom: There are 35 times 10 million Devatas in the universe. That is 35 times 10 million.

Shri Mataji: 35 crore, one crore is equal to

Sahaja Yogi: 10 million.

Shri Mataji: 10 million, you see.

Sahaja Yogi: And you? How did they count you, Mother?

Sahaja Yogi: That's an impossibility.

Shri Mataji: That is, some say that it's 33. They say 33.

Rustom: But some say 35.

Shri Mataji: 35.

Sahaja Yogi: And in the Devi Bhagavat, it's what?

Shri Mataji: 35.

Shri Mataji: Peace has settled down.

Do we go?

[Unclear conversations]

Rustom: [Unclear] attention must go away from [unclear].

Shri Mataji: Ah? Now, yes. [Hindi]

Shri Mataji: Take her down. Take her down carefully, because she might not, she should not help.

[Shri Mataji speaks in Hindi her grand-children].

Shri Mataji: Can somebody carry her in the laps? [Hindi]

Just somebody should take her down.

I think Alan can do it. [Hindi] Alan?

Just take her down. Let her, put in the water.

Sahaja Yogi: We counted her. She was there.

Shri Mataji: She was there? No, she was not there.

Sahaja Yogi: We counted 36.

Shri Mataji: She has to go. You didn't count her? Doesn't matter. She was not supposed to be at that time. [Laughter]

Sahaja Yogi: That's OK.

Girl: Nany? Nany? [Hindi]

Rustom: It's very cool.

Shri Mataji: Very soothing. All left is waking up like this, water.

Sahaja Yogi: I think they went to the tourist function.

Shri Mataji Hum?

Sahaja Yogi: I think they went to a tourist tour.

Shri Mataji: Oh, I see there tourism is interesting. But I think this is the greatest tourism. [Shri Mataji does a bandhan]

No, no, but [unclear name] didn't come.

They should be, because they understand the meaning, you see, of that part. [Shri Mataji laughs] She thinks that, "Now, I have become an actress or what? "

Sahaja Yogi: You are the movie star of movie stars, Mother.

Sahaja Yogi: Yes, you move the stars.

Shri Mataji: Ok now someone, just look after her, she should not put on her necklace somewhere [unsure].

Sahaja Yogi: They are watching her Mother.

Shri Mataji: Challo [Let us go]

[Shri Mataji goes to the car]

Rustom: Photographing me.

Sahaja Yogi: Of course!

Sahaja Yogi: My shoes are where?

Sahaja Yogi: There was that thing on the wall, someone said.

Sahaja Yogi: Yes, Latin's inscriptions.

Sahaja Yogini: What?

Sahaja Yogi: Latin. Latin [with a French accent].

Sahaja Yogi: Oh, yes.

Sahaja Yogi [Reads the Latin inscriptions] Oh father Thames this, your seven. Oh?

Christine? Nick?

Nick: Yes, sure.

Sahaja Yogi: Could you give this to-

Nick: Wait, give it, give it. I carry. It's Gavin's.

Sahaja Yogi: Going, going, going!

Sahaja Yogi: We're going.

Did you take the stone of Mother?

Sahaja Yogini: Yes. I have a photograph.

Sahaja Yogi: You took it with you, did you?

Sahaja Yogi: No.

Sahaja Yogi: I just try to find if you can see the seven sources.

Sahaja Yogi: Did Mother stand on this one here?

Sahaja Yogini: Yes. The two there.

Sahaja Yogi: This one here.

Sahaja Yogi: Two.

[Shri Mataji is waiting in the car,, sitting in the front]

Sahaja Yogi: Just get one [photo].

[Cars drive back]

[Arrived at Pittville Pump Room].

Shri Mataji: You've never been here.

Sahaja Yogi: I have never come to [unclear] the before.

Shri Mataji: So, let's find out. They've got a beautiful garden.

Sahaja Yogi: Oh, it's beautiful lake [unclear], Mother.

Shri Mataji: Is it? There's a beautiful lake there. Just find out.

Sahaja Yogi: I am going?

Shri Mataji: Just find out. See the place.

Sahaja Yogi: [Unclear] So, they are repairing it.

Shri Mataji: [unclear] Just can't see the water flowing or anything?

Sahaja Yogi: No Mother. [Unclear]

Shri Mataji: What sort of an arrangement they have? Make bandhan.

[Shri Mataji does a bandhan] You can't see anything there?

Sahaja Yogi: They make this building [unclear].

Shri Mataji: So?

Sahaja Yogi: [Unclear]

Shri Mataji: There's a tap there.

Sahaja Yogi: But they actually have to electrically pump it outside the ground.

[Cut in the video]

Shri Mataji: It's nice here, you see. Better. What's that?

[Unclear conversation]

[Laughter]

So happy, he? So exciting lights. You see the dome.

Sahaja Yogi: Mother, there are 36 flowers.

Shri Mataji: Hum?

Sahaja Yogi: 36 flowers.

Shri Mataji: Yes, there are 36, all right? [Unclear]

[Laughter]

[Unclear conversations]

Beautiful really.

Cool. Very meditative. You see, the vibrations are coming. It was really nice.

Gavin: It was beautifully cool on the river.

Shri Mataji: Hum.

Sahaja Yogi: [Unclear]

Shri Mataji: It's sulphur that is crawling in the water. It will never permeate. I mean, vibrations are coming [unclear].

Sahaja Yogi: Mother, this is the hall we were going to have for a meeting at one time.

Shri Mataji: You are going to have?

Sahaja Yogi: We were going to have this one, one time.

Shri Mataji: When?

Sahaja Yogi: For this meeting you had last night. This is the one we wanted.

Shri Mataji: Ah! That would be great. Next time, you'll have it.

Sahaja Yogi: Yes, Mother.

Shri Mataji: Yesterday, he was worried [unclear].

[Laughter]. It was like you having a pistol [unsure] With five of them from [unclear].

See, the [unclear] is variety, that's what they do.

Gavin: It does the same effect on the brain cells.

Shri Mataji: Just [unclear] How many suffer [unclear]

Shri Mataji: The worst thing that I have seen is that, those who go to them, feel they are wise. But then they come to Sahaja Yoga, they think they are [unclear].

Gavin: That's it.

Mataji: This is the thing I tell you, isn't it?

How could it be that he was [unclear]? I just don't understand at all. I said it. Not you Robert, so many others. Not you, you are not like that. But must be some reason. They asked doctor Vijay, I said, "How were you so much subjugated? You should have asked questions". He said, "No, they said that this is to kill your ego".

Sahaja Yogi: So you have to go out of the mind. That's the answer.

Shri Mataji: They are very frank and honest, isn't it? Be out of your mind. But they do not understand the world. Like, they say, "God [unclear] ", it means hell!

Sahaja Yogi: The entrance of the center where I went, you know, there was a paper. They put, "Please take off your shoes and your mind. Leave your shoes and mind outside the door".

Shri Mataji: You see that means, they want to say that we don't send the mind. But that is what they would like to say, you see, but they have not explanation. They are trying to say, "Follow us", explaining that you transcend the mind, you are beyond mind. So they say that, "You keep your mind outside".

"And take out your shoes", you see, people are very attached to shoes. So, you see, they become nervous when they take out their shoes. Keep them outside.

There is a saying in Marathi, " [Marathi]". means, you get into the temple, but all your attention is on your shoes which are left behind. Because in India, it is very common if you lose them. When they have to go to a temple, they buy something, they have, they wear something that is absolutely useless, which they want to get rid of. Because in the temple, shoes are stolen. Or they replace their - [Shri Mataji speaks about what is happening around; unclear]

Shri Mataji to a baby: Hello! Hello, hello.

[Hindi conversation with grand-daughters]

Where is Olympia? And Gavin?

Girl: Nany, he is trying to get up.

Shri Mataji: Hum. Better. Let's go now. Nick?

Gavin: Just check that he hasn't come out.

Sahaja Yogi: He is just coming.

Shri Mataji: What is it?

Sahaja Yogi: [Unclear]. He has a telephone call.

[Unclear conversation aside]

Shri Mataji: This could have been a very good place here. [Unclear] next time. How far are you from here, Bristol?

Sahaja Yogi: Bristol? Yes. It's [unclear]

Shri Mataji: One hour.

Sahaja Yogi: Mother, they just wondered why we are sitting here.

Shri Mataji: What?

Gavin: They just wondered why we were sitting here, Mother.

[Laughter]

Sahaja Yogi: Mother, they wondered why we were all sitting here.

Shri Mataji: So, what did you say?

Sahaja Yogi: I said we were just waiting to see the water and drink it. Just waiting to see the water.

Shri Mataji: What did they say?

Sahaja Yogi: They said, "That's all right."

[Laughter]

Gavin: If there is any chance to do that?

Shri Mataji: They bring the water.

Sahaja Yogi: Hum. They didn't say it's going to be ready. They're trying. They're trying.

Gavin: We can hear the pump going, that's all. Could you, can you just check? Because the pump is actually, there's thumping in the wire.

Shri Mataji: Make a bandhan, maybe.

What's that?

Sahaja Yogi: That's where the water actually comes back from there.

Shri Mataji: On top?

Sahaja Yogi: It used to be- they used to be- in 1830, they used to pump it up by hands. Handing things, they used to pump it that way. But now it's completely electric.

Sahaja Yogi: Where did it come up?

Sahaja Yogi: There's nothing to see, honestly.

[Unclear conversation aside]

Shri Mataji: You get in charge of another baby. Hello? Olympia? You see, you see there. Machindranath. You see Machindranath?

Olympia: Machindranath.

Shri Mataji: Where is he?

Immediately, mellow down [unclear] brother or sister.

It's coming up?

Sahaja Yogi: A trick. It's a trick.

Gavin: That was actually just taken up from the tap, not from the pump. There's a little tap there, he just took it from the tap. So, it wasn't this.

Shri Mataji: Only, you see, there must be also calcium in it, must be sulphur, as you have this cushion [unsure] soil here. In that thick, you get this cushion [unsure] soil.

Gavin: Yes, yes, yes.

Shri Mataji: It's like that.

In 10 minutes, we leave.

[Conversation with children.]

You see, he likes that way. He likes to be in that condition

[Hindi conversation with the girls]

Shri Mataji: Now, they've got the water. All right.

Sahaja Yogi: [Unclear] spots in it.

Shri Mataji: It might be again sulphur. Yes, sulphur. Sulphur., it's correct. No, no, it's correct. It's absolutely good.

It's sulphur.

Gavin: Mother was telling this is sulphur, cold healing. Anybody who has got a cold liver, it's a left Nabhi, problem.

Shri Mataji: You see, yellow colour, is suggesting [unclear], suggesting that yellow colour and all, that it is good for liver that is sleepy. Like carrots could be very good also.

And all that white colour contains vitamin A. Mostly white colour has vitamin A. Because calcium, you see. Calcium is white. Sulphur is yellowish. So, that's the sign it is good for the [unclear] liver. But calcium is also very good for people who are having a cold liver. Calcium is good. It's very good, especially for children who have got allergies, you can give them calcium, it's all right.

Sahaja Yogini: Could you please explain what you mean about cold liver?

Shri Mataji: You see, we have got a liver which is overactive and one which is absolutely inactive. The one which is overactive is of that people who think too much, plan too much, liverish. And those who are inactive are the people who have an inactive temperament, or sort of those who develop allergies, more on the left-hand side. You see, that type.

So those who have allergies, should take to sulphur, this is good for them. And for the right-sided people, it's better to take to cooler things. Like you can say, sugar. Sugar is very cooling. Sugar is a cooling.

Rustom: Mother, for people who are anxious and have too much nerves problems, they take these yellow flowers, marigold type. And they make tea out of it, fresh plants. I tried it in [unclear].

Shri Mataji: For nervous people.

Rustom: Ah. And also it has an effect on the liver ticking [unsure]

Shri Mataji: A ticking liver.

Rustom: It's all made of 'jada' [laziness].

Shri Mataji: Yes, marigold. Marigold, the one which is yellowish colour. That's good for liver, still.

Rustom: For gallstones –

Shri Mataji: Nervous people are mostly the people who are left-sided.

Rustom: Ah. But for gallstones and all that, it might help.

Shri Mataji: Yes, gallstones.

Rustom: But I know, sometimes I take it, it all comes out. [Unclear].about 3 or 4 [unclear].

Shri Mataji: That could be very good.

Gavin: And also, jasmine tea helps.

Shri Mataji: Jasmine tea is very good.

Gavin: It's yellowish too.

Shri Mataji: If you go around, there is no water available.

I've had water. So, all of you have to take ticket. [Laughter] It's very little available.

[Unclear]

[Unclear] did the maximum of [unclear]. But in India also not in [unclear].

Sahaja Yogi: The drink.?

Shri Mataji: No, this sulphur was.

Rustom: [Unclear]

Shri Mataji: Where?

Rustom: Near Dehradun. South of, all rivers were flat. That goes into the Ganges.

Shri Mataji: [Unclear]. It's very, that is the best for [unclear].

Rustom: [Unclear] Mother, when the ships used to come from the south of India, they used to take water from the tap, and that used to go rotten in two weeks. Then they had to throw it away and get new water. When they used to come from India to England, they took water from the [unclear]. And that remained fresh and clean.

Shri Mataji: That's true. Ganges rivers, you see, go anywhere. You see, wherever they were Ganges' rivers, you will never find these dirty things.

Rustom: [Unclear]. And one of the main reasons is that the Ganga comes from the snow. And it goes, pasts many flowers and herbs in the meantime. And it picks up also all sorts of elements and they get mixed up in the Ganges.

Shri Mataji: It's fallen in the Sahasrara of Shiva.

[Unclear Hindi conversation]

[Someone sneezes]

Shri Mataji: [Unclear].

[About the baby]. That's it. That's the attraction.

Gavin: He loves it, Mother. He can't stop looking at.

[Cut in the video]

Shri Mataji: 'Spa' was passed [unsure]. Spa, was passed [unsure].

Sahaja Yogi: This power is passed [wrong understanding].

Shri Mataji: The word [unclear] comes from the word 'spa'. What's the meaning of 'spa'?

Sahaja Yogi: 'Spa' is spring, spring water. Actually, in Belgium there is a little town called Spa.

Rustom: Latin, it's Latin.

Sahaja Yogi: [Unclear conversation about the spring]

Shri Mataji: What's the roots of Spa. Spa comes from what?

Rustom: It's Latin after Greek. [Wrong. Etymologically, the word Spa is the abbreviations of the Latin 'Sanitas Per Aquam' which means "health through water".]

Shri Mataji: Oh!

Sahaja Yogi: Mother? Can I ask you a short question?

Shri Mataji: Yes.

[Cut in the video]

Shri Mataji: I think, let them know [unclear]. Really, I tell you, they'll get arrested. You have to try that.

All right. May God bless you.

Those who give responsibility with you [unsure], in potting into that house, fight them out.

Sahaja Yogi: Yes, Mother, we are going to have a havan there, and the people to come and everything. [Unclear]

Sahaja Yogi: And then Mataji's mantra.

Sahaja Yogi: Then Mataji's. Oh, of course, always.

Shri Mataji: Have you said, "Bye, bye"? This one. All right. Bye, bye!

Sahaja Yogi: Bye, bye, Olympia!

Shri Mataji: Enjoy yourselves!

Thank you.

[Unknown writer of this summary]

This video is not like the usual talk that we see at programmes and pujas, it is a beautiful day in our Mother's life where she goes on an outing with her children. We will endeavour to share this journey together.....

There were thirteen Yogis and Yoginis with Shri Mataji which She said represented the 13 crore powers of the Devi.

This video begins with Shri Mataji thanking all the Yogis for a lovely weekend as they prepare to leave...as Shri Mataji sits in her car, all her children see her off with music...all the cars began their journey with Mother.

Upon arrival, Yogis helped Shri Mataji walk down to the stone area where there are seven sources, small almost puddle areas...like the beginning of a stream.

A Yogi takes a little water and places it in Mother's hand. Shri Mataji stands on a stone where a Yogi offers the water to Her Holy Lotus Feet. Everybody is explaining to Shri Mataji how part of the river is called The Isis which flows through Oxford.

Shri Mataji is walking barefoot over this whole area...placing her Divine Lotus Feet in the water....the Yogis also join her. All the Yogis hail 'Shri Ganga Mata Shri Nirmala Devi ki Jai'

Shri Mataji then asks the Yogis 'are you feeling the cool breeze now?'

The Yogis reply in agreement and Mother explains that we have said Jai to her so she is happy...nobody has respected her...

The Yogis reply that now she will be respected....

Shri Mataji is saying 'see now the cool breeze is coming'. Everybody stand with Mother receiving the cool vibrations for a while.

As Shri Mataji and the Yogis head back to their cars, Mother walking barefoot, she speaks in hindi to the young ladies with her... 'this a very pure place, the birth place of River Thames, so clear and cool.... go and put your feet in the water.

So cool and very soothing....all the left is clearing....Shri Mataji is taking bandhan on her left hand while talking so lightly and joyfully with each other.

As Shri Mataji settles back in her car, the Yogis and Yoginis are taking a little time at the source bowing and honouring the earth and water. They try to decipher words on the wall which include the words 'Father Thames'...

Everybody return to their cars and prepare to continue the journey.....the convoy travel through the country roads until they reach the town.

They go into a beautiful building and sit together in a room with a dome ceiling made in the pattern of 36 flowers, which Shri Mataji is admiring. Mother is saying it is very meditative and vibrations are coming. A Yogi is telling Mother that this was the hall where they were going to have a meeting but couldn't. Mother was so happy to hear this, she said that would be great, maybe next time...(machinery sounds as it seems there is work in progress)

Shri Mataji and the Yogis are talking about the effects of going to false gurus....She mentions how they mesmerise people. Mother spoke 'there must be some reason, I asked Raktabeeja, how were you so much subjugated? You should have asked questions. She said no, they say this is to kill your ego'

They continue to talk and Mother explains a saying in Marathi which when translated means that when people go into the temple, they have to take shoes off outside so they will be in the temple but the attention is on the shoes outside!

Shri Mataji and the Yogis are enjoying the children and the little Ganeshas...

The building administrators were asking a Yogi why everybody was sitting there and Mother asked what he replied. The Yogi told them that they were waiting to see the water....

While waiting, a Yogi offered Mother a little water from a small tap and She confirmed the sulphur quality in the water. Mother continued to explain how sulphur is good for the liver and allergies. Calcium is very good especially for children with allergies. Shri Mataji continues to discuss the left and right...cool and warm effects. Yellow flowers and teas are good for the leftsulphur is also good for gallstones. This water would not ferment.

Shri Mataji also put her attention on Scotland and said that they were enjoying their own destruction and what to do. She said she would create some disaster.

After this, there was an article about the water that was used to make a particular whiskey in Scotland, now contained sulphur so could no longer be used to make that alcohol.

They talked about the River Ganges....the water will always stay pure and clean, whereas other tap water etc will start to spoil after a while....as can be seen when you fill up a bottle.

The Ganges comes from the snow of the Himalaya and passes through many elements. Shri Mataji adds that it comes from the Sahasrara and Shiva.

Shri Mataji and the Yogis leave the building and the day ends with talking about havan plans as they see Mother to her car.

Blessed is this land and the river that has been touched by the Holy Feet of Our Divine Mother.

1982-0806, The Importance of Dedication and Devotion

View [online](#).

6 August 1982

Talk to Sahaja Yogis

Nirmala Palace - Nightingale Lane Ashram, London (England)

Talk Language: English | Transcript (English) – VERIFIED

The Importance of Dedication and Devotion, Nirmala Palace - Nightingale Lane Ashram, London (United Kingdom), 6 August 1982.

The other day I talked to you about the importance of dedication in Sahaja Yoga and the devotion that one should have. Actually, when we are close to the mountain, we can't see much of it, and that's why we don't realize the volume that is so close to us, the greatness that is facing us.

This is one of the illusions that works out for people who do not realize it mentally - what they are in for, where are they, what have they found, what is Self-realization, what is its magnitude, how far they have to go, why are they chosen, what is their purpose of life, how far they have come up, how far they can understand. All these things are beyond the grasp, and one gets stunned, one doesn't know what has happened to him when he got Realization actually. That's why to understand this is only possible if you can understand how to dedicate, how to devote yourself.

If you want to analyze anything on the basis of your rationality, you are too stunned. It's too beyond you. It's fantastic. It is too much. It's really beyond you. Now think of it - you have got Realization. Can you believe it? That you can, in your life time... if somebody had told you this, you would never have believed it - that how can you get your Realization in this earth? Of course you were seeking - because people were saying we have to seek, also you felt you have to seek - but you never thought that this will materialize like this, that you will get your Realization. Then, after getting Realization, you could not feel what it was. Just if you have dropped into the ocean, and you don't know what is the dimension of this ocean. How far you have gone into it? What is it? Where are we? What is our purpose? To add up to all the mess, we become thoughtless. So you cannot even find out as to, rationally, what it is.

So, the immensity of this experience, the glory of your Mother's coming, or the precious gift of your Self-realization - nothing can be realized through your understanding. Try to think - what have you got? Can you measure it with your understanding? Can you understand what has happened? No, you cannot. Because rationality cannot give you the dimensions into which you have fallen. The rationality is actually broken out. There is no rationality left now anymore to even communicate as to what you have been seeking and where have you landed. So the only method you have got now - or only way is left to you - for a drop which has become an ocean, is to dissolve more in the ocean, so that you feel the ocean at least. And to communicate with other drops in such a way that you know the whole through all of them.

So first is a complete devotion. It's very important. In this incarnation only it is so very important - because you have got Realization. If you did not have Realization - all right. Murmuring souls - all right. Half-baked people - all right. Little bit misbehaving - all right. This can be forgiven, that can be forgiven... everything is forgiven. To look at it, everybody thinks that "Mother is forgiving us." But that's not the point. I am forgiving because of My own nature. But you do not take it for granted. You are harming yourself by accepting that forgiveness. If you all the time think, "O Mother, You are so forgiving, please forgive me"... you are already forgiven, as it is. Once you call Me "Mother", you're forgiven. But what's the advantage? You don't have any advantage out of it. You are a loser. And this point at least rationally if you understand, then you will understand what is a devotion. So, in devotion of Sahaja Yoga, one has to realize that the things that are in Sahaja Yoga, that you have seen in Sahaja Yoga, are beyond your mind - first thing. Definitely, they are beyond human conception. So, on human level, you do not discuss them, and you do not talk about them. But on the collective level you can talk. And when you come to the collective level, then you have to understand that relationship with Me is more established, better established if you establish your relationships with

others, in a very collective and homogeneous way. As I told you, the drop becomes the ocean; and the drop has to become the ocean by dissolving all its "dropness" with other drops. And all the drops dropping their dropness become the ocean ultimately. So we'll see that devotion is double-wedged: one is to each other, and one is to your Mother.

In Sahaja Yoga, whatever I see, you cannot see. This is proved or not - to you people? Or do you want more proofs? Now it is proved that "Mother sees much beyond us, and whatever She sees happens." So anybody who tries to play tricks with Mother is actually playing tricks with himself. Any tricks you try to play with Me, or you think that "Mother is very forgiving, so She will forgive us" - is really you are torturing yourself, you are... it is detrimental to you. Many people are there who will say that "It is my Left Swadishthana." Some will say, "I was possessed; there was bhoot." Somebody will blame something else. Whatever you are blaming - actually, who is asking you the explanation? It's only you asking yourself. You are not facing yourself. So the devotion to Me means actually facing to yourself. You face yourself first of all, and see for yourself what are you doing. You are your own enemy; nobody is your enemy. Your Mother is not, definitely. She's not your enemy by any chance. And no bhoots are your enemies - in the way, if you do not allow them, they can't be there. No evil person is your enemy, because he cannot be effective if you are spiritually equipped. So you are your own enemy, is decided now.

The only way to get rid of that enemy of yours - you have to dedicate. Supposing you say that "I have faith in Mother," or "in God." So you are holding on to something, isn't it? And you are discarding something. But this hold has to be very strong. Rationally, if you at that time when you are sinking, will you rationalize, "Whether I should hold the hand of this person who is saving, is correct or not?" No, you'll just... your grip will be very strong. It will be extremely strong, and you will grip it with full force, with full faith - that "Some or other, save me!" And that kind of a feeling should be within us that "I am a person who is sinking because of myself. And if I am to be saved, I have to be absolutely, completely submerged in Sahaja Yoga. Absolutely I have to become one with it, then only I can be saved." Because at this level, where you are realized souls of a higher level... now for a next jump, as I was saying to you - is devotion. Anything else has to be secondary, under the circumstances. If it is primary and your attention is still on that, then you cannot have this second jump.

First jump you have already done, you have got your Realization. But from first jump to second jump - you've worked hard, you have come to the second jump - in the second jump, you have to face it up. You should not feel disgusted with yourself nor dejected with yourself for nothing. But treat yourself as a separate entity. And dedication is, actually, turning back to yourself and looking forward towards the divine personality in you. Once there is divine personality in you, there's no problem of devotion. You'll just become one with it; you'll start enjoying it. But this rationality is the worst thing, that plays tricks with you, which deviates you from understanding that whatever life you have led so far has been on a very material, gross life. You came out of it, you have grown out of it, you have come up. Now, to blossom, to become fragrant, you have to give up rationality. That's a binding [POINT?]. Try to avoid rationality, try to avoid arguments, try to avoid giving reasons and... Even now I find sometimes Sahaja Yogis give an explanation of psychology: "She might be insecure, Mother." This is typically somewhere read in the book: "Because of insecurity, somebody does that." Actually, now we have seen in Sahaja Yoga that most of the so-called insecure are the most aggressive people. They play tricks with others, spoil their lives - and enjoy it. They are the greatest sadists ever born. We have seen these people. "She is inse..." - and that's how they play tricks with themselves. Now, once you understand that you are not to play tricks with yourself... why do you want to play tricks with yourself? You have to be yourself, that's all. We should not be our own enemies. Are we? So, once you start facing yourself, you will like yourself. You won't feel disgusted. Because that what "yourself" I'm talking about is glorious, is beautiful, is without any kalanka [blemish] on that, is absolutely detached. But, first of all, your attention has to accept it - that "This detachment is my life; I'm a different personality now. Detachment is my nourishment." Detach yourself. One gentleman came to see Me in My house. I had a very beautiful lamp, and he liked it. I said, "You have it." He was so amazed, you see. Wife telephoned to Me: "How could it be? How could You give away such a nice thing?" I said, "What's there? Am I going to carry it with Me when I die? Is it going to go with Me? Just see rationally. If he has liked it, better have it. I have so many lamps in the house; if he takes one, what does it matter?" She said, "But, You see, I asked my husband, 'Will you give this lamp - like this if you had - to Her?' He said, 'No, I would not.' 'I'm really... I would not', he said." He was very honest. He said, "I would not." But still, I can't understand why not?

So, you know, till the last end we are holding on to something very little there. This... even a little bit is holding the sari. You know that, that can hold the whole sari. Even a little bit is attaching to this sari - the sari can be held back. The whole thing you can hold

it with one little pin. All these small pins that are there - the hangs-up - are to be denied, to be seen... going further. Look at yourself: "Oh, that's Mr. Ego? All right, now recede; let me see how do you go back." To see all those things... you see, as a play, you should see yourself. And then play tricks with your ego and superego. Actually, they're playing tricks with you. Once you are a master, you play tricks with them.

So many times I have seen: I've said so many things, and they are again... then, after some time, people start talking about it. Within one or two months after that, it comes as a scientific proof or things like that. You have seen that, many a times it has happened. Now, when I say something, I'm sure about it, what I say. I never say anything but the truth. I know that I am saying only the truth. But I do not go inside and find out whether it is the truth or not. I don't read a book to find out. I don't ask you. I have faith in Myself, full faith in Myself. Whatever I say is the truth; I know for definite that I... whatever I say comes out truth. But that's not your case. That's not your case, that whatever you say is the truth. So first you have to establish this state - that "Whatever I say will be the truth." Now, how do you do it? The tongue should be such that whatever you say should be the truth. Ultimately, it will come out as truth. And that is why the dedication should be there. What dedication? "Why should I tell lies?" There is no need to tell lies. Even if I tell lies, it will come truth - in My case. So-called lies. They are never lies. If I say to somebody, "He is a bad man" - apparently to you: "Oh, Mother, he is such a fine man! How can You say such a thing about him?" We had one Mr. Michael like that. "Oh, he is such a loving person, Mother." Somebody said, "Mother, are you jealous of him?" Up to that extent, you know. But when he showed his real teeth, you see, then people knew. So, to develop that kind of understanding about the truth, first of all, you should absolutely fix yourself on the truth. And the truth is that you are the instrument of God, that you have got Realization, that you have got a special awareness, which people do not have. Stand on that. And proclaim it. You are not to be afraid of it. You have got Realization, no doubt. You have felt it. Say it: "I've got Realization. Nothing doing, I know I'm a realized soul." Firm on that.

In this expression of truth, you have to be like the light. The light asserts. It not only asserts but it shows others also that it shines. It shows others that "I am the light," that "You walk in my light, and if you don't try to do it, I may burn you." So they have that... what you call, that... I don't know what's the word is... Tejasvita. Tejas. Sharpness of light. That tejasvita is there, that sharpness of light. That is the proof of your truth.

You are not afraid of any prime minister, or any minister, or any king, or anyone. But - "This is the fact. That's the thing. I know I am a realized soul, I am the truth." If you say, "I'm the truth," whatever you will say will be the truth, no doubt about it. Whatever you will do will be the truth. But say, "I'm the truth." But for that, a real purification is needed about facing yourself fully, in dedication. Means you are holding on to your Mother, you are holding on to Sahaja Yoga, you are holding on to that truth which you have found out. And here you are facing others.

Without that you cannot do it; your source is that. You are standing on the truth. And that is such a power, such a strength. All of them if you see - Christ had that power, Mohammed had that power - all these great people had that power to say the truth, with full courage, with that assertion that people will accept it. And they would suffer even for that, they wouldn't mind. But whatever is the truth has to be said. That's the first point one should know about dedication - that you are dedicated fully, that you are not afraid of anyone. You are not worried about your losses. Some people have lost their heads also, completely cut their heads. People have tortured them.

Some people have been... taken away all their money, have been tortured in every way, but they thought this was the truth, they stood by it. Some of them were stupid fools; they stood for something that was not truth. They did. But now you know that you are standing on the truth, and for that, you should be willing to sacrifice anything - so-called sacrifice, because you are not sacrificing the truth. What you had tried sacrificing is untruth. For that, you require people of strength and courage, and not these half-baked people. You see, till morning till evening asking for forgiveness from Mother. What is it? What is there to ask for forgiveness - because I am forgiving you every moment. But what are you doing to yourself?

What sort of a person you are? You think about it, that you have to stand on the truth. For that, you have to be a strong, courageous person with that sharpness, that tejasvita within you - of the light of the beacon. But at the same time, you have to have complete dedication. Supposing there is no oil in this - it will all go off. It has to have oil. It will go off. So the dedication part

is the oil in you, is the attachment, complete attachment to your source. That's the dedication. But that dedication should not give you any other ideas but of a light which shines, which corrects others, guides the path of other people.

If that is not so, then the source that you are tapping is not coming to you fully, and that your light is not burning properly. So, into dedication when you go, you must not think that it is any surrendering - the so-called surrendering, that you become like a cabbage. That's the idea people have - that you become like cabbage. But you become dynamic. You become real power - not of destruction but of construction. I mean, for destruction you don't need much power. Only for construction you need power. For destruction how much do you need? Very little. You can destroy the whole thing in no time.

But for the construction you really require great power. And that power - sustained power, or flowing power - has to be there. For that, dedication is needed. Holding on to your source of power, you have to stand firm, courageously, without any fear. That's the truth. That's the truth you have to achieve. That's very important. But this is only one side of the story. That's not sufficient. Just being the truth, the aspect of one side is there.

But the other side of it is that when this source comes to you, you become the compassion. The truth and the compassion are one thing. You won't believe, but it is so. Like the wick and the oil combine to form the light. It is the burning of the oil gives you the light. In the same way, the compassion gives you the truth. There's no difference whatsoever. Only the state is different - that you cannot see the light, which is oil, and oil, which is burning. So compassion is the one which is the source, as well as your store. So, from the source of compassion, you get your compassion.

You see, I have seen people - they want to have compassion from Me, they want that I should love them. But - reflect it back - do they love others like that? I have known people, they have... say, for one person says harsh thing to another, and comes and asks Me, "Mother, forgive me for that," or does something harsh just for the whim of the mind. "Mother, forgive me." But when you ask for that, I would like to know: have you given compassion to another person? Even after getting forgiveness from Me - that Source of forgiveness, that Source of compassion - have you given compassion to others? Have you been compassionate to others? You see, it should not be one-sided. If you are taking the advantage of My compassion, it should not be one-sided, that you use it for your own benefit and forget about it. Then you will never grow.

You will never grow. If you have to grow, then you must store that compassion within you. Whatever compassion I've given you, love I've given you, you must store that within you - and give that back to others. Otherwise you will be finished, you will be nowhere. Is the growth which is sustained only... not only by sucking from one side but by giving to others. Otherwise you'll be stagnated. There has to be outflow. But that is a very hard thing because people are very good at taking compassion from Mother. Or even if they are compassionate, they will be mostly compassionate to people who are, say... in, say, Vietnam - not in the ashram.

They are more worried about Vietnam people, you know: "Oh, Mother, we are worried about Vietnam people, we are collecting money for them, we are trying to send money to Vietnam." And here among ashramites - fighting. This is not compassion by any chance. Sahaja Yogis among themselves are a different race, and they are to support each other all the time, and look after them. When I find Sahaja Yogis criticizing Sahaja Yogis, I'm amazed. I'm really amazed. Because you are part and parcel of the same. How can you criticize? One eye criticizing another person - I just can't understand. I can criticize, all right, but why should you? Why should you criticize each other?

Only thing that you have to do is to love each other. Christ has said it thrice, I must have said it a hundred and eight times already - that you have to love each other. That is the only way you are expressing compassion. If I've given you any love any time, you have to have patience with others, love for others. I sometimes try to coax people, and I find that people immediately come out with some sort of a criticism of others, or something like that. Now, the basic thing is that our compassion, if that is flowing, then only we can get compassion from Mother. There is no place any more; I've done too much compassion business. And what I find that now unless and until you flow it, how am I to give you compassion? I mean, there is no space left now. So better give it away, empty yourself a little bit, then I can give you more compassion. It's simple business. In this respect, one has to understand that the source cannot flow unless and until it expands the flow of it.

Like the river Thames. We went to see the river Thames, the place from where it starts. It's a small, little stream from seven streams - little little, very little little - we can say, trickling down. And it has become a river Thames. Supposing it does not widens - that will stop at the beginning only. It cannot come out, it cannot flow. It's not because it is angry, or upset, or anything like that, but by the nature of its flow only it cannot flow, what to do? So, that is what it is - that one has to give compassion to others. It should not be formal compassion, or affected one, but should be a natural one, very natural, spontaneous, feeling from within. It's not an expression of your ego, or superego, or over-sentimentality, but is a kind of a understanding that he is a Sahaja Yogi, you are a Sahaja Yogi, you are brothers. Not the way the brothers have been but a different type of brothers who are spiritual brothers.

You are spiritual people. So this compassion has to be there, and unless and until you develop that compassionate, fatherly or motherly feelings for others... I mean, I am a Mother of a person who is about hundred and eight years of age. You have to really mother others, and have that feeling of compassion and love for others. You don't have to think about your own comfort, you don't have to think about your own advantages, but you have to think about the comfort of others. You have to think what you can do to make others comfortable, than to see what will make you comfortable. So this flow of compassion, when it starts, you see, the dedication is complete. Because "whatever we got from You, Mother, we are giving it to others." That's the dedication. So the flow of dedication is not one-sided. It is double-sided.

You stick on to something, you get connected with something to get something out of it, and you give it to others. And ultimately that reaches the collective being - means it reaches the source. It is in this light we have to understand. Exclusiveness, or "We should - now married - we should have separate place, we should live separately" - it's all right, you must have little privacy as a married people, I'm not saying that. But as far as compassion is concerned, as married people you have to be much more compassionate. But you'll only worry about your own children, about your own comfort, about your own husband, about your own wife. In Sahaja Yoga, there is no place for such people. It's all collective. When you bring sweets for your own child, bring for other children in the ashram. You are one family, and all the family has to move with the same waves.

I had told you before that we cannot have separate food arrangements, separate this and separate that. In the same way, we cannot have separate standards of living for different people. We all have to enjoy whatever is enjoyed by all of you. That should be so. And that should be achieved on material level. On emotional level, any marriage which is absurd, which makes everyone unhappy is useless. But marriages are made to make everyone happy. So, before you decide to marry, think that you are not playing tricks. Playing tricks in Sahaja Yoga is very, very dangerous. You are not playing tricks with your marriages; you are not trying to involve somebody else, thinking that Mother will forgive you and all that.

I will forgive. But your ascent is difficult. So don't try to play tricks with anything that you have been doing before, but change yourself completely, transform yourself completely. Now you change your attitude towards life. You can because it is changed already. If you try to be the other person, you cannot be. Now you have become a flower, now you can't become suddenly the leaf. Now you are a flower, and you have to live like a flower. And that's what you have to remember - that compassion is such an outflow, is such a natural thing for a Sahaja Yogi. It's not natural for anybody else.

Other people who talk of compassion, or this and that, are actually, are not at all compassionate. They are doing it for money; they are doing it for position; they are doing for ego satisfaction. But you are having compassion because you have to have it, jolly well. It is flowing, the compassion - because it has to flow. And you are doing compassion because of compassion. There is no other purpose behind it. Only this will give you something that is of permanent nature, of a sthayi nature. I've seen people - as I was telling in the morning - who have gone to an organization, made a beautiful organization out of it, and once they leave, the organization is finished. Because they do not give anything substantial to that organization. And what is to be given is a large heart of compassion. If you do not give that, once you go away from that, the rest of them are again barren. It's not a growth. Like if you bring water, and plant things, and give water to that area, then it becomes very beautiful, and you can say it's a very lush growth. But as soon as that water source is removed, it gets again dried out. But Sahaja Yoga is different. In Sahaja Yoga you not only grow as a plant but also as the source of the plant. If this plant is removed from here, put somewhere, it will give water to

other plants. Do you know this new dimension that you have within yourself? That once this plant is uprooted from here and taken out, it will not die, not at all. It will grow. But it will make others grow. This is another type of a growth that we have.

And it's a very different position we are in. And that's what now I want - that all of you, even if you are uprooted and put into any other place... I've seen, when I ask people that "You better shift from here to there," they just get frightened. "You better go there and do this" - they get frightened. You are a plant which can not only go and prosper in any place but you will give the necessary nourishment to other plants. That's what you are. So do not stick on to one place. If you stick on, then think there must be something wrong with the place. Like a glue if you are sticking to one place, it's very dangerous. And be sure that you must turn away from such a place which glues you.

That does not mean that, as people are here, they never stay in the house, they all the time running out. It doesn't mean. Again I have to strike that point. Because otherwise the people are here... are all the time running away from their houses. That's not the point. The point is that you should not be glued to anything and not afraid of leaving any place, because now you are Sahaja Yogis. You have joined the ocean, and ocean can take you anywhere. So just prepare yourself to move into any place because you have to take this compassion everywhere. And to prosper the Kingdom of God, you have to serve Him. And this service only possible if you know that you are here for a very great, universal task.

Not only for England, for India, or for America, but you are here for a global task, which is the epitome of our evolution. This is the highest thing we have to do for our Creation and for our Creator, and you are chosen for that. So don't divert your attention to anything that is not fulfilling your own manifestation. Discard all that. Don't waste your energy. And your manifestation is your compassion, your love. But still, it should not remain rational. Whatever I have said to you is just to put you into a condition where you start sucking the vibrations as well as giving the vibrations. It is an action, which is a happening that should take place within you. It's not rationality, it's not thinking about it.

Only by saying these things I really stun your thinking. You should allow this to happen to you. Just with the vibratory awareness you should judge yourself: "Am I the one who is giving vibrations to others? Am I the one who has stored these vibrations, or am I getting ruined?" All this will give you a great meaning - and an employment. As I said, "employed by God." If you have any questions, ask Me.

Sahaja Yogi: Mother, if you become angry at any point with people, is that because it's a tendency or a negative entity? Or is it just a tendency to react like that?

Shri Mataji: You see, if you get angry within yourself, and if you are sure that you are not doing anything wrong, for a Sahaja Yogi there is no need to say outside you are angry. There's no need. That anger itself is a power.

And you should do your bandhan and anything that you want to do. But you should not show that you are angry. You should be absolutely silent. Because you can be; you are in the axis, you are not on the periphery. Actually, the anger is just to see your anger and use that anger for that purpose. And once you start doing that, that anger will itself work out. That anger will itself work out the person. And you'll be amazed how it... but you must learn to see your anger that is working. All these things are important. You have seen that sometimes only shouting at the bhoots - they go away. And many mad people have been cured like that.

But you don't do all that, that's for Me. You must be always decent, with decorum and all that. But if the anger is because of your nature, or a tendency, or out of control - than it's a bad thing. If it is an out-of-control, than it's a bad thing. If you get into a temper because it is out of control, than it's a bad thing. I can get very angry, but I am completely under control: I know I am angry, where the bhoot is, how he is running away; I can see it. But you can't see the bhoot, you can't see anything. So there is no need for you to get angry, show temper. But if you have an anger - say, for example, which makes you uncontrollable - then there is a mantra for that: Shanti [peace]. "Ya Devi sarva bhuteshu Shanti rupena samsthita." You must ask for that bliss, for that peace. This is a mantra for you. For controlling your temper, you have to tell yourself, "Ya Devi sarva bhuteshu Shanti rupena samsthita." So Shanti is the point - the axis point is that - from where you witness everything. You are in Shanti, you are in complete... you are not

in a turmoil even if you are angry. You are not in a turmoil. Whatever is anger is the power, and the power is taking charge. But unless and until that is achieved, what you have to do is to put yourself in a position that you are peaceful.

So I think that's a very good mantra - is to say, "Ya Devi sarva bhuteshu Shanti rupena samsthita." Can you say that? So the Shanti is your fort. But peacefulness never means cowardice. Never call cowardice as peace. A person who is peaceful is never coward, because nothing can transgress it, nothing can overpower it. It is never never possible that cowardice and peace can go together. But your power is inside, not outside. So you don't show your power of your anger outside. But just little anger with anybody - you will see it will work out.

But first establish that... that position within you where you are the axis, where you do not allow anger to sit on your head. That is the growth. That is the growth, that you are at peace. Also... Another question? All right, satisfied now? Both ways you should know: that one is the anger that is detached - is perfectly all right; anger which involves you - work it out. So judge yourself as to what it is. Good question.

Ask some questions.

I mean, such intellectuals sitting here. Ask Me some questions what is there.

Sahaja Yogi: Mother, what are Your plans to spread Sahaja Yoga in outer scale?

Shri Mataji: What are My plans? I don't plan. You see, I don't plan, because I don't know how far My instruments are ready, you see. First, now My only plans - if I have any - is to really prepare My weapons all right. Once they are done, then we'll fix them up. You see, unless and until you know how far your bomb can fall, how can you plan it? So, first of all, I must measure up the power of My children, how powerful they are. That's what I'm trying to do now - is to make them aware of their powers to use.

Like, you see, Hanumana, when He was born and when He grew up, He forgot that time, and He forgot His powers. So He was to be reminded that "You are such and such powerful person. You don't know what your powers are, you... you ate of the whole of Surya. This you did in your childhood. You are born with this power, but now, after growing, you are... rather bit... sort of forgotten it, and also you were afraid of using them, and it's... sort of looks like in the dominant position. But it is there. If you just try to remember them, it will come up." They have tremendous power, these people have tremendous power. But they have to assume and stand on that.

If they do not do it... You see, if I tell them, "Now, go to this house" - "Oh, Mother, there may be a bhoot there sitting." A person comes possessed in the ashram - they all shut their doors: "Oh God, this bhoot has come." Or something - then worse.

Djamel: Mother, may I ask you something? How can we deal with, You see, there is one problem, one big problem in Sahaja Yoga, You know. It's those who are devoted to You at the expense of others.

Shri Mataji: Those who are devoted to Me?

Djamel: All those who use the excuse of their devoting to You, Mother, sometimes to oppress others.

Shri Mataji: They are what?

Djamel: Sometimes people use their devotion to You as, at the expense of others or-

Shri Mataji: Then again the same thing, Djamel. It's the same thing is. You see it is: you have to do it. All those who are doing that way, I am just pointing out to all those.

It you are using, say, your devotion to Me for the oppressing of others, all right? So it is for you to see.

There is nobody who can be oppressed, because your Spirit cannot be oppressed. Say, there is X and Y. Now, Y is a person who's trying to oppress X, all right? What will you oppress? He can't oppress his Spirit, can he? First point. Clear. Now, this fellow, if he has to have attachment to Me, nobody can stop him.

There is all... you all have direct relationship with Me. Not through anyone. If you want to accept somebody's agency, then I can't help you. But, otherwise, you all have a direct access to Me. You all can grow your Spirits; nobody can dominate you. Everyone has complete freedom to grow their Spirit - to know their Spirit, I mean to say. And the Spirit is something... cannot be dominated by anyone. Now, supposing somebody tries to oppress you. What will they oppress you, in which way? They'll say, "All right, we'll not have this carpet, we'll have that carpet." Have it!

Somebody will say, "I'll jump in the sea." Jump! Just now you jump! What will they oppress you in? You see, just see that. Not in

your spiritual growth. Can they? And that's how the problem starts. You see, in material things... say, in an ashram now somebody says, "All right, we would like to have a photograph of Mother put there." The other will say, "No, we are going to have it there." Whether you put it here or there makes no difference. My photograph is going to work it out. Even in puja matters I've seen: people will say that "No, Mother is sitting there, don't put your feet towards the Mother." It is common thing; everybody knows should not put it. But still they will say, "No, we want to put it." All right, let them put it. Next time they will not, because they will know it is wrong. They will find out. So, you see, nobody can oppress anyone.

I am here to correct. Once you understand that you are not perfect, the other is not perfect, we are all perfecting ourselves, we are all coming up, Mother is there to look after us - then we will never think like that. Now. I've also seen, people will say that there are two Sahaja Yogis talking to others... Sahaja Yogis. Now, one is a very oppressive one, the another one is upset to see that this one is oppressive. Now, for that purpose, if you are quiet, silent - you will always dominate him. People will listen to you, not to him. But even if you start saying, "Oh, you don't say like that," this, this, they will think these are fighting cocks. Then, at that time, you are wise at this thing - will even give him a chance to understand. But what happens: one person dominates, another tries to dominate them by outward things. And the whole show is over. There is no need to dominate another person by outward things. He will settle down by himself if you show your dignity of your silence and of your understanding of Sahaja Yoga.

There is no need just now to say, "Shut up, you sit down, you don't do." It's absolutely wrong. They do it, I've seen it. In My presence I've seen it. Because we still live halfway there and halfway here. The way we solve the problem... say, you have to do some business. There are two people doing the business. One person says something, another says, "Why did you say like this, you shouldn't say." This person says to that person, "You shouldn't correct me."

Like that the fight is on. But that doesn't help anyway... there also. But in Sahaja Yoga it will never help. The another person can only win over by his dignity. By his quiet methods, by approaching a person properly. That's how the leaders will come up. They won't come up by shooting another person down, not at all by any chance. That's not possible. Is not good leadership. Good leadership is judged the way you handle the situation.

Not the way you fight another man down. So many times you have seen: I just keep quiet - it works out. Not necessary that you should at that moment shout. There's no need. And it creates a very bad impression and very bad leadership. First of all, you cannot be dominated. This is one fact, is a truth. You can grow in your spirituality, whatever people may try to dominate in the worldly things. Thank God we don't have any organization. Thank God we don't have secretaries, assistant secretaries, under-secretaries, by-secretaries, upper secretaries, lower secretaries - we don't have any nonsense.

Otherwise, even that would have been dominating to people. Then they would have fought that. So we don't have that problem. We don't have any money problem, because we don't have all these nonsensical ideas. I've solved this problem by having no institutions, no positions. Everybody has position.

But the greatest position is of your Spirit, which you establish. The attention is not there, is more ego-oriented. The whole stuff is ego-oriented. You can't fight ego with ego, you cannot. You can only fight ego or superego with Spirit. How much do I dominate you? I absorb all your aggression also. And how much do I dominate you? If I have to correct you, I go forward and do it, and tell you that I'm correcting you, whether you like it or not. And you see the result, it's all right. But if you have that capacity, do it. Then there is lacking in you, that you cannot do that way, so be prepared not to, at least, spoil the show of Sahaja Yoga. One person is talking too much? All right, the others will say, "He is good for nothing, but another one is a sensible one." But if you both are fighting, then I don't know.

That's... doesn't show any wisdom or growth, isn't it? Does it? Those who think that by dominating in small small things you are going to achieve anything are wrong. Actually, I've seen, My grandchildren are realized souls. They are not bothered about these things, they don't do this. This kind of a fight they don't have. That "where to keep this", "what to do this" - they don't have. Nothing. At the most, they might fight for a chocolate or something, at the most. But in spiritual matters, they never fight. In spiritual matters they never fight. That's a place one should not fight, one should not argue. That's the point not to be argued, because truth is one. What is there to argue? You have seen all these saints, you see, those who have talked about Me. What do they say? Everybody says the same thing about Me. There cannot be any fight between saints, can there be? If the truth is one, how can there be fight? But because one is inadequate, another is dominating - both must achieve that state.

But the best is to be more dignified, more grown-up, more patronizing... People will definitely take to you because you will become the leader. Arguments are not going to lead you anywhere, I can tell you this much. No use arguing among yourself. If you have to argue, you have to argue with others, not among yourself. Otherwise now? What else? What is the thing? Any other question?

Sahaja Yogini: Mother, would You please tell a little bit how... how we fight our ego with the Spirit? How would you do...

Shri Mataji: How do we fight the ego...

Sahaja Yogini: ... ego with the Spirit.

Shri Mataji: You see, you should never fight ego. If you try to fight, it will sit more on your head. That's not the way to fight it, that there is ego and you fight your ego: "Oh, I'm going to box you" - then it will grow more, you see. The more you box it, the more it will grow. Never fight your ego. Only way is to see it. Your attention is very important, your attention is now enlightened. Whatever you see, it comes to its right size. It comes to its right side... size. Say, ego - if it is overgrown, you just watch your ego. That is, it is to watch yourself in the mirror, and you say, "Oh, Mr. Ego, how do you do?" Then it will come down. But don't fight it. Just to be seen. All kinds of egos could be there. If you are overeducated, you are egoistical. If you are uneducated, you are egoistical - because you must try to show that you are something. All sorts of egos are there. So best thing is to see for yourself; that's why I say, "Face yourself." "Yourself" means your Spirit.

Sahaja Yogi: Mother, that goes the same for the superego?

Shri Mataji: Yes, very much so. For superego also - not to be frightened. You should just say, "Get out! I can see you very clearly, you are there. You get out from here! How dare you frighten me? I am the Spirit. I am the Spirit, how dare you can do that?" That's how. You see, ego makes you idiotic. Absolutely. Ego makes you idiotic, makes an idiot out of you, absolutely. And the superego makes you a coward. It makes you a coward. Now, how to fight it? "I'm not going to be an idiot" - if you say that, ego will go away. If you want to be an idiot, then he'll be there to help you. If you want to be an idiot, all right, call Mr. Ego. You'll become an idiot, straightforward.

Is the easiest way. Easiest way. If you want to become an idiot, simple thing is to call the ego. "You come, Mr. Ego, and settle down in me" - and immediately... this is a very simple composition. And superego... if you are a coward, then it sits on your head. Say, "I am not going to be..." Ham Ksham, as I told you, the mantra on the Agnya is. Either you have to say, "I am"; the other, I say, "I forgive you."

Sahaja Yogi: Mother, may I ask You a question similar to what he said about superego? I'll be particular. I'm still having problems with my eating. I'm eating over here. But I'm very afraid, I'm laughing because it is silly, that I'll become fat. And I'm very afraid, I think a lot about food all the time. Yet I know that with You nothing bad can happen to me,

Shri Mataji: All right, you do one thing just now. You put your left hand towards Me, and right hand outside.

She has the Hamsa here, caught up. There, you see the Hamsa. Tell her to come now. Come in, come in. I see, sorry. Put the Hamsa, I didn't see it clearly.

Hello [Shri Mataji speaks in Hindi] We've been waiting for you.

Come forward, you can come forward a little bit. Lots of people are there. [Shri Mataji speaks in Hindi]

Shri Mataji: What's the time now?

Sahaja Yogi: Quarter past nine, nine fifteen.

Shri Mataji: Quarter past nine,

As I've told you, that relationship with yourself should be tyrannical. You should lash it down.

You should absolutely make it clear to yourself that "I have to perfect myself if I have to give this my being to God. It has to be

perfect." Secondly, if you have to have relationship with others, it has to be ideal relationship. Sahaja Yogi with Sahaja Yogi - means something great. The greatest relationship is that.

With your sister, with your brother - it should be ideal. And in collectivity we have to be pragmatic. In collectivity we can change our course, we'll take the way we like, the way it moves; we'll manage it. But otherwise... You see, for example, take a plane. It has the same thing. Plane, when it is in the air, it can go wherever it likes. But the screws that are fixed in a plane are ideally fixed. They cannot just start... like a pilot seat doesn't go to the back, and the back doesn't come to the front, you see. The relationship is maintained.

All right? And the screws which are made, or anything that is made - is perfect. But airplane is not fixed. Airplane can go southward, northward... anywhere it wants to. Only the things that are in it are correlated with each other in such proportion that they cannot budge from their ideal positions. I'm giving this example because you are here. You'll understand it better now. And these things that you have produced are themselves... are perfect. If they are imperfect, there will be a problem. It's like that.

If you understand this very simple thing about relations and attitudes, you will never have problems. Your relationship with a Sahaja Yogi has to be absolutely ideal relationship. Otherwise, some screw is loose. Try to make it ideal. Say, there's one person. You find the person is too egoistical, or something. Try to see what's wrong with you, first of all: "Am I perfect? Am I all right? Or am I equally dominating, am I equally egoistical?"

All right, if I am, then I better correct myself. But if I am not, if I am a good person, that way I'm not dominating - then I should try to bring down his ego by making sweet things to him, making nice relationship with him." Try to be kind to him, so that his ego comes down. Manage somehow or other to establish ideal relationship. Is absolutely simple. I mean, I don't understand what have I to tell in this thing. You know everything. That it has to be proper. Now see, the relationship between that and Me has to be proper, so that it doesn't burn Me, isn't it? It's absolutely... in lifetime, also, we have to do the same thing - that relationship with each other has to be ideal to create the best results. It is so practical; I don't know what is there to tell in this thing. And you have to be perfect because you are the unit. And the whole thing can be pragmatic. Then only it can be. But here just the other way round. The screws are pragmatic, the relationship is imperfect, and the collectivity is absolutely static. Doesn't move. "The collectivity. After all, we are collective, bound to each other. How can we move, Mother, we are static now. We are bound to each other, we can't move, you see." Just like the Rock of Gibraltar. Now, you've been an aeronautic engineer, you should understand this better than anybody else, this example.

What else is the question?

[To someone]: How are you? All right?

I'm asking.

What other question?

Rustom: Shri Mataji, could You say something about maintaining our attention so that it stays where it should and it doesn't get diverted into trivial things?

Shri Mataji: Rustom has asked a very practical question, it's true - that "to keep the attention where it should be."

You see, for everything you have to do some exercise - abhyasa - not before Realization, after Realization. The best way is to learn how to watch yourself. Just now, sitting here, just put yourself into a position from where you watch yourself: "Now what am I doing?"

This is the abhyasa, this is the study. Apart from mantras, apart from anything, the abhyasa is the practice, practice of becoming a witness. And the witness is the Spirit state. There attention will not go. I mean you will see everything, it is there, but attention will be inside. Try to practice this: "Am I a witness?"

Now, say, some people say: "Oh God! I had a horrible time, Mother. This happened, that happened." You see, you are not a witness. How can you have a horrible time if you are the Spirit? You only have a horrible time when you are not the Spirit.

If you can watch the whole thing as a drama that is played, then you are not having a horrible time, but this outside of you is having a horrible time, which you are watching.

That's how the attention can be fixed very well if you practice abhyasas, practice all the time to be witness. Say, you go out, you see something, just try to see it, not to think about it. Be a witness of the whole thing. The joy will be complete, and also you will become absolutely peaceful. Your attention will be completely enlightened. And then the inspiration you will get will be tremendous.

See, it's working out. Working out. Try to watch. And it has such a tremendous memory, if you know how to watch. I mean, to Me, if I see something - I mean, to Me it is just like a film in My mind. If I have seen this room, now I know what is in this design. Everything I know: how you are sitting, what pose you have taken, how you were, what was it - everything is like a design. You see it comes to Me, just like a picture - absolutely. Not of this life, but of lives.

Because that's a recording system that records best. If there are thoughts it's like something in between, you see. Now he is trying to record Me on the film, and if there is something in between moving, nothing will come in. But when there is nothing in between and you are just seeing through, you are recording everything that is important. Moreover you will be amazed, you don't record unimportant things.

Like for people now, they go to a village, or any place. They will be recording: "Oh God, it was very dirty, and this happened and we went there and there were cement to sleep, for example, we get." Or: "Then we went inside, and there was no proper chair to sit down. And the chair was so hard, and my back started aching." All these things they will remember.

And then what happened? "Oh God! I couldn't get Realization."

Everything that bad, you see, just like newspaper - all bad news. But to a person who is a Realized soul in a real way, he doesn't see, I mean, you don't smell anything dirty. You always smell something good. You never smell, you do not think of anything dirty. Everywhere you go, it's beautiful. Even if you see just the sand, you see the pattern. Even if you see a barren hill.

I saw some people who had gone. I said, "Look at the beauty of these hills, in Maharashtra." They said: "Mother, what is the beauty? It's not covered with trees." I said, "That's the beauty, just see the patterns." They couldn't see the patterns that I was seeing. But if you ask Me, "What is this hill?" I also know that. Because I know the patterns of all the hills, how it has moved, how it has made patterns and things like that. Because they don't see that, you see, they cannot see the beauty because they are looking out for defects. Or relatively, you see, "English trees are better than say X, Y, Z trees. So then this is not better." The relative they start. But you are at absolute point, you are getting the absolute of everything. Everything is your own. What is there to judge?

Sahaja Yogi: Mother, perhaps You can see the beauty because You are the Artist.

Shri Mataji: Eh?

Sahaja Yogi: Perhaps You can see the beauty because You are the Artist.

Shri Mataji: I am the Artist and I am the Art. But what about you? Who are you? You are the... you are the one who is created, and you can create, and you can become the artist. That's what I'm saying - that you are not only the light but the light that will give light to others. And, also, you will sustain that light which you have given light. This is the difference now between you and other people. Not that only you will be an artist but you'll enjoy the art of the Artist. This is what you have got. You don't know, you are not aware of your powers. It's a dynamic thing which has happened to you, which you should take to.

But our attention is on from where the dirt is coming, where the filth is coming, you know; where the ugliness is there. If your attention is on ugliness- people tell Me: "There was, this was ugly." I said: "I didn't see." I just saw the way the elephant was standing, you see. The way he has pulled up his leg and he was raising his trunk. I never saw the dirt part of it. "Where was it?" "At the back of it." I say: "I never went on the back."

If your attention is so- even description of a person. You ask a person, "How is he?" "He's a..." All his... I mean, little funny points will come to your head. Even the photographers, I've seen. They will only take photograph when you are in a funny way, you see; when your face is little turned round... I mean, it's a seeking after ugliness, seeking after mistakes, seeking after something wrong. All the time if you do like this, you cannot be a happy person. All the time trying to find out defects, and faults, and mistakes, and dirt, and ugliness. I mean, you are in for trouble. You're asking for it. Like a person was saying there are three-four ditches in this place. I said, "Did you jump into one of them? Better jump in. So, once for all, you don't see any other ditch." You

don't see the playing grounds, you are just seeing the ditches. For what?! The same thing can look ugly to a person who is of that kind of an attitude, who wants to see everything ugly. Try your attitudes. Try to see good in others. Try to see... not in... may not be... it... I'm not saying for other people, but I'm saying at least for Sahaja Yogis you can do it. Try to see good in them; what good they have done to Sahaja Yoga, what you owe to them, how to get along with them. Why not see the good of them?

By giving them encouragement, by being good to them you are helping Sahaja Yoga. But you want to help your ego, because you are very "wise". So, then only, when by appreciating another person only, you have better relationship. This is a very simple fact. You see any film - there the two people are talking to each other as if they are barking at each other. What does it take to be kind, to be gentle, to say pleasant things? As soon as they will see a person - "Oh God! You have become very ugly!" This is the best compliment. That's human nature - to see to the faults of others, to see to the wrong things of others.

You see, they will find out in anything. Somebody is very tidy - then that person is bad. Somebody is very untidy - that person is bad. Every sort of thing. But why not you do something about yourself, that there's something inside you which is not tidy? And inside you that's very upsetting. To Me it makes no difference, you have seen it. It makes no difference. If you say, I'll sleep here. If you say, I'll sleep on the... on the grass there. To Me makes no difference to what bathroom I go... I don't even remember all those things. What is there to remember in a bathroom, and this, and that? All nonsense it is. I have no memory for all these things. Even if you want Me to know, I will not remember. If you ask Me, "How did you go to that bathroom?" - "Which one?" "That one." I said, "It's all right, I've been there." Then food.

"What sort of a taste it was?" and "What food it was?" and... all sorts of things people go on thinking a lot. What's the use? The whole food is going to just be digested in the same stomach. What is there to be so much worried about all these things? We are wasting our energy. I don't waste My energy. I have no energy for wasting. In the same way, why do you waste your energy? Why not see to the better side of man? By seeing bad side, if you can cure it - well and good.

But if you cannot cure it, you are going to get yourself bad. If you can cure it - nothing like it. But you can't. Also once... always person say, "I would not do that." But you would do something else that the other person would not do. When judging others, one has to know one should judge oneself first of all. Because with what are you judging? With your ego or superego. I've seen, it's a very common failing, which should not be there any more. Now you are realized souls, you are saints. And the saints... though olden saints might be doing whatever they did - forget them. But you people are not going to see the faults of each other but to the good points of everyone. Simple things I've seen: somebody says a wrong English word, or a Sanskrit word, or a wrong this - immediately you will catch on that. But he gives a big lecture - it's all right. That nobody listens. Your mind is working: "What wrong thing he's going to say?" Attention should be onto what he said, it's so beautiful. And then you will develop an attitude - as Mine is - you'll never see to the defects of the place. Never.

Never. [UNCLEAR]. You will have no eyes to see. I mean, Mine is like that, condition is like that, I tell you. It will be like that. It's very difficult. Like somebody says, "You come and play those cards with sticks" - I never remember. I'll always lose. So I said, "What's the use of play it? I don't remember." See, everybody says, "You have so many brains otherwise, can't you remember these three cards?" I can't, I can't. It's just My brain goes off. I put automa... I don't know. I look like a stupid fool when I play that game. So why should I play? Anything like that - I am absolutely good for nothing. So it's a thing people know: "Oh, she is useless. Forget her." But it should become automatic with you also.

Then it's so enjoyable: how beautiful we are, that everything is so beautiful around us to see. Such beauty exists and we do not see it! Such tremendous joy! Every bliss is there flowing within us. And we don't know, we don't notice it. It's such a happy thing. It's such a beautiful thing. "Oh God, such a source of joy!" - was just standing next to Me. I never knew. And just I turned round and saw that force. Turn round! Turn your back to all conditionings of yours, the ideas that you have... Do not pass judgement, first thing is. Great art critics and all that, please, I beg of you, that do not pass remarks at anything all the time. Is ego playing the trick. Just watch it, how it is making you feel that you are something very great. Be careful. There were some people coming from America, have they come?

Sahaja Yogini: Steve and Christine, they called to say...

Shri Mataji: They haven't come.

Sahaja Yogini: They're coming in one week. One more week they're coming.

Shri Mataji: So then we'll decide, when they come here, what is to be done.

Shri Mataji: Linda, for your problem, what is the thing to be done? Will you get out of your personal problems or not?

Yogini: Yes Mother.

Shri Mataji: No, I'm talking to Linda now.

Linda: And, which ones?

Shri Mataji: I would suggest you should stay with your mother. She needs you. She's an old woman; she needs you. You must serve her. There's nothing wrong in it.

Linda: Very possessive.

Shri Mataji: No, no, no. You are inadequate. Not that she is inadequate. You have to serve her.

Give her love, affection. She's lonely. She behaves like that because she's lonely. You are inadequate. I wouldn't say to her anything. She never had love and you are the only child she has. You should love her. Give her more love, more affection, and also what she says about Peter, you should do that. Will give her consolation. She's going crazy because of that.

Sahaja Yogini: The trouble is, Mother, she said, "It's like ten years doing Sahaja Yoga."

Shri Mataji: Let her say. Her saying, nothing matters. You see that's nothing. That's just an escape. Because you are crazy, that's why she thinks like that.

Linda: I know that. I don't blame her of course.

Shri Mataji: But you should establish yourself with more patience, with more love and affection. She'll say: "Do a hundred times Sahaj Yoga." How has she changed her attitude: because when you went there you went crazy. And you are quite crazy sometimes I've seen. First of all you must be a tidy person, neat person, must look after her.

You must take up a responsibility of looking after. She's an old woman who has had no love all her life. What she wants is love; and as a child, daughter, you must give her love. Whatever she is, you can't leave her alone. If you give her love, I'm sure you can cure her. Take it up as a challenge and give her a bandhan. Everybody can give her a bandhan and put her right. You cannot be helpless like that to run away from your duties towards your mother, I will never allow you. You can go to Chelsham start a center there, attend it, do it. You have to.

Linda: Do you want me actually to live with her?

Shri Mataji: Hum?

Sahaja Yogi: Should she live with her Mother?

Shri Mataji: Yes of course, why not? She's your own mother. She's not such a cruel woman. I don't think so. I've seen her. But you get crazy yourself. I know. I know that. This is how you will test yourself.

You should live with her - after all she's so old now. What's her age?

Linda: Sixty-four, sixty-three.

Shri Mataji: See now, at sixty-three if she's left alone in that house, what will she do? You tell her that "I've decided to do what you have told Me about Peter."

Linda: She hasn't really told me anything about Peter. I've been doing most of the tellings.

Shri Mataji: All right, whatever it is.

Linda: She wants to-

Shri Mataji: She'll be all right. You see, you try to tell her these things, she'll be all right. You tell her just like this: "And now I'm going to look after you, you are very sick, you're not well. Take care." Did you talk to her kindly sometimes?

Linda: Well, I tried.

Shri Mataji: No, you did not.

You did not, that's what it is. As a Sahaja Yogi you have to be extremely kind and compassionate towards her. She's an old

woman, had no love from her husband. She has tried to do something for you always. So as a daughter, you have a duty.

Linda: I'm very worried about Bumble because it's a sort of 3-cornered arrangement which comes out.

Shri Mataji: What happens about Bumble?

Linda: Well, Bumble sort of finishes up in between me and her. It's...

Shri Mataji: But if you finish off from yourself, she won't be finishing off like that. See, why do you create a problem between you and her, first of all? There should be no gap. If there is no gap, then there won't be any problem. The problem is because you are a problem and she's a problem, so the child suffers.

But if you just have nothing, if she tells, on the contrary, if a child tells anything about your mother, you should say: "Don't say like that to my- she's my mother." Tomorrow she will turn back and tell you that! Take it from Me.

Linda: I mean in that way she's

Shri Mataji: She's much more sensible in this than you are. You should not tell her anything about your mother. You should say: "She's been very kind to me and nice to me." If it is communicated to her, if through Bumble, things will be all right.

See, how long is she going to live with this kind of life she has had. All right?

Where are you going to try your Sahaja Yoga if you can't try on your own mother?

Linda: But she wouldn't have it Mother.

Shri Mataji: No that's not the way. It's not outside; it is inside.

Linda: I tried to cook for her but she wouldn't eat what I cook.

Shri Mataji: You don't have to do it outside, you have to do it inside with her. Be kind, be gentle, be of service, at the most she'll shout sometimes, doesn't matter. Forgive her, forgive her.

Linda: I mean she has vomiting, which really worries me.

My mother can't sleep at night, wanders around talking to herself the whole time.

Shri Mataji: You see, it's all right. If she doesn't sleep, then you can say some mantras in your heart. You know there's a mantra of Nidra and all that ["Ya Devi sarva bhuteshu, Nidra rupena samsthita"]. You put her left to the right, she'll sleep off.

You do it all that, she'll sleep. You should say that: "Breathe, three times, heavily you'll sleep off". And if you, when she's talking also, if you sleep off, she's not going to wake you up again.

You just doze off there and she'll say: "All right, you go and sleep now formally."

It's very simple to fight out these things. I mean she needs you, very much. She can't sleep. Just imagine, your mother can't sleep. How can you run away from her? Just see her condition. She's your mother.

Linda: She is in a terrible state.

Shri Mataji: Then how can you leave her? You can't. You can't leave her. No, I wouldn't say that. You can't leave your mother.

You know, Kathy wanted to come with Me. Remember Kathy?

Kathy: Yes Mother.

Shri Mataji: And I told her, "You can't leave your mother in the hospital, come with Me to India. No, you can't." She missed that thing completely, I told her: "You stay with your mother." She's here, just ask her.

Linda: Yes.

Shri Mataji: I did tell her. And she was cancer, this thing with the Sahaja Yoga, and all that, and she used to attend to her. She stayed back. No, you can't leave your parents like that, you see. Parents are very important things. After a certain age, you have to look after them. Whatever they are, you must look after your parents. That's very important in Sahaja Yoga. Your Right Heart cannot be all right, Shri Rama cannot be all right if you don't look after your mother.

She's not such a bad woman. I've seen her.

I, if she were a very cruel, horrible, this sort of thing, then I would have said: "All right, forget her." She's not that way. But she's not either so much - she's drinking because she has no company, she doesn't know what to do with herself. So she is trying to run away from herself. It's very simple to understand. You be kind and gentle. Give her some value that she's something to you, she'll be all right. I've seen she's not a bad woman.

Lot of her sense has come into you also, her goodness.

Linda: I'm bothered I think by – when Grazyna came to stay she felt, Grazyna felt that she had this brother, you see, whom she worshipped. He killed himself in moto racing. She saw him dying in front of her.

Shri Mataji: What's it?

Linda: She had this borthor, my mother, who she loved very much and-

Shri Mataji: That I have heard of already. That story I know, whatever she has done, whatever it is.

Linda: She seems very fond of dying [unsure].

Doesn't matter. By leaving her, are you going to help her by that? You should fill the position of that brother! You should say, "Doesn't matter, if the brother is dead, I'm here to look after you, mother." Why is she hankering after the brother? She thinks that if the brother had lived he would have looked after her in old age. But God knows if he had looked after, he would have run away, too.

Why can't you fill the place of the brother? You can. Why not? You take it up upon yourself. You can do it. I know. All right? You look upon her as you look upon Me. Why not? Just try. It is worth it. It's worth it. Be nice and gentle. Say nice things, pleasant things to her. Show interest in her life. Actually you see all of this has come from these psychologists also. Horrible ones.

[Lauhgtter]

No, they always say: "Mother did something." Everybody I saw they said, "My mother is like .." I said: "How can everybody's mother be so cruel?" Could be some people's, but not everybody's.

And also if they have deviated from right path, it is because they never got their love, they never got their place in life. See, the husbands must have ill-treated them, tortured their lives and must have been after them, or maybe they had some other problems from their parents or something. Everybody's mother has tortured.

[Shri Mataji is laughing]

It's a psychology, I think. That way a mother is in a way always, if you look at her from a wrong angle, she will look like your enemy.

In the West, the mother picture is horrible. Also wars, things have come in that generation. People have been shattered of their values. You must understand what kind of life this horrible Western society can give to women who are good. Good women are really tortured in this society. Only the smart ones and the ones who are very arrogant and who know how to put men right and women right in their places can exist, you see, this is what it is. It's a regular struggle here.

Any good woman is tortured in this society. I mean, if she exists and she really lives, is something surprising. Ask, Maria will tell you. You ask her how they put them down, how they insult them, how - I mean, everybody has seen this happening here. But don't blame the mother all the time. At this stage, you must look after her.

Hum.

So now what is next?

Sahaja Yogi: Could You marry me and my girlfriend sometime in future?

Shri Mataji: What's it?

Another Sahaja Yogi: Marry him and his girl friend.

Shri Mataji: Who is your girlfriend?

Sahaja Yogi: Oh, she's not here tonight, she is-

Shri Mataji: She's not a Sahaj Yogini?

Sahaja Yogi: She comes from Bedford. Yes, she is a Sahaja Yogini.

Shri Mataji: She's a Sahaj Yogini.

So you want to have a marriage on Krishna Ashtami? Some of the marriage to be performed? Sahaja Yogi: Yes, please.

Shri Mataji: Now when is the Krishna Ashtami?

Another Sahaja Yogi: Next Sunday Mother.

[Laughter]

Sahaja Yogi: Some time in the future, not now.

[Laughter]

Shri Mataji: You see, the best place to get married is in India. Very easy and you have a real feeling because you come on a horse and this and that, you see?

But even if you want to have in Krishna Ashtami day, I don't know if you can get really somebody to do it - if somebody we can get, we should do it if there are people who want to get married.

But you see Sahaja Yoga marriage is taken for granted. I've seen people do not have that understanding, and it's very dangerous to play with it, it's very dangerous, you see? So I think if you have some time given to yourself, I will definitely marry.

Best thing I think is [to] let people take some time and decide. Because, you see, it's very funny, nobody feels responsible about it. They'll come out with an explanation: "Oh, I didn't understand and I was not in a position to do it, I was still possessed with a bhoot and I married another bhoot."

[Laughter]

Sahaja Yogi: Ah, I've lived with her two years.

Shri Mataji: With her?

Sahaja Yogi: yes, with her.

Shri Mataji: You see, you have given sufficient time now. But you see, one thing is their living is in the West, is simple people; but if you tell them "marriage", oh God. They go amok. They go amok. You see, if it's a marriage: "Ahhhhh."

Ask David Prole, he'll tell you.

[Laughter]

You see, because the law is so horrifyingly funny here, "marriage, oh God, it means horrible things. You have to separate. If you have to divorce- the first thing about a divorce: "You'll have to give so much money. " "Half money the wife will take away." "She'll murder me."

[Laughter]

You see, they show husband murders wife, wife murders husband, all sorts of things you know all the time it is like going on in this country. It's madness about marriage.

So I think it's a good idea. I would like if you can arrange, because Krishna Ashtami's a good time to marry people. Our sixteen marriages, which one has failed? Last time. For the sixteen. No, sixteen here in London. Who were the sixteen people, let's see.

All first class. All first class, yah? Yah.

Good.

So for next marriage lot. Some will be lagging behind like Nick, I would like him to marry. Now you're not so frightened are you? Nick?

Nick: No.

Shri Mataji: No, it's good. [Shri Mataji speaks in Hindi]

On the Dashera day we can have marriage. The Dashera day, that's another day one can marry. Now Krishna Ashtami and Dashera day. Of course after the Diwali, after the marriage of the Tulasi, then only people start, but the Dashera day is very, very good. It's very auspicious. [Shri Mataji speaks in Hindi]

So we'll have marriages on Dashera day. Till then prepare people for marriage. All right? The Dashera will be say about ... end of October, about. All right?

Sahaja Yogi: Yes, Mother, thank you.

Shri Mataji: Let's find out where will I be.

So that's how.

Sahaja Yogi [Derek Ferguson/Fergy]: Mother, I was going to ask, some Sahaja Yogis who've been in Sahaja Yoga for a long time don't feel cool breeze; they don't feel any catches. Some people feel burning all the time; some people feel these things in their head, in their body, toes, hands. Is there a way we're gonna develop, where you can feel things - all of us, all over - or is it just some people feel different things?

Shri Mataji: No no. You see, to begin with, you see, it has something to do with your nervous system. All right? So, if your nervous

system is disturbed, you may not feel, at all. For the nervous system, best thing is to do massage. You see, somebody should massage their back, hands... Also, I've told many a times that you rub your hands with vibrated olive oil, quite a lot, and rub these things, so they become sensitive. Could be with insensitivity. But if they can feel the catches in the body, that means they are all right, only the Vishuddhi is not all right. Rub the thing on the Vishuddhi, work on Vishuddhi, clear it out. And for Vishuddhi, if you can use, say, butter to rub on the- here [neck], and rub all these muscles, you see, with that. All these things will work out, for your hand.

But supposing there's no cool breeze coming out of the head, possibly. Then the Realization yet not has established. See, other people should say whether there is a cool breeze coming, because the person who is not realized may not feel it. Supposing he does not feel it, and you feel it, then he is realized; only thing, his chakras are to be cleared out. It's a different different category of people. Then, there are some people whose Kundalini has not risen; they are still Sahaja Yogis. Like that. Maybe. I don't know if there are any. Those people who are unmarried for long, they are very difficult people because they never feel the cool breeze in the hand, quite a lot. Like that. But it is not so. They are realized souls in any case. They may not feel it, but they are realized souls, you see. Because a kind of a softness, a kind of a balance is developed after marriage - which is not there. And that's how some people don't feel it. There are various reasons. Some people who are ego-oriented more - they should turn their left to the right many a times. They should find out... from the hands, you see. One hand is bigger, one hand is smaller. That means the left hand - if it is smaller - that means you have to raise left to the right. You see, from the size of the hands and all that you can see it. Putting one hand towards the photograph, another hand outside... Work it out in so many ways, because you have permutations and combinations of certain mistakes. But that doesn't mean you develop this Left Vishuddhi by any chance. Because that's the worst thing that can happen. If you develop the Left Vishuddhi, then it's a very difficult situation for you. Now, for this kind of a thing, I think I'll give you a complete lecture on one day. Complete. As to see what permutations and combinations of different chakras can create. All right? But symptoms are outside. The symptoms are mostly outside; there's no need to... from a personality you can see what it is he is catching, you see. Is a very... problem, great problem with people, that they don't feel the vibrations; some people just don't feel it.

How many there are like that, who never feel any vibrations? Never felt, never.

Raise your hands. I know Kerry.

Kerry: Not never.

Shri Mataji: And you never- you have felt it sometimes?

Kerry: Yes, yes.

Shri Mataji: All right.

Second Sahaja Yogi: Mother since I came to the ashram I've been, my hands have being very hot all the time.

Shri Mataji: Which one?

Second Sahaja Yogi: But I feel the catches inside.

Shri Mataji: Both the hands are.

What work you are doing in the ashram?

Sahaja Yogi: Not very much Mother.

Shri Mataji: All right, you had a left side catch. All right, you can see clearly your right hand is very shining. The left, there is a problem. You see these fingers are not so shining as the things are. You had a left side problem, if you remember it. All right? So, that's fighting. In the ashram the vibrations are fighting, that's why you feel hot. There's nothing wrong with it.

It will correct; it will have cool breeze. Put your right hand always up and left hand towards Me. It will correct you.

Shri Mataji: When did you come?

Sahaja Yogi: (Italian) Last Wednesday.

Shri Mataji: Oh I see. You're staying here in the ashram?

Sahaja Yogi: No he is not here in the ashram.

Shri Mataji: No. Where is he staying?

Sahaja Yogi: In a Hotel.

Shri Mataji: Why don't you stay here and get your Sahaja Yoga alright? He's from...now better. Alright.

Sahaja Yogi: He'll come tomorrow to the ashram.

Shri Mataji: Good idea.

[In Hindi Shri Mataji asks someone if they are ok]

So now, can I go now?

Sahaja Yogi: We should offer You a sari.

Shri Mataji: This is Gavin's idea of a sari, isn't it? What color is this?

[PHRASE IN HINDI] What's it? What a beautiful one! Where did you take this one? It's like a painting. Where?

Sahaja Yogi: Sahasrara Puja in Paris.

Shri Mataji: In Paris? It's beautiful! It's for Me or for the ashram?

Sahaja Yogi: He has brought it to You, Mother.

Shri Mataji: Thank you. It's too beautiful. Very beautiful it is. Thank you.

May God bless you.

You'll stay here for sometime?

Sahaja Yogi: A week, Mother.

Shri Mataji: Week, all right, good. Christine, then I'll come and see you all, Americans, eh? Here, Monday. And we'll discuss about what is to be done in the future program. Now. Anything?

Sahaja Yogi: Mother, I have brought You a present.

Shri Mataji: Present?

Sahaja Yogi: For small [THING?]. Some photographs.

Shri Mataji: Thank you. I would like to see. It's beautiful, isn't it? This is Italian style. See? Is Italian. They make everything so beautiful. [PHRASE IN HINDI] It's very loving and nice. You had taken this photograph? And enlarged it? Beautiful it is. Very gentle and nice. This is from that garden... which I didn't see? It's beautiful lotuses Rustem has in Derbyshire. In Derbyshire, I couldn't see that [ONE?], really. I was surprised, they say that you can't grow a lotus here. I don't know how they do it, really.

Sahaja Yogini: They call them something else, that sort of...

Shri Mataji: Must be. See this one. [PHRASE IN HINDI] [PHRASE IN HINDI] So beautiful they are. Rustem, you have become a great photographer.

Sahaja Yogi: He's got four years experience.

Sahaja Yogi: They grow in Hampstead, Mother, too.

Shri Mataji: Hampstead?

Sahaja Yogi: Yes, they are in the ponds in Hampstead [UNCLEAR].

Shri Mataji: I don't know how they manage it, you see, this cold. It's tremendous. But they grow in the cold because [UNCLEAR] also they have these. So, must be.

Sahaja Yogi: They can grow in the cold, no problem.

Shri Mataji: Now... [SHRI MATAJI SPEAKS WITH A SAHAJA YOGI IN HINDI] Now, Harry, your problem is solved?

Sahaja Yogi: Not as yet, Mother.

Shri Mataji: Why? What happened?

Sahaja Yogi: I called my employers, and they said that they've not quite sorted whether they should re-employ me. So they gave me one week. He said he will call me back next week.

Shri Mataji: Or you just go and tell them that "You give me just an employment," saying that "for only three months at the most."

Sahaja Yogi: Yes.

Shri Mataji: But just say that "We give you employment, we re-employ you," that's all.

Sahaja Yogi: Yes, I'll go to there.

Shri Mataji: What else?

Sahaja Yogi: These ladies are too shy, Mother, to tell them to come in.

Shri Mataji: Who?

Sahaja Yogi: Some ladies to give You the sari, Mother.

Shri Mataji: To give Me a sari? All right. This is the one that puja sari Gavin has brought. Who will give Me? Give it now. Come along, you girls. Also he has brought one sari for Me, which I... use it on Janmashtami also, from... [PHRASE IN HINDI] from Bombay. May God bless you. How is he? Did he get a job?

Sahaja Yogini: [UNCLEAR].

Shri Mataji: What did he say? He's not [UNCLEAR]?

Sahaja Yogi: He got a job, he is the head of all the translators in Spain.

Sahaja Yogini: He called me last Tuesday, he said, head of... in the embassy... of the translate people.

Sahaja Yogi: The chief translator, is the head of the translation stuff in the embassy.

Shri Mataji: Really?

Sahaja Yogini: He says he has a big responsibility now, Mother.

Shri Mataji: Good. How much is he paid? How much is he paid?

Sahaja Yogini: 240 pounds.

Shri Mataji: How much?

Sahaja Yogini: 240 pounds per month.

Shri Mataji: Two thousand?

Sahaja Yogini: Two hundred.

Shri Mataji: And forty pounds. Per month.

Sahaja Yogi: It's very reasonable course, Spanish [UNCLEAR].

Shri Mataji: For Spain, it is. It is very reasonable.

Sahaja Yogini: Also, he's work only six hours a day.

Shri Mataji: And where does he live?

Sahaja Yogini: He stay with Jose Antonio.

Shri Mataji: He's happy there? It's good that he's got such a good job. All right. What is this you have done?

Sahaja Yogini: Michelle made it, Mother. It's a [CROWN HERE?], Mother.

Shri Mataji: This you give Me on Krishnashtami, will be better. Isn't it, with this thing?

Sahaja Yogini: Michelle made it, Mother.

Shri Mataji: Michelle? Should give Me on Krishnashtami, all right? It's beautiful. All right. So just open the sari and put it on [UNCLEAR].

Sahaja Yogi: Mother, may I read Your hundred and eight names? May I read Your hundred and eight names? [IN WRITTEN?] shlokas.

Shri Mataji: Who? You?

Sahaja Yogi: Your names, yes.

Shri Mataji: Please, let read it out. Loudly. You have to raise it higher. Let Me garland [UNCLEAR]. It's beautiful color. Thank you. It's very sweet of the doctor Singh to give such a nice job to him Don, isn't it? He's a great man, doctor Singh. [SHRI MATAJI SPEAKS WITH A SAHAJA YOGI IN HINDI] But we wanted some really Sahaja Yogi to go there. He knows Spanish also. But the doctor Singh is taking so much interest, I must say.

Sahaja Yogini: Mother, but it's only for three months.

Shri Mataji: All right. Yes, that's what he said, that three months [IT IS?]. That's it. It may go further.

Sahaja Yogi: He will have excellent reference after that work.

Shri Mataji: Now he can go to other places. He's not so attached to anything; I found it from him. You see, Don is a very deep Sahaja Yogi, very deep. And he said, "I'm not so particular about Spain. Any place You send me, Mother, I'll be going." So he's not so much attached to... he's a very deep person. That was a good answer. So he can go somewhere else if he says, "It's not that I

get attached to Spain.” Let’s see. But you better grow now. Did he tell you what is the problem is? And must learn proper English, you see? That’s very important because Sahaja Yoga... I cannot speak all the languages. So better try to learn. In here, people should teach English to people who don’t know good English, all right? Not that English language is God’s language, but at least I understand it. Otherwise, all the English will have [A BIG EGO?]. And I can’t learn so many languages, all right? Try to learn English language and, also, understand Sahaja Yoga mentally. That’s important. Because you have to explain to people, talk to them. Because you talk, but it makes no sense on the other people if you have not mentally equipped. Those who are just attached to Sahaja Yoga with heart must equip themselves also with mind, must understand Sahaja Yoga with mind, is very important. And those who only understand with mind should understand it with heart. All right?

Sahaja Yogini: To reading “The Advent”, Mother, is very useful, very helpful to overcome this problem, because I had the same problems.

Shri Mataji: All right. Try to read “Advent”, explain to her, let her understand. How are you? You never came to the...

Sahaja Yogi: Unfortunately, I had to work.

Shri Mataji: I see.

Sahaja Yogi: But I [FORGET TO LET YOU KNOW?].

Shri Mataji: All right. [SHRI MATAJI SPEAKS WITH A SAHAJA YOGI IN HINDI] [UNCLEAR] mangalsutra? You got two? One will sufficient, one you keep it for the next puja. [SHRI MATAJI SPEAKS WITH A SAHAJA YOGI IN HINDI] You must get one made in gold. When I go to India, I’ll get you one. It should be used for puja. [PHRASE IN HINDI] And the same can be used every time. May God bless you.

Sahaja Yogi: Mother, please forgive us for any mistakes we’ve made during Your puja.

Shri Mataji: May God bless you. Make a list now, and get it verified sometimes. And make a complete list, you see; so whenever you go there, try to remember. You keep one ready. Otherwise, don’t ask for it. Because it goes little funny there, isn’t it? Doesn’t look all right. Because you are such matured Sahaja Yogis. It is all right for children to make mistakes, but you are all matured people, so - doesn’t look nice. May God bless you.

Sahaja Yogini: Mother, for Hampstead we do not know so much the protocol of pujas and how to... to behave in... there is no [ASPECTS TOWARDS YOU?]. Then, how do You suggest we should educate ourselves?

Shri Mataji: Next time when I’ll give you a lecture on this, all right? Because requires a real one big lecture, Maria. May God bless you.

Sahaja Yogi: Mother, someone is bringing You some food. Food is being brought, Mother.

Shri Mataji: No. You see, My family people are going to have food with Me. I’m sorry. They are all at home. I’m sorry, I have to go.

1982-0813, Talk to Sahaja Yogis: America's problems

View [online](#).

13 August 1982

Talk to Sahaja Yogis

Brompton Square House, London (England)

Talk Language: English | Transcript (English) – Draft

Talk to yogis, "America: its future and problems". Brompton Square, London (UK), 13 August 1982.

And I found Russian people extremely helpful in Sahaja in a way, very indirectly. The thing is they are very simple people, extremely simple people. I went to Uzbekistan, the people of that place are extremely generous, very simple, and their self-esteem is absolutely correct, most surprising [interjection: it's tremendous], yes and the people who were very highly placed sort of the Prime Minister, Deputy Prime Minister of Uzbekistan, sort of people there, they told me that they are seeking their spirit, this is not the end of that, just imagine and practically everyone at that level said that they are seeking their spirit. I warned them about this para-psychology that they are indulging into, it's a dangerous thing and they are amazed, and they said that "yes, we know about it", they have so much idea about the negativity and all that, most surprising. I was very much impressed, I knew their sense of administration will be different, their attitude towards people may be different and their administrators may be different and all these things are wrong but in way, you see, these people have taken all the badness to themselves and have saved the rest of the people at least, the administrators there and they could burst into stars in there, it will take off just like that, I know. Sahaja yoga will work out in Russia much faster than I ever thought of, really.

And what about America Mother, and the American people, what is their future in Sahaja Yoga?

You see American people think no end of themselves. This is the biggest problem. They think they are always right. They insisted on South Korean war, Vietnam war, this and that. And everywhere they thought they were the right people to do right things, they are very right and their sort of kingdom, this and that, and all that. They've always made mistakes, always made mistakes. That's the problem.

They are so confused, so complicated, they are extremely complicated, in everything that they do there is a disgrace. Like they will help a country, they will try to show off, that the, they have got the grace of the tradition you see; a traditional country when it helps other country it understands that if it is helping other country it is helping themselves because they are, they can't bear the poverty of the other country. That's how they are. I think even the President Roosevelt said that "poverty anywhere is threat to prosperity everywhere", you see, he could feel the collectivity, he said so, but Americans think, you see, no end of themselves and they think they are very great and they won't make mistakes and always side with wrong people, because they are so confused and so complicated, always side with wrong people, they have compromises always with negativity. It is a very difficult country. I learnt it first time I went to America "I said nothing doing, I'll not go back", because they are so confused, you know.

Now the confusion comes to them because they are at the Vishuddhi, see America is the Vishuddhi chakra and that is the place where the confusion starts, you see, ego and the super ego get stuck. So either they'll be on the super ego trip if they come out of it they'll be on the ego trip, and that's why there are extremely confused people and they have so many compromises, you see. In Sanskrit language, for example, there is truth, and untruth, there is nothing like truth, semi truth, half-truth, as you have in your language, it is just satya or asatya, there is not two things.

So, whatever is truth, if you are to be identified with truth, you have to stick onto it and all that is false has to fall out, there cannot be compromises with untruth, if you compromise with untruth you'll stick onto that, but you cannot get truth if you are in that mire of falsehood and they don't realize that in the mire of sin. And they have to get out of it it's a very, very dangerous thing they are into it. You see, apart from the nature that will be against them I don't know what's going to happen to them in future because they might be just shunted out of the whole program of emancipation one day, though there are great seekers born here.

And now, just see their foreign policy I mean they are so funny, they are giving their armaments to all the countries, can you imagine? [interjection: that's true] and they are creating problem, I mean this is, I don't what to call this, this is such a anti-Vishuddhi work, it's anti-God, completely anti-God, because you are going to create good relationships, you are there to create such governments which will work out with love and affection and give people freedom and all that, here you are, you are giving them a weapon of destruction and making them strong in destroying each other. I mean, this is what they've been doing always identifying the wrong type of people, always, now say they are more sided with Pakistan than with India. You know that India is the country for spirituality, you see. And all Americans are in India seeking God, but their government is supporting Pakistan against India, I'm not saying that because I'm an Indian, but as a Mother I see this very clearly that in spirituality one day India has to come.

Now they, why they are confused? Because you see as I described to you before, that, you see, the development can be divided into two halves, one is the development of the root and the development of shoot, now these are the Western people who are at the shoot end, now they go on increasing, increasing like that and they have no roots, you see because traditions are missing firstly that's how, and that makes them feel guilty also about it. But traditions are not there, doesn't matter, you can learn from others, but they don't want to learn from anyone. The roots are missing also because there's no attention on the Spirit in the whole working out, they have dollar, you see, they have dollar, dollar and so miserly and disgraceful, you see with money, nothing can go into them because there is no connection, they haven't got connection with God, they haven't got connection with their Spirit, they haven't got connection with religion which is within themselves.

So what happens, they are uprooted type of people and those uprooted type of people when they start expanding nothing goes into them. I mean, a culture of a very highly-placed American is the same thing as that of a laborer; they will lead, and they'll have a huge house, and a swimming pool and this and all swankiness. But if you see basically they have dirty jokes, they will, the same things that an ordinary laborer does is done by an American, you see. I mean there is, nothing goes into them, I think, nothing goes into them. For example, in India people who are educated and elite, and say, they can never become violent, they can never become angry. They cannot behave in the way a laborer can act, they cannot box people and go about or take a pistol and kill somebody.

But there is nothing like that in America, anybody can do any work, you see, there is no understanding that you have to grow into culture, there is no cultural imbibement into their characters, you see, it's all superficial. The reason is they have not touched their roots, the roots are their Spirits you see, and that's why sometimes I am amazed the way they behave. Like, you remember we had a program there and a gentleman came and he just quickly gone [interjection: yes in California], in California, I mean this has not happened anywhere else but in America.

I mean just see there should be certain cultural growth in them, it's so superficial, they try to copy English, they try to copy this, copy that, but why don't they become themselves what they are because you see, they have a big balloon on their head of their ego and once they finish with that, they go into super ego balloon, like people getting into all these gurus now, all the gurus have landed in America, nowhere else, why? Because that they are supported, you see people are so confused they are still carrying on with Rajneesh, imagine Rajneesh has been ousted completely from India, TM is ousted quite a lot from India but not from America. They are settled down there, now Rajneesh people have gone and settled down there. TM people have gone, settled down there. All those who are thrown out of India have gone settled down, as if it has become a receptacle of all the discarded ideas and all that, you see, because that's the place where sin can go on, that's the freedom, where sin can go on is the freedom.

So, this confusion comes because they are lacking in the wisdom that you have to reach the Spirit which is truth and you cannot compromise with another. Like, they do not mind having a one guru here, and a one guru there and a guru there and a guru there and also the Sahaja Yoga. See, that is how you cannot grow. They will have 'aura system', they will have, I went there, para-psychology, you see para-psychology is a very big official stuff there, you know nonsense and they are so confused that they don't understand that the fear that they have is not from outside, from within, the nature is of course is going to be dangerous. But within themselves cancer all these diseases are much more in America than anywhere else, impotency among

men all sorts of things, this other disease homosexuality all sorts of these nonsensical perversions they are coming from all the chakras getting ruined. They don't understand, they have, they don't want to see, they live in their own imaginary world and it is very difficult to tell them, because they get punctured.

You tell them something and they will not accept. They think they are doing the right thing. One day, Gregoire asked Me, "Mother are You going to cancel them from program?, I am not into say that I'll cancel them, but then when I went there first time I was amazed at their understanding of God, amazed at the understanding of reality, very much amazed, because you see, first thing they told Me, "Oh, what are you doing? You must charge some money". Nowhere else people suggested this to Me, "You must charge some money for your work, you must charge some money because you see this guru has come". This Raktabija went there and he is charging so much, the fellow went there and this that. And I was amazed that the white people and the second thing they told Me was another thing was that, "No, you should not be, you are very mild and you are very kind and you don't come out with the truth, immediately, you see, gradually you have to know You, more, and more and more and then you get to Me".

Especially in Portugal and Spain people told Me that, "Mother, we were amazed, you see, they came and they just told us. This Raktabija come and told us" "I'm a "perpfect" master" see, copying the "perpfect", because you see, he couldn't say perfect. You see there is a gentlemen who knows English very well and he used to tease a lot. He said, "I am a perpfect master" and translate him a little spoilt also his English, because he was quite good at English also. The way he was pronouncing and he said so. And when he said it, I was about to translate. And there will be, all kinds of things are going on in that country, you see, they use all kinds of things.

Now when I told the Russians they got a fright, it's para-psychology, they want to listen, they want to understand, because they are worried they are not such a venturesome that they get into hell to find out what's in the hell, but that's Americans style of doing things. You see, they are very, very venturesome of things and they think no end of themselves. You see, and this is the big problem they have.

Now if you want to know about the future of Americans I would say there's a very big potential because they are at Vishuddhi. You see, if they take to collectivity in a big way, not that only Sahaja Yogis are working out 3-4. You see, I can save all the Sahaja Yogis, it's all right, they are all, will be safe, no doubt.

But your own country is running into a very anti-God activity, because they are supplying arms to other countries, I mean this is something anti-God, absolutely anti-God activity because you are suppose to create better relations. In the Unconscious they are, from the Unconscious they got the idea they started UN and even the first one they had, the same international organization and now another one. But in these organizations also there are bhoots working out. You know there are wrong types of gurus have entered, even into these organizations, apart from that they loose their name because if they start giving arms to people to fight, this is absolutely anti-God's, absolutely you can call this is anti-God's activity satanic, absolutely satanic. Instead of giving the wisdom, the sense of discrimination, just the other way around, they lack sense of discrimination.

And this is how, this is how, you see, the confusion has started in that country, as I've told you that the East is the root and West is the shoot, and the shoot is increasing size, is manifesting itself, is growing big and the East has to look after the root side of it, to begin with, then it is also thinking of becoming the shoot. Now the shoot is the one which has lost its connection with its source. So you'll find that those people though they have advanced, so-called, in affluence and in so-called education, science, technology, everything has happened, but nothing has gone inside them. So, when they are growing out as shoots they are loosing their morals. They are loosing their absolute point. So relatively they live, and that's why they are so confused, in relativity you become confused, there is nothing absolute to judge whether you are doing the correct thing or not.

Now the brighter side of America is something else, this is the background, this is the confusion, for them money is very important, with the money they become ego-oriented, they think no end of themselves, they think whatever they do that's right, everything is there, but the good side of America is that maximum number of seekers are born over there and people of very high quality should be there also, we have to find them and they haven't yet known of Sahaja Yoga. Maybe that we have not made full

effort that's why we have not been able to get more. I've full idea that there must be lots of really good deep seekers in that country.

Now we had one coming from America- somebody- who came to be in India. Now he's supposed to coming from a rich country, came there, and he said he had no money to pay for it, why did he come? And who's going to pay for him? And he didn't mind at all, I mean he had no self-respect that time to think that we should, he should pay, on the contrary he said that, "Why? America is giving so much loan to India, so why should I pay?". Such absurd things you talk, you see. So that shows that they've lost because ego has blinded them too much, but the good point about them is that they are seekers of ages born there, to reap the fruits of their good doing.

Like it is said that when you do good work you go to heaven and enjoy the fruits of it, but while enjoying the fruits of it, if you don't keep yourself on a, in a discrete level then it is possible that you will loose all those things and you will go down into hell, it is possible. So the interest of Sahaja Yoga in America is that maximum number of seekers are in America, there are some very great high quality seekers and I am sure very soon we will be able to locate most of them if I persist, if my attention allows Me to be there. But they are so mixed-up, when we get the real seekers they will not be mixed up with other things, they will just give up, and they will just join Sahaja Yoga, immediately as so many of them have joined in England and America. And in England and Australia and in India that they give up all the rest of the things and they just jumped into Sahaja Yoga. Now this kind of a thing when it happens that there are seekers, there are so many seekers, such good seekers are there, naturally all the negativity is directed towards that, you see. Now, all the bad gurus, all the horrible false ones have settled in America. All the goods ones are still in India, they don't want to go to America. I asked one gentleman he just went up to New York and ran away.

So all the good people are, be lifted one day I think and all these horrible will be settling down. That means that is a place where everybody can be accommodated, you see. This kind of a accommodation is no good for the Vishuddhi chakra, if you have such a bad Vishuddhi where all the bhoots are accumulated, then what is going to happen to that, to the people? But to come to Sahaja Yoga these people have to have more discretion, more scholarliness, or we can say more understanding. So all this is lacking, they have much less understanding that English have about Sahaja Yoga. Because English are not easy to deal, they take time, they are not mobile people like Americans are, but once they come to it, they understand it. While Americans are very mobile people. Now the advantage of mobility is that if they start growing, they will grow much faster, there's no inertia, there's not looking forward, backward, they jump into it, but they can jump into wall also, as they have told, so many of them have become say disciples of Raktabij. Now, he is one of the most difficult gurus you could think of so-called, the false one than anybody else, because he hits your Left Nabhi so badly that he causes a terrible distress inside that they become ego-oriented with the bhoots, such a combination. They are ego-oriented with the bhoots, normally it is super-ego, but with this gentleman they are ego-oriented with the bhoots, and they cannot give up the bhoots, moreover the affinity is so great that if there is one Raktabij fellow, he will always support another Raktabij.

Now I have not been able to do much about the Raktabijas in London, they are poor things still collecting money for his 60th Rolls Royce. So this is another stupidity going on. Now surprisingly those people who are going to Raktabija in England are not educated people. They are people of a little lower levels you see. But we have had some people from Raktabija in England because of their English character like Jason, just immediately left, completely, 100% he never talks of him, he doesn't think of him, thrown all the books, burnt all the books, he is done it. Just that thing is, is the caliber, he is a man of caliber, so that caliber we'll have to get in America to establish, we have some people but very few, alright.

So this kind of a thing when you do, then only Sahaja Yoga can mature and the quality of people that come from Raktabija have to be of a caliber otherwise they can't get rid of him, because it is a very deep seated bhoot, and he will take you to all other things, you see, it will be guru shopping will be on and this thing. One is scientology and the another is this. Scientology is nothing but is satanology and this Raktabija is another fellow, is a very very difficult thing because it has nothing to do with your mind, at all, so what happens, that you are completely on the left side and he gives ego to you, because he hurts your ego so much that you cannot take it any more, so you become ego-oriented. So those people who are from Raktabija when they come to Sahaja Yoga, they become suddenly, overnight, great leaders of Sahaja Yoga, they become in charge, I've seen.

Like a friend of yours who came recently, see, she started giving suggestions about Sahaja Yoga and people were amazed but nothing to be amazed for Me, because I've seen them. They behave like they suddenly become very great experts. They don't know anything, what vibrations are, how to raise the Kundalini, they don't know, they've, they've given no Realization, they have not been to India, they have no idea as to what they are but immediately like a little boy coming into the school, starts giving lectures on MA classes like that they start, so up, up, up-startish nature and so bumptious, you see they think they are very clever, they are very intelligent, how to say, they don't know what are their problems, they don't know what they are up to, they have no powers. They think. They are very weak, their Left Agnya is very weak, their Left Nabhi is very weak, could lead them to horrible diseases like blood cancer and all that is not a easy thing, no? Could be in the eyes, they might suddenly become blind, they don't know, within five minutes, it might happen to anyone. Today it's a very serious thing, but how will they know till it happens to them, and how will you warn them?

So, I think this has to be done very carefully always a Raktabij person will have affinity for another person. For example one Mr X is already with you, there are 2 Raktabijas are coming, he will have more feelings for that always. So best thing is to tell this person, already warn him, that be careful, if you have to save them you must cleanse yourself, otherwise you cannot cleanse, you cannot cleanse them, you can not pull them out of that mire, you have to be strong, so you be strong enough to do it, it is a very delicate work with Raktabijas and we have to see to it that you work it out properly, because unless and until it is done that way, you see these Raktabijas are to be told about it, and they should be cleaned by keeping them out of bounds of other Sahaja Yogis, you see, who gradually, you see, can have a parallel organization for Raktabija's people coming in, cleansing them as we did for these Maheshyogi's people, you see. Let there be a parallel thing, that let them not mix up with new people because they'll confuse them. They'll talk, they'll argue, they'll fight, that's the way to deal with the Raktabijas. He said, "I'm a perfect master", nobody is going to ask him whether he is perfect or not, then they went head long, you see.

And here I think you made a big mistake, a very big mistake, I must say and I don't understand why you did it because you know for definite that in Sahaja Yoga I don't want anybody to know who I am till they have come to a point, never we try to tell them, and then [place is unclear 25:] seminar was another very big mistake because all such half-baked people who've been to seminar, the people who are higher get disturbed, upset, not only that but they get affected because they come with the great idea that, "They are going to the seminar and is going to be lifting up". But all thing pulled apart, they are argumentative, I mean it is so cheap, the whole thing was so cheap.

And I was very unhappy when I learnt that they have been behaving like this, that everybody got upset, the vibrations were spoilt, they don't understand anything, they are blind, they don't understand what they are doing. They are playing into the hands of their bhoots and they are acting in a way that is harming everybody and everybody's vibrations going down, you would be feeling so bad, they had right Vishuddhi, they had left Swadishthana and even in My puja. Even some of them were not there, they were some not such good people, little half-baked type, I told them "don't bring them" and the puja was so strong that I had to lie down for at least one hour to take out the vibrations, you know that very well, so you must understand that when there are people, I do not discriminate but those people who cannot bear My powers, I didn't want to put them under pressure and nor do I want to suffer unnecessarily because if they can't get it I cannot just force it into their mouths.

So, such people who are half-baked, who are just in Sahaja Yoga, coming to seminar has no meaning. It is not a seminar of intellectuals or some sort of a mesmerizers, who'll just come and mesmerize some more, put some more bhoots into people but it is the seminar of people who are free, who are independent, who have become Sahaja Yogis means they are standing on their legs, and they know what they are doing, they know how to become, and how to make others become, they are not cheap people that they are just mesmerized by somebody like mad, and singing song of their guru's style, only those people are to be told about surrendering and all that. I don't want to talk to these people about surrendering and this thing. What will they do their surrendering? I mean, how, what will they surrender? What do they have? Except for their ego and super-ego? I mean, I would never like to talk to them anything about My life, or anything who I am. I never talk to them, I never said these things openly you know very well. I could have said like these Portuguese peoples told Me, "Mother, why don't you say like him the way he said? That I'm the Adi Shakti, I've done this" Why should I say? Can you bear it up?

I am not a mermerizer to make your bear, what nonsense if I say it has to be known only if I know mesmerism. And this is something that this is the most sensible thing you know, that recognition in this incarnation is important, but that has to be done gradually, they cannot recognize Me, they are not sensitive. I've seen some people very sensitive, we went to a shop the other day for ties and the fellow, who was there, immediately recognized Me, and he said "I find the complete majesty walking into my shop". He was so respectful. He said, "Am I alright? I hope I haven't said something more. Have I done any mistake? Did I say something more? Should I get?" like that. And I was amazed he was an Englishman, not that an Englishman had recognized Me that way, the way he had I mean his question of their sensitivity and previous lives, good, good work and all that. But he had such confusion. You don't know whether to love a woman or a man. You don't know whether to love a dog or a horse. It is sort of a confused state of your mind, how can you recognize such a camouflage like Me? So this is the thing, so next time please don't bring anybody who is not a Sahaja yogi according to you. Then there are no arguments, then you have found the answer, you start doing the work, you know what is vibrations, you become the guru, you yourself know what is happening and everybody was stunned the way these people were funny and argumentative and very unhappy.

My own opinion is this, that America must be saved, that's a very important part of the body of the Universe, and that is the Vishuddhi. We have to save it and to save it only thing what we have tell these people in a proper way, that still you have not known what is Sahaja Yoga is, it's not like any other gurus, or anything, on the contrary just the opposite it is. It doesn't take any money or does not do, it's not the main thing, the main thing is that here everybody becomes alert and awakened, that everybody knows what is to be done, what is not to be done, and once they become awakened I don't have to tell them that to "do this or do that", immediately they know, "this is what Mother says is absolutely true, 100% true". In even small things they start accepting Me then they start understanding Me better, so in the beginning I always take another role and always say, "Oh you are correct".

So many people tell Me, "Mother, we have felt the cool breeze, we have felt the cool in the hands, everything" I said alright, alright, I just don't want to have any quarrel with them, because actually they are quarreling with themselves, they are cheating themselves, why should I say anything to them? Let them understand that this is for your good, for your emancipation, for nobody else's. Why are you arguing? What are you going to save people from? What can you do about it? See, the way people argue with Me as if I've taken their money or I've done something. I don't understand. They can't argue with their gurus, their gurus they will close their nose and mouth and everything and go at their feet, pay all the money, they are alright then, but with Me they start arguing. This is very wrong, actually I really pity them, in India it doesn't happen. We've seen thousands of people get Realization, because they know what is Realization is, what to expect. Here people are so naïve, so ignorant, they have no idea, experiences, anybody gives them a pin prick is an experience, anybody who shoots a, what you call, a gun at them is a giving an experience, all [unclear: limited or they live with] their imaginations of some sort of a nonsensical thing. This is as an experience we got, "we saw a light". It is an experience, what is there to show a light? Bang somebody you can see a light, it's very simple, but what to do? They are so ignorant.

Now being my children and seekers, I have to say that at any cost, whatever they are doing stupidity I know, but doesn't matter, I forgive them. I know they are stupid that is why they are so ego-oriented and they still some of them do think they are great leaders of Sahaja Yoga, this, that. And otherwise, they don't understand much of vibrations, much of things. But they don't understand that they are seekers of ages, apart from anything else. First of all, let them establish themselves as Sahaja Yogis and they have to really understand Sahaja Yoga in its full essence. Like some people say, "Oh Mother, I'm smoking, so what does it matter?" So to Me, what does it matter? Nothing, you are smoking well and good, go ahead. If you want I will give you some more cigarettes. But the point is that one has to understand in all wisdom that, "Smoking spoils my Vishuddhi chakra and then that spoiling is going to ruin my ascent".

Like somebody says, "I have got bad habits of looking at women, I want to run away with women, this thing, that thing" Go ahead, but that means your void is finished, your void is ruined, by that your attention becomes ruined and you cannot reach that height where you have to reach. Actually, it is something like having a car which has got problems, all right? Now you don't go on fighting because you have problems in your car that I have these, you don't say that I have this problem anything. You don't say that "I'll bang this car because I want to bang it". Don't do that. So that is what it is. That kind of a wisdom one has to have, this body God have given you, this mind He has given you, everything He has given you, not to destroy, that's not your job. So you

please look after it, love it and understand it, but don't put ego on top of it, this is somehow you must tell them, talk in a sweet manner as I do, need not tell them who I am, they will not like it, don't tell anything about Me, that's the best way. For quite some time we never tell people, I don't like it, even some people say in the opening in introduction letter, I just correct them and say "don't talk like that". See because people don't like it, you see when it is the truth they don't like it, when it is untruth, it is all right, because they are already mesmerized to undergo untruth, you see and there is no need to be that honest, in the sense that everything should need not be told today. If you tell today then it becomes dangerous and you must understand to give up these ideas of honesty that you should come out in naked truth, every moment. You need not talk like that.

You have to be careful, because these people are there, I am very much concerned. They are my children. They'll be all lost. I'll be very sorry for that. The first place I went to was America. I knew that there is where I have to go and it has to be worked out there. But when I saw the quality of people who came, I was shocked. Also for My Puja, I do not allow everybody to come in nor do, we don't even tell me we are doing puja. Even my photograph, I was feeling better not give, because you see, these wretched people who take photograph, they have no value. They don't understand what this photograph means. They don't understand anything. So, you give them the photograph and just ruin the value of the photograph, and it doesn't help them. You see, it is a very funny precarious thing. They still don't know what to do with them. It is such stupid atmosphere that I really don't want to sometimes, thinking of doing anything for such people. But Americans should understand that their, all this arrogance and all this stupidity and high-handedness in which they live, is not going help them, what is going to really help them is how much they develop, this is the basic thing they must understand, if they don't want to understand it, what is there?

Nature is already against them, absolutely against America, they don't know what nature is building up against them, they have to be very, very careful you see, they'll all have to go to moon and settle down there. In moon even if they have to exist that may be the condition. So they have to be careful and you have to warn them and tell them that take things in a proper shape, and try to understand everything in such a way that it becomes a part and parcel in your being, that it becomes your own knowledge, that you can manage it, it is not the knowledge some bhoot goes into your head and you become the knowledge. That sort of a knowledge which is not.

Every moment to moment you have to learn, you have to, see how many years back you came to Me. You took so much time to grow, but you had that English understanding you see, with which in one day you can shoot off to moon but not to your Spirit like that. And even if you shoot off with Sahaja Yoga, you don't stick on there. You have to make these mobile people stick on, you see, you have to be realistic bombasters, it not easy, but they are the people who are in very large number, I have every love for them. I'll go all out, everything I'll try to help them. I know they are lost because of the atmosphere there, everything and they are to be saved and I love them very much and they are the first I visited. We must use every sort of method to see that they come to Sahaja Yoga, become humble people first, settle down understand the traditions of Sahaja Yoga and then go ahead, just by just doing things on their own high-handedly, you cannot manage Sahaja Yoga. Sahaja Yoga cannot be managed by you, it is done by God, you just cannot take it into our hands, it will work the way it has to work.

I have had Indians who went there as Sahaja Yogis and they started programs, and horrible things they did. See, so I have departed. They first they said, "We'll have our own Sahaja Yoga center", [unclear: they not or they wanted], they lost them, other people have gone there and using them, that so called Sahaja Yoga center, is nothing but one Mr. Rammoorthy is going there, one Mr. Krishnamoorthy going there, all of them making money. It's a money making practice. If you, they want to still make money and things like that it's a very difficult thing.

Now in dharma, you have to be all right and all these things you can tell them later. But when you'll get real quality people you'll find they will be very dharmic, they will not question Sahaja Yoga, they will just settled down in it, and they'll just like an arrow straight forward go onto Sahaja yoga, that you should pray that, "Mother get us those people from America, they are somewhere lost, maybe Arizona, they might be somewhere, lost like that, we had one young girl, that new girl, who traveled with us [interjection: Tracy?] Tracy, Tracy, her husband, both of them, Tracy is like a shot. She got it, she there why, even this girl, what's her name is? One who was born recently to. [interjection: Marsha?] Marsha and her husband Danny, both of them. Marsha and Danny, you see Danny is one person, I must say, he's not, he's not American, he met Me in Leicester. He got his Realization, he said, "This is it". I said, "You are living together", he said, "Yes". Thank God. Don't do it. And he can't have divorce or anything this

one and left, he got married. He came all the way, he got married. Then he stayed in the Ashram and paid every money and he came to this house, and he helped Me here, in every way I should say he was so sweet and I mean, he is so nice to Me, I mean he had no job, so CP offered him a job, he took up a job, and he was very, very nice here and we were very happy with him, the way he worked and helped Me and I helped him in every way, is a very mutual, loving situation. No problem.

Then he went to America. I thought he will be a good help to Me, but I don't know where he is roaming about [unclear]. He is not yet coming but I'm sure he will join you sometimes, he is very dynamic but to him Sahaja Yoga is a very big thing and for him it is the last thing. Then we have another Steve, who is an American, I saw, he is a remarkable American, Steve met Me once, you won't believe and just he got his Realization. Next day, he came to see Me in the morning as they always do. He was there. I knew this was the one. He said "I'm going to Toronto", no I'm going to [interjection: Boston] Boston, Boston sorry, he went to Boston, there started a program he sent me a telegram. If you know Steve, people said "who is Steve?" I said must be the same. Can you imagine I met him once and I meet so many people in England, and he must be the same Steve, because he told Me, he was going to America, he didn't tell Me the name of the place he was going, he told Me he was going to America to study music, I said "must be the same Steve, I'm sure" because he was so sure shot fellow, so such sure shot people about whom you don't have to worry anything, they are just there, because their quality just they settle down. They know what it is their character you see, that is a beautiful thing you have to have. You'll get some people like that and when you work it out with them, I'll be very happy.

I bless you that you get such people around you, get such nice people, not these half-baked useless people, that will come and go away but I'm sure we'll get people of that quality and of that superior, evolutionary understanding. I'm sure you will get it, but that day will come you will get all these people from India to work out this thing, you have already some of those people with you, to work out with you, and don't argue with these Raktabijas, no use arguing, you can't argue with them, you can not find out what they are up to, and what they are doing.

So best is that don't argue, tell them, that you raise your Kundalini, you cleanse yourself, don't argue, argument is not going to help. "I'm sorry" you should say that, "There should be no argument, please sit down and cleanse your vibrations and don't say these are vibrations, this is wrong". Just try to do it well, try to give Realization to people, then start talking on Sahaja Yoga. How many people have you given Realization? All right? Now this kind of a thing if you tell them, they'll be very happy, and tell them that "Mother wants to come to America, She wants to do work, but it has to be done in a way that is just the opposite of what other gurus have been doing". I do not want to profess anything big, I don't want say anything big, because let us see what sort of the people there are, how they are coming in, and prepare them, then I'll come. I don't want to come just to waste My energy.

One day in India I give Realization to at least two thousand and here I spend months together give Realization to how many? So why should I do it, you see, in the wilderness, I feel I'm moving in the wilderness of the jungle of concrete. You see all over. So this is what it is. How many people got realization last time? How many are there? They are very slippery people. So there must be with their slippery nature, try to understand it and stop for a while, and see for themselves what is this.

Mother what's the reason, could you tell us the reason for your postponement of your trip to America?

I would say that there is any much reason but you see, My attention gets little bit receded, that's what happens to My attention because Americans, I found them to be rather compromising all the time, with their values, you see they don't want to stand four-legged. I had such faith in that man and read about him. I said, "where is that?" This kind of this people you see, these like sugar candies, all the time melting away to this and melting away to that. And really, I must say, I was rather disappointed last time, I went to Houston was good but the fellow, you see, from whom I spoke in the Unity Church, I found all the bhoots are united there, they are selling their books, to them everything is business propositions of the thing, you see and I thought that first you should all prepare something for Me, some grounds then I should come. Last time again we spent some much money there and My Husband also went with Me, and we did everything that was possible under the sun but nothing came out of it, you see, we know that and this time again to spend so much money, and it has cost us sometimes 700 pounds, for not even a single person turning up, this is a sort of a thing, I mean it is too much, isn't it?. That shows also the kind of people, even that horrible fellow Deva, who was a nonsense, absolutely, you see, he was having a bigger group of people than we had, I mean just think of

it, who doesn't understand from A to Z.

So also it's the quality of people, there's something wrong I think, I mean, they are very violent people and rather difficult to understand better. I know it is a very difficult thing Christian, but we'll work it out, we have to work it out for them. If they don't understand their well-being, we have to tell them, slowly I know they get upset if you talk to them, but you have to be very patient with them, because they don't know you are so grown up compared to them, and they will never accept this position. They think they've been to Raktabija, they've been to this Transcendental Meditation, they have grown in any way, they don't to know they have to come back to the main lines and then crawl across, you see, so they don't understand that.

And they don't also give up easily other thing, how will they grow? You see, their growth is not possible. So it's a very big load on them, you see, they are carrying all the time all these loads which was sinking them, and they want to come out of the water to be saved and [then though the stable they are, for them [unclear]45:13]so you see this kind of a thing. I know a few are those, I know what hard times they must be having with that, but for the time being you must know you have to save these people specially people in New York are the worst of all, because the whole atmosphere is so funny, we were there, the vibrations were pretty disturbed and the Sahaja yogis of very high quality are to be there, it proves that God must have created lots of them I'm sure that we will find them very soon, so you work out that way, that you convince the people who have come to Sahaja Yoga to be silent, to go deeper into themselves, don't be frivolous, don't be cheapish, work it out in a deeper way, try to find out meaning of your life.

How many people you have given Self-realization and all that? You grow, and after growth, after a year or so, you'll be better off, for one year at least they should try to stick-on in a proper way, because in a moralistic way we do not take money, we don't want Rolls Royces. We don't want anything. So what is the way they are going to stick-on? Which is the way they are going to stick-on, this is the point. Only through their desire, through their understanding, wisdom and insight and that spiritual quality, which is, it should be a special gift to Americans, I think should, they are born on the land of Vishuddhi, Gokula, you see but what they have made out of Gokul just see that. It is a beautiful place. Must be turned into a land of these cinema makers and this and that, I can't imagine. They don't understand auspiciousness, [unclear: swadiness], nothing of that sort. You can't talk to them. They are living in another world, so people who come to Sahaja Yoga you have to talk to them with very sweet, sweetness, and tell them that Mother has requested me to be kind to them, nice to them and don't argue with them, tell them gradually, you will know, you have to know, your hands have to speak, your hands will be able to do it. Let's see gradually we should build it out.

But I tell you one thing more also that these Sahaja Yogis in, in America so far I've seen. are people of average, average type of, not of very big prominence somewhere there, you see, they take to all these horrible people, now when but not in England like that. In England, we have people of great caliber, you see, things like that. In India especially, we have lots of them, like here the High Commissioner himself inaugurated My book, there whom will I find. Even the people from India there are ruined like you. I don't know whom will I find there but that time they will come to Sahaja Yoga. That also we should pray that the people at the helm of affairs should see the beauty of Sahaja Yoga and should achieve something so that we can save that great one. All right?

May God Bless you.

1982-0815, Havan With 108 Names Of Shri Vishnu

View [online](#).

15 August 1982

Havan

Chelsham Road Ashram, London (England)

Talk Language: English | Transcript (English) – Draft

Shri Mataji: [Marathi?] Today is the combination of Shri Krishna, this one (is) his face and this is his dress. Ah, I think someone should go and find out from... Joan [Mother calls a Yogi]. Her sweater, her sweater is with ... she said she has given to Olympia her blue sweater. Light blue

Child: Light blue

Shri Mataji: What are the words, Vishnu's names, in English. Better take it in English, better. (Mother talks to a baby-child [Marathi?]. Ah, better take her. Take the names. In English they are easy to take I think. Only the first, one should take them. Ah, does somebody has a shawl, [Marathi?] Ne, it's alright.

Actually we should have Rasaali (?) playing with that, it would be nice, it doesn't matter.

These are the names of Vishnu, because Vishnu only achieved the status of Shri Krishna who in his own life time expresses his complete form of Virata. Complete form of Virata. And this is a very good understanding, if you know that you are also, start the dharma, establish your Dharma and then you become a witness, and then you become part and parcel of the whole, the Virata. The same pattern takes place in you also, in the evolutionary process.

Now lets have (the names).

Yogis: Om Shri Ganesha, Shri Kalki sakshat, Shri Ganesha Shri sakshat, Shri Parvati sakshat, Shri Mataji Shri Nirmala Devi namoh namah.

Yogi: Om Krishna Swaha

Yogis: Om Swaha

Yogi: Krishna means the Universe. Om Shri Vishnu Swaha.

Yogis: Om Swaha

Yogi: Om Bhavya ...

Shri Mataji: Please put it properly ... she is just throwing, be careful. Hmm. Take them closer, hmm.

Yogi: Om Vasat-harya namoh namaha

Yogis: Om Swaha

Yogi: Om Butha Bhavya swaha

Yogis: Om Swaha

Yogi: Om Bhava-Prabhu Swaha

Shri Mataji: Ne, ne. You should read it in English, the first name. Is it given later on?

Yogi: yes Shri Mataji

Yogi: Butha Bhaavana, He originates, nourishes the Buthas.

Yogis: Om Swaha

Shri Mataji: Buta means " the past"... Hindu only gives the names. But, it's the meaning, that's better.

Yogi: Om Butha-Atma, namoh namah. Means his Atma is pure.

Yogis: Om Swaha

Yogi: The Param-Atma. The parama Atma, the Supreme Atma

Yogis: Om Swaha

Yogi: Om Butam-paranama-Pratii namoh namah. The Ultimate Goal attended by the liberated

Shri Mataji:Ultimate Goal, attended by the liberated, that is you people

Yogi: There is no Avaiya. There is no viaiya, that means there is no destruction or change by him

Yogis: Om Swaha

Yogi: Om Purusha namoh namah. He exists in the Pura or in the body

Yogis: Om Swaha

Yogi: Om Saatchi. He sees everything directly without distraction

Shri Mataji: Witness

Yogis: Om Swaha

Yogi: Om Kshitra-Agnya. Kshitra is the body, and He is the One who knows the body

Yogis: Om Swaha

Yogi: Om Haksharaa namoh namaha. He who is Kshetra-agnya himself, does not (///?)

Yogis: Om Swaha

Yogi: Om Yoga namoh namaha. The One who controls all the iyanenitras... yanendrias along with the mind

Shri Mataji: which he controls. Yanendrias are the senses organs

Yogis: Om Swaha

Yogi: Om Yoga Vidanmeta namoh namah. Those who know (/// yoga ////) ... Vidya, the chief of them is Yoga Vidanmeta

Yogis: Om Swaha

Shri Mataji: ... please just sit here.....sit here.... Today I want you to do it with understanding.

Yogi: Om Pradana Purusheshvara namoh namaha. Pradana is Prakruti or Maya, Purusha is Deva. The Lord of them is Pradana Purusheshvara

Yogis: Om Swaha

Yogi: Om Narasinvha-papu namoh namaha. The One who has a body with the limbs of a man and of a lion

Yogis: Om Swaha

Yogi: Om Shri Ma namoh namaha. He upon whose breasts Shri, that is Lakshmi, Shri Ma, who is carrying, lives permanently Shri Ma

Yogis: Om Swaha

Yogi: Om Kesheva namoh namaha. He who has handsome hair, is Kesheva

Yogis: Om Swaha

Yogi: Om Purush'ottama namoh namaha. The best of (all ?) Purushas

Yogis: Om Swaha

Yogi: Om Sarva namoh namah. As He is the origin and the end of all that exists, he has knowledge of all at all the time, He is called Sarva

Yogis: Om Swaha

Yogi: Om Sharva namoh namah. The One who destroys all with his bowl (?). Of course (?) being destroyed at the time of Kranala

Yogis: Om Swaha

Shri Mataji: That 's why ... don't put too much gee, You should control it

Yogi: Om Shivana namoh namaha. The Pure and devoted of the three Gunas of Lord Shiva

Yogis: Om Swaha

Yogi: Om Staanu namoh namaha. He is permanently fixed.

Yogis: Om Swaha

Yogi: Om Buta-Adi namoh namaha. The original cause of all beings

Yogis: Om Swaha

Yogi: Om Nittii namoh namaha. The One who'll more return at the time of Kalaya

Yogis: Om Swaha

Yogi: Om Vaviayia namoh namaha. That needy which is undying

Yogis: Om Swaha

Yogi: Om Sanbhavana namoh namaha. He manifests by his own will

Yogis: Om Swaha

Yogi: Om Bahavana namoh namaha. He dispenses the truth of actions toward who enjoy them

Yogis: Om Swaha.

Yogi: Om Bartaa namoh namaha. The Supporter of the world

Yogis: Om Swaha

Yogi: Om Prabhaavahaa namoh namaha. All the great Butas, the elements arise from him

Yogis: Om Swaha

Yogi: Om Praphu namoh namaha. He is keen in all actions

Yogis: Om Swaha

Yogi: Om Vishvarah namoh namaha. His Lordship is not limited

Yogis: Om Swaha

Yogi: Om Swayambu namoh namaha. He born and manifests himself by himself

Yogis: Om Swaha

Yogi: Om Sambu namoh namaha. He gives his devotees beneficence

Yogis: Om Swaha

Yogi: Om Maha-Ditya namoh namaha. He is the Golden Purusha, the Solar All

Yogis: Om Swaha

Yogi: Om Pushkar'aaksha namoh namaha. His eyes are like lotus

Yogis: Om Swaha

Yogi: Om Maha Shivana namoh namaha. His resound is powerful

Yogis: Om Swaha

Yogi: Om Maa-Nadini-Tanaa namoh namaha. He has neither birth no distraction

Yogis: Om Swaha

Yogi: Om Dhatah namoh namaha. He is the One who supports the Universe

Yogis: Om Swaha

Yogi: Om Vidata namoh namaha. He gives his action and dispenses the truth of action

Yogis: Om Swaha

Yogi: Om Daaturu-Tamah namoh namaha. He is superior, with Datu that is (?) and knowledge

Yogis: Om Swaha

Yogi: Om Buttamah namoh namaha. The most superior of all

Yogis: Om Swaha

Yogi: Om Ma-Pramea namoh namaha. The void of sound and all sense, sensation

Yogis: Om Swaha

Yogi: and He cannot be known by any analogy. Om Krushiikesha namoh namaha.

Yogis: Om Swaha

Yogi: Rishi-Kasadindria, He is the Lord of senses' organs, He controls the senses

Om Pradmaha Namoh Namah.

Yogis: Om Swaha

Yogi: His Navel is the cause of the entire Universe. Om Ammara Prapu namoh namaha.

Yogis: Om Swaha

Yogi: He is the Lord of the immotus. Om Vishavakarma namoh namaha.

Yogis: Om Swaha

Yogi: He is the one who has created the universe. Om Manu namoh namaha.

Yogis: Om Swaha

Yogi: He is the one who does all the thinking. Om Twastaa namoh namaha.

Yogis: Om Swaha

Yogi: He reduces every thing to subtle form, in time of kalaya. Om Stawista namoh namaha

Yogis: Om Swaha

Yogi: Very stout ancient and firm. Om Kruva namoh namaha.

Yogis: Om Swaha

Yogi: He is permanent. Om Akhaya namoh namaha.

Yogis: Om Swaha

Yogi: Cannot be crossed by the organs of action. Om Sashvata namoh namaha.

Yogis: Om Swaha

Yogi: He is Sashvat at all the times. Om Krishna namoh namah

Yogis: Om Swaha

Yogi: These are the nature of Sat, Chitta, Ananda: intelligence, knowledge and bliss. Om Lolitaksha namoh namah

Yogis: Om Swaha

Yogi: His eyes are red. Om Pratunaardana namoh namaha.

Yogis: Om Swaha

Yogi: He (?) all beings in the time of kalaya. Om Praputa namoh namaha.

Yogis: Om Swaha

Yogi: Abounded entirely with excellent qualities such as wisdom, eminence. Om Trikaku namoh namaha.

Yogis: Om Swaha

Yogi: His adobe is all the three regions. Om Prabatah namoh namaha.

Yogis: Om Swaha

Yogi: That by which one is purified. Om Mangalamparam namoh namaha.

Yogis: Om Swaha

Yogi: The Beneficent, the Auspicious Form of all beings the Highest. Om Hishana namoh namaha.

Yogis: Om Swaha

Yogi: He controls all things. Om Pranadha namoh namaha.

Yogis: Om Swaha

Yogi: He gives the vital breath to everything. Om Pranaha namoh namaha.

Yogis: Om Swaha

Yogi: The One who breathes. Om Jaystaa namoh namah

Yogis: Om Swaha

Yogi: The Oldest. Om Stresta namoh namaha.

Yogis: Om Swaha

Yogi: He is the One most to be praised. Om Prajapati namoh namaha.

Yogis: Om Swaha

Yogi: The Lord of all beings. Om Hiranya-Garbha namoh namaha.

Yogis: Om Swaha

Shri Mataji: These are the names of Brahamadeva actually, but why He is called, because Brahamadeva came out of him. You see, out of his navel Brahmadeva came out that's why he is called, otherwise Prajapati, Vishvakarma, Hiranya-Garbha, are the name of the Maha Brahamadeva. Maha Brahamadeva is the primordial Brahamadeva which came out of the navel of Shri Vishnu.

Yogi: Om Prubagharba namoh namaha.

Yogis: Om Swaha

Yogi: His womb is the Earth. Om Bahajavana namoh namaha.

Yogis: Om Swaha

Yogi: The housband of Maa. Om Maadusudana namoh namaha.

Yogis: Om Swaha

Shri Mataji: [Marathi?]

Yogi: (?) Om Vishvaarah namoh namaha.

Yogis: Om Swaha

Yogi: He posses infinite part. Om Vikkrani namoh namaha.

Yogis: Om Swaha

Yogi: The one who has (?). Om Dharvi namoh namaha.

Yogis: Om Swaha

Yogi: He has a bow, like Lord Rama. Om Metahavii namoh namaha.

Yogis: Om Swaha

Yogi: He is scholarly. Om Vikramah namoh namaha.

Yogis: Om Swaha

Yogi: He measures the entire Universe. Om Kramaa namoh namaha.

Yogis: Om Swaha

Yogi: He is the one who walks. Om Annutama namoh namaha.

Yogis: Om Swaha

Shri Mataji: ... the right hand... take it in that side...

Yogi: None is beyond him. Om Duradarshana namoh namaha.

Yogis: Om Swaha

Yogi: He cannot be (?) by (?) or anybody. Om Pusadynya namoh namaha.

Yogis: Om Swaha

Yogi: He knows all the actions of all creatures, meritorial and otherwise. Om Krutti namoh namaha.

Yogis: Om Swaha

Yogi: He is the basis of every action. Om Atmavan namoh namaha.

Yogis: Om Swaha

Yogi: He is established in his own glory. Om Surisha namoh namaha.

Yogis: Om Swaha

Yogi: The Lord of Devas. Om Sharanam namoh namaha.

Yogis: Om Swaha

Yogi: He removes the pains of the afflicted. Om Sharanmaa namoh namaha.

Yogis: Om Swaha

Yogi: These are the forms of supreme bliss. Om Vishvarita namoh namaha.

Yogis: Om Swaha

Yogi: He is the cause of the Universe. Om Prajapavaa namoh namaha.

Yogis: Om Swaha

Yogi: He from all beings arise. Om Amvaha namoh namaha.

Yogis: Om Swaha

Yogi: He is lumines, like the day. Om Sarvatsalah namoh namaha.

Yogis: Om Swaha

Yogi: He stands in the form of time. Om Vyalaa namoh namaha.

Yogis: Om Swaha

Yogi: He cannot be crossed with the mind. Om Prataya namoh namaha.

Yogis: Om Swaha

Yogi: He is the consciousness. Sarva-darshana namoh namaha.

Yogis: Om Swaha

Yogi: He is the Witness of everything. Om Ajaa namoh namaha.

Yogis: Om Swaha

Yogi: Ruthless and very (agraestum?). Om Sarveshvara namoh namaha.

Yogis: Om Swaha

Yogi: The Lord of all Lords. Om Sitta namoh namaha.

Yogis: Om Swaha

Yogi: Eternal and Full. Om Siddhii namoh namaha.

Yogis: Om Swaha

Shri Mataji: Siddih is what? Eternal?

Yogi: Siddih is Eternal and Full ... (?) He sit in the form of wisdom in all objects

Yogi: Om Sarvadihi namoh namaha.

Yogis: Om Swaha

Yogi: The primordial cause of all beings. Om Ajyuta namoh namaha.

Yogis: Om Swaha

Yogi: He does not fall. Om Brushakapi namoh namaha.

Yogis: Om Swaha

Yogi: Dharma is called brusha and it rains all desires; ka stands for water, so it means He protects and lifts the Earth as Varaha.
Om Amayat namoh namaha.

Yogis: Om Swaha

Yogi: His nature cannot be measured. Om Sarvayoga-vinishittra namoh namaha.

Yogis: Om Swaha

Yogi: He is devoid of all attachments. Om Vasu namoh namaha.

Yogis: Om Swaha

Yogi: All beings are biding him. Om Vasumanah namoh namaha.

Yogis: Om Swaha

Yogi: He whose mind is excellent. Om Sattia namoh namaha.

Yogis: Om Swaha

Yogi: He is on the form of True. Om Sama-atma namoh namaha.

Yogis: Om Swaha

Yogi: He is equanimous, has no attachments. Om Asam-mittaa namoh namaha.

Yogis: Om Swaha

Yogi: He is beyond pleasure. [speaking to Shri Mataji, not clear: Hundreds names...]

Shri Mataji: what's the time? ... so it's the time of his birth has come now, even according to Hindu timing and... (?) all the badhas and everything. It will take sometime and put the whole thing now, mix it up and put it the whole thing. Have you finished with the ... lets put these things, what ever is there, one person should hold it together in the hand and put the all thing inside, in the hand should be taken. (silence) Next time you should do (with the English ?) names like that, it's better, they should understand. You all should read it at home, you see, even if he is reading in Sanskrit, you all can buy one book each, (?), when you come to the program you should bring it so that you will have the meanings and you will know what means. You see, is better to read it in Sanskrit, no doubt, but it takes more time, I want you to do it with understanding, that is very important. All the mantras have an effect, there is no doubt, but to understand is better that you can have a manual (handbook) to read, all right?

Yogi: All the badhas and impurity of thought and action

Yogis: Om Swaha

Shri Mataji: Say, all the badhas of the centres and their growth, you see? And dedication to Mother, just say that, that's better.

Yogi: All the badhas in the centres of Sahaja Yoga

Yogis: Om Swaha

Yogi: All the badhas which prevent dedication to Mother for all Sahaja Yogis

Yogis: Om Swaha

Yogi: All the badhas which make Sahaja Yogis (? go on their own)

Yogis: Om Swaha

Yogi: All the badhas which make Sahaja Yogis feel diffident

Yogis: Om Swaha

Yogi: All the badhas which make Sahaja Yogis feel they are special

Yogis: Om Swaha

Yogi: All the badhas which prevent us from knowing our Mother

Yogis: Om Swaha

Yogi: All the badhas which prevent us having confidence

Yogis: Om Swaha

Yogi: All the badhas which prevent us having trust in Mother

Yogis: Om Swaha

Shri Mataji: All the badhas of the relations who object to Sahaja Yoga

Yogis: Om Swaha

Yogi: All the badhas of the relations who object to Sahaja Yoga

Yogis: Om Swaha

Shri Mataji: and the badhas of all the seekers

Yogis: Om Swaha

Yogi: All the badhas of all the seekers

Yogis: Om Swaha

Shri Mataji: and the badhas of all non-seekers who do not seek

Yogis: Om Swaha

Yogi: All the badhas of all those who are not seekers

Yogis: Om Swaha

Yogi: All the badhas of all media which have objection to Sahaja Yoga

Yogis: Om Swaha

Yogi: All the badhas of Caxton Hill

Yogis: Om Swaha

Yogi: All the badhas of all public meetings of Sahaja Yoga

Yogis: Om Swaha

Yogi: all the badhas of inauspicious behaviours

Yogis: Om Swaha

Yogi: all the badhas which offend protocol

Yogis: Om Swaha

Yogi: all the badhas which make Sahaja Yogis hasty

Yogis: Om Swaha

Yogi: all the badhas which make Sahaja Yogis (?)

Yogis: Om Swaha

Shri Mataji: The badhas that make you dominate or to behave in a manner which is not appropriate.

Yogis: Om Swaha

Yogi: all the badhas of lethargy

Yogis: Om Swaha

Yogi: all the badhas of cowardice

Yogis: Om Swaha

Yogi: all the badhas of feeling guilty

Yogis: Om Swaha

Shri Mataji: Also badhas of thinking great about oneself

Yogis: Om Swaha

Shri Mataji: All badhas against peace and humility.

Yogis: Om Swaha

Shri Mataji: All badhas against love and understanding.

Yogis: Om Swaha

Shri Mataji: For the whole world of all these badhas must be removed.

Yogis: Om Swaha

Shri Mataji: Actually you should say it because my saying has no meaning!

Yogi: all the badhas of all Sahaja Yogis who (do not?)

Yogis: Om Swaha

Yogi: all the badhas of (?)

Yogis: Om Swaha

Yogi: all the badhas that stop us having vibrations

Yogi: all the badhas that stop us feeling vibrations

Yogis: Om Swaha

Yogi: all the badhas that gives us excuses and (meditating ?) properly

Yogis: Om Swaha

Shri Mataji: now, what else?

Yogi: all the badhas that make us judge others

Shri Mataji: of what?

Yogi: judging others

Shri Mataji: who says that?

Yogis: all laughing, more than one answers: Harry

Shri Mataji: all right

Om Swaha

Yogi: all the badhas that make us see others.... as others.

Mother and Yogis: laughing everybody

Yogis: Om Swaha

Shri Mataji: You are all part and parcel of yourself, and if something is wrong you better judge yourself, that's the best part.

How much do you love?

How much do you respect the discipline, of Sahaj Yog?

You have to sacrifice something for Sahaj Yogis, isn't it.

Just count how many things have you sacrificed so far for Sahaja Yog. We have gained a lot, but we have to sacrifice.

How much have you sacrificed for Sahaj Yog? We can't even sacrifice a little comfort.

Shri Mataji: All badhas against sacrificing.

Yogis: Om Swaha

Shri Mataji: All badhas against forbearing

Yogis: Om Swaha

Shri Mataji: All badhas against wisdom

Yogis: Om Swaha

Shri Mataji: Loving each other when there is not the other, all badhas against that.

Yogis: Om Swaha

Shri Mataji: All badhas against pleasing your Mother

Yogis: Om Swaha

Shri Mataji: I just want you to love each other, that's all. Nothing else

Yogi: all badhas against resentment and jealousy

Yogis: Om Swaha

Yogi: All badhas of loneliness

Yogis: Om Swaha

Shri Mataji: And also those who are organising should not be dominating. They should be understanding and should know they must respect the freedom of everyone.

It should be mutual, it should be no something with a rod. Sahaj Yoga cannot be done through a rod. But if someone is trying that, you better accept it for the time being. But it's not good for the person who is trying such thing, to use the rod all the time.

Try to have [a] reasonable attitude for everything; reason it out. There's nothing to fight, there's nothing to quarrel, there's nothing to think that somebody is more dear to me and somebody is not. You see, those who look very dear may be at the bottom, so don't do all that.

Just try to be kind to each other, try to understand, try to help, try to guide. If somebody has some weaknesses, all right, try to help that person. If somebody has weaknesses, he should not capitalise all that. It should be both ways.

But I can see a Golden Age coming now, so I don't want miss that moment. I can feel it. That's coming up, no doubt. Somehow I have a feeling now. And I have seldom failed in my feelings. Some Golden Age I can see along the lines. I am sure something great is going to happen.

May God bless you for this day. It was a great day.

And the birth of Shri Krishna, should be within us, within ourselves. So our Vishuddhi should be all right, balanced, witnessing; and control our ego and superego in such a manner that the Kundalini is kept above onto a higher level, the attention onto a higher level.

I think from today I'll stop scolding you anymore!

I have a feeling [that] now we have to go very fast, and once I start running fast, you will have to run fast. Then you will have no time to quarrel.

May God bless you all

Yogi: Bolo Shri Jaganmata, Shri Nirmala Devi Ki Jai!

Shri Mataji: May God bless you all! Thank you very much for celebrating this birthday of mine. Thank you very much.

Yogi: Thank you for coming on this Earth

Shri Mataji: You see, according to Indian way, they count even the first day of birth. Like if you have to say how many years you have, according to them I am already 60 and I am going to be 61 and after 61 you can take sanyasa, so it's a big freedom!

Thank you very much to all.

Yogis: thank you

1982-0815, Shri Yogeshwara Puja: God of Yoga

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15 August 1982

God Of Yoga

Krishna Puja

Chelsham Road Ashram, London (England)

Talk Language: English | Transcript (English) – VERIFIED

Shri Yogeshwara Puja. Chelsham Road, London (UK), 15 August 1982.

Today is a great day for all of us to be jubilant that the primordial being Himself incarnated on this earth as “Shri Krishna”

So many aspects of His being have been described in so many of my lectures to you ; but the greatest and greatest of all the aspects of this primordial being was that He was the Yogeshwara. He was the “God of Yoga” – Yogeshwara. He was the Lord of our Union with the Divine. Without His permission and without His sanction we cannot be Sahaja Yogis. He was Yogeshwara and a real Yogi is a person who gets this Yogeshwara awakened within him. The word “Yoga” that we understand is the union of our attention with the Divine. But still we do not realise the implications – what does it mean? What should have happened to us?

Of course, you get powers. As soon as you become the spirit, you get powers. One of the powers you get is of “collective consciousness”, that is also the gift of Shri Krishna and that you start feeling the collectivity. Your ego and superego are sucked in, so you get rid of your karmas and your conditionings and a new sprouting of the new life of the new age starts. But still what is the speciality, the greatness of Yogeshwara? Because He is Ishwara for you. He is the Ishwara of all the Yogis and what is His capacity, what is His nature that for Him everything is a play – “Leela”.

For Shri Rama it was not a play. For Him life was a platform on which he had to demonstrate how to lead a very dharmic life as “Maryada Purushottama”. But Shri Krishna came up to show, that He is the “Leeladhara” – the one who plays the Leela, the play.

The whole thing is a play, the whole universe is a play. All that is created by Adi Shakti, all these three gunas is nothing but a play. And that is what He manifested in His own incarnation. But still what is Yogeshwara? “Leeladhara” is the one for whom this whole universe is a play, that He is at the axis, and the whole periphery is nothing but a play. Because everything is false, except for your spirit everything is false. It’s all a joke going on, you can say, a drama going on, nothing so serious. Spirit is the only truth within us, the rest is all untruth. There cannot be many types of “truth”. In Sanskrit language there is only truth or untruth, satya or asatya, there are no ten words for truth.

So when this happens, when this great happening takes place within you, when you become one with the spirit you get powers, without even your maturity reaching that stage, your understanding reaching that stage and your heart opening out. You get the powers, all right, to begin with. So that you have faith with open understanding. If you have faith with experience of it – so it starts on. When you start using your powers you see it is manifesting, you are sometimes amazed, how you raise Kundalini of people, how you tie them up, how you give them realisation, how you cure people. You are amazed, how it has happened. So we can say it is all built within you, which has started manifesting. But there is so much more that has to still manifest, which has to establish and make you grow.

One of the very important points is the Yogeshwara and that point we must understand that unless and until you follow the path of Yogeshwara, you cannot establish yourself fully. So Krishna has said that: “Sarvam dharma na parityajya mam ekam sharanam vraja”. You give up all your relationships, dharma is relationship; like your sister, your brother – you see these are dharmas, like “sthri dharma” – a woman’s job. Then we can say also there is “rastra dharma”. Today is the day of India’s freedom. So we have rastra dharma, we are patriotic people. Patriotism to your own country is rastra dharma. Then you have got “samaj dharma”, that is duty towards your society, is samaj dharma. Then you have got “pathi dharma”, husband’s duties, wife’s

duties. Everybody's duties are called as dharmas because this is what you have to do. You are duty bound, they form your dharmas. But He said, "give up all these dharmas, give up all the duties, just surrender yourself fully to Me" – "sarwa dharma nam parithajya mam ekam sharanam vraja".

Because you have become now the collective being, now you have become one with Him, now He looks after your dharmas, He looks after your relationships, He cleanses them, He purifies them, so you just surrender yourself to Him fully. He said it to Shri Arjuna only, not to everyone. He didn't say to everyone, they didn't deserve it. Or He didn't think it proper to say to them, but I think you are proper people to know. So I'm telling you, that forget every other duty to every other thing but do your duty to your collective, to your collectivity.

But He is Yogeshwara. That's the main point. And to do duty to Him first and foremost thing is you have to develop that purity of a Yogeshwara. For Him sublimation was not needed, He was sublime. He was the source of sublimation. He did not need sublimations from the baser instincts of human beings. He did not need anything to do, to be done to Himself to raise Himself out of the mire as they call it. Specially in the West, as you know, we have created a hell for ourselves, real hell. All kinds of perverted ideas are within us. For the Yogeshwara this is nothing but mire, absolute filth, it never comes into Him that such things are possible. They are shocking.

On His birthday I would say if today is His birthday and if He was born as he was at that time, He would have gone back immediately. He would have said, no sorry, I've nothing to do, I've had enough. And that too, if He had met the Western culture, He would have been shocked, oh God, no, nothing doing. I'm not coming here. Despite the times when He was born, where there was dharma, there were people who understood what was right, what was wrong, when none of these nonsensical things were there, He came as Yogeshwara, pure.

The story about Him is that one day His wives wanted to go. To Him what was wives? Nothing, just a play. To Him no sin can be attached. He married because He had to marry His five principles or the five elements. So He made them into women and married them. He had to marry 16,000 women because He had to have 16,000 powers and He had to channelise them through some bodies. So they came as women. To Him it was not a relationship of a wife, but a pure relationship. To Him sex had no existence at all. He was beyond it. So no question of temptations and perversions; it is out of question.

The story is that once His five wives wanted to go and pray to some saint who had come – a great saint. But he really stayed across the river, so they wanted to go and worship him and they found a very good time when they could go and see him. So when they went near the river they said it is in spate we cannot cross it, it's not the time that you can cross it. So they felt it was very inauspicious, if they did not go since that was such an auspicious time. They wanted to go at that time and worship this guru.

So they went to Krishna and said: "Now, how can we cross, the river is in spate?" He said: "Really? Doesn't matter. You go and tell the river – that is the river Tapi, they were crossing – he said go and tell the river that if we have a husband who is Shri Krishna, who is "Yogeshwara", that means who never indulges into any sex activity.

Yogeshwara means a person who never indulges into any sex relationships. That's not possible. One cannot think of such a thing, means though He indulges, He never indulges, though He was in it, still He was not there. Like a lotus. If He has not indulged into any such action, it was only possible for Him nobody else. That's why He is an incarnation, He is not a human being. Only incarnations can do it. If some human being starts saying that I'm Shri Krishna, so I am doing this and I am doing that – you see, there are many bombastic ones, you must have heard about them. They do not become, is only an incarnation can do it. That means Yogeshwara is the one who had incarnated.

So they went and told the river: "If He is the Yogeshwara, then please you subside." And she went down. So they went to the other side, did the puja to the guru and they came back. Again the river was in spate and they could not cross. So they went to the guru. You see, the sign of a good guru or a real guru, is an incarnated guru, and they said: "See, we cannot cross, the river is in spate." So then he said: "Really, how did you come?" They said: "Shri Krishna asked us, that if I am the Yogeshwara, it will go

down, you ask the question. So he said: "All right, now you go and ask the question, that if I, the mukta, that means if I have eaten all the food you've given me, but I've not enjoyed it, I've not indulged into it, then let the river subside." Then they went and told the river, I mean they could not believe it because they had fed him, that: "Whatever food we offered to him, if he has not eaten any food, then you subside". And the river subsided!

So the moral of the whole thing is that your ideal in this respect, is Shri Krishna. Not that you think you are the ideal of the rest. This is the big mistake Sahaja Yogis do. They think immediately they have become now Shri Krishna. Or they think they have become something greater or that there is an ideal that they have imbibed within themselves. It is not so.

That is one thing one has to know, that is the ideal you have to reach. And your eyes should be towards that ideal and the movements should be towards that. Before that, if you fall into any such things like perversions and nonsensical sexual things and all that, you must know that you are falling down very badly. It's a possession that is working on you. That's an ideal – they are incarnations. You are not incarnations, nor can you become incarnations. But they are the light, which are enlightening your path on which you are walking. They are taking you to the realm where they are the Kings and they are the Lords.

He is the Ishwara – He is your Ishwara. You are not Ishwaras. But you are at least the Yogis. We have to be the yogis first, then He is our Ishwara, otherwise He doesn't want to rule you. So what we have to do, is to become the Yogis first. And one of the signs of a yogi is, that he is in his sex life extremely pure. Absolute purity must exist and after some time, one should get beyond. Your relationships with other people, whether it is your sister or a brother or any other woman or any other man, there should be complete purity. And this is extremely important.

Now in the countries like India, people are extremely corrupt, very corrupt, extremely corrupt. You can give them 5 rupees and you can buy anybody there. It's really corrupt, moneywise. But people are not so immoral, they know it is immorality, I mean they know, if they do immoral thing they know it is not moral.

In the West the immorality has become a general rule. For them the word morality should vanish now, I mean there doesn't exist anything like morality. Do everything whatever you like, people don't think of immorality. They don't want to talk of it, it is Victorian. And if somebody says that one should be moral, they start thinking he is a hypocrite. They cannot think that there can be any connection between human beings and morality in a genuine way. This is a big problem here. It's the biggest problem we have.

Now corruption is something you can avoid. Because if you are not corrupt, it is all right, you can be. But immorality is such a thing that, if you live in an immoral world, it has an effect on everyone. For example, a moral woman is walking on the road and there is a man full of lust and all that looking at her. In any way she loses her chastity. She doesn't mean to attract him or anything, she doesn't want to lose her chastity, but the way he is looking at her, you see, though her simple methods are there, she may be responsible in a distant way to ruin his chastity, his morality. Even a little child, who is a simple, innocent child when there is a dirty man with dirty eyes, he can have very dirty feelings for the child. So, though of course that person himself is dirty and all that, we cannot say the child is not affected. But in a way, that becomes an object, a sort of a vasthu as you call it, a thing which makes another person even lower than what he is.

Even an ordinary picture which has nothing to do is placed there, any funny thing which is giving some dirty feelings. Because these days I have seen so many symbols have started, which to my eyes I don't even see there is anything wrong in it, that to my eye I can't see because I'm too innocent, my eyes can't see there is anything wrong, but if somebody, who is an expert on these things, will immediately say, oh look at this! I mean really it is impossible to understand, how the human mind has really woven the yarns all around and made these patterns to ruin themselves and ruin others.

To worship Yogeshwara, we must know that our relationships with everyone in this world has to be pure. He played lots of things in His life-time. The time when He came, the whole country was absolutely drowned into fanatic ideas about religion. If Freud was there, he would have said, oh this is all nonsense. What's wrong? Go ahead. Krishna did not do that. He wanted to break all the nonsensical shackles of traditions and shackles of false fanaticism. But He did it in a very beautiful manner keeping the

relationships absolutely pure.

Now people ask questions, Mother, was He married to Radha? He is eternally married to Her, doesn't matter. But He actually performed the marriage, just the day He was born. He was brought by His father across the river and put down on the bank of the river, when Shri Brahmadeva himself came on this earth. That's why He wears a yellow thing, always, as a blessing from Brahmadeva to cover His lower part, lower than the waist with a cloth. That's the sign that's why He always wears the yellow.

He himself came, made Him into man and married Him to Radha. Then again He became a child, just to appear to be a child. Somebody may appear to be a child. To some of you, I appear to you to be a sixteen year old girl as you say, but I'm not. I may be according to some sixty years of age, but I'm not. My age is eternal. I can't say what age is Mine. It could be two years old or it could be absolutely ageless, it could be anything.

So in His whole life, whatever He did, He did with the purity of understanding. So Radhaji was married to Him first. And afterwards when He came as a child, when He was a child, He did all kinds of pranks and things, it was nothing but Sahaj Yoga. It was not sitting like this and seriously telling about things, but with a little bit here and there, He tried to improve their chakras and raise their Kundalinis. Of course, realisation was not possible in a game. You cannot do it. Supposing I just play about with you, you cannot get your realisation because at the Sahasrara stage you have to completely recognise.

It has to be a "game of serenity". Of course, you can just raise your hands and give realisation to them. But you have to bring them to a serene level. You just sit and you say, alright, you just play about, it would be all finished. You have to sit down and meditate, you have to do it. So, one could not say that all the time if you are playing, if you are just singing songs, or if you are in a very happy mood, a mirthful mood, then it's the end of Sahaja Yoga. It's not so. It's a serious matter.

So He did not give them realisation, but He reduced the tension on their minds of this so called dharma and its shackles of fanaticism and He made it loose and He wanted them to understand that dharma is not going to enslave. You have to rise above the dharma and become dharma itself. But Yogeshwara is to be worshipped with pure heart. In this atmosphere it is difficult, I know. You just go out and you see a horrid thing there. You open any page of the magazine, there is another horrid thing. Anywhere at the advertising, I turn another page and I find a discotheque nonsense going on there. What can you do, you just cannot help it. All this is all, I mean, if you look at it, how gross, dirty, filthy the whole thing is. To add to problems, psychologists have come forward. They themselves are affected by their methods and everything, they are so possessed and their sense about morality is absolutely in complete confusion, no doubt about it.

You know Freud, what happened to him? He was having relations with his mother. He could not even understand, I mean imagine what a adharmi he must be, horrible wretched fellow, he did not even have that purity to understand relationship with a mother. I mean, imagine. It is such a clear cut background of this man which shows, how wrong he must have been. Because what was in him, such filth, such dirt, that he could not even look at his mother clearly. Must have been all mud in his eyes or I don't know what he must have been, to see things like that.

You are shaking with my vibrations already. Now when we think of Him as Yogeshwara, that means we are Yogis and He is our Ishwara. Ishwara is to be praised –Dhyayathi – you have to praise, you have to praise Him for his quality as Yogeshwara because He is your Ishwara. So you have to praise Him. Now what praise can we give Him. Today He is born. What should we do on such a great occasion when He is born? We have to decide that He is our Ishwara. He is the Ishwara aspect and if He is our Ishwara, then we have to cleanse our attitude towards sex, towards the gross way of life that we have developed. To just shun it and throw it away. Absolutely. There cannot be any compromise on that. Otherwise you cannot be a yogi, you cannot be a yogi. You may become very powerful, maybe for the time being because I play with you. You get ideas that you are very powerful and all that. But that's not true.

As My name is Nirmala, as My name is purity, you have to be pure yogis. Nobody says you should not marry, nobody says you should not have proper sex relationships with you wives, that's not done. But that's one thing people may avoid and spoil it. But the other thing which is the most important is, your attention to be pure of sex attractions. Any kind. Your attention should never

go to anything like that. You see, to Me, I mean I'm now supposed to be an old lady, I don't see things which normally people see. This is something surprising. You see, I see something and I don't know what's happening and usually they laugh at me, in the house, they don't understand, how I didn't see the point. But I don't understand these jokes because the attention never goes into these dirty things, never goes into these things. I can't see till somebody tells me that this is this. They have to explain it ten times.

So all these sophisticated methods of nonsense and the filth and the dirt that we are accumulating here, please wash off your hands off that. That is one thing which will not be tolerated in Sahaja Yoga, every Sahaja Yogi I must tell. Itself sex cannot be enjoyed, if you live like this. You cannot. You don't enjoy sex at all in this country. None of them.

Only in a country, where people are innocent, you can enjoy. If you were enjoying, you would not run from one woman to another woman, you would not run from man to woman and man to man and then to all donkeys and do all those things. It is impossible that you could be a yogi with all these dirty ideas. And then you cannot mature, even a normal person will not mature. In India a person who is about 40 years, he becomes a mature father. You leave any girls with him, anybody with him, it will not even get into his head that there something could exist between them. Once you are married it should not. I mean I have seen my two sons-in law, they never get these ideas in their heads. So try to put your attention into proper things because your Ishwara is Yogeshwara.

Now the other side of Shri Krishna people do not know. It's a play, all right. But He is Samhara-shakti. He is the power of destruction. It's very good He comes with everything to protect us. But He also has got Sudarshan chakra. Sudarshan, "su" means auspicious, "darshan" is vision. He gives us auspicious visions, you see. You try tricks with Him, that goes round your neck and then you have auspicious darshans of yourself, that you are hanging in the air somewhere.

So Shri Krishna's methods on one side is that He is "Leelamai", He is compassionate, He stands by His bhaktas, He comes on this earth to revive your dharma. If the dharma goes down, He comes to uplift it. "Yada yada hi dharmasya" wherever there is the decline of dharma. But dharma doesn't mean only corruption, it doesn't mean only honesty and dishonesty, basically it means mooladhara. That is the beginning of the end.

And He comes to – "sansthapanarthaya" – again to establish into the holy state. Again, He comes on this earth to raise human beings to that level. This is what He does. So if we are Sahaja Yogis, we are part and parcel of His being. We are instrument into His working. So we have to establish dharma, but the one, who has no dharma within himself, what dharma is he going to establish anywhere. He has come on this earth to establish the dharma in its holy aspect. Not like roman catholic church or another pentacostal church or these Hindu religious activities or these Hindu temples or the islamic state. But dharma in its pure state we have to establish. But if there is no dharma within us, how are we going to establish?

So, He comes on this earth every time to establish dharma at Vishnu level, but at Shri Krishna level, He comes as Yogeshwara. This is the point many people have not even thought of. For Vishnu they did not say Yogeshwara, that is He is the Ishwara of Yogis, as Ganesha is the Ishwara of the Ganas. You see, Ganapati looks after the Ganas and He is our Ishwara. That is we have to have Him as our ideal. With the understanding that today is the day – in the night about 12 o'clock, now it must be about 12 o'clock in India also, about that, so it matches – He was born at this time in the night, because it was real night symbolically, under horrible circumstances. He came at a time when His own birth was very dangerously placed, He was saved and then in His very childhood He killed Rakshasas. But all this He did because He was an incarnation. Nobody is asking you to go and kill Rakshasas.

In Sahaja Yoga did I ask you to go and kill some Rakshasas? On the contrary I'm just saying keep yourself protected. There was a Rakshasin who came, her name was Putana and she wanted to put poison through her breast and she took the child and started nursing. He was a little baby. And when He started sucking her breast, she came out in her true form and she died.

Of course, He was after all, He was an incarnation. Can anyone of us do that? I mean the Sahaja Yogis. Then as a child He was very mischievous. He ate some clay, I think whether He ate it or not, His mother doubted, she got very angry and she said : "Open

your mouth, I would like to see, did you eat that?" And He opened the mouth – she saw a complete universe moving in His throat – because this is Vishuddhi chakra. She saw because she could see, she had powers to see. Not everybody can see that. Those who have powers can see. We don't even have the powers as much as she had to see the universe.

So one has to understand that first as Sahaja Yogis we get the powers much before we have passed really the test of Sahaja Yogis. Just the other way round it is. In the university, they will first give you the degree, certificate and then you will get a job, maybe you don't get a job also. Here you get the job first of all, you get all the powers you are paid for, but the degree is still not sure. Anybody walks about as Sahaja Yogi, next day I find him coming out with something else. There are certified Sahaja Yogis, I have seen. They become afterwards certified something else, God knows how. So this is the thing of Sahaja Yoga that you can become a Sahaja Yogi even without having the real certificate. It's definitely so. And the certificate is given, as you know, by Lord Jesus Christ. He doesn't care. He doesn't give certificate easily. That's why He is very, very strict. He is not going to give in. He is extremely strict as far as the Sahaja Yogis are concerned, He is not going to give you certificates, He is going to judge you. And what is His basic nature, it is innocence. He is going to judge you on your innocence. If you are a superego you can say, Oh I got possessed by a bhoot, you see and the bhoot did this. So He will say: "Alright you go to the bhoot for the certificate not to me." Even when you fight I have seen, they tell me "Mother, must be my bhoot and his bhoot must have fought".

...

And what were you doing? They were witnessing it like Shri Krishna With all these things happening, I get a big promise sometimes, that, "Mother alright, now we are not going to quarrel, there are not going to be any problems, you rest assured, we'll all live in harmony." And suddenly I find that somebody is fighting for a bathroom or for a soap or something like that. That's not for a Sahaja Yogi to behave.

First of all you have to be a satisfied person, a person of great dignity and forbearance. Otherwise what are you going to bear? "I love him very much, but he should not have taken my towel." For small, small things if you go on insisting, be sure you are not a yogi as yet. If you are fighting for things, then you are not a Sahaja Yogi at all. Nothing of these things matters, I never say anything about anything, do I? That I must have this, I must have that, how did you prepare this, though it is sometimes really wrong and unprotocolish. I never say, why did you bring these bananas, they are no good, I'm not going to eat. Did I say so? I mean, even the flowers you use may not be auspicious, I know certain flowers should not be used for puja. But I'm not opening my mouth. If I have to tell you, I just tell you because you have to know it for your own good, not for my good.

45:35

So, on a day like this, which is a day of great joy to all the world and happiness, you should know one thing, that when Christ was born, He was born in a very humble place, but when Krishna was born, He was born in the most horrifying circumstances. Same is the case of Sahaja Yogis today. It's a thing of great joy and jubilation, no doubt, that He came and gave us His Vishuddhi power, but we must understand that we are born in a very precarious time.

I have been saying this so many times. There is not only one Kamsa there. So many are there. There is a big fight going on, in that you people are here in charge. You are the ones employed by God, you are the ones, who have been given this great work, you have powers. Like Shri Krishna, when He was crossing, as a child was put in a basket and the father was carrying the child in the basket and when His feet touched the river Yamuna, the river went down. Because she was in spate, she went down. In the same way, you too have all these powers. Krishna has given you all the powers. Though they will be really known to you, when only Lord Jesus Christ accepts you as Sahaja Yogis. And that's important because you have to be innocent. Purity must be brought in. Last time on this great day we had 16 marriages. They came out well most of them. Not all, but most of them were very good and I am really very happy that such good couples came on that day. It was very auspicious.

And marriage gives you a sense of purity. And that's why our marriage is important in Sahaja Yoga. But that's not the last word, like this is not a hunting ground for everyone, I'm finding out this husband or I'm finding out that husband. That must be stopped completely. Leave it to Sahaja. You are not to search out your wives in Sahaja Yoga, no, not at all, nor husbands. Leave it. If you

have done something like that, then you may be harmed.

Don't do any searching or any thing. A time will come, when you will find that I will myself tell you to marry this person. Its still on among sahaja yogis. I have known people who just take out people and try courting. That's not needed in Sahaja Yoga, no courting is needed. You see, we have got so many cases, where the marriage was decided like that, they married, they are very happily married. Then are there people who had courting, this thing, selections, nominations and elections and everything and after that you find within 2 days they are out for divorce. In Sahaja Yoga it is spontaneous and instantaneous. You don't have to do all these things with all these celebrations what have you achieved? It's just spontaneous. So you don't have to worry. You don't have to think. You don't have to say, that "Oh Mother, I have to find a girl for me. You don't! Leave it me, it's my headache. But once you are married in Sahaja Yoga, you must know what it means. And both of you must work it out properly and if it is for the good of everyone, it should be good for everyone.

This is what it is. And I would say that on this day, let us take one vow: To decide that we will be worshipping Yogeshwara. You have to worship Him. Means our relationships about these things has to be clean. We should not get involved with this, nothing is important. It's just like having your food you have to be with your wife – the need of the body. But you don't eat on the roads, do you? You don't eat from the dirty plates, do you? You want to have a clean plate. You want to have a plate which you have used yourself, your own plate, that should be clean. If you could have a cleaner plate, you would like to have, if you can get a silver plate, you would like. Even a golden plate is even better. In the same way, we should also have a very pure understanding that it is the need of the body, the body which can be very subtle. So let us not just go on shopping for it everywhere, looking out, oh this is that, this one, that one, then discard. It has to come to you specially. And all great things happen suddenly always. The more deliberations you will have, the worse it will be. So don't form ideas, don't plan about it, it will happen, it is not so important. That will give you a lot of purity. Your ego will be perfect.

I know of someone, whom nobody wanted to marry. And when I suggested someone, who agreed with great difficulty, she said, I don't want to marry. It's funny. It is very funny the way our ego is working out. Because when we are looking at another person for marriage or anything, we are not thinking of Yogeshwara. We don't think that it is Yogeshwara, who will do everything for us. We are thinking, we have to do it. So we go ahead and spoil our attention completely. "Sarwa dharma nam parityajya mam ekam sharanam vraja". In this part of your decision, if you can leave it to God, it will be better. I tell you, if you can do that, you have crossed your ego half way through. At least 50% of ego is used in this. In the West specially. In India this question doesn't arise much. Because the parents can't decide here, nobody can decide, you have to decide yourself. It's a big responsibility and a big thing for you. So 50% of your ego problem will be finished, I tell you, once you just give up this responsibility of choosing a bride or a bridegroom for yourself. Just forget it.

Such a waste of energy, I tell you. When I see people, young people, doing all these things I wish they could understand the value of their lives, the esteem of their lives. Their Ishwara is Shri Krishna. He is not Ishwara of everyone. Only of yogis. Anybody else who tries to say "Hare Rama, Hare Krishna" will get throat cancer. Anybody who tries to call Him who is not a yogi gets a problem in the throat, you know. So He is only available to you, He is only your Ishwara. He manifests only for you. He is your own. He won't act for any Dick, Tom and Harry. Maybe you might be a prime minister, you may be a queen or king, it makes no difference to him. To him only a yogi, only a yogi can call him. Only a yogi can ask for his help. He is not bothered about anybody else. And if a yogi recommends, then only He can look after someone. Otherwise He will not bother about him. So He is actually your own king, who is always there, looking after you. When you call Him, He comes with all His powers to support you. But you have to be a yogi. If you are not a yogi, which is of course certified by Lord Jesus Christ, then Krishna has nothing to do with you.

So before the entry to Shri Krishna, though He is not the one who is going to judge your innocence, in the door resides Lord Jesus Christ. When you get in, then it's all right. But to get in, also is difficult because He is always throwing you out. Shri Krishna has said to Jesus that, "You will be the "Adhara", the support of the universe." Means innocence is your support. If that innocence is not established in you, then Shri Krishna cannot help you. He is helpless then. Because you don't become a yogi and so He is not your Ishwara any more. Now one may say, Mother the Agnya Chakra is here and He is here, all right. When you cross your Agnya Chakra that means He is sitting here and the Virata is sitting here. So unless and until you pass your Agnya Chakra properly, you can't get to Virat. And Yogeshwara is the Virat. That is the aspect we have to worship, we have to worship!

Worshipping doesn't mean that you become that person. You worship Me, you don't become Me. What does happen, when you worship? You surrender all that is not light by Me, in the fire, in the water, outside, in the elements you throw them away. And you bring to Me your heart. That is what is worshipping. In the same way we have to worship the aspect of Shri Krishna in me, which is Yogeshwara. I am Yogeshwara. Things do not come into My head at all, I don't see things like that. I don't know what this temptation is, what attraction is, I just don't understand. On the contrary these things repel me, repel absolutely, I vomit it. Even to hear these things, I don't want to open My ears, My ears become deaf. I can't hear this, I can't understand any dirty jokes. I have no brains for this. My brains refuse to understand. I become a dull person, absolutely, deaf and dumb. People have written books and books on these things, I don't know what they must be writing. What is there to write things.

So today we have to know that our personal life has to be extremely pure. We face ourselves every moment and find out within ourselves, are we really worshipping Yogeshwara within ourselves who reside within us. Let us develop that purity. Then innocence will be established in our eyes. We'll be innocent, the eyes will speak of innocence. What's the use of having eyes, which are all the time shifting, you don't know where they are going, wobbly eyes, you see, like this, like this. You can't trust these eyes at all. But the eyes, which are innocent, receive nothing, they just give. They just give. Innocence is very penetrating, very purifying, very soothing and very beautiful. We have to become beautiful people.

Today I said all these things because I'm sometimes disturbed the way people don't understand that purity of sex life is so important to Sahaja Yoga, specially in the West. People don't understand. For Indians this lecture has no meaning, they will think, why Mother is wasting Her energy so much. Because they don't understand. But to Me it is very important here. Whatever I have seen and heard and see all around, I think today's message should be of Yogeshwara. Let us worship Yogeshwara today with our heart. When you worship Me today, it should be the worship of Yogeshwara and nothing else.

May God bless you.

1982-0816, Talk to Sahaja Yogis: On Journalism

View [online](#).

16 August 1982

Talk to Sahaja Yogis

London (England)

Talk Language: English | Transcript (English) – Reviewed

Talk to Sahaja Yogis, London, England

Shri Mataji: So beautiful, isn't it?

Sahaja Yogini: Thank you , Mother.

Shri Mataji: Now you've got a good one in Brighton, also. I was amazed. How did you manage that? The Brighton Show. These are the Katoris [bowls] they sent you from India? These ones?

Sahaja Yogini: I'm not sure Mother.

Shri Mataji: You've bought them here?

Sahaja Yogini: I think they were bought here, yes, Mother.

Shri Mataji: But they had given them some plates, I think.

Hello! Come, come. Yesterday, how are you now. Are you fine? Are you all right?

[Shri Mataji gives a kiss to the child]

Very cold. Hands are very cold.

Channa. [Shri Mataji gives some channas to the girl.]

Sit down.

[To the girl]: Now get me some water, all right?

Sahaja Yogi: Are the lights all right Mother?

Shri Mataji: What is this? Am I going to lecture now?

[Laughter]

Sahaja Yogi: In Australia, they just like to see you anytime, anywhere.

Shri Mataji: Is it? Yes.

But what am I supposed to do? I've come just to consult about this journalism.

I think, Brian, you should come here and let's see what is the agenda, how are we going to work it out.

Now, better say now, how are we going to work it out here, what should we do? First my suggestions are given, then you give me your suggestions about that.

I personally think this way, that we should have a formal body, formal, of people who will deal with the journalistic side. Call it by any name. They are calling in America I have given them a name: Golden Age International.

So you have a formal body, then you must have for that a proper card system you see and a kind of a appeal or something, letter of introduction. It's a very Krishna's work, you see, very subtle work of Shri Krishna. That's why we have to have very clever people in this, rather mischievous. Too much honesty, so-called, with this all dishonest world, will not take us to higher goals. So, to go to higher goals, you have to sacrifice little lower goals, like you see, that: "We should have only the name of Sahaja Yoga and we should come out as Sahaja Yogis." We may land up in jail if you start that.

So, come as something else.

Now have a form, with a proper message that: "We are here to contact all the people who have alternatives, to create the Golden Age". So on one side we will have a, we'll have a face by which people will think you are all neutral people and you can have approach to them directly. And on the other side-

[Aside] What's that?

Sahaja Yogini: Some biscuits Mother.

Shri Mataji: You made them?

Sahaja yogini: Yes, Mother.

Shri Mataji: Beautiful. Thank you. That will do.

You're looking very pale, what's the matter? In the face. Working very hard?

Sahaja Yogini : Yes.

Shri Mataji: Take it easy now. You'd better give her some rest now.

Now after having that form, on one side you'll have a face by which you can meet people, you can reach them easily. You'll have your own cards, send them the cards, you are International Golden Age people responsible.

Wear a formal dress, don't go like hippies.

Because we have tried straightforward methods, they have failed. And we have to save the world, that's our job, that's the real higher goal we have to achieve. By hook or crook you have to save them. Otherwise they'll be all finished. If you can't take them out, out of the water by pulling with your hand, put a hook round them and bring them out.

[Laughter]

Useless, blind, nonsensical people, they don't want to see the point. What to do? All right.

So one side you'll have a face, another side you'll be always in touch of others who are trying to form the alternative. Other gurus, other false people, other thing. So very cleverly bring them down to Sahaja Yoga. It's a fifth columnist behaviour.

You have to enter into them and tell them ultimately; this is no good. Exposing all of them, one by one. Because you will be a body, a form of a body that nobody can ask for your boon up ideas and when you enter into these alternatives you can just see the point and say, this is this.

We did that, Brian did that in Australia, even they brought in Sahaja Yoga into some problem a little bit and then it was, they asked for forgiveness and the whole joke was out, and the people didn't understand, that's how it brought Sahaja Yoga to a great level.

Isn't it Brian? It was a big drama they played. [Shri Mataji laughs]

And actually Terrence wrote against them that these people came to Sahaja Yoga this thing and how are they blaming us for something and then it was a big, you see, drama and then it was said later on "No nothing like Sahaj Yoga" you see? Something like that we have to play.

No simple methods are going to work with these cunning people, extremely cunning. Journalists here are very cunning people, extremely cunning.

So, now when you have immediately become formal, so you can find out all the newspapers, all the editors and go to see them, you must have black suits, yards of them, with white lines you see, and with oil in the head.

[Laughter]

If they're purely English, that's the best. I mean a little mixed blood may be all right, but not too much. But don't take a person who is from Scotland to an English editor. You see, there are basic bias, differences. The bias is there. So, better take a Scotch one to Scotland, right? And speak with a little accent. These are stupid people I tell you. All this is done, imagine on Vishuddhi. Can you imagine? This is the job of Vishuddhi, so many styles it is. It's not only that you have to speak about it, that is has to go all over through these medias are nothing but Vishuddhis because they have to be witness and they have to manifest it in enlarging this message. They are supposed to do it. They are placed there for this reason. So if they don't do it, better use the other side of it. Befool them and use them. Because they are there only for this purpose, why God has created them and put them in this position, just think of it, how did they get these medias, why God has given them? Just think of it.

They're doing all kinds of nonsensical things, they are wasting people's energy into all useless enterprises. They don't want to do God's work, so you better befool them and make them do it. That's what they deserve.

Why God has given them all these powers? They haven't achieved anything of their own, can they create even a leaf? Even dust they cannot create on their own. Can they? Nothing can be created by man on his own, can he? He has to use something from nature.

So, on one side, we have this. Now there was one priest, on his own he did this experiment, he is a Catholic priest. So he joined

an organization which was trying to save people from all other gurus, false gurus you see. He tries to save them. And he became quite prominent there. And then, instead of sending them to Catholic church he sent them to Sahaja Yoga. And he said: "Let me behave Mother like a priest, it's a good idea. I don't want to get out from here, because then I can catch real people and send them over". That's how we got Benard and all that people, he sent them. And he makes fun of pope, he makes fun of everyone and he is there laughing aloud he said and he's arranging all that. Somebody met him and he said that "I've been to this and that so he said now I think I'm fed up, I'll go to Catholicism". He said: "Did you try Sahaja Yoga? Better try, that's the last one, you try that".

He's a very interesting, intelligent man and he comes to my program all right. Somebody asked him that why do you go to Sahaja Yoga program? He said: "I have to find out there also may be some people lost you see, so I must find them out".

He comes to see me. A very interesting person, very interesting, he's a priest. And also the lady, chief lady who is doing the job, he's made her a Sahaja Yogi. And also this Marie has joined that organization, so there are three Sahaja Yogis, one is the head, another is the secretary and the other is Marie, who are trying to save people to go to Catholic church, imagine, they are actually saving people from Catholic church.

So, this kind of a thing you must form. Then you must have a very gentle appeal and you must also find out how you can approach these people and you should say: "We have formed such and such organization here." And also in America they are going to form another one. So you can say: "We have branches in America and also in India and branches all over ". You see, we can form everywhere such branches, it's not difficult in Sydney. And: "he's the head of that branch, Mr Brian who's come all the way to see us ".

You can even have a formal inauguration by the Prime Minister. [Shri Mataji laughs]

And give her rhubarb to eat. That revenge I must take on her one day. [Shri Mataji laughs]

She gave us rhubarb ice to eat, imagine! Rhubarb ice, can you imagine? Can there be anything worse than that?

[Laughter]

Must be some sinister joy out of it. [Laughter] That I can't understand. So I would suggest that you form a very good organ- all of you are Sahaja Yogis? I hope nobody will give out the secrets, is there anybody who will give out the secrets? Please raise your hand. [Shri Mataji laughs]

So all this has to be worked out very carefully and understanding that we have to do a tremendous work, you see, we have to save so many people and they are also half hearted.

Suddenly, you find I've lost one child here and a one child there. So it's a tremendous task and to do this task we have to be very cautious, careful and all the methods that are employed, we have to employ. Only thing you do not do the samara [battle; conflict] and don't kill anybody. That's all you don't do. That you leave it to me.

You need not tell lies but you need not tell everything. Everything need not be told to everyone. That's not necessary. They do not have right to know everything about us. That's all right.

So this kind of a thing we should form. Now you all should have degrees those who are there. So put down your MADS and PIGS there. FROGS and everything. [Shri Mataji laughs]

They are enamoured by this you see. You can wear a tie pin if you want, find out all the methods you see, and go to a special hair dresser. Some people can even wear a wig I don't mind. [Shri Mataji laughs]

And take out your rings where you have your Mother's humble photograph. You better take out all such rings and things, inside you can wear something, but not outside. Or if your ring you are wearing by chance you just turn it around, you see be careful not to show the photographs otherwise they'll be shocked, you see. It's all camouflage, but what to do with these stupid fools here? We have tried everything you see. Beaten them with shoes, I mean we've done everything that was possible under the Sahaja Yoga regime, but they don't want to see the point. So best thing is that a go straightforward march, is over and go in a backdoor thing.

You try with that archbishop of Canterbury. I saw the bishop of London, the bishop, the main bishop of London, was sitting just next to me. He never talked of God, nothing, just talking about gold prices, this thing that thing, but he drank the most of the liquor and everything that was there, wines the most of all, poor thing may not be getting so much you see in the church. And the