

put the water peacher on head and come back. Krishna threw stones on the pitcher that broke and the water fell on their back their kundalini was awakened. Because that water was vibrated. Ra means shakti Sa means sahaja easily. By this also kundalini was awakened. When I went to America for the first time Lord Saheb was there. I did not go before 1873 he had heard about Krishna. He said mother I saw a scene after realization . I saw we small children were there and one very shining person who has dark skin made us pyramid and he went up. He broke one mud put where water was kept. As soon as the curd fell on us we all got a very good vibration. I was wondering this man how he knew the dark shiny thing, he not did this. Krishna used to put his feet on Sahasrara of boys and when water pot broken the water fell on them and their kundalini awakened. All his leela was sahaja yoga and he did krishi so the name was Krishna. What krishi he did came in front of me in mature form which I could keep in front of you., People talk of Geeta. Before even the careful one didn't understand it.

Used to hold hand and run. That was Rasa leela he made the shakti ran.

For diplomacy of Krishna talk about absurd thing. To know it learn about Sahaj yoga. For example there were no shops there he said you have to have knowledge first. But not knowledge from wisdom. In your nervous system you should feel and explained how should be a Sahayogi in chapter 15. Arjun was standing he said one place you say be witnessed, a other places you said be knowledgeable another place.... How is it possible. He thought Arjun will not agree he was representative of... of that time. If I become witness I will not fight how all things. He then started teaching opposite way. Look you do all karma but put the fruits of that in the feet of God. It is not possible. It cannot happen. Such absurd. One lady said what ever I do I put that in the feet if God. Like this keeping people in delusion. Some say I put the fruit of my karma in feet of God but it doesn't happen. Krishna meant go on doing like this. One man was feeling the horse behind the varta and thing to drive. The father said keep horse in front and drive. But the son relief I am driving. So father said ok go on then . His cart never went forward. But mother is saying put the horses in front of cart until you do it, horses do not move and your cart also do not move. So first get self realization then go forward . When you achieve self realization you start saying is coming is going , happening. You used to say i am coming before. Sahayogi do not say I am doing . This I doesn't suit here. One lady said Mother get my son realised. I said you do and you give certificate your self. She said he is not par how can I give certificate. I said I am telling the same thing. When he is not par how can I give certificate. When it is not happening in him how can you give false certificate.

So we start talking in third person. One person was saying ma you

Cured me. I asked what happened. He said I had a gina you do t remember you course me. If you become Birat, allha ho akbar then this forefinger is the part of it. If you rub it or use ghee and cleared vishuddhi you are not doing any great thing. It is your part only. There will be no difference between you and others. Jung had said when you go into collective consciousness there is no difference between one and another. For Krishna bhakti also Krishna said very clever thing. He said you give me leaf flower water milk whatever you like but at the time of giving be ananya, no one else . It means you be united with me. People didn't understand it. No one else means you become one with me.

People give lectures on the world Ananya for hours. For Krishna's karma gyan abd bhakti you need to be one with him then no one else remains. The learned man does not see it because of their spectacles. Krishna is beyond the wisdom. To understand him is very difficult he wants you to dance so you come on right way. You need to tell him stop making me dance give self realization you need to surrender to Krishna . You need to saken krishna who is sitting in sushupti in you in bauddhik. Vishuddh also has 3 parts right left and central. when krishna was born he became Gopal on left side, when he was king and sat in throne in Dwarka after growing big he became Bithal on right side, and sacchayat krishna in the middle. Every where Krishna like three part in chakra. Those who have habit of shouting, for torturing others and troubling others by words his right vishuddh is caught . The person whose habit is to be submissive bowing to this one and that one, his left Vishuddhi will be caught, who feels guilty always, thinks I have many faults uncountable his left Vishuddh is caught. Who thinks I am the best in the world I can do everything his right vishuddh is caught and gets spondylitis and many other diseases. one gets angina if left one is caught. One gets asthma cold influenza. Who shouts too much he may get heart attack he can be finished in giving lectures. Like this from using such words to show others down, to dominate, is arrogant who has no respect for others feelings, goes on shouting he can have other diseases like paralysis, immovable hands also. Such person who thinks himself as most wise learned his own wisdom will make him fail. He thinks he was going to fail others who I failed myself. He may not get well also because his own wisdom

fails. Because they suddenly start working something, suddenly. Krishna who is centre did all sorts of drama, he kept Sushama in his head, he went and ate vegetable in the house of Vidur. He did all sorts of activities that will break the bad system of society. Similarly a Sahayogi becomes par in his eyes everything is a witness. In what I had attachment that was a drama so what for I should run. When Shivaji came first he lifted sword and he also lifted sword. So all drama finishes. Krishna has given this to us. When he gets awakened we come on witness state. He can withdraw both ego and super ego. This is the reason he settle the ego of Duryodhan. His ego was so high, the Sari of Draupadi went on increasing, so his ego came down. Who ever has ego Krishna brings down his ego in play itself. Similarly when a person is so much dominated and unhappy in society like Sudama to give respect to him, and give everything to him also is taught by Krishna. Whatever you praise for Krishna is not enough. Who knew him. He came here for 100 years only. Only by Geeta people try to know him. But whom he made to write Geeta? He appointed Vyas to write Geeta. Vyas was son of Paraspar. He was a son of fisherman women that was also not according to rule and was not of character. The reason he appointed Vyas was satpurush. A noble person can be borne anywhere. It is not based on caste. Noble person can be borne anywhere his caste religion shouldn't be asked. So by his actions he tried to bring people in right path. His actions were very lovely attractive and great. Let everyone be saved from his witty actions. Tomorrow is Holi and congratulations to all for Holi. Krishna has no intention to do any bad thing. To talk bad to gali dena to say bad to others is not the work of Krishna. We need to talk to each other pleasantly. Radha was aalhadadahini, who gave alhad love sheher to all who were working in your house as sweeper, or guard to give happiness and pleasure and hug them was the work of Krishna. For this only he started Holi festival. And we say bad to others on Holi. By saying bad to others we are spoiling our throat. This throat is given by Krishna. It has 16 works ear nose tongue functions on will of Krishna and we spoil that. Krishna attraction good wishes love.

Should come in our life. We distributed our love our beauty to others. But people play holy very badly and making them self naked. How people are insulting Krishna like this. Tomorrow is Holi you play Holi but remember Krishna. You have to be part and parcel of Birat. If you have some questions you can ask. Ok wait. For what you are in hurry? Some people have come for realization. You are asking just non sense question. I have not stood for election that you ask me questions. I have to give you only. I need to take nothing from you. So you take from me.

Heart and Vishuddhi remaining part.

I only wish you to take everything I have and use it. You ask such questions by which you get benefitted and others will be benefitted. Yesterday one person asked about Siddha yoga. This is of Guruji not my topic. I don't know. Where will they have siddhi. Their discipline frane and consume janga.

Merijuana how will they have siddhi.

They named as Bhagavananda, Dhungananda. By keeping such name do they get siddhi, You also use your intelligence. If some puts name as Siddh ananda will he get siddhi? Asking this type of questions is use less, it is like making a boat of paper and sitting on this. So if you want to get the truth get from here. You can go to other place. But once you are here here get the truth, to get artificial thing I don't care. If you want truth I will do labour for you and give. If you want artificial go to other place there are many shops for that. You can give their money and get from there. Here you ask the intelligent question and get the true things. No need of asking useless questions. Now you can ask right questions but not necessary I reply. I am not bond to you. I have the bond of love to you. For those who are seeking God I will do but for useless thing, to waste time is not good. Now you remove your shoe. Because the mother earth is the basis of it. We haven't got till now so sit humbly. It is inside us you get it. Your opinion and conditions should be kept away from you now. Be pure and sit because this is the fact is to know one self. You get that tatwa. If you are wearing spectacle remove it it involves eyes. Keep your both feet apart because both nadi run separately. The left hand is our will power and right work power. You have seen. Ida nadi and Pingala nadi. I will talk to you about Pingala now and Ida tomorrow. Sushumna nadi is the path of Kundalini. Now keep both hand like this towards me. Sit comfortable. If you have some tight thing like in neck make it loose. It shouldn't give you feeling of some obstructions. We have to use the work power. Keeping left hand like this towards me signifies we want to get it. Keep right hand on heart because the soul remains here. Then I will tell one by one where to keep. On the upper part of Swadishthana there is Guru tatwa we need to activate this also. Our Guru tatwa is bonded by these Gurus so we need to activate them inside. The part of abdomen where Swadishthan is

there it is the place of pure knowledge. The God's work is being done by here so we call it pure knowledge. Then again we come to heart and above it Vishuddh Chakra keep hand on left side of it. I will tell the truth and whatever Gurus learned people said I will tell you every thing. Vishuddhi chakra is very important for us so we should hold it like this. Many people's Vishuddhi Chakra is caught in Hindustan so we give energy to it by our hand only. Then we keep our hand on Agnyan Chakra. Here also keep hand like this. Then in the back of Agnya where there is optic nerve which is the part of Agnya thus is to be held like this. At the end in Brahmarandhra I. Taki here Sunya shikhar per anahadh baje when kundalini is awakened the sound of heart lab dab lab dab known as anagadh is heard. Many cannot hear. For many Kundalini just rises. For the same Sunya shikhar par anahada baje then you get cold breeze from here. Thus cold breeze also is felt in hand then you feel peace. Once Kundalini crosses Agnyan chakra then you go into Samadhi then you get cold breeze. This Brahmashakti

you feel. For this only if it is said the power which is inside you get. You feel light from all around. Previously you don't know about it but now you experience from where cold breeze you feel. Now you can see who is true Guru who is not you see by this cold breeze. Once we saw photo of Sridisainath . He was standing then my husband asked what is it. I said he is the one. Like this happened many times. Once we had gone Kashmir on tour in one place I told let's see what is here, very good vibration is coming. I said here may be mandir or Gurudwara something find out. The man said no nothing is here like this. I told find out something us here. Then we started walking. We saw some houses of Muslim then I said is here Mandir or Mosque? They said here is ek baal saheb , one hair of Mahamood Saheb. I said o one hair of Mohammad sahab was there I felt the vibration 5 mill ahead. They said this time dharsan is not possible I said does not matter I had dharsan from very far. Till you get this thing no use if talking any other thing. Then it is like what colour to show in front of blind and what song to sing in front of deaf. It will be like that. This is the special thing do you get it. Keep your eyes close it's a way of dhyana. If you don't want you get out why to trouble others. Who want to get sit comfortable who does not want can leave here. Now u will tell few things

Keep your left hand towards me like this. Kundalini is your mother. Keep your right hand on heart and say mother please give me self realization. Mother I am a soul if you don't agree then ask mother am I soul? Say in mind. Towards self do not keep any bad feeling such as I am a dinner i have done such sin etc. You are a temple of God just put on the light in it. So should not keep hate or bad feelings on self. Please forgive your self completely. This mantra will cure your heart if you have something. Mother am I a soul? If you are a soul you are your own Guru also. This should be 2nd question to activate Guru tatwa am I my own master Guru? Keep right hand on upper part of abdomen. Say mother am I my own master? If you are soul you are your own Guru. Guru tatwa has been made by Gurus , only it needs to be activated. There should not be any doubt. You ask this question mother am I my own Guru? If Guru tatwa is bad there can be many diseases and trouble. I cannot describe all that. So the Guru tatwa needs to be awakened. Now you keep your hand in saadhu sthan where the system of God's activities the technique is known. So keep your right hand on the left side of Swadishthana and press it. You are free but you get it only by begging. If you say you need self realization then only I can do it. You say inside mother I want self realization kundalini wants to hear it. You gave to tell this 6 times. Because there are 6 petals in Awadhistan. Now you lift your right hand and keep on left side little up which is the place of Guru. Say mother I am the Guru of my self. All satguru will be happy by this. Say I am my own Guru because you will have their blessings. Say this 10 times because there are 10 guru tatwa inside you.

Whatever they did now you are going to get it's fruits. Tell this 10 times from heart.

Now move your hand to heart and say mother I am soul with full faith. Mother I am a soul. This is the sound of kundalini. Nothing to worry. Say this 12 times. Mother I am a spirit. Now keep your right hand on your left shoulder where our neck and shoulder meets and press hard. This chakra is also caught because we are told many times you committed thus sin this is lie.

Then the person thinks don't know what all mistake I do. This was told to make person afraid and control. This is not right. God is the ocean of love ocean of benevolence and above all ocean is forgiveness., He has such great forgiveness

you cannot do any sin that he cannot wash away.

Hold there and say mother I am not guilty 16 times. Mother I gave no faults I am clean. I am not guilty. I am not faulty. This opinion is faulty we gave done such sin we must repent we must do such and such to wash it away etc". Prayaschitta" This

opinion is wrong. There is no need to do anything.

Now you keep your hand on forehead in such a way that you can press both side like you do in headache.

Here you have to say mother I forgive everyone. To say we cannot forgive is a wrong thing. To forgive or not does not make a difference but when you don't forgive you will only suffer. Whoever has tortured they will be in the hand of God then you will not suffer. So with full heart mother I forgive everyone. If you don't give, you will have anger and you can get many disease. when you say I have forgiven now you do whatever you want. With this the health becomes fresh. So don't get angry. Now you keep your hand on the back of the head and without any hesitation without the feeling of guilt say if I have done something wrong please forgive me, O God if I have done something against you please forgive me. If I have done something in your dignity please forgive me. No need if counting your mistake and blaming you. Only say if there was mistake from my side please forgive. Now you keep your right hand on Brahmarandhra, for which people say fontenelle or tali continually in such a way to press it by palm or by fingers and rotate clockwise and say mother please give me self realization, because I respect you and without you taking I cannot give. Say 7 times mother gives me self realization because there is seat of all 7 chakra. Now keep this hand on lap. Now sit in thoughtless state, no thoughts from inside, so be in peace. You need to establish peace first. Now bring your left hand above your head a little high and feel the cool breeze coming from your head. This is susma emotions we have come from zid to sushma so see coming cool? Now feel by another hand.

1984-0316, Talk and Holi Celebrations

View [online](#).

16 March 1984

Holi Puja

New Delhi (India)

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

Talk to yogis. Delhi (India), 16 March 1984.

I wish you all happy Holi.

This is a wonderful festival started by Shri Krishna long time back.

After the advent of Rama, who was a very serious gentleman and who believed in a very sacrificing life of a benevolent king, when all these things were so much prevalent in the air that one has to be a benevolent person, one has to be charitable, one has to be sac-rificing, one has to be serious and like the king - the whole atmosphere of the society was very serious atmosphere. Anything extreme if we do, we go to the wrong side as you know. So the whole society became a very serious society. In that seriousness it started taking to lot of ritualism. And the rituals of the time that were very absurd and funny. Like you shouldn't eat this food, you shouldn't touch this water, somebody should not touch you, you must take your bath, and in that wet clothes you must cook. All sorts of absurd things they started of as the - what you call the dharma - they thought this was the dharma, the ritualism of the worst type started. So much so that the brahmins in those days were not realized souls. They started giving them lot of ideas that if you give a cow to the Brahmin you will get moksha, or you must give this to brahmin, you must do that to brahmin. [Unclear] was all become a beggar's house.

All these upset Shri Krishna very much, and as you know, all incarnations follow the 'Samayachar'. Samayachar means at that moment at that time whatever is the situation. And the samayachar at that time, He found that He had to flout all these vidhi-nishedhas by which you say this is good that is bad.

Now, this happened actually in the North when Shri Krishna was here. And Shri Krishna never went down to the South till He became the King. So again [we can?] find the dif-ference between the North Indians and the South Indians that the South Indians don't celebrate Holi much. They celebrate other festivals but not this Holi festival so much. And here you see as everything has a bad result, somehow human beings know, whatever one does, you get into a bad result.

So when Shri Krishna said it is a leela, it is God's leela. Everybody thought He is the 'Leela'. He became the leelamayi. So the gradual settling of this another abandonment, sort of temperament started in the North. That's why you find the people in the North are frivolous compared to the people in the South. The South can be - you can call them ab-solutely sometimes jada, ritualistic, very much bound by rituals. While in the North you find people absolutely abandoned, nothing in between. So this abandonment came in the north quite a lot, though some of the people stuck on to these very ritualistic things. So we had two types of people here. Those who were just frivolous - they would only cele-brate Holi, nothing else. For them no other function was higher than the Holi. Because Holi was frivolous and in the Holi they thought they can also take to drinks, they can take bhang, this, that. Actually Holi hasn't got that significance that you can take those intoxi-cating drugs. It is not so because Shri Krishna never drank. It is only the Shiva, who never incarnates but who drinks, means in the sense that He consumes all the drugs and all these intoxicating things within Himself. So there is no sense. I can't understand why people started taking bhang during Holi because they must have thought that if you have to be abandoned, you have to get rid of all your inhibitions, it is better to take to some sort of a drug like bhang and go mad and amuck. But it was never the case of Shri Krishna. He never went amuck.

So the whole system has been misused in the North and same in the South that people have become extremely ritualistic, just jada, on the left side. And the North people are right sided without any inhibitions about this. And that's why you find that the North In-dian people do very well in the Western countries because they can adjust themselves better.

Now this frivolity is not the game of Shri Krishna. He is never frivolous. He plays. He plays tricks but never frivolous. Inside, He is so deep. You know He is Yogeshwara. He is Yogeshwara, and how can Yogeshwara be frivolous man? He doesn't do it for frivolity. But He plays it in such a way that people, who get into problems, He tries to play tricks in such a way that the tricks are not felt injurious, or blatant, or in any way dangerous, or shocking to the people who need His help. So He does it in such a beautiful manner that He can just turn His finger, and He can create a situation in which a person becomes aware that He is [doing all?].

Now you know that I played so many tricks Myself, and you have all experienced those tricks that I play upon you. Now this is just to kill your ego, to kill your over-astuteness, or over-emphasis on laws and order, kaida kanun. And some people are extremely strict about time. So to put them out of time, you see, you can play lots of tricks with their watches. You can play tricks with their timing and all that. So to take you beyond, to take you beyond the time, the gunas, and the dharmas, Shri Krishna created a new awareness of leela in which the whole world is a leela. But it's only leela for people who are real-ized and settled in Realization. Not for people who are still imbedded in this ignorance. They are not the one who can do [this?].

So the Holi became a game. Holi was played only by [Gopa and Gopis?]). They were re-alized souls. So they played the Holi was alright. But nowadays everybody thinks he can play Holi's. Whatever sins they may commit, all their lives they can do the Holi. It is not allowed. It is not allowed to people who can, everybody cannot play Holi. It is only for the realized souls that they can play Holi.

Then in this way you have noticed that when you are realized there is no jati-paati. You all become one caste. You are yogis. You all become yogis. There is no jath, there is no caste. There is no community. There is no race. There is no consciousness of class, and this class, and that class. Is all finished. You all sit together in one line thinking that you are a yogi. You will see a person coming from a very rich heritage, somebody who is earning thousands of rupees or pounds, and the another one is a very ordinary man - might be a just a sweeper also doesn't matter, he is a Sahaja Yogi. He is a Sahaja Yogi. Among Sahaja Yogis there is no caste system. There is no higher and lower ranking or anything like that. But you have to be a Sahaja Yogi to play the Holi, to meet each other with love, and make love in a way expressed that people feel that you are a recipient and a giver of love. Like people embrace. Men embrace a men, women embrace women, and they also... That's how you pass your vibrations [through it?]. That's how you express outwardly your love to your own body because you are all part and parcel of the same body. And if you are part and parcel of the same body, then this hand must look after this hand, this hand must look after this hand. What you are doing is just you are circulating your love into this Virata's body, and so that the whole body feels the oneness. That's the situation [it is?].

Then the colors are, the colors are all representing your chakras. These are all the chakras as you know. Every chakra has got different color. So what happens? These colors just get distributed in the air, in the atmosphere. During Holi time you [know you?] are repre-senting those colors which are completely permeating into the atmosphere. So this is an-other thing when you play colors. When you color another person, you are just expressing that these, your chakras will be blessed. Red color is of the Mooladhara. All those colors that you use here are of different chakras. So just you are making the whole expression of your love that let it be you become completely filled with red color, means innocence, means innocence. Because as a child in the womb of the mother just sees the red color of the mother, color of the blood.

So like that you see different colors are spread on the face. And [abhira?] is the green color of the guru tattwa. Like that all these colors have got significance that they are the colors of your chakras which you are spreading all over to your friends, to your other brothers and sisters who are Sahaja Yogis. So it has that symbolic expression that you are spreading your - actually the essence of your chakra, the basis of your chakra, the colors of your chakra, the fragrance of those chakras to other Sahaja Yogis. You just permeate, permeating. I don't know in Hindi language if there is a better word like in Marathi 'ud-har', udahr. 'Udhar' means just...

[Translation Hindi to English]

I will now talk in Hindi, that you people are scared about giving money. This is wrong. I am surprised hearing this. If there is a puja, Bombay yogis would be competing amongst each other, as to how much one would give (donation). Here one has to ask for money, but in Bombay people spend thousands and made a rule, that so much we should keep for God's work. It's a shameful thing that these people have to ask you for money. These things shouldn't happen. Next time I don't want to hear that they had to ask for money.

This is God's work. You come here and get so many benefits, your health improves. You can't give time for yourself, you cannot meditate. You have all otherworldly things to do, but not meditation. No time for meditation. Meaning, Mother I had to go to the markets to buy things, but no time for meditation. I had to get my blouse made, I had to go to the conference, that's why I didn't meditate. Get up at 4 o'clock. The important thing is to meditate. The bigger goal is meditation. If you don't go to these things nothing will happen. Like these, I have seen thousands who give unnecessary importance to office work because I know what they are. I have seen these types all my life. Today I had these things in the office, I got stuck in the office all other excuses. But no meditation. Such a small thing you can do. You want all things done by Mother. What have we done for Mother? You should all think about it. What have I done for Mother?.

The very basic thing is how much money I have given? I (Shri Mataji) give so much money. Sir CP is not a Sahaja Yogi. But his discretion about donating money for this work (Sahaja yoga) is very powerful because he knows he gets the benevolence. And he gets it (laughter). He is getting the benefits of donating and you don't. Then you say that I am not getting any job, making a loss. It will happen. He is a clever man (Sir CP). But you are all for small amounts. I am surprised.

All like to travel in private cars. Everybody has got a motor vehicle. Got petrol. Going about in pomp. Showing off. This showing off is very common in North India. Want to have nice clothes, nice food. The house should be beautiful. Grand pompousness. It's all surfacing. But in your temple (body) how much light (deep/lamp) is shining? Be simple. Go towards simplicity, then you will go inwardly. I am not saying that you should be a vagabond. Not at all. But one should be traditional. Live traditionally. But human beings' glamorous and show off attitude should finish. We are not English, that we wear three-piece suits. What's the need of wearing suits. Wear our countries' clothes. Live like Indians. In that is our glory. Unnecessarily showing off. There is so much showing off here, what can I say. I can't understand. Once our servant's wife came to meet me. I wasn't aware that she was our doorman's wife. She had very nice branded clothes on her. I asked her to sit on the sofa. I did not know she was the doorman's wife. She was wearing nice branded clothes. She was looking around. She said to me, "Mother, I am the wife of the doorman". So, I (Shri Mataji) said, "now that you are wearing such nice clothes, you better sit on the sofa, not on the floor." (Laughter in the crowd). Same thing with the laundryman. We had a dhobi (laundryman who we knew for a long time and he is still with us. Dhobis are such that they will wear anyone's suit/clothes. (Laughter). That is dhobis make. (Laughter). He came to us in a suit and asked how he looked. I said, "this is Sir CP's suit." (Laughter). "At least don't come to our house wearing Sir CP's suit. (Laughter). The laundryman was quite tall. "That's why you don't spare us and wear Sir's suit." (Laughter). This is how bad a situation we are in. Meaning we will wear anybody's suit to show off. How long will this showing off last? How Long? Not even for a moment.

The inner royalty is what matters. And we are not traditional. The women will wear sleeveless blouses. I have seen it that instantaneously they will wear it. I haven't heard or seen any gods or goddesses wearing sleeveless clothes. Once in Delhi, my daughter asked me, "all the girls wear sleeveless clothes in our school. Can we wear them?" I (Shri Mataji) said as you wish. She (daughter) said to me, "why don't you wear it?" I said, "I have never worn it, and feel shy and embarrassed. Why should I expose my body? It's not the right thing." She said (daughter), "if it's not right then why don't you say not to wear it." I said, "you have discretion, you decide for yourself. If I don't wear and you want to wear, why should I force you?" She (daughter) said, "this is not the criteria that if I asked and you said yes." I said (Shri Mataji), "you can think in your understanding why Maa (Shri Mataji) doesn't wear." To wear long-necked and sleeveless clothes doesn't suit Sahaja yogis. You should give up these things. Wear decent clothes, which are traditional. You (for women) should wear toe rings, payal (anklets), mangalsutra. Should be sensible women. They will cut their hair. Why should you cut your hair short?. Are we English? Why? Can't understand. In our culture, the widows cut their hair. Even for the widows, it's completely shaved. Not shortened and go to

hairdressers and roam about. This doesn't suit Sahaja yogis.

The same dilemma with the men. I have heard that some men, even Sahaja yogis do a lot of fashion. Fashion in Sahaja yoga is of no splendour. You don't carry any dignity. Such a man does not carry any respect. In the west, once we had a cabinet minister's wife, they were South Indian. The wife thought someone very great about herself. She was skinny. Once we went to a party for dinner. There they received us all with great respect. This person (chief cabinet secretary) when seated asked where is your wife? He said my wife didn't come? Where did she go? Then he was told that one of his secretaries is here. What we saw was that his wife had arrived and reached there in jeans. She thought that she was very beautiful, loitering around. In real fact, if a woman doesn't have any dignity, she looks like a clerical person who has arrived or looks like a debt collector. (this is how Indian women look in the West). Who wears such clothes?. It's not a good thing to wear clothes like this. Our dignity is in our hands.

If you don't respect yourself the world won't respect you. What type of clothes you wear, you should behave in a way by which the country feels proud. Wear our traditional clothes. Yes, sometimes we have to wear these clothes formally. So wear them. But no need to wear suits

all the time. Here I see lots of Sahaja yogis to show off by wearing these. The yogis from the west say that Mother over there yogis wear suits and boots. We don't like it much. They don't like it much. Because for them you are copying them. They think how strange these people are. They have such beautiful clothes. They wear them. It is so hot, but they still wear these clothes(suits). They don't have any pride.

Those who have self-respect, do not follow such glamour. A person who is decadent tries to be glamorous. He might place the tin on top of his head and make a hairdo on top of it, and then the tin falls off. (Laughter). Or decorate the hair funny. What's the point? No need for this. You live a very simple life. Have you seen a Devi following such nonsense?. They did that to me once, I looked like a bhoot. Got a headache. How do people bear such nonsense? But why do they have to bear it? Nobody gets any benefit out of it. Nobody is happy, joyful. If you see, one actually feels very anxious.

So, you should understand the leela (playfulness) that Shri Krishna has, in that leela there is balance, there is sweetness, in that there is no disgust. Like some person with horrible coloured hair and large glasses comes towards you and scares you. There is balance in him (Shri Krishna). When you look at his dress, he would wear Pitamber (yellow dhoti). Tell me how many people would wear Pitamber here? Which Krishna wore. They will say (people) if I wear Pitamber then I will look rural. When he (Shri Krishna) wore a crown, he would wear a peacock feather as a crown. Because he was a God, so he had to wear a crown, so he would wear a peacock feather as a crown. But here the men do funny hairdos. They are following all nonsense. What is the use of this?. One should follow the real thing. One should understand that we have to follow reality. Human beings' inner reality is very interesting and beautiful. And when he follows all sorts of nonsense then his form becomes a disgusting form. Extremely disgusting.

I have seen lots of big people and their wives like this. I'd like to share with you, one Sahab came wearing a fancy bow on his neck to us, showing off. There were some westerners and they thought that he must be a waiter and so gave him all the glasses thinking the same (Shri Mataji and everyone laughing). I thought these raja maharajas have lost their senses. (Laughter). Once this happened with Me (Shri Mataji), I went to a party and there the ambassador from India came, dressed like a westerner. I thought, must be someone who they sent as a waiter and gave him my glass. Suddenly Sir CP came up rushing up and said, "what are you doing, giving the glass to him? He is the ambassador. I (Shri Mataji) was surprised. (Laughter). I (Shri Mataji) thought if he had worn a proper Indian closed neck top which is a traditional and formal Indian suit, I would know he was the ambassador. But what is that he was wearing, a frilled neck bow tie, just like the waiters wear. I said you should wear sensible clothes.

The same in England at the Queen's party, the same thing happened. All this we have learned from the English. There you have to wear a lounge suit. Not everybody has it. There is a hire company called 'Moss Brothers', where you hire this. Now, these normal people who wear this don't walk properly, they walk very funny. Tight clothes. Some have things flowing till down and so on. (Laughter). Like clowns. I could not stop laughing. They were all looking funny. By God's grace when I was there, they changed the rules that you could wear your traditional clothing, otherwise, I said that I wouldn't have come with you (Sir CP) and walked like a clown. (Laughter).

Then you get variety. You get people wearing their national dress. With variety there is beauty. Everyone wears clothes according to their tradition. In their country, the tradition builds up. Like in our tradition, what is necessary for our country that slowly builds up and gets tied up to a nice tradition, which gives splendour to us, is useful for us. Leaving all that, what is the need to wear English clothes. Either they will wear clothes like English or wear clothes as they wear on the beach. Both things are not dignified for our country. The people of our country are very sublime. Because they have built up lots of good deeds from past lives. Those who were born here. These people (westerners) don't know of their past lives, less talking about their good deeds.

Your previous lives have been of auspicious deeds, by which you were born in this country. And after being born in this country, you should live with dignity. Also, the woman should live in dignity. You see, once you start wearing Indian style clothes, you will be respected, people will like you. They will acknowledge you. In this matter people in Maharashtra are very much... they won't give up that easily. In the rural area definitely not at all, no matter what. I am saying you should wear traditional clothes, all types of jewellery/ornaments. No problem with that. Because this is our country's tradition. And these ornaments you see, they all glorify these chakras. But there is no need for you to wear frocks like English people and their clothes. Yes, if sometimes you have to wear them for formal occasions then it's ok.

But mostly Sahaja yogis should wear clothes from their own country.

To wear clothes from your own tradition. If you go to England you can wear clothes like English. (Now Shri Mataji Talks in English)....

[Shri Mataji speaks in English]

...red color, is the sign of innocence. So Kabira says that, "You put me into such a color. Oh, the one who is going to color me is the One". Rangaraj is the one who colors things. So He says, "Oh Rangaraj, make me so that the whole thing becomes red - innocence, fills me up with complete innocence." And innocence is the one he has asked for to be filled in. And same is with Shri Krishna that He played with all these different colors to show that there are different charkas within us apart from the red and the others that are there. All of them play a part to create a beautiful joyful personality.

So the people who are of eccentric nature, one sided, one-track man and unusually serious, if you see a conference of some, say, Western people, they are sitting very seriously like, you see, thinkers. And when it comes to frivolity, they are so stupid that I have seen eighty year old people doing the shake dance. They are already shaking, you know [laughing]. Plus they are doing the shake dance with a stick in the hand, you see, shaking [laughing]. And very well placed people, very well placed. They behave in such a stupid manner that you can't understand. Either they become stupid or unnecessarily serious drawn people, you see, showing-off as if they are very great thinkers. So these things are not necessary at all to put up a show. But it is something within yourself that you feel joyous and that a child-like. You [are?] become child-like. Your smile, laughter, everything is child-like, innocent, and that's what should happen to all of you.

Now the Holi day is to be celebrated in Delhi. I'm very happy because in the North only Holi should be celebrated I think because here it is Shri Krishna [where?] did His leela, and He had this Holi time. But now I'm going to tell you one more thing about Shri Krishna which is important. One must know, which I never have a chance to tell you about health problems we have from the wrong ideas about Holi or about Shri Krishna. Firstly, the foremost thing about Shri Krishna you must know that He is Yogeshwara. He is detached. He is pure. So those who play Holi - sometimes I find they get involved [with people?] in a funny way. That sort of a thing is absolutely not the Holi. It is anti-Holi. Actually it is satanic. Because whatever is not liked by Shri Krishna if it is done, then it is satanic. They play Holi in a way that they try to have their perverted tempera-ment expressed. Secondly, the people who play Holi should know that they must put some oil on their body because Shri Krishna likes oil. They must eat some butter. Then they, or if they want, they can have some ghee put in their nose which is very important, and something in the ear to be put, some oil, that is very good. Because this is all drying things.

So if you put all these things, then your Vishuddhi Chakra (will improve?). Specially the Vishuddhi Chakra should be covered with lot of ghee or with what you call the makhan, is butter. You put it here, and rub it on here [unclear]. Those people who have

Vishuddhi Chakra... If they do it every day, - two drops of this ghee, and in the ear also one drop of oil, and here little ghee or makhan, the butter, is put here every day, will help you to have, at the back also, to have a very good Vishuddhi. Because Shri Krishna was fond of it. And He believed that the ladies of, the milkmaid from Gokul used to take all their butter to be sold in Mathura where these horrible rakshasas were living, and they were, you see, nourished with this butter. And this nourishment of the butter was making them very strong. So that's why He used to manage to steal the butter of these ladies for His own consumption and for the consumption of all the other children of Gokul because it should not go to these rakshasas. And this was His idea.

But the essence of His life is this that one should understand that Shri Krishna what He preached is that for a higher goal you have to sacrifice the lower goals. This is the main thing - tattwa of His life, the principle of His life. For a higher goal you can sacrifice the lower goal. Like the lower goals are, now some people are, now this [unclear] [Take?] - the case of He is stealing the butter. He just stole butter, nothing else. Because butter was very important for the Vishuddhi Chakra of the Gokul people because with that they would have developed their self respect, their courage, and they would have raised their neck against these horrible rakshasas in Mathura. So it was important and [vital? invit-ing?] in those days to have this butter for the people. So the principle is you should not steal. Then how you can you steal butter? But the higher goal is to preserve the Vishuddhi Chakras of the people, so for that sake you can steal. But in our country, you see, every-thing can be understood very well in such a manner that you pervert it. Like now people think if Krishna used to steal, why not we steal? We can steal government money to fill our tummy. We can steal all their money from the people and have our own children be-ing cropped up. This is from higher goal to the lower goal. Just the other way round. So perverted. That from the higher goal to the lower goal. Now, for example, if you have to do something, say, for Mother, that is much more important than anything else. But when it comes to doing, first do for yourself and lastly for Me. That's all. And this is what I have to tell you today about something important which I should not mention.

[Talk for duration 19.29 to 34.58 continued in Hindi]

If you go to England, you can wear a dress like English. Because now that dress which-ever has come traditionally to them, has come because that suits that country. And when you come to India dress up like India. If supposing if you have to wear three-piece-suit here with a tie, I don't know how many of you will exist to go back. We'll have to just send back your suits. Can you think of three-piece-suits in India? It is so comfortable, you see, to be dressed up like the way the country is. And if it works out that you can keep up your dress here, you can. But you cannot. You know that very well. It is very suitable, comfortable dress that you have here, and is better to have a comfortable dress here where the tradition has brought it to that level that you wear such and such dress. So what I am trying to tell Indians that they need. Now you all can say that you don't like Indians, Indian ladies wearing frocks, do you? You would like to have Indian ladies wearing frocks? [pausing and people denying] That's it. So what I am trying to tell them that it doesn't suit. Your face is different, your style is different, you should wear your own dress. Instead of we are trying to follow you in your dress, in your behavior, in liv-ing.

Some British parliamentarians have come to my house for dinner. He said, "Yours is the only house we find is Indian. Otherwise all the Lords who have disappeared from Eng-land have to come to India."

I said, "Why?"

"See, they have all the styles, the napkins, these, the bearers everything done in that way."

No thali nothing, you never see plates, the courses, and even in England you don't find these things. You see very few people have courses, and they converging these spoons, forks, this, that, all things done in very meticulous way. Just like the English. Imagine. How can you have Indian food in that fashion? Can you? Imagine Indian food in courses [people laughing]. First you'll get rasam. [people laughin very much] Then idli. Then this, then that. And the Madrasis will say, "Baba, get away from here." [laughing] It is better to have plantain leaf than to have this course business. [laughing] How can you eat Indian food like that? And with the chapattis, you see, they start the course in a North Indian style. Then first the chapattis and with that only vegetables. Then with something else, something else, you will say, "Now, we are fed up, we're finished." With chapattis you eat

with everything whatever you want. There's a choice you have. Now you start the courses here. This is the trouble is that we do not understand the value of tradition in our country. We should understand the value of our traditions, and every country we should understand the value of traditions. Whatever are good traditions are to be taken into consideration, are to be used by all the Sahaja Yogis.

As I told you that Krishna's main essence was to sacrifice the higher goal - no, just the other way. [laughing] Is Indian style is to sacrifice the higher goal for the lower goal, you see. But Krishna's style was to sacrifice the lower goal for the higher goal. He didn't believe in anything, you see. He didn't believe in time, He didn't believe. So some people, you see, all the time slaves of this thing. So I played tricks. As I told you, He didn't believe in time. The way He did everything was so child-like sweet, beautiful, and the way He used to turn round people. You see, like Sudhama, when he came to Him to meet. Imagine. Then Sudhama, an old friend of His, with all tattered, torn clothes he comes to the main door. He rushes there with all his ornaments, everything. Just hugs him [into...?]. Otherwise, you see, here, say, if you meet somebody. I know some of the ministers who were just like, they used to wear half pants before Me, little, little boys you see. But you go there. "It is alright. Make Her sit there." Then you sit down there for two hours in a cold room, then they just come, and look at you, and they say, "I don't recognize. Who are you?" Your own brother can do the same. This is the country. Now so this is not the thing, you see. He, for Him love was the main thing. How to express love, how He rushed out with all His ornaments, everything, without wearing chappals He just rushed out opened the door - "Oh God, My great friend has come. Ah!" He didn't see whether he had taken a bath or not. He is coming all the way. Here people will say, "Oh God! My sari will be spoiled. My clothes will be spoiled. It should be clean. It should be [this?]." Don't learn all these bad habits. In love nobody is [different?]. In love nobody thinks of these things. What is 'clothes', can be changed. But a heart which is hurt, we cannot change. We hurt the people for small, small things.

Like I knew another horrible lady who lived in America. She looked like a [aryer?] all the time to Me otherwise. But she used to think no end of herself. She used to tie up her hair like this, you see. She had her own style. I don't know what it was. I couldn't locate that in America. And this one was so particular about her time, you see. So one day she invited us for tea, and we all were to go. Now Myself and Mrs. Nagan Singh - you see, very nice and dignified lady, and she is a Maharani, and all that - and we were rather late because our husbands didn't turn up. They're busy with their work. So she got very angry. She said, "Why did you come so late? After all, you see, if the husband had not come you could have come." Again I said, "We were waiting for our husbands who comes earlier." I was so, you see, annoyed. Mrs. Nagan Singh was just pinching Me. "See", she said that [laughing, unclear] You see, Mrs. Nagan Singh couldn't bear it. She said, "We are not going to have any tea because I think we can get better tea in our house without all this talking." And we got up and walked off, see. But she was so funny, and she started shouting at us. "Why did you come late?" So actually why did she invite us? She invited us for tea, to talk to us nicely, to be kind to us. Instead of that she was angry with us because we were late. Just imagine. So we can have tea in our own house. We didn't go to listen to her angry words. Isn't it? We just went to see her.

So this is what one should understand that Krishna's life was full of love. He didn't mind anything in love. Whatever sort it was, it is all love, and you see your Mother also. You know very well that I am very particular on neatness Myself, extremely neat Myself. In My house - it is a huge house you know, and you should see the photographs of My house sometimes, so you will know how I lived there - extremely neat. I'm very neat and tidy. But I never tell anybody else [unclear]. I Myself will go and clean My own things. Today in the bathroom it was all lying hotchpotch, and all that. I washed it Myself. I cleaned [immediately?]. I didn't tell anyone. I don't want to hurt anyone. Why should I hurt anyone? If I have to do, it I will do it. And even if they dirtied it, I never tell them that you should not dirty, you should not do like that. You see you should have that much sense that you should not hurt any one. Why are you cleaning the house? For whom? You are cleaning the house to make others happy. But cleaning for cleaning's sake has no sense. Why are you keeping the time? To keep others pleased. You are not doing it for time's sake. You are doing for pleasing others. But by that you are displeasing others, no use [being decent?]. No use doing this. I never grudge about anything - you have noticed. Despite the fact that I live in My own private way. I live in a very neat and clean way Myself. I'm very clean Myself. You see when I cook, I cook very well. But I see people cook in a very lethargic manner. If I take any [this?] work, I do it in such a meticulous way, so beautifully. I see to it that I do it proper. But people when I give them any work, they just started absolutely careless about it. They don't bother [Not clear]. You can't say.

So what I'm trying to tell you that it is better that you see yourself, that you look after what you want to do yourself. But don't

spoil the heart of others. Don't injure others. Don't say things which are harsh. Forget it. Forget it as far as possible. Just try to forget. And this will help you a lot. Because this kind of a tension mounts up very well. And this is what Krishna hit in His life. He just wanted to crush the tension of people because of time, because of vidhi-nishedhas, because of funny ideas about religion. All this He wanted to kill. He said, "This doesn't exist in that area where I [reside?]."

So this is what one has to learn from His life that you should try to be yourself very neat and clean. You should try to be yourself very generous. You should try to be yourself doing all the work. You shouldn't say, "I was doing all this postering, and this fellow didn't do." So what? Who asked you to do it? You better not. If you think you are doing something, you better not. But if you think you are doing for your pleasures, alright. If I am cooking, I just cook. I cook, I enjoy. I don't bother how much My servant has done or anybody else has done. I do everything. If it comes to that, I wash, and clean, and sweep, and [unclear] do everything, if it has to be done. I am enjoying. Because you don't enjoy your work, you want others to do. "What he has done? They have not done. I have not done. So if I do, he will all not do. So I should not do." That's not the way. That means you don't enjoy the work of God. Any work. You can wash the floor, anything. Shri Krishna you know that He went and cleared the [asking something in Hindi to the audience] left over food of the guests who were there. He cleaned all that. Cleaned all that. And just imagine in India only the sweepers or somebody like that do that [unclear] at the place of Yudhistira, Dharma Raj. At his place He went and did. So just imagine. Christ washed the feet of His disciples. So for them no work is higher lower. It is just what is enjoyed [everything?]. And everything is great for them.

You know that Shri Krishna's life is so full of such incidents that you can't imagine how far He has gone in showing that your position, your, what you call the money, the way you live has no meaning at all. Has no meaning at all. It is all absurd. And what is most important is that we should not hurt anyone. We should not trouble anyone. We should not try to injure anybody's feelings. On the contrary we should be extremely sweet. In a sweet manner you should do [things]. And that's how He judged. When He told somebody some work. And He could judge a person that what sort of a person he is. Immediately He could judge that how deep the person is.

You see, with dedication, a little work... Like Rama's life... And we have seen Shabari took out every little berry, and tested it that it should not be sour. You see, like that they judged a person how sincere and devoted that person is. Little work do you do, how beautifully. And it comes out very well. If your devotion is alright, if you are absolutely positive personality, it works out. But otherwise it will fizzle out. You'll do all kinds of mistakes because the heart is not there. So the heart should be there. This is Shri Krishna's specialty that His heart was there. And in His heart resided Shiva. This time we had a puja in Vittala's place because I wanted to take. Now Shiva, it is always the Vittala went to Shiva. But this time Shiva had to go to Vittala. So that the people in their bhakti, in their behavior, in their everything should remember that they have to become the spirit. In Shri Krishna's bhakti they should know that Krishna did everything so that you should become the spirit. You should not be bound by gunas, by kala, by anything. But you should be free people. He just tried to free you from all these things. But He didn't want you to be people of frivolity. You could be frolic. But you cannot be frivolous people. And the frivolity and all that He just abandoned. But what He wanted you to get rid of all these bandhanas which were keeping you down.

I think we have had a nice time in this Holi, and we should always have such a nice time. Always with Shri Krishna's blessings you all should enjoy your Holi. But the greatest Holi is within yourself when you fill yourself with all kinds of colors. Your nature should be such that everybody should enjoy that color. That color that is within you, color of beauty - not artificial, just showing off, just giving something without any love. I tell you yesterday I went to the market just to buy some presents for you. And I just went, and actually I was just with full heart, and I got exactly for the foreigners I had to buy 45 pieces. Exactly. And such sweet things that when you see that you are going to love it, just sweet things. I got and I just said, "See, it's my love. Just the idea that I have to give something to these people. How it has worked out." So we'll do that ceremony now of giving presents to all the foreign people because Holi is the day you are supposed to give some presents. Alright? So we have something for you to be given.

First we would like to give something to Rustom who has contributed substantially, very substantially his personal own money. I think nobody has contributed so much as Rustom has done. So give him a hand.

(Claps)

And the another person who has substantially contributed personal money is Warren. So give him a hand.

(Claps)

So just now we have to think of these two. But there are many who are coming up I must say (Gavin?) has decided to spare some money for the ashram, and also he was....

Vicky? Where is she? Vicky also is going to spare some money for the ashram of Eng-land. Let us see how it works out. But do it with full heart because it is not yet working out. There is something wrong somewhere, I think, that nothing materializing. So it is better to think about it what's gone wrong with it, and I'm sure it will work out.

There is another gentleman here. I don't know if he is here, the old gentleman who has donated, who has made a [will?] to donate money for Sahaja Yoga. There are many peo-ple who have donated money like that. But today I think we must give a hand to Mr. Venugopalan for doing the substantial work.

(Claps)

And for Subramanyam and Alan [claps] who have tried to do their level best to create this ashram. Now regarding this ashram I think I'll have to write down certain rules and regu-lations. Cannot be like Shri Krishna. Because I think people do not even have yet the re-sponsibility to understand that the ashram is a mandir, is a temple. And the way they be-have sometimes in a temple is surprising.

Another person who has to be given a special ovation is Yogi Mahajan. Because (Claps) he has substantially helped the whole thing. In such a way he has geared it up. And apart from that his idea about temple is absolutely correct how people should behave towards it. It should come from within yourself. This is your Mother's house and how you should behave. You should not talk loudly. You are entering into a temple, into a church. And you should respect it. When you come in, you must respect it. Even the outside of the thing should be touched on your forehead. It's a temple, and a temple of a living Mother who is here. So you must try to respect this temple. I see people throw away things here and there. No use getting angry with them. Because I think they have not yet realized that they are the saints, and they have to behave with the dignity of saints. So this, I would say that Yogi Mahajan has really played a very dynamic role in really gearing up Sahaja Yoga here. And our Mr. Varma Saab, [who?] I must say that he has been such a help to all of us.

(Claps)

You must thank him very much for one thing. And that is the greatest thing he has done - is to give you profits in your sari buying and things like that. [laughing and clapping] He has saved so much money for you.

Sahaja Yogi: Meticulous account...

Shri Mataji: Meticulous accounting and everything. Now you have got Rai Saab here who is working out your Nirmala Yog' magazine. And (Claps) now the postage side is increased, and I think they need to increase a little postage on that. So I think one pound more they want, is it? Normally? Three pounds more to be added because of the in-creased pricing and it was only three pounds. I think was ridiculous, six pounds is better. I think better make it seven pounds.

(Claps)

[Talk for duration 54.56 to 56.10 continued in Hindi]

Shri Mataji: Now pound has come down.

[talk in Hindi again]

Now I have seen the newsletters are good and they are doing well. But you see. But what you have to do that you should have a very good articles written, and edited, and all that. And don't give that headache to Me, you see. Like Bombay people did their own editing, and they published it. Only mistake the magazine made was the, where it was to be writ-ten for Jesus Christ they wrote it for somebody else. No. [talking in Hindi] In the bhakti (sangham?).

[Talk in Hindi]

They changed it. You see, So from... I don't know about whom it was. They changed the title. That's all. But all these little, little mistakes. But otherwise you see they did it all their own, and created a magazine out of it. You also can buy some magazine to do it.

Now your magaz. This is the seeds, you see, of all the seeds - like the water melons and pumpkins, the seeds of them are first of all soaked and dried. Now see the significance. It's so deep. We don't understand. We just make it traditionally. Why? What is Shri Krishna is the brain of the Virata. And for the brain what do you need is fat. And the fat of the seed is the best called magaz. It's called also magaz. Magaz also means "brain", and magaz also means the "seeds", the inside of the seed, the white of the seeds. Can you imagine? That's why it was made. Now you can imagine how deeply it was thought of Shri Krishna. But they'll put bhang in it just to neutralize the Holi festival.

(Shri Mataji speaking in Hindi)

It is no one can be compared with human being in their real sharp brains, how to put nose behind the...[audience laughing]

[Aaja ?]

Or I must thank also Dr. Mathur or Apne Dr. Saab. They are, both are looking on one side. They are looking after the university, and Dr. Nigam is looking after the, this is the, [Shri Mataji obviously puts Her attention to something] This is for the Devi. On a Holi day. Specialty is the half moon. Now I would suggest, we have to give a hand to both of them. Dr. Mathur for looking after the (unclear)...

(Claps)

...and Dr. Nigam looking after the (unclear)...

I would like also to say about Mr. Gupta who comes from beyond the river, who has done tremendous work [to us?].

(Claps)

And all the ladies, I should say. Because actually in India the ladies are in a potential way very helping. They are all working it out very well, and they are very potential. They do not come forward. So all the ladies who have helped Sahaja Yoga here to [unclear]
....

(Claps)

And all the young boys who did the publicity.

[talking in Hindi]

(Claps)

Of course, I've not left anybody. All the people who have helped Sahaja Yoga are in My heart. Every one of you I thank you very much.

[Talk for duration 1.00.53 to 1.01.33 continued in Hindi]

May God bless you.

(Claps)

Dr. Warren.

(Claps)

Look at these, so sweet. And coming to the, just look at these. How they are? Hmm, how sweet!

(Talk in Hindi)

I got exactly 45. [laughing and some Yogi is saying something]

She was quite surprised, you know, she went mad. We didn't know because some were big some were small. And so on. And she said, "Are you sure you want so many?" I said, "I want all of them but count." She said "They are 45." Just think of it. Exactly!

The children are enjoying.

(Talking in Hindi)

You don't get these - normally.

Ravin? Ravin.

(Claps)

Now all the men should come first. One by one. [Hindi] All the men from the foreign countries.

That's too much.

Sahaja Yogi: "Mother, some of Your children asked me to get You a present specially to do with Shri Krishna."

Shri Mataji: You are all very clever people.

(Claps and laughing)

Sahaja Yogi: "It's a [prayer?] that we should all have detachment, so that we just witness our problems and enjoy Your leela."

Shri Mataji: Ha. [applause]

Shri Mataji: [Unclear] buying such an expensive thing for Me?

(Sahaja Yogi says something)

Shri Mataji: Oh, it's too much. You know I don't wear all that. And it's too much for you to spend.

(Sahaja Yogi says something)

Shri Mataji: I don't know how you open this, is very subtle. You have to open it, or you can wear it like that? May not fit Me?

(Talk in Hindi)

You all should come one by one. All the people.

(Talk in Hindi)

Shri Mataji: I've touched all of them.

(Talk in Hindi)

Shri Mataji: ...on a [mass scale?]. Shri Mataji: May God Bless You.

(Ongoing Clapping)

Shri Mataji: Madhurya, just see the madhurya of Shri Krishna. It's on your lap. Not Mine. It's your lap. You see. May God bless you. May God bless you all. Some of them are not painted, but you can take them.

(Talk in Hindi)

[Ongoing clapping]

Shri Mataji: Now the ladies should come after this.

(Sahaja Yogi says something)

Shri Mataji: You have counted [it? everything?]. Come along.

(Talk in Hindi)

Shri Mataji: Is it a colored one? Take a colored one. Is better for [him? you?].

(Talk in Hindi)

Shri Mataji: I hope there are 45 people.

(Sahaja Yogi says something)

Shri Mataji: How many there are? I didn't count Dev. Dev has come.

(Sahaja Yogi says something)

Shri Mataji: Three more. We have three Ganeshas.

Sahaja Yogi: [...]I'm taken another one for [unclear].

Shri Mataji: Ah?

Sahaja Yogi: I'm taken another one for [unclear]. He's sick.

Shri Mataji: Alright. I will give you something else for him. Alright? Because we have to see if [he is coming??] Alright? Who are the three people? Raise your hands.

Sahaja Yogi: Robin...

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I bow to all the seekers of truth.

I want to wish you happy Holi today. It's a very joyous day for all of us and I told you about Vishuddhi chakra yesterday where resides Shri Krishna and why He started the festival of Holi. As I told you before this is the knowledge of the roots, while whatever knowledge we have in the colleges, medical college, colleges of psychology and other sciences which deal with human beings on scientific research and scientific data's, is the knowledge of the tree. So to become the knowledge of the roots we have to become subtler people. With human awareness we cannot dive down into ourselves. For example, you're all paying attention to Me but if I say that, "Take your attention inside" you cannot take it. You'll say, "How to do it?" It doesn't go inside. Our attention is spread outside. That is how we are made specially that we should put our attention outside and understand the value of our freedom.

As human beings we are free to choose right and wrong. We have through traditions developed lot of correct ideas about right and wrong but there have been lots of saints and seers who have given us a complete idea about what is right and what is wrong. Despite that we find it difficult to be righteous, to be virtuous, to be what that we believe in. We see something, we hear something, we know something that it is good, that we should be like that but we just can't do it. We are not samarth. We are not capable of doing what we believe in. The reason for this is because we are not integrated personalities. Our brains say something, our heart says another thing and our liver does another thing. So we are divided into 3-4 personalities and that's why we cannot integrate ourselves. To integrate ourselves we have to become something that is integrated within ourselves. Now this integrated self is the spirit. The Spirit resides in the heart. It is said by all the seers, but in Sahaja yoga now we can prove it, that it does reside. That is, God Almighty reflects Himself in the heart as Spirit. And the Spirit is the one which is watching us all the time. The Spirit does not manifest in our attention. If it starts manifesting in our attention then we start feeling on our central nervous system, the coolness of the Spirit, the vibrations of the Spirit, the manifestation of the Spirit. But when it does not manifest it keeps out and watches us as a sakshi. Now this Spirit is the one that is the integrated point. Once we become the Spirit, all these beings that are within us which are disintegrated become completely integrated and that's how we become capable of doing what we believe good or right, through our mind, through our efforts and through our love. It all combines together and we do perform everything that has complete integrated expression. Now to become the Spirit people have said that you have to meditate, you have to go inside because at the time of Shri Krishna He could not talk on this level where people were not so well equipped to understand.

Now how to meditate is again the problem. If I say, "You have to go inside to meditate." You'll say, "How to go inside?" Now we have to understand God Almighty has made us very beautiful. We never ask a question once, "Why has He made us a human being? Why did we go through the complete process of evolution to become a human being?" Now we have become a human being but why? Why are we human being? And if human beings are the epitome of evolution then why there are problems? Why we are not integrated? So we have to jump a little higher stage, a little higher awareness, by which we start understanding the absolute nature. Just now we are living on absolutely relative work, terminology. Everything is relative. We don't know whether this is good or bad, whether this should be done or not. But for a self realised person, there is no doubt because he knows that his Spirit is emitting those vibrations which are all the time flowing and if he tries to do something wrong it immediately stops. So like a computer he gets attached or you can say united with the Divine and then the computer starts working and informing that this is not right and that is not right. It's a very wonderful computer that God has created. We are one of the most exceptional type of computers.

We have computers in the world that human beings have created: it has to go through the thinking power and then come to something and the thinking is also fed into it by another thinking one who has thought from a very limited energy. But we do not think and we see. I see you without thinking. I can see you without thinking. As soon as I see you I, I know who you are. But for a computer it has to go through the process of finding out who the person is. Now there's a big challenge now facing us that people are taking artificial methods in every field of life because they have not been able to go higher than what they are because they have missed their ascent, they are taking to all kinds of artificial things. First of all they are taking to artificial things like computers. Now these computers could be very dangerous things because the matter is all the time trying to overpower the Spirit. When you are creating a machine, you don't know how much you are going in the clutches of the machinery. That the machine one day if you do not allow and assert your freedom and a proportionate understanding of the powers of machine also, you might just be finished completely. You can see that these computers now can speak, can take over. Supposing something goes wrong with the computer, it can start devouring the whole world. How can you stop it? Because it's a machine, it's the matter, which doesn't understand, it is innocent. It doesn't understand whether it is constructive or destructive. So this is a very dangerous point where we have arrived. In every field we are doing such dangerous things.

Like in the agricultural side we can see that we try to make a hybrid seed. Hybrid seed can never produce seeds. Moreover all this hybrid business gives problems. If you study a hybrid cow and an ordinary cow you will be amazed that the hybrid cow has no sensitivity to her child. If a calf dies of a simple cow, she stops giving milk. She stops giving milk because her love informs her that the child is no more, what is the use of giving milk now, for whom? But if a hybrid cow's calf dies, it doesn't mind. You see the little hen that we have in the villages, because people have now studied them very well, they say a hen which is an ordinary hen, which is a normal hen, if it sees the little chicks around it, and when she sees the, some sort of an attack from some birds or something she immediately calls her little chicks and puts her complete protection for them. But if you have somebody, say somebody which is a hybrid one like incubator or something, they have no feeling for their children; they have no feeling for them. So even if some rat is coming, anything she's not bothered let somebody eat the children, do what they like.

It is so much going into our lives that we are not aware as to how much we are dominated by the matter. Matter is a very important thing but it is to be seen what it does to the Spirit. Now for example what we do of matter is nothing but to change its forms. We develop an ego thinking we have done this, we have done that, we have built this big thing and we have huge big palaces built by us. But what are all these things? Are nothing but stones. From dead to the dead, what have you achieved? Nothing but an ego which is absolutely, ego means something you believe into, which does not exist. So you believe into something that is the matter, that you have changed the forms of the matter. But as a result what happens? You become a slave of the matter. For example those who are used to the chair cannot sit on the ground. You get used to it, you form habits and this matter starts dominating you all the time when the whole ideology in the west starts with the individual growth and also of the comfort. Comfort is a very important thing in the western philosophy, that you must achieve comfort. And when you start seeking the comfort of the body, what happens that your body becomes such a slave of the material things that you are absolutely flabbergasted the way you land into a very funny situation. For example in England now, I am there, I find it is impossible to get fresh chicken, is impossible to get fresh lamb. Everything is tinned and you cannot change it because it has gone into that kind of a big industrialised process that if you want to have anything that is simple, that is natural, you just can't get it. You have to do the way it is done for the whole there and that's what you have to accept. While in India thank God, we are not that mad, that we still can get lots of things which are fresh. But the greatest thing that we can get in this world is the love, love of other people. Holi is one of the festivals in which we express our love to all the people. Now in England if you go or in any other western countries, the love is expressed through a printed card. There they say, "We wish you a happy Christmas." Finished. To your father also they will send a card, "We wish you a happy Christmas." We go to the market, get some papers, write down or they might get ready made everything. You get ready made for the mother, ready made for the father, ready made for the grandfather, ready made for everyone. Just bring the ready made stuff and write it down and send it over.

I have seen sometimes people will make mistakes and they might send a, one of these ready made ones in such a funny way that instead of addressing to the child they may address it to the grandmother. So it is so much of a mechanised life that you have lost that flexibility that can really inspire love within our hearts. Such people become absolutely dry, they have no love for

anybody and what they want is only material things. This matter cannot give you joy. It's already said in the economics, if you see the law of economics, the first and the foremost is that a want is satiable in particular but not in general. Means nothing can satisfy your wants. You will today ask, say for a bicycle, tomorrow for a car, then for a house, then for an aero-plane. I don't know how it moves. So, a person is never satisfied who tries to find joy in material things. So now we come to the point where we see that these western countries as I have mentioned to you earlier, the three affluent countries, like Sweden, Norway and Switzerland, are competing among themselves as to the rate of suicide tendencies and how many people suicide. Now of course this year they have given prize to Switzerland because they have the greatest number of people, young people who are committing suicide. So they have the highest income. Despite that they are committing suicide because they have not found the joy. They have done everything. They have got beautiful railways, they have got beautiful telephones, not like Delhi telephones, and they have got everything first class. Despite all that they have now decided that most of the young people should commit suicide. That's the only way they can exist. That suggests one thing definitely that their movement towards the achievement of material well-being has not given them anything of substantial value.

So now they are turning to God, turning to Spirit, trying to find out what should they do to become the Spirit. Now we must know those people have talked of the Spirit didn't tell lies. They didn't tell us lies, that is first thing we must know. There are some people who say, "We don't believe in God." I think is a sign of complete arrogance. Is a sign of ignorance also, that you just say, "I don't believe in anything." It's like a person who goes to a university or school and there he goes and tells his teacher, "I don't believe in this that this can happen." If you are sensible and balanced person and wise, then you can think it over that, "Why is it in the world today there's a moral crisis? Why we are suffering so much?" The reason is we have given too much importance to the material life, too much importance. The material life also cannot be enjoyed without the spiritual life.

Now I'll tell you what happens when the Kundalini rises above the Agnya chakra which is placed between the pituitary and the pineal body in the optic chiasma. The optic chiasma has got this very important centre. Now this important centre cannot be seen through microscope or anything but it asserts and exerts its power when you see the Kundalini rising. When the Kundalini rises, mostly it stops at that point which we call as the Agnya chakra. You have seen now a study you saw so many people had this problem of their Kundalini stopping at the Nabhi chakra or at the Agnya chakra. You can see it clearly when it stops at the Nabhi chakra, with your naked eye you can see the pulsation of the Kundalini that rises and goes and stops at liver or some places. But at the Agnya chakra you cannot see. When it stops at Agnya chakra, it also drops down. Now this Agnya chakra which is placed between the pituitary and the pineal in the centre of the optic chiasma is the one which is a very narrow gate, which is a very narrow gate, through which somebody had to pass through to prove that eternal life is to be sought. Like Krishna has said about eternal life, (Sanskrit) — You see the thing is (Sanskrit) The reason is, what He is trying to say is that this cannot be cured, this cannot be destroyed, this cannot be sucked in. What is that? That is the spiritual life that is the eternal life that is within us. But how do you do it? Where do you get that eternal life which cannot be crushed? So somebody had to show what is that.

Krishna has described it so clearly in His life-time that you have to achieve that eternal life which I am telling you. So somebody had to come on this earth, on this Agnya chakra to work it out. In that I would say that you should go and read some of these (inaudible / doughty deeds or data's?) about Mahavishnu which is described by Markandeya. Markandeya is the person who has very clearly described the origin of Mahavishnu. Mahavishnu was created by Shri Radhaji. Shri Radhaji is the Mahalakshmi, is the Sushumna, is the parasympathetic nervous system within ourselves. She has created with Her own will power, this Mahavishnu. And this one was like an egg, and half of it became active and became Mahavishnu. And with that active Mahavishnu, we can cross through the Agnya chakra. As I told you before that we had ten gurus who came on this earth and they represented the innocence of the three Brahma, Vishnu, Mahesha of Dattatreya and one of them was Zoroaster, another was Mohammed Sahib and all these gurus represent those qualities of innocence of these three personalities called as Dattatreya. And also told you how by understanding these different gurus we can produce the effects even on our physical health.

Like we had a doctor who came all the way from Iran and that day I was very tired, very tired and I told him that, "You have to become a Sikh gentleman if you want to become all right. And I cannot help you much because you do not believe that there is anybody else but Mohammed Sahib." Then he got very angry and I said, "I am really very tired and in one sentence I want to finish it because I am really very tired." So he went away and he came back next day and started arguing with Me. He said, "What do

You mean by this?" I said, "I mean that Mohammed Sahib and Guru Nanak are the same personalities." He said, "How do You say that?" I said, "It is said that once Guru Nanaka was lying down and people said that, 'Sir, your feet are towards Mecca.' So He said, 'All right I'll turn this side.' He turned on the other side and Mecca was on the other side. What does that mean? That means that Mecca is at the feet of Mohammed Sahib, also at the feet of Guru Nanaka. That means both of them are the same personalities and if you want to argue with Me, I cannot tell you how, but I will tell you one thing, that if you want to get cured of your cancer of your stomach, then you have to believe in Guru Nanak." He said, "I can't believe in Guru Nanak". I said, "I cannot cure you, I am sorry, I just can't help you." He went home, his wife was a wiser woman, she said, "My husband is going to die now." He said, "All right, why not believe in Guru Nanak? Let's see what happens." So he came down after three, four days when he had very bad time and he said, "Mother all right, now we like to know about Guru Nanak." So I told him about the greatness of Guru Nanak. Why He came on this earth. Because He found that what Mohammed Sahib had done is undone by Muslims. So He came down to tell the Indians about Mohammed Sahib and about other gurus and to bring a unity of Hindu and Muslims. But you can see now what's happening to that also.

So the all whatever good these great people have done can be all neutralised by our own ideologies and by adding to it our own biased arguments. And this is what happened with all the great gurus. Now as I told you that with the guru problem you develop this stomach problem. For example a person who is following Dattatreya always will have a stomach problem, always will have. And if you have to correct him you have to tell him how to take the name of Dattatreya. Now in the same way we know that Christ came on this earth and He was the incarnation of Shri Ganesha Himself. Shri Ganesha is a (Sounds like -Chirabalakam), is a eternal child and that's how He took birth on this earth as Christ. So when you see a cross, people get frightened. When they saw the cross in Maharashtra, they said, "Oh, Mother are You teaching Christianity?" I said, "Supposing the Swastika becomes the Cross have you any objection to that?". He said, "Then we have no objection. If Swastika becomes the Cross we have no objection". So swastika which represents Shri Ganesha who is the carbon atom within us with the four valences, becomes the cross when it comes to the Sahasrara. Because in between the Sahasrara the top chakra and the lower part of it that is, we can say the Vishuddhi, there is placed this special chakra called the Agnya chakra. And to enter into the Sahasrara, which is the kingdom of God as it is described, the limbic area, one has to pass through this narrow gate and something which is absolutely eternal had to pass. Now you know that Shri Ganesha is Omkara, is the Brahma Shakti. Is the Shakti which we feel after realisation, which you felt yesterday around you. Now this is the only thing that can pass through this one, that small gate. That's why He said, "I am the path, I am the gate". But He didn't say, "I am the goal." But He didn't say, "I am the destination." He didn't say, "I am the destination," the reason was by saying that He would have stopped the progress further. And that's why He didn't say, "I am the destination" because destination is the limbic area.

Now it is very interesting to note how people try to twist everything. For example in the life of Mohammed Sahib He Himself has said, "When the time of resurrection will come your hands will speak." Very clearly He has said in the Koran. He has written so much about the resurrection time which is today, which you are feeling in your hands but nobody talks about it. They only talk about the qiyama, the time when everybody is going to be destroyed. They are just talking about that part. That everybody is going to be destroyed and you should be frightened, you should be awed that you should come to all these Mullahs and pray to these Mullahs and become frightened people thinking that the qiyama is going to fall. But there is a resurrection time in between which is described so clearly in Koran but is not mentioned at all throughout if you see. People never talk about it. People don't know there is a resurrection. Mohammed Sahib has very, very clearly talked about it and said that, "At that time your hands will speak." He has called Kundalini as Assas. Now in the Bible also we have, "I will appear before you like tongues of flames." These chakras, these centres look like tongues of flames specially the Sahasrara. It's such a beautiful assemblage of different colour flames which are very silently moving and are living flames. We can see them. If you cut the brain, in the transverse section of a brain, if you see it looks like the petals of a lotus. It is thousand petalled brain and you can see those thousand petals enlightened if you can achieve your evolution to that point, which just looks like a beautiful lotus with flame like little, little petals which are living petals. And you can see the silence and the beauty of those petals.

Through that is in the centre is the Agnya chakra through which the Kundalini has to pierce, which is a very difficult part and one had to come on this earth to show what Krishna has said that, "You have to lead an eternal life." That's why Christ incarnated. He was Mahavishnu, He was specially made. That's why on Easter day they make an egg. If you ask a Christian man, "Why do you give an egg on Easter day?" They won't be able to tell you. But it is in the Purana of Devi that you can find out that He was first

made like an egg. He is born, gradually his pituitary starts working and he collects lot of ego on top of his head. So ego and super ego, both of them meet in the fontanel bone area and you develop a calcified thing here, I mean this cranial box, and you become a person with your 'I's. Like, "I'm Mr. so, Mrs. so", like, "I am a citizen of this and I am a Christian or a Hindu or I am an Indian or Englishman", all these you see, separate identities start crawling into you and you become like a box or like an egg. Now this egg has to grow. When it is ready enough then only just like we call a Brahmin a "dweeja." A brahmin who is not a "dweeja" is called a brahmin in the Shastras, he is called as a brahmin. He is not a brahmin, he is a a brahmin. That "a" has to go away. Till he gets his realisation, he is still a a brahmin. So when this breaks, this egg breaks into a new being, when you become a new being, you are called the "dweeja" and a bird is also called a "dweeja" means twice born. But there are many people I met, they say, "We are already twice born." Is also false certification, "We are twice born." What, what do you mean by twice born? You cannot just give a certificate to yourself. If you are twice born then what is the specialty? What do you get as a twice born personality?

First of all you should become collectively conscious. Means on your central nervous system, always whatever you have evolved comes on your central nervous system. But now after realisation on your central nervous system you should feel your own centres, the subtle centres, and you should feel the centres of others. That's the minimum that should happen to a person who says who is a yogi. If he cannot say that then he is just giving him a certificate. Like that you can certify yourself that, "I am the prime minister of India," but who's going to listen to you? This self certification is a very easy thing as far as God is concerned and religion is concerned because there is no law that people think can really guide them or can put them in the prison. So they do the way they like. Now we have to understand that there is a life in this life time only. You're going to get a life which is in a very different dimension where your spirit starts shining through your attention, through your central nervous system. Yesterday many people felt the cool breeze. Now what is this cool breeze? This cool breeze is the Omkara Shakti, is the Brahma Shakti of God, the all pervading power of God, the power that converts or that transforms the flower into a fruit. Till you become a fruit we do not separate the fruit from the tree. In the same way till you become a realised soul you cannot have that detachment. Those people who work at detachment before realisation are really trying to do a very immature thing. It doesn't work. Once you are mature enough then only you can feel the detachment completely and in that detachment you give, you become dynamic. Like the sap in the tree it rises, rises and gives its energy, nourishment to every leaf, to every branch, to every flower, to every fruit, and it returns back. It doesn't get attached to anyone. If anybody gets attached like that, you can see in any tree, it does not, they are sensible. Because trees and vashus are in the pasha of God, so they are sensible things, they never get attached. But supposing like human beings, they get attached to one flower or to one fruit, the whole tree will die and that fruit will also die. But this is what we do not realise when we get attached to our children, we get attached to one person or attached to this and attached to that, attached to material things. But this detachment is actually your true nature, which just works out when you become the Spirit. Now to become the Spirit you have to pass through this Agnya chakra.

Now in Sahaja yoga we have found out the best mantra for this is that, "Mother I forgive everyone," is the best mantra for this 'kshum' 'kshum'. But Agnya chakra has got two petals one in front and one at the back. This is all placed in a this way, actually we can say that the front side is here and the back side is there. But all this works out in such a manner that when you have too much of ego, you have too much of ego, then your one of the petals starts working which we can say that this petal looks after the pituitary. So when you have ego you think, "I will do this, I must do this, I plan out this one, I must achieve this, and ambitious people, we can say the Rajogunis the Rajogunis, when they assert themselves too much, they develop an ego in top of their heads as I told you. And the another one, the ones who deal with life in such a way, who say that, "I have to bear and I must suffer and this is how it happens", and you go on taking the conditioning of all kinds of things, then you develop a super ego. And the super ego and ego, both are on your head and that's how you become the bird encaged in a shell of egg. Now when this Kundalini rises above the Agnya, what happens? The most marvellous thing happens is this that this ascent immediately pushes the, pushes the both these balloon like things into the Vishuddhi chakra and the whole thing is sucked in. Once it is sucked in the limbic area which is covered with ego and super ego opens out like this, and the Kundalini passes through that and enters into the limbic area and then comes out of your fontanel bone area called as Brahmaandra. And then you start feeling the cool breeze emitting out of your head.

Now this sucking of the ego and super ego is one of the greatest things that Christ has achieved through His crucifixion. Through His crucifixion He showed that He was resurrected, and resurrection is the message of Christ's life, that He was resurrected because He could not, how can He die? (Sanskrit), how can He be killed? So He was resurrected actually and He

showed through His resurrection that all of us can be resurrected. Now the suction of the ego and super ego is a very important thing I told you because the idea of karma that whatever karmas we do, we have to suffer, only human beings feel they are doing karmas. Animals don't. We only feel, "We have done this karma, we have done that karma, we should not have done this karma, we have done this wrong", either we feel sorry or we feel elated, whatever we have done. But when this is sucked in you have no ego nor super ego, it's sucked in. So what happens, your karmas are all sucked in. It is the ego that makes you feel that you have done these karmas and it is the super ego that makes you suffer for your karmas. But once it is sucked in there is no problem of sins or karmas. That's why it is said that Christ died for your sins. It can be explained this way that when He died, He resurrected Himself and when He resurrected, He created an awareness within us. If it is enlightened through Kundalini our karmas can be also sucked in.

But as a result of that so many good things can happen on the physical side also. I remember a girl met Me, she was in a hospital and one of the nurses told in the Breach Candy hospital, she knew about Me so she told her father that I should be contacted about this girl. This girl was supposed to have a kind of a tumour somewhere which was very deep down and they called a doctor from Madras and the doctor from Madras said, "It's a very deep down stuff, we cannot just locate it and it's impossible to go down there." Then he called Me there. You'll be surprised; this girl had a very funny problem. She had lost all her control on her fingers and feet, she was just lying down. She couldn't even lift her spoon. In 5 minutes I just knew that the Kundalini is stuck there. I raised her Kundalini, immediately she became all right. And the father was so surprised at the whole thing. Actually I met him suddenly one day in a music program and he came and touched My feet, I didn't know who he was and then he reminded Me what I had done and all that. I had forgotten even the trouble that that girl had. But then it really struck Me that if the Kundalini can be brought out you can cure all the brain troubles. All neurology can be brought into proper lines if you understand how to raise the Kundalini.

Now we have people who suffer from brain tumor. Now the brain trouble could be from super ego or from the ego. Whichever way it is, can be cured through the proper adjustment of the Agnya chakra. If you really master Agnya chakra, you can. But there are people in Sahaja Yoga who come to Sahaja Yoga, they mostly come that, "We should get our realisation" and some of them come that, "We should get cured." But you need people of very deep devotion who should go into it and master it fully, how to control the brain and how to control all the problems of the brain through Agnya chakra. Now one of them is Rustom who's I must say, Rustom Burjorji is another great personality the way he came to Sahaja Yoga and he took to it. Another is Dr. Bogdan and Dr. Warren whom you have seen. All these three doctors have really taken it up very seriously and they're working it out. But the problem is that it is very difficult for scientists to understand that there is a knowledge beyond knowledge. That the controlling point of all the knowledge is somewhere else and we are just trying to treat the tree from outside not through its roots. But if you can find the roots it's such an easy thing to treat a patient who suffers from nervous trouble, from brain trouble through Agnya chakra adjustments. Today I have talked to you about Agnya chakra, tomorrow I'll tell you about the Sahasrara, the thousand petalled chakra which resides in the upper portion of our head. I hope I have been able to clarify about Agnya chakra and how it is worked out in Sahaja Yoga. But the subject is so big on Agnya, I must have given at least seven lectures in London so I don't know how could I make it so compact as to deliver the complete idea about it. But it's the most important chakra. Now why do we put red mark here? I mean many people don't put it; many ladies also these days don't put it. The red mark is because, if you put the red mark, then the red is the sign of innocence, is the sign of innocence, is the sign of a person who believes in innocence and all the bad prakrutis, all the dusht prakrutis which are against God are frightened of the red. That's why we wear this special red just to frighten them. Specially the ladies are very easy to catch these depressing moods from others, like a woman has a hysteria another one has hysteria. All these depressing moods can be controlled if you can put the red here. Men should also put the red is a good idea. But it's a very difficult thing to tell people who are so fashionable that they find it's impossible to put a red mark on the head, but red mark is the one that saves you all.

In Sahaja Yoga what we do, those people who suffer from such affectations in the psychosomatic side, we ask them to put a vibrated red mark in the night when they sleep and they have been cured. It's very simple. But to believe in it is an impossibility for people, that how can a red mark solve it. But it is vibrated, means there is a Brahma Shakti inside it and it acts. It does act, it has acted, it has helped so many people and should help all of you. In the Bible it is described as I told you about Koran, that Sahaja Yoga is going to come. That such and such person is going to come. That Mahakali, Mahalakshmi, that Shri Mahasaraswati, the Comforter, the Redeemer, the Counsellor is going to come. Christ has clearly said, "I'll send you the Holy

Ghost," means Adi Shakti on this earth. But the Christians cannot see beyond even one foot, they cannot see. It is one of the most sophisticated fanatic group I have ever met. The most sophisticated fanatic group. You can see the Muslims as very blatant fanatics and you can say they are fanatics. And you can see the Sikhs sometimes, you can see the Hindus being fanatics, but these Christians are so intellectually sophisticated that you cannot make out how fanatic they are. They will be the last people to enter into the kingdom of God in India. But abroad they have seen through it, they have seen through it the sophistication. But in India, the Indian Christians are the most difficult and that's why I took My birth in this the most difficult community called the Indian Christians because they cannot see anything beyond one foot. The rest of the Christians in all over the world are now Sahaja yogis, they can see it because William Blake, such a great poet has written about Sahaja Yoga exactly everything about it so clearly they have found it and they are reading it. But Indian Christians in India everybody's religion is in danger. That way everybody's a fanatic. If you ask anyone, they'll say Sikhism is in danger, Hinduism in danger, Islam in danger, Christianity in danger. I don't know how we are dangerously wasting. How can it be in danger? If it is reality, it can never be in danger.

We must know eternal things can never be in danger. Only we, we have made it something very transitory, something very superficial, something very cheap, that's why we think it is in danger. These are eternal things and nothing can destroy, nothing can destroy. So tomorrow I'll tell you about Sahasrara where we get the complete integration of all the seven chakras which are called as the peethas, as the peethas in the brain. I'll talk about that tomorrow and I hope I'll be able to tell you that from there how we'll come to the gross. I'm sorry tomorrow there is no program it's on the 20th. It's My birthday on the 20th, they are celebrating here, you are all cordially invited to come and it's nice that I have to speak about Sahasrara on that day because that's the thing I have tried to study and work out. I have worked out the Sahasrara in this life time and hence you know I also studied medicine and partly this and that, just to understand what these people call this and that and that's how I can relate it now to the gross things also. Thank you very much.

Now if you have any questions like yesterday you can ask Me for a while and then we'll have the session of realisation, for about 10 minutes. But ask sensible questions.

Q: Inaudible /unclear

Shri Mataji: You see this widowhood and all that we don't believe in it. No man is a widower, why should a woman be a widow? You see it is the mistake of the women who accept all these nonsensical ideas. In Sahaja Yoga we don't allow any widows to come with that forehead. It's all nonsensical ideas given to us, about women. Women are so sacred, have to be sacred because actually, they are Shakti peethas. But we the women have made us, ourselves like that. What was the need to be subdued like that? We have lost the capacity to be a woman now. A woman is like this Mother Earth. She can bear lots of things upon herself but not nonsense. This vidhwa(mourning) and all those things are all absolutely nonsensical things and Sahaja yogis don't believe in all that. Between the two somebody has to die earlier, they both can't die together. I've not known anybody both of husband and wife dying together on the same time, same spot. One will become a widower or a widow. Is only a suppression of women which has come to us from various sources and we have accepted it. North India, you don't tell Me about North India. In North India even married women don't put, they want to move like widows. They just don't put it I have seen. I mean it's not easy to make out the married woman from an unmarried and a widow in North India. They have no mark nothing, they don't understand the value of all these things. They have all become like westernised people or Islamic, I don't know what sort of a culture.

(Shri Mataji speaks in Hindi)

All religions. (Hindi) ... All they are the best. (Hindi) ... Sahaja Yoga.

Q: Inaudible /unclear

Shri Mataji: In Sahaja Yoga we respect all the religions. What Nanak Sahib has said, "Sahaja samadhi, now Sahaja samadhi." You have to get your samadhi; you have to become your spirit. The time has come for that. There is no need to have so many

religions. All religions are respected within yourself because they all reside within you. You do not know how important every religion is to us, is extremely important. We do not know the essence of all the religions, we are just outside, that's why. So the child should be called a Sahaja yogi who is "dharmateet", who is "gunateet", who is "kalateet". (Shri Mataji speaks in Hindi)

Q: Inaudible unclear

Shri Mataji: Now why are you worried about death? I am talking about life. This is a typical Indian mind. I tell you. Indian people first of all they'll come and ask Me, "Mother was I a king in last life?" Then what was "I"? I said, "Baba why are you worried? To Me you are My son, you better get your realisation." We have to be in the present. We have to be in the present, past is finished and future doesn't exist. We have to be in the present.

Q: Is prakruti like purusha?

Shri Mataji: Of course. It's like moon and moonlight, sun and sunlight. But when the prakruti creates, the purusha watches.

Q: Despite all my efforts in the last few days I have not had any sensation of Kundalini. Can I have your touch to clear my chakras?

Shri Mataji: All right, can you come down to Me? I will see to it. I'll work hard, don't worry. We'll work it out.

Q: It is extremely difficult to become a lady saint as you are?

Shri Mataji: I mean I'm not a saint. I'm a Mother, that's all. It's very easy for Me to be the Mother. If your Kundalini is the Mother, I'm also the Mother. Is the easiest thing to be a Mother. I do not claim to be a saint or anything like that but lady is always a saint so she cannot become a saint. A woman's position is that high. A mother who looks after her child, gives all her attention to the child, is already reached the saintly hood actually. But we Indians we think that only men can become saints. Naturally those who are not, have to become saints.

Q: Ladies can chant the Gayatri mantra?

Mother: No one should chant without understanding. Now Gayatri mantra is to be chanted by people who are depressed in life, who feel nervous in life, who are left sided. So ladies, some of the ladies have to do it. And those men who are like that, also have to do it. But those who are already riding a high horse should stop chanting Gayatri mantra.

Q: My son is suffering from asthma. What should I do? He is ten years old.

Mother: All right. Sahaja Yoga can cure your child. You have to come to our centre and they will tell you what is to be done.

All individual questions should be sorted out in the centre individually. We can pay attention to every individual. We have doctors here; we have other people who can look after you.

Q: Is it the Mother which has been, which has no beginning and end, therefore without the father?

Shri Mataji Is it the Mother

Q: Is it the Mother which has no beginning and end therefore without the father?

Shri Mataji: Mother that's all. Mother is the thing.

Q: I have been feeling intoxicated since two days, something different. What is this difference?

Shri Mataji: (Sounds Like- "Jaba mast hue phir kya bole").

Q: Some chandanas have been utilised for the forehead. Is it fine or bad?

Shri Mataji: There are two types of chandanas, white and the red. Now the red is to be used for people who are left sided, depressive. And the people who are aggressive or people who are right sided; they have to use white chandan.

Q: (Can You for life, why are we born?/Inaudible)

Shri Mataji:- We are born to be the spirit. We are born to be the citizens of God's empire to enter into His kingdom, to enjoy all His blessings and glories. Like a very gracious father He has invited you and He wants to grant all that is possible for His children.

A yogi makes an announcement about Shri Mataji's birthday celebrations.

Q: You have told about Kundalini jagrut but how can it be achieved? I want that we should achieve

Shri Mataji: All right we'll have it now. Practical (inaudible). All the people who are standing can sit down, can come forward and sit down. Everybody should sit down. Be seated comfortably. Please be seated comfortably.

1984-0320, Birthday Felicitations

View [online](#).

20 March 1984

Birthday Felicitations

New Delhi (India)

Talk Language: English | Transcript (English) – Draft

Talk at the Birthday Felicitations , Delhi , India. 20-03-1984

On this occasion I bow to all my children, to all the well-wishers, friends who have come here to express their kind feelings towards me. Thank you very much.

In such circumstances the words cannot express, the deep feeling of gratitude for all of you who have so kindly come down here. It is very important for us to realize one thing that the time has come for all of us to transform ourselves, all the possibilities of transformation is possible. We all have to transform ourselves. We must raise our level from this human level to the higher level of spirit. Otherwise those who will not enter into the kingdom of god and may be destroyed. The time is very precarious and precious and the most opportune time.

Today is the day they have put a Sahasrara here, many one thousand petalled lotus surrounding the limbic area in our head. The coconut is called as Shriphala which represents something like our brain and the inside of the coconut is the limbic area. In the same way we have got in our brain this limbic area on which many scientists have done a lot of research but they cannot go very far with it because they are doing everything from outside, it is only through Sahaja yoga you can understand what lies in that brain. All the seven centres about which I have told you in the previous lectures lies above this area.

To begin with is the mooladhara lies in the centre of your , you can say at this point you see bone jetting out. I don't want to use medical terminology because some people told me they can't understand, now around that moves this Swadishthana chakra, you must have seen people who suffer from diabetes always lose their eye sight, eye sight is first affected when they have diabetes trouble. What is the reason? The reason is the Swadishthana is in the stomach the centre and the pitha or you can say the seat of that Swadishthana chakra is here at the back of your head where the lobe which supply the energy to the eye is seated. Around that, around that moves the Swadishthana in the centre is the mooladhara around that moves the Swadishthana which is responsible for this over activity when we think too much it is over active and the conversion of the fat cells from the stomach to the brain is done in such a fast speed, when we think too much we are futuristic that all other organs are neglected. So such a Swadishthana which gets hectic, which doesn't understand what to do , now gets out of gear, because of that one of the organs being the pancreas gets no energy from the swadistana, it gets out of order and you develop diabetics. Anything goes wrong with the swadistana , spoils the seat of the swadistana around the mooladhara which is in the center. So by that you get your eyes blinded because it is pushing down the mooladhara which is in the center of it. So no use treating the eyes, best thing is to treat your mooladhara or treat your swadistana because swadistana is absolutely augmenting the movement of the mooladhara which has to support the optic lobe.

So it is so important to keep our mental being very sensible and balanced. It's very important, this is only about one chakra , I have told you but all the seven chakras lie above the limbic area. All the seven chakras, so every chakra has got its seat over this limbic area hence it's very important how mentally we are equipped. I don't know what happens in the north India but in the south or specially in the Maharastra area there is a common practice of parents all the time asking the children where is your attention (in Marathi) where is your attention, where is our attention, is very important , attention is the most important, where is our attention because attention is the one which expresses our conscious mind.

If our attention is all the time running from one place to another and from that place to another we develop a temperament which is very hectic, which is irritable. Which is uncertain cannot sit for five minutes quietly. I must tell you that in England there is a

very big hall called Albert hall where you can have even 6000 people for any orchestra or for any music program anytime like this and you are not even allowed to cough during that 3 hour program if they have ,you are not even allowed to cough. Let alone going out, moving out, or getting all these kind of hectic behaviour. You can not get out of that place. Whether it is boring, it's horrible, it's no good, it don't like it, it doesn't matter. But if you are into the hall then be seated for 3 hours continuously, you are not allowed to move out not even to cough and I have seen people being lords and ladies and prime ministers and all those attending that hall all sitting tight, respecting musicians, respecting the music, respecting all that they have created because they are so involved with them. But in India despite the fact our country has tremendous vibrations , tremendous depth, tremendous dignity. See imagine the kind of music we have produced. Even if these people labour for thousands of years they cannot produce this. Believe me they cannot produce. You should see any one of their great master playing except for three ,four people whom I should say were realized souls, they could be playing something of a rare quality. But otherwise they cannot play like this spontaneous music , not one person can do that even if he labours for thousands of years. This is the beauty of our music in this country. The beauty of our arts, the beauty of our things they cannot produce, they just cannot do it. They haven't got that depth, why? Because this mother earth has given us that balance, that peace, that depth within us that we the Indians can do that. Ask them to make one ornament, I lost once one ornament and asked them if they could make it, they said they cannot, they just can't do it. You make them anything higher, greater and all that but in fine arts they cannot come near us in any arts.

What's so ever. Now what is the reason, how is it that the Indians have done it and still maintained despite the fact that most of the Indian's have lost the capacity to respect, to realise where are we standing on this mother earth .the mother earth who has got its kundalini here and Sahasrara also here. The kundalini is in the Maharashtra and Sahasrara is in Himalayas. Anybody who comes in between this has to be realized, has to be a great person.

When I say this many people think that are very wrong ideas about Indians, may be but not about India.India you can be sure, one day when the kundalini will rise will shoot off everyone and we will show the what greatness we have.This is why it's very important that we should workout .sahaja yoga in a very deeper way .first of all we must know Indians have to, Indians have to be deep, very deep. We cannot afford to be frivolous, cheap or something slavish. we cannot afford to be slavish. I have seen people now a days are so much enamoured by foreign things, foreign goods. What do they have nothing but plastic affluence , absolutely they have nothing. The Sahaj yogies who got realization they get shock when they go to music centre and see people there are buying cheap ordinary music which they would not even care. so why this disparity is within us may be the slavishness of so many years .but when we were slaves we were much better off but today when we are free I don't know what has happened to us that we have lost that system of dignity, we have lost our dignity. That's why I wanted him to play raga darbari. Darbari raga settles your kundalini in complete dignity. She rises with complete dignity and glory and pierces your brahmarandra . She is your mother and source of all dignity . She is source of all the chastity that you think .she is source of all the pride, you should have .all those qualities have vanished from my great country and I cannot understand when that ambe the Chandi rise within. When are you going to be charmed by the great force that lies within us. You are great people to be born in this country. This Sahasrara of yours is there as represented in the Himalayas, you have Himalayas on your head here which as to be just ignited with your kundalini which lies down, but we live in a very cheap style of life extremely cheap which has no dignity. We take to western life without thinking what are we ,what is our purpose of coming on this earth at this time .We are going to be leaders of the whole universe. All the world is going to fall at our feet for this because you know science has failed completely. They have realized that science cannot take you to far and where are they going to fall back. Is this country of ours and on you people who are great children of this motherland .The Sahasrara lies in the Himalayas and how do you believe me that it lies in Himalayas . If you go any time to visit the ranges of Himalayas . If you go any time to visit the ranges of Himalayas who will be surprised the tremendous vibration flow from Himalayas towards the sky . You can see lights and lights going up if you are a realized soul , otherwise you may not see it's a tremendous country, its tremendous opportune time. You are great people to be born at this time to get this . Only thing is you should assume your power , assumption is only possible if you know your country. You don't know anything about your country. You don't know what beauty it has. Nowhere in the world sandalwood is produced in the way its produced in this country. Nowhere in the world the clay or motifs smell so well as it smells here . Nowhere in the world you get so many types of champas that you get here , beautiful fragrant trees. Anyone who has visited this country any western man saying alright our gardens are alright but we don't have any fragrance. This country's fragrance is its magnetism has become fragrant why what is happening to us is that we do not know our magnetism our dignity our guru tattwa . We have become (eccentric)or we have become absolutely abundant if you are dignified your (eccentric) one track mind of the another side is

that you are absolutely abundant all the norms of an Indian life . So far Sahaja yogis who got realization it is important to go down to your traditions to understand that money never gives you happiness but you spirit and to get your spirit you must know Indian traditions because these traditions comes from the roots and if you have to go to your roots you have to know the tradition of this country. How these traditions have been built of course there have been many attacks on us and so our traditions have been quite (utilated) but if you go deep down into it you will be surprised how our life has made to get only the self-realization to make beautiful mature personality. Sahasrara of India is the most beautiful place if you cannot see it you cannot enjoy it . What am i to do? I am the only one who enjoys Sahasrara has got all the petals, thousand petals like these beautiful colours which opens out and I see them dangling like the living flames of beauty and silence. Inside that you see the agnya chakra all over that. It is such a beautiful thing to see Sahasrara of an Indian, there is no pride, there is no conditioning, nothing, but just the joy of the spirit flowing into it. That joy has to come into all of us. Today is the time when Sahasrara has opened up. It's the first time it has happened on mass scale and on the mass scale nobody has been able to do that though secretly many people did very slowly one by one people got realization but such a mass scale happening never took place. It took place now. Now perhaps we must know that you must be great people, must be that you have done great punyas, that the Sahasrara is opened now, that your fontanelle bone area or I would say thalu bhag has been opened out like this and you feel everywhere the all-pervading power of God. You understand how to manoeuvre it and how to manage it. But there are people in this country who talk in the name of yoga all kinds of eccentric things one sided, one track of mind. Now you must know that first thing is to get your realization, second thing is to know how to manage Sahasrara.

The other day I had a patient who had lost his motor movement. Now, he was cured, how? Just Sahasrara, working on the Sahasrara. Just putting my hand on the Sahasrara, I worked it out. It's very simple because in the Sahasrara everything is brought together. All the seven chakras, all the three nadis, pass through the agnya chakra like this as you can see that if you can control your Sahasrara then you don't have to worry about anything. Now let's see what is the connection of this Sahasrara with rest of the body as the brain has the connection which the doctor know and you people also must be knowing. But they are the subtler correction. Sahasrara has got the seven pithas or seats of the chakras. All these pithas have got valayas, it meaning auras. Now these all auras are expressed in the heart. So around the spirit all these auras workout. When this Sahasrara is enlightened , by that the person become large hearted man, lion hearted man, a compassionate man and he starts putting his heart into his belief. Many people believe that this is not good.

We should not do, we should give up. But they cannot because they are not Samarth. They are not powerful enough to give up what they want to give. When Sahasrara opened up you will be surprised you become powerful, virtuous, righteous personality. You can give up whatever you want to give up and you do what you like with yourself. Sort of you become master of yourself. You can compare Sahasrara with master of car. Master is sitting in the car and the driver is driving. But the driver doesn't know how to drive, so he uses his brake, then he uses accelerator. Sometimes he makes mistake then he somehow or other puts into balance when dharma is established. Then after putting the balance he becomes expert. He does not think he goes into nirvachara and you cross over the agnya chakra through kundalini. You become nirvachara , you don't think. Then when it reaches the Sahasrara and pierces through then he becomes one with the spirit. The master becomes distinct in a way that the driver becomes the master and he watches within himself, the driver the accelerator, the brakes all of them he watches, this is what happens to you, you become the Karta you become the master and you start monitoring everything yourself. Seeing it Mr.X do this job you are this to that job. Once the Sahasrara opens all your centres get absolutely filled with the grace of the holy ghost, grace of the Adi shakti starts flowing and all the chakras get filled up with beautiful feeling of contentment. On the Lakshmi chakra you get contentment. You do not become greedy. You do not run after other things. Whatever you have you enjoy. Actually this is a sad thing, whatever you have you never enjoy, you want to enjoy what somebody else has but when Sahasrara opens up you enjoy whatever you have, you just go and see in your house how many beautiful things you have, just watch them without thinking. You will be amazed that you have beautiful things within you and you are not enjoying what you have and worry about what others have.

And that is how people are getting crazy with their greed, then when it opens the heart chakra pure relationships between each other develops, pure relationships wife is a wife, husband is a husband, sister is a sister, brother is a brother, such beautiful relationships develop with in you that you become absolutely pure. Purity is achieved when Sahasrara opens up. Purity is what gives you complete detachment. You are so pure that nothing can attach, like a soap in the soap you wash everything with the

soap and soap doesn't get dirty, everything that is dirty washes out. You become like that a Sakshi, nothing can attach you alright, you have things in the house, you have this and that, you are not attached, you become such a generous person. The purity of generosity is so great that you forget what you do for others and gave them, there is nothing like other left, you just enjoy giving, enjoy doing for others and once you open the door from one side you will be amazed the door from the other side opens and you are flooded, you are flooded, you don't know what to do. How much I should give, how much I should give still it is flooding. Because this door has to open. If this door opens then Sahasrara takes a new dimension, absolutely a new dimension of a saint. The greatest thing of a saint is he never does any adharma. He doesn't do any wrong, you don't have to tell him. So such a saint is born and such a saint start giving light to others. Actually opening of Sahasrara means opening of light to others. Those people who come only for treatment I tell them that after all you must also understand that god is a meticulous personality. Alright I am compassionate, he is also compassionate but he thinks what is the use of curing these people, what is the use of repairing of those lamps which are never going to give light. We have to understand our own worth that you have to give light to others. You are the light of the universe and you have to stand up to it and achieve it through deep understanding of your being. Now in Sahasrara what happens is the integration because all the seven chakras are there. All the incarnations are explained why they did like this, why they did like that. For example at the time of Mohammed Saab he found that the people were worshipping all the idols and all that . They were not worshipping the nirakar , the essence, like they were worshipping the flowers and but not the honey. So he said better worship the honey and talked of honey. He talked of honey and it became a talk, human beings know how to make everything into a useless talk, so they started talking about nirakar, same with Nanak Saab when he came. He came because he found Mohammed Saab was not whatever Mohammed Saab did was not sufficient, he had to come. It is Mohammed Saab only that came back to teach you that see there is nothing like Hindu, Muslim and all that. That you have to realize that is why he came. We have forgotten why he came on this earth and also he talked about nirakara but that also became a talk or just a song or a sort of akhanda path. That is not he talked, that is not he wanted. Why all this was to just make you aware of the spirit. Anybody who came on this earth like Buddha came on this earth at that time he found people were indulging into absolutely wrong type of attitudes. He came in the sixth century when tantricas were very powerful. He saw, he came in sixth century when tantric were very powerful, they has started taking (Ship). He was so worried about them , then also he thought talking about eswara people started thinking that you are the eswara and that they all became great masters themselves. In the temple he found people were worshipping god and doing all kinds of dirty things even now they do it and they have forgotten that god who is sitting here and we are doing all these things, actually I have seen, heard many pujaris telling god never does anything to us, see we are above everything, and I ask them then why are you suffering from paralysis. He said paralysis everybody get but I got because I was over doing the puja of god. They don't want to accept that. they ask them then why are you suffering from paralysis, are harmed and they did wrong, absolutely wrong at the lotus feet of the lord. So all these things to stop, all these things to stop Buddha came on this earth. He talked of uneaswara waad. He came on this earth and after wards he felt that uneaswara waad has gone to the other side of it. Absolutely it is madness now. So he came as Adi Sankaracharya. Just to put it right they came on one side and see they ,they are going to one extreme to pull them they come on the other side. It is just a movement from right to left and left to right like that he came. All the integration from all these people can be felt when you open your Sahasrara . You are amazed that how they are related to each other. We are not, they are like Christ has said those who are not against me are with me, who are those people will the Christians explain? They cannot, they don't want to know, they don't want to talk about the future either, they don't want to know about it because they think they are the chosen ones. But once all such chosen ones will have to land in hell. I think if they go about like this, Jews did the same, Jews could not accept Christ. They would not accept Christ. They said no no no, our messiah is going to come later on 2000 years back and this 2000 years is permanently 2000 and it is never finishing and they said we must suffer and without suffering we cannot meet god. This is their theory.

So alright have Hitler, Hitler made them nicely suffer and they suffered and suffered and now they have become aggressive people. This is not god's work. This is not what god is, god is a thing which is a complete integration within us, of understanding of how god has sent these paigambaras, his incarnations, his people on this earth to save us from this illusion, from this Maya of darkness, of ignorance, he sent us all these things. So we have to understand him, a complete integration has to be established within us is only possible if our Sahasrara opens otherwise you are not going to believe me. Now also the integration of your own physical mental and emotional being is established. Then the activation of all the universe is established within you. All the stars everything is established within you. You can control the stars, the stars come at the time you are doing some work, they are there working out. You will be amazed that once I was having a wedding of 27 people in Bordi, where I said that today is the day

of 27 constellations to be here, can you believe that the southern star was there like a cross. It was there on the sky anybody could have taken a photograph of that to prove how the stars and everything becomes just our supporters, our helpers, they act for us. Then all the angels, all the angels look after so many miracles the Sahaja yogis will tell you about what has happened how sahaja yoga is (helped) . It happens not because it is not something great but it is your own achievement because your Sahasrara is opened, everything that is created for the goodness of this world at your lotus feet. Everything that is created for the emancipation of the human beings is at your lotus feet. Every movement you will feel that is somebody holding my hand and taking me ahead and guiding me ahead towards something (supreme). The whole being will be filled with joy at the Sahasrara name of Ananda is not swananda, swananda is in the heart but the name of Ananda at Sahasrara is niranand, surprisingly I am called as Nira in my family. All my family people call me as NIRA, because my short name is NIRA. And luckily the place we have got for the ashram is also along the river of the Nira, which flows down to the Bhima, which is another tributary of the Krishna river. But this Nira river goes just like the emblem of Sahaja yoga which we call as pradikshina. That is the sign of shakti , because shakti goes around the Shiva like that and exactly like that it moves, so you will be surprised, it is not a coincidence. It is a reality that such a place we should have there at NIRA which was the ashram of Shandilya. Shandilya is my gotra also. To have a place there as such vibrations, tremendous vibrations, Shandilya Bhoomi has something to do with Punjab. You will be amazed to know that at the time when Prahlada was born, before that his mother became pregnant and Indra thought this Hiryanakashayapa is a big rakshasha who was ruling in Lahore, so he that it is better to take her away from there and put her with somebody sensible or marry her off. So on his way he dropped her at this place Nira where Prahlad was born.

Then Shandilya told him, Shandilya muni, this was 14000 years back Shandilya told him that this boy is going to invoke the Vishnu tattwa so much that he is going to appear as Narasimha. So you better not take this lady with you, but what you have to do is to just wait and see how it works out and when the child grows of some age I will send the child to the father's place. So Indra agreed and he went down in the south and got his realization. There is a place called Chidendra where he got realization. Now this Prahlada who was living there. now see the miracles are like this. When he was five years of age he was sent to his father. And you know what happened, how Narasimha avatar came in. Now after many years peswas tried to build a temple on the Sangam or the meeting place of Bhima and Nira river, and they spend 7 crores of rupees just to fill up the area for the temple and they couldn't do much there, then 3 or 4 hundred years back on gentleman thought he should build the temple and finish the job. So when he thought of that he dreamt in his dream he saw a Prahlada himself and he said that I have already made a statue of a Narasimha with my own hands and the statue is made out of sand, and it is lying in the Nira river. You can go and find that yourself and put that statue in the temple. So the gentleman went around and saw the statue made out of the sand . For thousands of years, he brought that statue and put it in the temple. But statue has tremendous vibrations. Only a realized soul can see from long distance, you can feel the vibrations of the statue made by prahalada who in Lahore went and because of him Narasimha avatar came and then he ruled in Punjab. This place has got something miraculous that from the top of the sikhara of the temple you should put your finger there you will find a small little dhara of water flowing and you can feel it. All these great miracles are still there in our country, but the trouble is we have no time to know about these things.

We have no time to understand what is so great in our country. What we do is to go to some of temples and there we find some of these Brahmins looting we just get fed up with that horrible and we run away. What even they may try they cannot remove, cannot remove the greatness of our country. So today is the day where you are celebrating my birthday, I don't know what I should say about it, but anything I am very happy that Sahasrara has opened in Delhi. Delhi is the place one has to be very careful about. Here is the place the rakshasas have ruled, this is the place makes you very ego-oriented, you might create a Hitler here one day, is such a horrible place is Delhi. I got married myself in Delhi only. I lived in Delhi quite a lot because I know the importance of Delhi. Delhi is the place from where we rule the whole country and in this place I have seen people get into the ego trips very fast. Even an ordinary person a peon could be in that ego trip. So with that ego trip one can do lot of harm to others, because those who have ego harm others, those who have superego harm themselves. They can go on harming all the time for their selfish ends this that and they won't realize there is anything wrong with them. In Delhi if you can work it out with that depth, I am sure a day will come when definitely say that Delhi has given a new jump, a new dimension to the whole world, but Sahaja yoga one must understand though it is integration it is a collective work. It is a collective work. It is a samoohik work. It is not that you sit in the house I was meditating nothing, you are not to go to Himalayas, you are not to go anywhere but you all if you have to go to a place where they are meditating all of you should meditate, the more you meditate the better it is because one person has some defect and another has some defect, all of them put together feel the real source because all of them are a part

and parcel of the spring. You are the part and parcel of the Virata of the great primordial being, of Akbar, you are part and parcel, you are in the brain when your Sahasrara is open. Now can you imagine one cell sitting at home and the other cell sitting in the shop all the cells have to be together and have to work it out being something substantial. You cannot workout with one cell. You have to have all the cells working together in complete unison, in complete understanding, in complete love. So one has to understand that after getting realization, so many of you got realization, I saw that happening. It is a great thing the greatest present you can give me on this birthday Will be that you form a collective understanding of Sahaja yoga. Have collectivity, you may be anything, you may be a big man, small man. See among Muslims they are cheating. Even the king he is with everybody else to do the Namaz. Now what about you, you people must understand that it is a collective happening for the whole universe. The people who have got realization have to meet together every week for one day, can't you spare for something so great. I remember my father was a great fighter for freedom. Not one minute they could think of anything else but that and there were thousands and thousands of people who did it. Mahatma Gandhi had that charm that he brought people into such a position that they fought for it. It is very easy for people to make fight others, but to fight themselves is very difficult. Moreover here you have to become something. It is not one can give a certificate, now you are realized soul, now you are alright, alright you are a foreman, a member, it is not possible. There is no money nothing can purchase it. You have to become the tree as Krishna has said the tree opens in the head. The jadas of the or you can call them the roots of the tree are in the brain and then the whole being is completely nourished by that. This brain of ours is such a wonderful thing that it can nourish the whole universe. You have to become the part and parcel of the whole, part and parcel of Akbar, which we call the Virat. Now this is the brain of Virat which is the Sahasrara and in the heart resides the spirit. But once you achieve that state of nirvikalpa then the spirit resides here at Sadashiva, at this stage there are seven stages higher than that, but at least three can be easily achieved if you try the collective method of Sahaja yoga , collective method by which you can correct yourself. Just watch yourself, face yourself and enjoy the way you are correcting yourself. For the first time you start seeing yourself am I like this, alright I am going to put this right. You will see yourself as centres, you won't feel bad or hurt. You will correct yourself and thus you will correct the whole society. No use crying, weeping, saying that is wrong with the society, this is wrong with the society, do this, do that. Everything can be brought around if you all decide, even all these people if you all decide to do the collective work of Sahaja yoga I can assure you things are going to work out, or going to work out very fast. Very fast but let that kundalini be awakened in Kolhapur, we have a god, the goddess of Mahalakshmi is the Sushumna nadi expressed is come out of the mother earth and there people are saying udhe udhe ambe , udhe udhe ambe, udhe udhe ambe , udhe udhe ambe , what is that, she is Mahalakshmi, why are you saying Ambe, all the time Ambe is Mahakali's power, because kundalini is the power of Mahakali. So they are saying that how the Mahalakshmi, the Sushumna is alright, now let the Ambe get raised means let the Chandi raise, let the kundalini raise within us and this is what is going to happen to all of us once that starts you will be amazed how great you are. Don't run after petty things of life. Don't think that these petty things are going to give any happiness. Open you Sahasrara, I know it is not possible for all the people to get it, but so many in this country can get it for nothing at all because this country is specially placed, the people in this country.

1984-0322, Birthday Puja: Be Sweet, Loving and Peaceful

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22 March 1984

Be Sweet, Loving And Peaceful

Birthday Puja

Juhu, Mumbai (India)

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

Puja for the 61st Birthday (Be sweet, loving and peaceful), Juhu, Bombay (India), 22 March 1984.

[Translation from Marathi]

I bow to all Sahaja Yogis, saints. It is no longer a birthday after the age of sixty years, but but one should remember that the life is getting shorter day by day and hence the progress (in Sahaja Yoga) should also be correspondingly faster.

It is a matter of joy that you have celebrated my birthday with so much enthusiasm. There was so much enthusiasm and love. I was overjoyed.

Sahaja Yogis have to work (for Sahaja yoga) while leading the worldly lives. They have to look after their children, households, and parents while practicing Sahaja Yoga. I also do the same. I also take care of the world (as a family) while looking after my family, my brothers and sisters, all the relations and my husband. No one should be left aside. So, it is a very difficult task (to manage both). Women panic when a daughter or a son falls sick, something goes wrong somewhere, husband is bad etc. Similarly, men get jittery with a problem in jobs, reduction in salary, financial constraints etc.

Also, various other incidents that bring pressure on the minds. However, in these very circumstances the Sahaja Yoga has to be established. If you are away from water and are thirsty, and say that you suppress your thirst, then there is nothing special in it. But you are real Sahaja Yogis when you are detached even when water is available around you.

At the beginning many people used to tell Me their family problems, "My mother is like this, my father is like that, this is how my husband behaves and also about others". Gradually it reduced and in Sahaja Yoga the person came to such state that he or she started feeling his personal (worldly) life as a drama. Now, yesterday I noticed that the feeling has been awakened in the people that they should do something in the life of the rest of the world and I was very happy about it.

Especially in Mumbai the three powers, Shri Mahakali, Shri Mahalakshmi and Shri Mahasaraswati together have specially taken birth from the mother earth. The reason is, without such powerful force, Sahaja Yoga shall not be established in the city of Mumbai. A plethora of mal practices are rampant here. They are so many that they cannot be described. They are about bhoots, about badhas, about money, and also there is bribery, all kinds of filth. Like all rivers merge in the sea, all dirt has settled in this sea which is Mumbai. All kinds of thieves, all kinds of lecherous people, all kinds of cheats have come to live here. So, we have to bloom in this mire, the lotuses are to be bloomed about which I told you yesterday, and if we are able to do that, it is going to benefit the whole country.

In Delhi also the work is going on with full force. Similarly, in Mumbai also, you have already done great work. That work is, in this land which is devoid of Punya (merits), and Dharma (virtues), in such filth, you are blooming high your own lotuses.

It is really great and I do not know how I should congratulate you for this. I feel proud what a great work has been done for me! What great work my children have done! They have made this beautiful achievement while living in this society, while being connected and being one with this society. For this accomplishment I have great respect for you. Now do not rely on the slow progress but you should speed up the progress. Unless Sahaja Yoga is spread you will not be able to spread.

Sahaja Yoga should spread, and you should rise. Only then it will work out. So long as you do not rise, Sahaja Yoga will not spread. As a flame enlarges in size, its light also enhances. So, it all depends on you. The more the growth of your flame, the more will its light increase. I agree, there are various types of people, but have I not established Sahaja Yoga amidst them? Have we not created so many Sahaja Yogis in these circumstances and thus proved the existence of God, the existence of God's power and we can work it out with that power?

Having thus proved it, we should, without harboring any doubt, forge ahead with open heart. We should start the work in a big way. If possible, display a board at the place of your residence. Start center in every house. You must. Let us see what happens.

This way, you should work it out wherever possible, to the extent possible, and little more than that. You should have that courage. You can do it. I hope the next time I come to Mumbai I shall see a large number of Sahaja Yogis. Even otherwise, a good number of them come. You saw, yesterday they were in thousands. However, how many among them were real, matured and knowledgeable Sahaja Yogis? Even now Sahaja Yogis pay more attention to their household problems. You know, I can solve them in a minute and in Sahaja Yoga they are being solved in a minute. But unnecessarily you worry about them and destroy yourselves.

Second thing is animosity in the people which has been there since very long time. Now that we are Sahaja Yogis we should give it up. All things, all points regarding enmity, should be cleared up. Whatever mistakes we have made should be got rid of. Whichever ill-feelings that have come in our minds about each other let it clear out, because we have now become clean, we are now like mirrors. So, no dirt can stick to us.

In this respect one thing should be kept in mind; how much our Mother forgives, how much She has to tolerate in this regard and how many things She tolerates, how She manages, how She accommodates all. We have our mother as our role model. If She can bear with so much, why we cannot? Why can we not bring such feelings in us as forget and forgive? Howsoever may a person be, we should respect him, and help him in his ascent and transformation. When you have this magic, you should not think about what happened in the past and who did what. Many people behave little different with newcomers. They will have you as examples as to see with how much love you interact with people.

Now I think, here we may have our own land then Ashram too. But when four persons (Sahaja Yogis) are kept there they will start driving away persons whoever may come. I have seen this happening everytime. Let the Ashram be set up anywhere, Sahaja Yogis who stay there ask persons who go there, "Why have you come here? Who are you? You don't come here. You cannot stay here. This is not all right, that is not all right etc." This is how (rudely) the Sahaja yogis start treating them. Does it behoove of you? If this is how we start treating the people, is it proper behavior?

I agree that some people are not suitable for Sahaja Yoga because they are troublemakers while some people are not capable of doing anything. We cannot afford to snub them. Slowly we should bring them all to be amongst us. Those who are bad and gone cases, I will think about them and expel them. But you should be peaceful about them.

First thing we should do is to bring peace in our life. We should become extremely peaceful. I always tell you. I agree, you have to face too many difficulties in life, but you must bring peace in life. You should give me this present on my birthday, "Shri Mataji we shall keep peace in our lives." You should be extremely peaceful, peaceful (cool) like ice. You should be extremely tolerant. Without that it will not work out.

Even after you bear with all, you will have no problem. Everything will clear out from the Sahasrara. Whatever you say, you bear with, all will go away (from the Sahasrara). So, it is better not to think much about it saying, I am distressed, I have this trouble etc. What is all this, any way!

You have become saints now, what distress can you have? Can distress (or sorrow?) stay with a saint? You should now have a conviction; now that we have become saints, we have become very great, how can afflictions and distresses, stay with us? We are the ones who heal others' afflictions, like soap we wash all. How can we become dirty?

Once you have this firm conviction first thing you will have, is peace. First thing, you will become peaceful within. And as soon as you are peaceful you will start seeing everything in the proper perspective. So long as peace is not established within, you will not be able to see anything in the proper perspective but will see it upside down. Forming an opinion about someone, assessing a situation are such things that if your mind is upset you will not be able to see them clearly. Hence you should have peace established within. Pray for peace. Mother has told you to be peaceful. When you become peaceful you will understand how relationships are formed, how all joy comes, how friendships are formed, how things work out. When you are disturbed, the angels who hover above you, all the arrangements that I have made for you- cannot understand what to do with such people. Suddenly they are in a haste and hurry.

Some people are such that they are not peevish but for everything they will say, "Where should I keep it, here or there?" Their hands are always moving like this. It shows disturbed mind. Some persons are irritable, which is also a disturbed mind. There is a variety of disturbed minds; some persons do not express their anger and suddenly it bursts out. Some people become morose. Is it the sign of a saint? Saints come into the world to give. They want to give to others. Persons who go to them should get compassion, should get love, should get satisfaction, should get protection! And mainly, the person should feel peaceful, he should say, "I met so and so and felt so peaceful! How peaceful he himself is!"

One may be a great scholar, but have you ever heard, that people touch the feet of those who have mastered the Vedas? On the other hand, they will fall at the feet of a faqir or sadhu if seen on road! Howsoever erudite may you be in Sahaja Yoga but of what use it is if you are not peaceful? Who will regard you as sadhu if you do not have peaceful attention? This should be remembered.

First thing is, dignity and peace should be ingrained in a person (Sahaja Yogi) and should manifest in his demeanors. Frivolousness, all the time giggling is very common in Sahaja Yogis since they are joyful within. But giggling is improper. One should keep to his dignity. It should be inbuilt in one's lifestyle and seen in how one conducts oneself.

Secondly, if anything is negative in us, its effects are reflected in the behavior. If a person is negative, he or she will always make mistakes. A mistake in this, a mistake in that, somewhere or the other he will keep making mistakes. Then he says, "How did it happen Shri Mataji? How did I make that mistake?" How did you make that mistake? Something has to be wrong in you otherwise why would it happen? What is wrong? "There is negativity in me. I have negativity, is it not? Then I shall take it out!" But you should not come and tell Shri Mataji, "Shri Mataji what can I do, I do everything, but it does not work out!" You do everything but not from your heart. If whatever you do is not from your heart, then its results do not reach you. I have seen of a plethora of men, they told me, "Shri Mataji we work so hard, but negativity does not leave us". How will the negativity not leave? You are not the negativity, then how it will not leave? Everything can be thrown out, provided one makes efforts.

Quite a number of half-baked persons are in the Sahaja Yoga even now. So you should take care. Some of them have joined the Sahaja Yoga due to the temptation of making money. Some people come with the hope that they will be able to make money, or get prominence or will move on the stage, or be able to show their smartness or get leadership. But they will also change, realizing that their falsehood is known to all, and it is meaningless and people laugh at them. Many such, big guns (guys?) hang around.

One gentleman was to go to Delhi to attend My program. He said, "I cannot go to Delhi. I am very busy. I am so and so. This has happened and that has happened". So, a Sahaja Yogini-she was small (in height) but wise- said, "Tell that man to take even one program, as Shri Mataji has done, at Mavlankar hall and see whether even four persons attend. Nobody will come even if he offers money. You may be a minister or some big shot, but four persons will not come at your programs even after you have paid money. What do you think you are? Do you have any authority over anyone? Do you love anyone? Does anyone have regards for you from the heart? Nobody will come. As you are a minister some may come to flatter you. But you arrange your program at Mavlankar hall, not even four persons will turn up even after advertising and spending lacs of rupees. Attendance by four persons will be a big thing, owing to your good luck."

It means such persons who take leadership, think no end of themselves, who think they are special, show their own smartness, are finally pulled down. It always happens in the ashrams, too. Such a person thinks himself to be a special one and starts behaving like a special one. But he who thinks he is special is a big fool. All laugh at him, "Ha Ha.. see! He has climbed the green gram bush" (Saying in Marathi meaning that the person is boasting about himself).

In Marathi all these words are there. "He has climbed the green gram bush". The viceroy sat on the raft. Then everyone understands how the person is. Thus, everyone knows everything about everyone, and no one has any respect for such a person. By pretending that someone is great or giving oneself a false prestige, nobody gets respect from others because everyone is quite intelligent. You can fool others for some days but then others will beat you with shoes, spit at you. Today they are (at the helm of affairs) flying in the sky and the second day they fall into the ditches. Why does it happen? One should think about it. Why do these kinds of people meet with this fate? Today they are at a higher position so why do they suddenly fall down? The reason is that falsehood has a specialty that it is disgusting and comes to light one day or other. Those who are praising you and pampering you are false.

They are bound to fall, and you will also fall. So, when the Kundalini is awakened within us, we can say Chandi has been awakened in this country. What does it mean? When the Kundalini has been awakened, we have to be straight forward and truthful. If somebody tries to play falsehood, he will certainly fall. We need not worry. He will be exposed in front of all. See how fake he is and he has these faults. They all will be uncovered. This is one part of Sahaja Yoga of throwing special light.

So, when new people come and you find some of them are false seekers, they are hiding, they have come for money, let it be anything. You don't worry about them. I will think about them. I will put them all right. But you should be dignified, like a king. Let anybody behave as he likes but you should keep to your dignity. If this is how you are decorous then nobody can touch you.

But people squabble on minor issues, on small things. "Shri Mataji spoke in Marathi. Why did She speak in Hindi? She should speak only in Marathi." But Hindi is our national language. And see these people, these foreigners. Probably they did not know that there is a language called Marathi in the world. Yet they silently listen to Me. You should learn from them as they have climbed on the green gram bush much more than you have and fallen repeatedly. They have borne with the hits of chisel and have thus become God's statues. You have to fall down as yet, but why should you climb so as to fall. No need to ride on the paper horse. Why do you want to land up in that condition and face discomfiture? All such persons have to face their discomfitures.

So, be wise and do not show off and pretend to be a big person. You may be moneyed but in Sahaja Yoga you cannot purchase Shri Mataji. If you are rich be wherever you are. If you are a minister and want to show your importance show in your house. Howsoever big you may be, it has no importance here. Here main thing is: where is your Kundalini, what is your state in Sahaja Yoga, which chakra you have evolved most (Siddha). One who has achieved all is great. Others are not.

This is the kingdom of sadhus and saints. Here all extraneous things are better kept outside. Which car you have come in, how much money you have spent, what you have done cannot impress anybody. Always it is your state, your level of being a sadhu or saint that has impressed the world. That should be seen, and you should become like them.

I had been to Agra. It is such a huge royal palace and fort but when it was dark they were felt like haunted places. There is absolutely nothing. Many powerful kings and their queens lived there. Which beautiful ornaments they must have worn, what caprices their men folk must have indulged into. Whatever it was, but all was over. As we came out, we saw a grave where a flame lamp was burning. In that light we could climb down. There was no other light in that area. When asked whose grave it was, they said he was a faqir and Guru to emperor Akbar. But since he never entered the palace the emperor built his grave at that place. What a great thing it is! Even now a lamp is lit at the grave of that man, while the palace has no light and it is in pitch dark. Nobody knows who kings and queens and whose graves were there. Whatever was bygone was bygone.

So, what is that which permanently stays after the man? It is his glory, and that glory is in his spirit. We have to achieve that

through Sahaja Yoga. Unlike other people we do not want to achieve material glory, which is transient, but we want to get that which is eternal. And having achieved it, we have to distribute it, we have to give it to the people, have to cure the people. Let the people be benefited. We should compassionately view them and treat them with love. Once it starts growing, we can set right the condition of not just this country but that of hundreds.

But first of all, you should be ready. I will not be able to do it alone. For example, I speak through this microphone but something more is necessary to carry its sound. Same with you. If you are completely hollow, then this power will so beautifully flow through you that it will be as what I said yesterday; the time has come for this to happen.

The lotus of the universe has to open. The thousand petal lotus (the Sahasrara or the Sahasradala Kamal) of the universe has to open. For that, you are each petal of that lotus.

It is not very difficult job. All should do little hard work viz meditation, and the chakra cleansing. Take your house as the Ashram and yourself as the residents of the Ashram. Getting up early in the morning and completing meditation and Puja, proceed with your routine chores. Then meditate in the evening too. You should also go at public programs. See whether you can open a meditation centre in that area and start one, if you can. Make friends with people, invite them to Sahaja Yoga centers. Invite ladies for get-togethers (known as the Haldi-Kumkum programs) and tell them about Sahaja Yoga, that Shri Mataji has given us the Sahaja Yoga and we have had these benefits. Share the good news of Sahaja Yoga with as many people as possible. This way you should, spread Sahaja Yoga.

You should be kind and loving with those who are still half-baked and guide them such as, "Do this way so that you will be better." Getting irritated with them will not help. They need to be guided with love and affection. This is the first thing which I tell you. Connect with all with love. Your loving style of interaction impresses them most.

Once I told a lady to go to Delhi to the ashram. She told me, "Shri Mataji, it's all monkeys' rule there and I do not want to go among the monkeys. How (kindly) you deal with the people and how those monkeys do!" I did not understand as to how monkeys live there. So, she said, "Whosoever I talked to, had already climbed the green gram bush." I replied, "All right, I will talk to them, and it will ok". I tell you, it would not be so bad, but see how our behavior impresses the people. A little snobbishness by you spoils the impression. You should be extremely humble.

Secondly, I want to tell you, you should be conforming to Indian tradition. Suppose, we set up ashram here and a jeans clad lady with western hair style is there and greeting visitors with "Hi.." then the visitors will think, "What is this ashram"? Ours is not a modern ashram. Ours is a ashram of ancient traditions. We may bring modern gadgets and know modern methods, but that does not mean we should follow modern ways of life. We will not do that. Being traditional modern is different from being glamorous. Sahaja Yoga does not accept glamour. Glamour is not all acceptable in Sahaja Yoga. However, being traditional is not for a married woman to bear weird looks. It is decided that even widows should be properly dressed up according to traditions. So, we have to be traditional. Men should also be traditional and not show off like Sahibs wearing suits and ties.

Only the other day I told, that to get the bearing of a Sahib somebody wore a bow, but the people around him thought that he was a bearer! Nobody thought that a sahib had come although he had spent lot of money on the bow. What is the need for all this? We have beautiful clothes that have come to us by tradition in our country. When we wear them, they are comfortable and keep us cool, as well as appear decent and beautiful. So it is not at all necessary to blindly follow others. As far as possible one should keep to traditions.

Especially, in the ashrams the traditions should be followed to welcome the visitors and interact with them. We don't have such words as, "Get out". We never utter the words, like, "Get out" and every now and then ask, "What's wrong". Nor do we say, "I hate you". Had we ever spoken these words our father would have thrashed us. The expression, "I hate you" is frequently used in the English language. You say, "I hate you", who are you to say this?

If someone utters its Marathi translation, "Malaa tujhi ghrunaa waatate (– I hate you)" our people will thrash you and respond, "Is it so? We will set right your nose." This is the way they speak in the west. We will not learn this English style or the western style. It is not good. What do they mean by, "I hate you"? This is not our way of talking. If there is a visitor we welcome him with the words, "What a great fortune of ours that you have come. Please come in. What can I do for you?" You

know, King Harishchandra gifted his whole kingdom. His child was killed! We used to give whatever our guest asked for. But now we do not want this style of the English or the westerner. Never allow these terrible, abusive words to set on your tongue.

We should use gentle and respectful language to interact as people from innocent families do. Your mother is extremely innocent and so you should also be. I am surprised when I hear people use bad words. Now your mothers are changed. Now I am your mother. If your mother uses bad words you should forget about it and imbibe My way. You should never ever use harsh or bad language.

The main point I want to emphasize is that the light of love and peace should completely manifest from you. Others should say that such and such person is love and peace personified. I shall be very glad to hear these words. So, today, I ask (request) from you the gift of love and peace.

[English Talk]

I have just told them (Indian Sahaja Yogis) that you should not try to copy the western style of ego-oriented society where people use harsh words, because then we think that we have modernized ourselves, you see. To say harsh words to somebody, "What do I care! I hate you!" All these sentences we have never used, you see, which is unknown to us. I mean, anybody to say like that is unmannerliness. How can you say such a thing: "I hate you!"?

But now I have heard people talking like this in our country. "I hate you." "What's wrong with us?" "Who are you to say that?" Like that we do not talk. You see, his is not the way to talk at all. Any person who comes from a good family would not talk like this because it reflects on the family. But the language is more copied here than there.

I am surprised sometimes when I hear the people [how] they talk in the buses, in the taxies, in the things; the way they use language is, you see, is something I can't understand. So I have asked them that the language should be full of love and with our own traditional style, the way...

You see, we wouldn't even scold our children. If you have to scold the children, we use a language which makes them over honourable (Bahumanarathi): [(Marathi) Damle Sahab has put on a kurta pyjama, so, "You are looking like Shivaji Maharaj. Welcome Shivaji Maharaj." We should speak in such respectful language so that they would not get scared. Correction if it is to be done], we used to do it this way; but the correction of the other side is not proper because that never it corrects. You see, that's why you cannot control your children. You are all the time insulting them, insulting others, insulting methods, you see, and this emotional blackmail and all this nonsense is not at all traditional in this country. And those who'll try to do it will be thrown out. I can tell you, in Sahaja Yoga you cannot work out.

You should not have all these ideas of insulting people, of bringing them into situations where they can be insulted. This is all modern style. So we should not do like that in Sahaja Yoga. We should behave in such a way that we should be dignified people. Behaving our style is our tradition, is Sahaja Yogis' tradition is this that we talk to people in the most sophisticated manner, in the sweetest manner, in the most affectionate manner and inviting manner. And that is how we all should speak.

So, this is [the] first thing I ask that in your expression of your love there should not be a thing that you should shout. Now, I do shout at some people who have bhoots in them, but by that the bhoots run away. But if you shout, you get the bhoots. The bhoots don't run away, they get at you; so better not do it. If you have My powers you can do that; but you don't have. If you shout at the person who has bhoots (Shri Mataji laughs), you get the bhoots.

So be careful, don't try My tricks. You see, I am a different type of a person and I do everything so understandingly, which you do

not. So, when you follow Me, you should follow Me the way I am, on the side where I forgive, the way I am loving, I am affectionate; not where I am terrible.

You shouldn't do that because My terrible nature has got the undercurrent of My Love, which you don't have, and you don't have these powers. So don't try those tricks with anybody else. You have no right to shout at anyone or to get angry, because if you shout, you get back all these bhoots into you.

They want, they provoke you, they provoke you so that you get caught up into it and you get absolutely ruined, the more you try to do it. So, the best thing is to stand in the centre and have affection and love - the power that I have given you. That you have [to] develop - that power of love.

First you develop that power of love. Then you don't have to worry, you don't have to shout, you don't have to say anything. Your power will become the Krita (active), it will work out itself and create that beautiful atmosphere that we want to do. We don't want anybody to be ruined.

But if you start shouting at people, they'll all run away. Specially in the ego-oriented society, you should not shout at all! That will not appeal to anyone. If you shout at anyone in the ego-oriented society, you will always distract them and they'll run away.

So I have to tell you, that you might be the highest of highest, first thing [that] you have to give Me today is that in your talk, in your behaviour, in your heart, you will reside one with Love. And the second thing I want to ask is that you should be peaceful people. Try to have peace with yourself. Don't fight with yourself.

Now, the western people have one problem [that] they fight with themselves. "How is it this is happening to me? I am so bad. I am no good. I have done this. I am so bad." If you go on fighting with yourself, then you will become weak.

On the contrary, you must say, "I am so good. What's wrong with me? I've got realization. What's wrong with me?" Have that confidence in oneself, and then it will work out. And as result of that only you start shouting at others.

But supposing you understand that there is nothing wrong with you, you have to be peaceful. We all have to be very peaceful people and you have seen, My peaceful nature has solved so many problems just like that. So try to achieve that peace within you.

That peace should not be lost at any cost, and should not be also expressed outside in a way, like I sometimes. My peace itself becomes terrible. But you don't have that kind of a possibility, so you just don't do it. You just don't do it, never do it that way. Try to be extremely peaceful, try to make your forehead relaxed.

Many people come to Me with [face] like this, you see (distorted, twisted face), then I just know that there is a big bhoot on the head sitting, then I shout at them. Keep your forehead relaxed, relaxed. "I am not doing anything, Mother is doing everything. Relax, relax, relax." If you relax you'll find that your heart will open.

"My heart cannot open." Why, why can't you open your heart? Because you have no trust in yourself. Try to trust yourself. Open your Agnya, open your Ekadasha and your Sahasrara, and your heart will open. Once your Sahasrara is open, your heart will open automatically, so you will have a peaceful life.

So today I am asking for two things from you. It's a funny thing that a Mother has to ask for a gift. And the gift you have to give - first one - is that you should be peaceful people. You should express peacefulness through your own character, talking. But it doesn't mean that you should be people who are bleak, or who are - we can say that - are morbid people or people who tolerate

nonsense.

No, there is a way of resistance. But a resistance, of a peaceful resistance, that you are not afraid of anything; you are not frightened of anything; you are not going to bow down to anything; you are not going to compromise with anything, but you are peaceful. That sort of a temperament you must develop and also express outside, is very important.

And [the] second one is the..., this peace and all this should express your love to others, love to others. Like now, everywhere, within next one or two years we'll have ashrams, I am sure of that. And in the ashram, I would like to see people having loving, caring, affectionate, patronising, beautiful attitude towards the people who come there.

On the contrary, if you do not have, your ashrams will be all reduced to zero. It has happened in many places; it will happen everywhere. So, you don't blame Me, "Why our ashrams don't run good?" It will be your responsibility to see that it is your Mother's House and people are coming to the Mother's House. And how a Mother would treat these people, with love, affection, with whatever you have.

You can starve, but give to others, look after them. Give them all the kindness and sweetness so that the impression of people... Even if you are slightest not like that, people will think, "This is a very arrogant personality. And how can it be?"

So you have to be a top class person to be in charge of an ashram. If a person who is a mediocre, he should not appoint. By God's grace, I'm sure, by next year you'll have all the lands in your hand, and all your ashrams will start by next year in every country.

May God bless you.

This is what I give you on My birthday today that you all will have your ashrams properly established by the end of next year. But first two things you must..., the conditions are there. First two conditions should be there. If you are not good for that, God will never give you an ashram, because He doesn't want to give ashram to some funny people. It's become sort of a recluse for people who have no place anywhere [to] come and sit in the ashram.

So unless and until you have people of that level who will remain peaceful and loving, you will not establish. But if you do, I'm sure, by next year you should be able to have ashrams in every place.

May God Bless you.

1984-0410, The tradition of Seeking

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10 April 1984

The Tradition Of Seeking

Public Program

Porchester Hall, London (England)

Talk Language: English | Transcript (English) – Draft

Public Program. Porchester Hall, London (UK), 10 April 1984.

I bow to all the seekers of truth.

So very happy to see so many Sahaja Yogis as well as so many seekers today here to know about themselves.

First of all we have to realize that when we use the word "I", when we say "I like it, I want it", we do not know this "I" at all. This "I" is unknown to us. What part of us likes it, what part of us dislikes it and what part of us is the reality? We know what we can see with our eyes, with these human eyes, with the human awareness that is available to us. We can at least as human being have a conception, have an idea that there has to be something more to this life. It's not that we are just to be born on this earth, worry about material things of life and then die worrying about them again. That's not the life we are here. We are human beings specially created, delicately, beautifully looked after, for what purpose? Why are we here? We have to understand that there has to be some higher purpose of our life. But it's definite that we have not yet felt it and so many of you have felt it too.

Seeker is that special category as I have told you who is aware that you have to seek something more than material well-being or the power or the so-called pleasures of life. There's a special category born out of the people who have had this seeking before, before they came on this earth and they had this seeking, they worked it out and today they are ready to receive the knowledge. Now this knowledge is not the knowledge that you can know through your brains. Whatever you can know through your brains is all limited because your brain - the capacity of it - is all limited, so you have to have something higher sensitivity in your central nervous system to know this knowledge I am telling you about. Now when we talk of knowledge we do not know that it is the knowledge through our central nervous system. When we evolved to human state whatever we know, we know through our conscious mind, through our central nervous system. But as far as the brains are concerned we can think of anything, we can think that we are now become the King of England, we can think that we are the President of America. Whatever we think we can go ahead with it and whatever we want we can read, all that is nothing but a mesh of words. There's no reality about it. The reality exists in our central nervous system, in our conscious mind and that's why the knowledge has to be in your conscious mind.

Now those who have tried to misguide the seekers had some gross intentions, maybe to make money but I think the subtler way they are so negative that they didn't want you to seek. I have met many seekers all over the world and I've found they were all exhausted people who have been to wrong type of seeking. They are so exhausted that they have no energy left now any more to seek. They are so fed up of seeking, so doubtful about everything, even about themselves, that they don't want to seek and thousands and thousands or maybe billions are lost like this. Their misguiding forces, their gurus have been exposed but still these misguided people are still blindly following something which is destructive. It's a very sad thing that traditionally you should have known what to seek, what to find out, what is the Spirit, what do we gain, how do we get it. But I think in this modern style that we live, we have lost that tradition. Just now I was coming I saw so many houses built so traditionally like this one without the cement. So beautifully it is but we have lost the tradition. Now we can't make them. We have lost it. In the same way in our seeking also we have lost the tradition to know what we have to expect, what are we to know.

What do we have to know is about that all-pervading Power which has been described in all the scriptures. In the Sanskrit language it is known as Brahm or the Nirakar or the formless energy of God, the all-pervading Power of God, of love, the Divine

Power of God, of God who is living, the Power that does all the living things like transformation of flowers into fruits; like changing the seasons; like working in our heart; the parasympathetic nervous system; all autonomous things that happen; everything that living work has to be dependent on is done by that energy which is the all-pervading Power of God.

Sahaja means "born with you". Saha Ja. Saha means "with". Ja means "born". It is born with you that you should get this yoga, the union with the Divine, with this power that is all pervading. This right to get it is born with every human being and you have to have it and for that it is said that you have to go to a master but master who is a sat guru, who is a real master. Reality doesn't mean how he dresses up, doesn't mean what he does in life, it doesn't mean how he earns his living but real personality is that which makes you meet the Divine Power. He's not interested in your purse. He's not interested in your wife or husband. He's not interested in all these things. His interest is only one that you should get your fundamental right established of this union. For that He works. "How can you pay Him for this?" is a simple question we cannot understand. We think we can pay for everything. This is our ego to think that you can pay for everything. So many things you have, can you pay for them? Can you pay for love? You cannot. Can you pay for being born in England? You take it for granted. We take for granted so many things that God has given us. How much you have paid to be a human being? You have paid nothing but it is difficult for human beings now to understand that there is something for which you can never pay. You cannot put in any effort. It has to be effortless. Actually putting effort itself builds up stress and strain. Anybody who says that you have to put in effort for it to get your Realization you must know that it is wrong. It cannot be. It's just the akriya, is the opposite of effort.

I'll tell you an example. For example, a man is standing in a very Sahaja manner, is spontaneously in a relaxed way. There's no pressure on his body. What you call the prayatna part, the energy of prayatna is not acting, like people who are standing will move their hands, scratch their heads you see, slouch themselves. But a person who is standing just not bothered, absolutely relaxed. And another one is standing with some intention. Maybe the intention of catching the thief or whatever it is, some intention. He has that idea that he has to achieve something through this body and he's in an effort. Now this man, the second man, is not suitable for Sahaja Yoga, is not suitable for Kundalini awakening because his energy has gone outside. All his attention has gone outside on to something else. But a person whose attention is relaxed, a person who is just not bothered about other things is the person who gets Realization quicker. Many people who come to the program are mostly futuristic. They are thinking how they are going to get a car or something like a bus or I don't know what all. "What's the time now?" You see even if you look at the watch there's attention. Attention has to be relaxed first of all. That's very important. Unless and until this attention is relaxed it's difficult to raise the Kundalini.

Now there are people supposing who are sitting and doubting, doubting - I mean that's the habit we have, we doubt everything because we are shoppers. We go to the shops and they will pay money and we're doubting, "Is it all right for the price or am I saving some pounds or not? Is there some consumer surplus?" We weigh it all the time. In the same way, when we come for Realization also we sit down here, "Is it what She says is correct or is She another hoax?" We start doubting. Unless and until you are mesmerized you go on doubting but in Sahaja Yoga you are free. You cannot be mesmerized. If you are mesmerized then Sahaja Yoga cannot work out so you cannot be mesmerized. You are absolutely free. You are free to choose, choose to relax, to get your Realization.

Now when you try to relax you'll find all these things will be there but you should learn how to neutralize it. Neutralize it by saying "I have come here for my Self Realization, that's all and I have to get it". So these thoughts which have been hovering will also settle down. It's important that these thoughts must be settled down, otherwise you are still busy, you see, so many things, there are so many tags that keeps you down. Of course, you know that here at least there are seventy percent people who are realized souls sitting in this hall. Never happened in this hall. I don't think you could have had such a congregation before, such enlightened people sitting down here. But this relaxation has to be first established which I find is a very difficult thing in the Western countries because they are over alert to things, over sensitive even to the sound over - any child cries and suddenly the attention goes out. Something happens all the time because of the hubbub of this modern time and the peace that is required within yourself, minimum of minimum, is also not there because there's no peace outside. It's a vicious circle. We are seeking the peace and the peace is inside they say and to get the peace inside you must see that there is at least peaceful atmosphere outside. So people would go to Himalayas, sit down there and try to achieve their Realization.

But I must say today the Sahaja Yoga in its modern state has become really quite aware of the modern society. Whether you are in the hubbub, whether you are in London or New York, you can get your Realization. I'm Myself amazed the way it is working out, very much amazed at its speed and its way of getting it done at any cost. Whatever may be the situation [SOUNDS LIKE: it will] work out, it does work out. I can understand thousands of people getting Realization in India, in the villages, not in the cities but in the villages. But even in New York we could see people getting Realization, even in Hong Kong. So I should say one should not worry, think about those things which are your surroundings and atmosphere and bother your head about it.

Just now you have to just see within yourself that you have to have your Realization. Once you have your Realization you will know what peace is within and then you will know what peace is without. Then you will know that you are a part and parcel of the whole, that you become part and parcel of the whole, not that just a lecture that you are brothers and sisters but you do become, in the sense, you start feeling the other person within yourself. You help the another person through the methods that you learn how to use this energy, this all-pervading Power which starts flowing through you. It is all over. It is all over. It is within you also. Otherwise how are you doing all living work? But you are not aware of it. You cannot handle it, you don't know how to adjust it. Once you become part and parcel of that it starts flowing and once it starts flowing through you, you have to just learn how to use it. Simple methods for which you have to come to some centers that we have. This is the trouble is that thousands will come to My lectures but to the center very few are coming.

There again the tensions like somebody supposing he is a minister he'll come to My program. In India I have seen people, ministers and commanders and the chief of air force, this that, all are there for My lectures but for My program - none of them, because they are quite conscious they are big people. How will they come to the centers? Programs are all right but not to the centers. Why? They are conscious. That consciousness itself creates the tension. To be conscious that you are something is a horrible haunting nightmare. You are nothing but the Spirit. All these are outside things. Tomorrow they'll drop out like that. So this consciousness of ego that "I am something, how could I go to the centre and how could I learn - you see that fellow is not even educated and I'm such an educated man, I am doctor of this thing, that". These things give you tensions and these tensions cannot lead you further. You might get your Realization. It might just sprout and finished. You won't grow. You have to grow and you have to grow so that you mature.

It's a big confusion in the West that they talk about individuality. We should be individuals. Even a boy of seven years would like to say "I like it. I, I, I". He thinks he is an individual but without maturity how can you be individuals? But when you talked about it, it didn't mean individuation - means that you must mature. Once you mature, when you become the Self, then you are an individual. Before that you are not. You are a slave of all your habits. How are you an individual? You are a slave of your mind. You are dominated by your surroundings. Even a slightest sound can upset you. You get upset with the smallest thing. How are you an individual? Only because you can do what you like, you are an individual? To be an individual you have to become the Self. This is the missing point I think in the Western philosophy when we think of individuality and that's why everything is going amok. The whole thing has to be worked out to your maturity of your wisdom. You have to become that peaceful beauty and then you become an individual personality. Like a fruit has to come up ripe and then it separates from the tree and becomes an individual when then through the seeds of this fruit other trees can grow. Otherwise, if it is raw and it says "I'm an individual", it's spoiled. It's of no use. It has not matured.

So first we have to achieve our maturity in Sahaja Yoga and then you will be amazed to see your own glory, your own depth. The shallowness will disappear and the deeper things which are so subtle, which looks so mysterious to us, become so apparent and the whole knowledge about your Self becomes so easy. Like so many newspaper people ask Me, "Have you got all Your disciples scholars here?" I said, "No, I think few may be scholars, very few, but most of them are knowledgeable. They have the knowledge". And this is what one has to achieve is the Spirit.

Now as you know I have been speaking in England for the last twelve years and thousands and thousands of lectures I've given in England, America, Europe, India. So in this short lecture how much can we achieve? But only thing one has to understand that whatever we have is not the end and the end is very near and this is the special time when we have to have it. It is absurd to live like this satisfied with the mundane things, with the ordinary things, because you are not born for them. You are born for

something special and that special you must have and this is your fundamental right to have it. And why should you deny yourself that fundamental right when it is available, only because you are whimsical, because you have funny ideas, because you have got some sort of a kink in your head? You are so great and why not find that greatness, that glory, that's - wealth that is within you. It should not be given up for anything whatsoever. Is a very important time and is a fantastic time when you are born and you realize that you yourself, a special personality, that you are a seeker. I hope you'll ask Me some questions and I'll answer you because really I have spoken every day in India and there has been a very little gap for Me here also. So I don't know what more to say but if you have any questions I'll be very happy. It's a sort of an introduction I have given to new people. May God bless you.

I think you can ask Me some questions if you have. If you can come here nearer to them [INAUDIBLE]. You do not know what to say about what?

[Someone speaking - INAUDIBLE].

[Shri Mataji]: What's it?

[Someone speaking - INAUDIBLE].

[Shri Mataji]: Why do you want to cut off from everyone? Sit down.

[Someone speaking - INAUDIBLE].

[Shri Mataji]: No, no, no, no, that's all wrong idea. You don't have to run away from anyone, they are so beautiful. Imagine I have to cut off from everyone, then what will happen? You don't have to cut off at all. On the contrary, you become one with everyone. Even if you are here or not you cannot be cut off. You become the part and parcel of the whole, then how can you cut off? If this finger is numb then it can cut off, you see, but when it is not, it is connected with the whole, why should it be cut off?

[Someone speaking- INAUDIBLE].

[Shri Mataji]: [speaking- INAUDIBLE]. No you are, that's what you have to see, that's your idea that you are an individual, you are not. You become only an individual when you become the whole. That's the dilemma. Hanging in the air you cannot understand it. Once you become the whole you are surprised that you are an individual. You are an individual Self but which is awakened. When you are not awakened Self you think you are individual because of ignorance but once you get the knowledge then you become one with the whole. Then you become the whole, the real individual. Before that you are not the whole. Before that you feel you are individual.

[Someone speaking - INAUDIBLE].

[Shri Mataji]: You see, this is, this comes out of ignorance. You are part and parcel of the whole, that's the truth. That's the reality and when you try to become one alone you become malignant, you become a malignant cell. You see, so that's anti-life, that is anti-evolution. You have to become the whole.

[Someone speaking - INAUDIBLE].

[Shri Mataji]: That's you, that's you very much. You become Me and I become you. All right? You are very much that, you are the Spirit and when you...

[Someone interrupts - INAUDIBLE].

[Shri Mataji]: Yes, yes, I would love to make everyone that way but let's see how many. You have to try. That's the first time you

enjoy others you see. That's the first time you really enjoy others, other human beings. Really enjoy them. It's so beautiful, they are beautiful things. They are nothing to shun. All like lotuses. Beautiful flowers. Yes, my child?

Side B Starts Here:

[Someone speaking - INAUDIBLE].

[Shri Mataji]: What is the whole? I mean, there's a big lecture on that but I would say that it's a conception for you, is a hypothesis for you. For Me it's the knowledge, it's the reality but if I tell you something you need not believe. It is better that you feel it, that you become the whole. Now what is the whole? It is the whole body like we are, in the same way the whole cosmos is one body, the whole universe is one body, the whole creation is one body and you become part and parcel of that in the sense you become aware of it - of this oneness that you are a part and parcel of the whole. In short, I have told.

[Somebody speaking- INAUDIBLE].

[Shri Mataji]: Yes, then you become the whole.

[Somebody speaking- INAUDIBLE].

[Shri Mataji]: Yes, but you become the whole like a drop falls into the ocean becomes the ocean, doesn't it?

[Somebody speaking- INAUDIBLE].

[Shri Mataji]: [INAUDIBLE]. All right, now what's it to be? Somebody else?

[Somebody speaking- INAUDIBLE].

[Shri Mataji]: What?

[Someone speaking- INAUDIBLE].

[Shri Mataji]: What sense?

[Someone speaking- INAUDIBLE].

[Shri Mataji]: That you know that you have become the part of the whole, that part that you know that you are the part of the whole, that much. That you are aware that your existence is absolutely related to others. You are not alone. That part and that part is nothing but your Spirit. The more you evolve, the more you see the light, the more you understand. Like this in this room supposing, you have no light, then there is - you think all of you are separated, you see. Everybody sitting separately, everybody grouping this, grouping that. Somebody says that this pillar is the truth. Somebody says that these lights are the truth. Like that they go on having individual ideas. But when the light starts coming, "Oh, no, no, no, this one is also with me in the same room. This one is also with me". The relationship improves. Gradually you start seeing the light more and more clearly. You start seeing you that no, we are all in this room. Any problem to this room is problem to all of us. If there's a bomb going to fall on this all of us are going to suffer. You can feel it if you are going by a ship and it's better. In a ship some people are together, all right? Just put together and all the problems of the ship they face all of them together and they are surprised that we have no individual problems. We have a collective problem.

So the whole universe is one. Because we are not aware one person is dealing with one problem, another is dealing with another problem, Third one is dealing with another problem and actually no problem is solved because it is the problem of the collective which has to be solved. Now how to be one, collectively one? We cannot think because there is no light. Say for example, if you

have to climb up to these steps here, come up here. So then what you have to do is to find out a way. Now how to find out? If there is a light all of you can see this is the way to run up to the stage. So unless and until there is a light you do not see the problem being solved.

Now, individually if in darkness you solve one problem thinking you are very individual, a great individual, another is solving, you are not solving the problem at all. On the contrary, you are creating problem for others. Perhaps you are hitting someone or you are aggressing someone or you are trying to take the area of somebody else, you don't know because you are in ignorance. There's no co-ordination, there is no cohesiveness, there's no understanding. But in the light you see another person sitting next to you, he has a chair of his own and all that, you know where you are standing. You'll step onto somebody else's feet if you don't know where you are with the other person, what is the relationship. When there is light then you see the whole. Not only that but you see the beauty of this place. In the darkness you might see some ghosts here or something like that in your own imagination but when there is light then you see the beautiful place, how it is beautifully done. Because there is no light we think we are separated, we are individual and because in that loneliness we see all kinds of ghosts, we want to run away from that, also want to become greater individuals but actually when there is light, it's beautiful, it's beautiful, the world is beautiful. The whole chaos is very superficial. All these problems are extremely superficial.

Now, what is it? Is it the same person asking questions? No, please don't. If you have asked the question then you should not now. Let others ask, all right? Sit down. Now, what is it?

[Somebody speaking- INAUDIBLE].

[Shri Mataji speaking- INAUDIBLE].

[Somebody speaking- INAUDIBLE].

[Shri Mataji]: All right, that's it. That's the question, very good question. That you have to have on your central nervous system the knowledge of others. That you have to be collectively conscious, that you should feel another person on your central nervous system. That's scientific. That you can feel it on your fingertips. Mohammed Sahib has said that when the resurrection time will come then your hands will speak, not your tongue. Even for people who are blind, those who cannot speak, deaf and dumb, they use their fingers, to express. But when you get your Realization your fingers speak. That means you feel the Cool Breeze around you of the Holy Ghost, the Cool Breeze of this living force on your fingertips. You feel the energy flowing through you and when you try to test yourself you find out what's wrong with you on the centers and you can feel others also what's wrong with them. Actually you can feel it.

This is the only one thing but there are thousand and one thing happen to you but I am just telling you the only thing that happens at collective awareness point, to that extent. But it's so many things happens to you when you get your Realization. But firstly you should start feeling your own centers and the feeling of others on your fingertips. As we say always, "It is on my fingertips". That is the criteria. I mean there are many who say, "We are born again, I am a self-certified people". They are not. There's no transformation. And then the transformation starts your priorities change, you become a transformed personality, a dynamic force because the force that you are acting or the one that is manifesting is such a dynamic force and so peaceful and compassionate and so kind and dynamic. Can you imagine love being dynamic? Yes, please.

[Somebody speaking- INAUDIBLE].

[Shri Mataji]: That's it. Now that I won't tell you, I'll give you. And I'll teach you how to give to others, all right? That cannot be told, that has to happen through the Kundalini awakening and that is within you. You know there is Kundalini force within you which is the Pure Desire. It has to manifest and when it manifests you will get it. That's the thing, that has to work out. It's a primordial force within us which works it out. That's all. But how it works out, how can you tell? Because you can see with your naked eyes it's rising. It's a thing that's pulsating. You see the pulsation on top of your head as Kabira has said: "A shoonya shikhir per anhad baje re". On the head you start feeling the throbbing and then you feel the Cool Breeze coming out of your own being. Surprising

isn't it? But it happens, it does happen. It's very simple to sprout a seed, isn't it? But how it works out must be very complicated and the capacity that the Mother Earth has, if somebody has the same capacity you can get your Realization, why can't you? But the best part of Sahaja Yoga today is that you get the power, you can do it, you can give Realization, you can work it out, your own powers manifest. Any other question?

[Somebody speaking- INAUDIBLE].

[Shri Mataji]: All right, that's very simple. That I am going to do that. They are very anxious. It's a very good idea because you are a seeker, out and out. That's the right question, yes. That's a very encouraging question. That's the thing, you'll just get started just now. All right? Is there any other question now? Yes please?

[Somebody speaking- INAUDIBLE].

[Shri Mataji]: What's that?

[Somebody speaking- INAUDIBLE].

[Shri Mataji]: No, no, no, no you go beyond time, nothing, you become, you just become, you go beyond time, as we say, kalateet. You go beyond time. There's nothing like limited time like military hours or nothing. No. You become a free bird, you see but for a free bird which is say a bird that has come out of the egg has to learn how to fly. That's all. Then the whole sky is there. Go ahead, go wherever you feel like it. First strengthen your wings and fly. That's the point where people miss, specially in the West. If they miss there, they get their wings all right. But they don't learn. They don't take it seriously. So far our experience has been that. That's why the progress of Sahaja Yoga has been very slow. I met so many people like that who said, "Oh, why we have been to Your program. We've got Realization, Mother, but we have had no time. We were busy you see, this thing". Then you must have little time to learn. That's very important. All right, now should we have it? All right? Good.

I'm sorry you had to take out your shoes. The reason is this Mother Earth helps us a lot so you take out your shoes and you put your feet to the Mother Earth. You don't know this England. England is a very holy place and the place of Shiva Himself resides so you put your feet on the ground, very carefully and we have to ask this Mother Earth to help us at this time. She has the power to help us a lot, to suck in all our problems, so in our heart we have to thank Her for what She has done for us, and to request Her at this time of our salvation She should help us. In full faith in ourselves first of all, we should not think that I may not get and all that, we shouldn't worry. Must have faith in yourself to begin with. There should be no guilt and there should be no feeling that I am incapable, how will I get it? Everybody has to get it and forget the past. This is transformation power which is tremendous. You should forget the past, absolutely forget the past. Whatever has happened has happened.

Now if you have anything tight please loosen a little bit if possible. Sometimes if it is too tight it troubles you. You have to sit in a proper way, little bit if there is any tight in the neck or here. If you can little bit loosen it, it will be better. Physically, be comfortable. Sit in a very comfortable way. Physically you should not be uncomfortable. Nothing should bother your attention at the time of your Realization.

Now just put your hands like this. You can take out your spectacles also because eye sight improves with Sahaja Yoga. You don't have to open your eyes, keep your eyes shut. There is no mesmerism on. So, put your hands just like this towards Me and close your eyes.

Now in this introductory lecture I didn't tell you how the machinery within us works it out and how we have to work out our own machinery. But whatever I tell you, you try to listen to Me and don't start arguing within your mind. Tell yourself that I am not going to argue it out. Let Me work it out, it will work out. It's very simple. Just put your hands whichever way you are comfortable, either like this or on your lap, whichever way you feel comfortable for a while. It's not long time. It's very quickly it happens, very quickly it happens but still its better to be comfortable so that your attention is not drawn away due to discomfort.

Now you have to close your eyes and don't open your eyes till I tell you. It is important because if your eyes are not closed then maybe the Kundalini may drop down, maybe, or may not start even. Keep your eyes shut, that's all. Nothing has to be done for about a minute. Just keep your hands like this straight towards Me. Please put your hands like this, like this. This gentleman? Yes, like this. Be comfortable. Now close your eyes. Close your eyes. Put your hands straight towards Me, not towards yourself, your hands but towards Me straight. Now close your eyes. You should try to close it for a minute.

Now later on you'll realize on the left side is the manifestation of your power of desire, left side. Now you have a desire to have Realization so you put your left hand all the time steady towards Me like that with the desire that you have to have Realization. And the right hand has the power of action so you yourself should learn how to awaken your own Kundalini which is a very simple thing. So what you do is to put one hand towards Me, and one hand on your heart, the right, right hand on your heart. Now keep your eyes shut. In the heart resides the Spirit. It resides in the heart, so you have to ask a question to Me, "Mother", in your heart you have to ask, "Mother, am I the Spirit?" Ask this question thrice, "Mother, am I the Spirit?"

This is a very fundamental question you are asking but don't feel guilty this is the problem is that as soon as you ask the question your mind stands against you and says "Oh how can you be the Spirit, you have done this wrong, that wrong and all that". You forget it and just say the question.

Now the right hand should be moved on the left hand side of your stomach, left hand side of your stomach. Keep the left hand all the time towards Me. We are doing all the work on the left hand side if you notice, with the right hand, so now when it is on the left hand side, your right hand on the stomach. This is the center of the master, the guru. Now, you have had some good gurus and had some bad gurus, some had a very great gurus also, no doubt. But your Principle of Guru is to be first awakened. If you are Spirit you become your own master, your own guru. So here you have to ask a question thrice, in your heart you have to ask a question thrice, "Mother, if I'm the Spirit am I my own master? Am I my own guru?" [INAUDIBLE].

Now, put this hand still in the lower part of your abdomen, in the lower part of your abdomen. Here is the center we get the knowledge about the roots and the knowledge how to work out this Divine Power, the laws that are Divine. That's why at this center you have to ask, I cannot force you. You have to willingly, freely, on your own humbly ask that "Mother I want to know the true knowledge". We call it shudha vidya, the pure knowledge. You have to ask for it. Six times. Better. Now, six times you ask.

Now, raise your hand higher on your abdomen on the left hand side. When you have ask this question to Me now let us see if this knowledge is working in you or not, but you have to be confident, absolutely confident about yourself. No diffidence, no guilt no ego, nothing but full confidence that you are the Spirit. So as you are the Spirit you have to say with full confidence, "Mother, I am my own master". Say it ten times, "Mother, I am my own master. Mother, I am my own guru", because you are the Spirit. You have to say this ten times because the Principle of Guru is ten. Your valencies are ten, the Ten Commandments. "I am my own guru. I am my own master". While saying that you are not denying any great gurus which have been great people on this earth but their ten principles you are trying to invoke within yourself by saying so that "Mother I am my own master". You are not to be nervous about it. There is no need to be nervous. Nothing harmful can happen to you. You have to be completely confident of yourself, first of all.

Now, raise your hand, after saying it ten times, to your heart again. In the heart you are the Spirit so you have to say, "Mother, I am the Spirit. I am the Spirit. I am the Spirit". Say it twelve times please. This is according to the number of petals you have for a particular center we have to say it. "I am the Spirit". Better. Tensions are too much, too much tensions.

[Somebody speaking- INAUDIBLE].

[Shri Mataji]: You shouldn't doubt Me at this point because you have come to Me for something very great. You have to, not to accept Me but you are not to deny Me either.

Now put your hand on your neck on the left hand side, near your shoulder. Where the neck and the shoulder meet on the left hand side, push back your hand, push back your fingers and hold it tight and try to press it. This is one of worst chakras in the West

where we feel guilty about everything, all the time we feel guilty. I don't know why the psychologists and every sort of a training and all this things have brought this guilt in the West. Now, putting your hand down there pressing it, you have to say, "If I am the Spirit how can I be guilty?" So "Mother I am not guilty". You have to say that sixteen times and if you still say that you are guilty then you better say it thirty-two times. It's stupid to sit down and sulk and think that you are guilty. Who are you to judge yourself? You have no right to judge yourself like that all the time. What guilt can you commit which cannot be forgiven by the powers of God? He's the ocean of love. He's the ocean of compassion but do you know He's the ocean of forgiveness? Say it sixteen times with full confidence that "Mother I am not guilty". This is the worst hurdle I've had, always, specially with English people. I don't know what they are guilty about. All right, better, getting better. Hold it tight, push it down and say that "I am not guilty", with full confidence.

Now put your hand on your forehead across, right hand, with the left hand towards Me. At this point, you have to say, you have asked, of course, you are dependent on the forgiveness of God, so now you have to say that, "I myself forgive everyone. I forgive everyone". Put your - only right hand and left hand towards Me. "I forgive everyone. I forgive everyone". Otherwise, why should God forgive you?. Now. You see when you say I forgive everyone your tensions will disappear because most of the tensions are there because you do not forgive others and is it not funny that the people who you don't forgive don't suffer. It is you who is suffering. You are suffering yourself, not the people who have made you suffer and you are suffering at their hands more because you cannot forgive them, so just say, "I forgive". And how dare anybody can harm you? This is the greatest weapon you have, when you forgive others, nobody dare harm you.

Now put your hand on top of your head, on the fontanel bone area here which is called as taloo. Now press it hard with your palm and move it clockwise. Now again at this point, I cannot overcome your freedom. Here you have to again ask Me that you want your Realization, so humbly you have to ask "Mother, I want my Realization. Please give me my Realization. So please Mother give me my Self Realization. I want it". In a humble way, say it seven times and press it hard, move it, move it in a clockwise manner. You just say that.

Shri Mataji awakens the Kundalini of the seekers, seven times a wind voice is heard.

Now put both hands in the same way as you had started. Now don't think about it, don't think about it, just don't think. You are not thinking if you see within yourself there's no thought. Now, slowly put your left hand on top of your head about four, five inches, slowly. Now don't think, that's the main point is. Now see if there's a Cool Breeze coming in from your head. Right hand towards Me. Is it? All [Sounds Like: right or rise?] It's very subtle. Move it up and down. It's a very subtle thing. Little higher. Not very high. Move it and see. Try to find out. It's there. It's very subtle. In the beginning it is. At the back, here, just on top of the fontanel bone area.

Ah. Now put the left hand towards Me and without thinking, again don't think, now put your right hand, you can stop your thinking, now put your right hand and see. Right hand. See now. Is there - right hand. Put the left hand towards Me, left hand towards Me. Now right hand and on the top of your head. See. Now do you feel? Ah. Better?

Now raise your hands above like this all of you, just raise it high and now ask a question in your heart, "Is this the Cool Breeze of the Holy Ghost? Is this the all-pervading power of God? Is this the brahma?" Now feel it in your hand. Just see. With all this, it's very subtle. You'll also feel it in your hands.

Now I'll tell you how one has to raise the Kundalini oneself. First of all, when you are sitting down put your left hand in front of you just like this, left hand and the right hand has to be moved, up, forward, downward, backward. In this way you have to move your right hand in a clockwise manner and try to move it slowly, watching the left hand, carefully putting attention on the left hand. Keep the attention there. Try to raise it. Now loosen your arms and give it a twist, give it a twist and tie it up. Now, we have to do it three times and the third time you have to give three knots. That's it. Again. Slowly, do it very slowly watching your left hand. Left hand should be watched all the time till you go up, loosen your shoulders, put your head up, again give it a big twist and now a knot. Again, once more. Now you have to give three knots. Now loosen your shoulders, put back your head. One knot, second knot, third knot. Now you have to protect your aura. That is very important. You are going now to do this. Now how to do

it? Please put your left hand on this and try to do this. One, two, again, three. Again, four. Again, five. For all your centers. Again. Six. Now the seventh. Now see you feel the Cool Breeze in the hand more. All right? Good. Now raise the hands who have felt the Cool Breeze, let's see, both the hands. [INAUDIBLE]. Everyone.

May God bless you. It's done.

1984-0422, Easter Puja: Forgiveness

View [online](#).

22 April 1984

Forgiveness

Easter Puja

Temple of All Faiths, Hampstead (England)

Talk Language: English | Transcript (English) – VERIFIED

Easter puja. Temple of all Faiths, London (UK), 22 April 1984.

Today we are celebrating the resurrection of Christ [and] with it we also have to celebrate the resurrection of human beings, of Sahaja Yogis who have been resurrected as realised souls. With that we have to understand that we enter into a new awareness. There was no need for Christ to enter into any new awareness, He had to come down and again to show to this world that you are the eternal life, that you lead a life that is spiritual, which never perishes.

You have to rise into that new realm which is the realm of God Almighty, what you call 'The Kingdom of God'. And He said it very clearly to Nicodemus that, "You have to be born again," and when he asked, "Am I to enter back into my mother's womb to be born again?" And He said it so clearly! It's so clear. Those who don't want to see can remain blind! But he said it very very clearly that, "No," that is, "whatever is born of the flesh is the flesh, but whatever is born of the Spirit is the Spirit." I mean nothing could be more clear than that, that it has to be born of the Spirit.

Of course, human beings have a special capacity to twist everything around. For them Spirit could be a book, could be some words, could be an organisation, a church, or some sort of a thing like that which they have made. But whatever is man-made is not the Spirit, this is the clear statement of Christ, which people wanted to avoid and start their own organisations, their own ideas and created a very mythical thing in His name. And now the time has come for it to be blasted.

It has been going on and on now for thousands of years, captured so many innocent people, and people are into it. But when you are resurrected, and you become realised souls, one has to understand that now your movement is inward, you are moving towards your roots and not outside. So whatever was the endeavour before realisation has to be changed, the direction has to be changed, and that point mostly we miss.

This is the thing, today, [that] I am trying to explain to you. That, so far, to a human mind entertainment was important; entertaining. To the mind, not to the Spirit. Entertainment to the Spirit is absolutely opposite to the entertainment to the mind.

Like somebody the other day telephoned to me and said that, "Mother, there is no excitement in Sahaja Yoga." (laughter) The excitement is too much. We are going against that. We are going towards peace, not towards excitement and this kind of electric-shocks that we require every time. You see, a drunkard - he's alright in the morning but evening-time he goes off, he needs a shock, a, some sort of an injection into his body. All human enterprises have been like that. They are to excite your body. Because if it is the dead you are dealing with, then you have to excite it. But something that is living, that is eternal, you have to enjoy it and not to excite it.

So the direction has to be [a complete] juxtaposition, and that is where many sahaja yogis fail to understand. How do we do it? Is the point. How do we make our attention move inward instead of going outward? If you start from the time you are born again it is much easier because it's a new venture into [which] you go in. That is the peace, peace of your Spirit, the joy of your Spirit, which is permanent, you don't need any excitement from it, it is permanent, it is eternal.

So the first thing that comes to our mind is that: whatever we were doing before realisation we have not to do. The first and foremost thing is that realisation comes to you effortlessly. So the effort which is built into your body all the time, the energy of

effort, "I must do this, I must do that, I have to do this, I have to do that!" That creates tension, that I have told you already. So what do we do? We do not try to compete with others. We do not try to fix certain timings, dates, watches. We do not also put our attention into any endeavour which puts us into effort, but we relax that attitude of effort. It's called as, in Sanskrit, prayatna shaithilya . For a western mind it is very difficult to grasp the subject so try to understand. That doesn't mean lethargy, doesn't mean lethargy. One should never confuse with the dead, the energy of the living.

Now we are trying to transform our energies towards the energy of the Spirit. So you have to allow the Spirit to take over. Your effort of your mind should be reduced and the energy of the Spirit should work through you. Now how do you do it?

First is detachment, detachment. Detachment start with the thought, let us see the thought. It is called as vichara shaithilya - relaxation of the thought. Now a thought is coming into your mind, some thought [like], "Today is Mother's puja let's go. We have to hurry up." You see, "Must get this, you didn't get the flowers, now you go to the Third World and get the flowers. You must get this and you must get that!" The second [thought] is: "No! Detach yourself! Witness. Leave it to the Spirit. Watch!" You will get it. Many of you have noticed this. But still this mind, which is quite silly, tries to impress upon you that you have to use the old junky instrument of this mind! And it asserts that "Better use!" And when you start using that, ego comes in, you get attached to it, and what you lose is your progress and thus the joy is minimised.

How do you detach yourself? For a person who is absolutely detached is very difficult to explain how to detach isn't it? I'll try! (laughter) I cannot get attached that's the problem is! And I find it difficult to explain to you in words, that are human words, but still, I'll try to say now.

Say, I tried something as human beings do, in the beginning, just to see how it works out; because I had to experiment. For example, when I had to, say, attend any puja or anything, I used to ask them, "What is the auspicious time?" So they would tell me, "This is the auspicious time." And then another would telephone to say "This is the auspicious time." So I said, "How can there be two auspicious times?" You see, [it's a] big problem with human beings. So they said, "There are 5 Panchangas in India." Means 5 books to consult the auspicious time. That's what human beings have done. I said, "Then why consult? It's better not to have 5 auspicious times, isn't it?" Then the auspicious time has to be beyond time. But it is bound in the time the way human beings have made it, so it is bound in the time. Like in India, it is so much, so much, so much, but now, here (in London) it's different. Then you calculate, you have a watch. You see, to overcome all these hurdles human beings also make certain devices. So you consult. "Now what is the auspicious time here?" - leave at that time. Then it's a big headache because there are 5 books to be consulted, watch could be wrong, this could be wrong, that could be so. But if you are the Spirit, then the Spirit works out auspiciousness. It's the Spirit that works out the auspiciousness. And imagine when you think like that, how much tension goes out. First of all you have to be a slave of your watch; another, you have to be a slave of the books, then you have to be a slave of the market, of the room, of the place which you have to hire. But supposing if you allow the Spirit to work it out, then everything will work out. And you will reach at the point when it is the most auspicious. So how do you accept it? Just by accepting.

So just now, if you give up your satta , your own domain, you get into the domain of your Spirit. You give up your domain, that is your ego's domain, or may be your super-ego's domain. You give up that and try to see things how it works out.

Now, what is the testing point of it? How do you test it? It works out. That's the point of testing! It works out. Allow it to work out. Don't put your attention. Attention [word] has the second part of, is the 'tension'. And don't try to say, "Why not today, it should have happened today, we expected it to happen. Why not at this moment?" That's your ego. "Thy will be done".

So the thought that starts moving in our mind all the time, which creates tensions is not the thought of the Spirit. So, what you should say [is], "Not this thought. Not this thought." "Ya neti, neti wachane nigamor awachus." "Not this thought, not this thought, not this thought", and see how you relax. Now you are relaxed. "Not this thought, not this thought" Just go on refusing accepting any thought. So you go into Nirvichara. In that state you feel the Spirit.

Christ has done the greatest work on this, I should say, but we do not understand because His life was like a micro-thing you see, 3 years. So we have to open it out a little bit and see what He did. He has given us the greatest weapon of forgiveness. When you

forgive a person, what do you do? You accept the situation, to begin with, and secondly you forgive what you think has been done wrong to you. But because nothing can be done wrong to your Spirit, you just forgive, because you are the Spirit. And when you forgive, you have found that your tension goes away. So, even to your thoughts if you say, "Alright, forgive this thought, forgive this thought," because thought is not to be punished. "Forgive this thought, forgive this thought, forgive everything." Not forget, forgive: because then you will even forget that you are the Spirit! (laughter) But "forgive all the thoughts that are coming to me." just go on saying. This is a mantra. What is a mantra? Is that power of the word, that expresses Spirit.

So, this is a very important thing Christ has given us: the weapon of forgiveness. Everybody has that weapon, everyone can use that weapon. You don't have to put in any effort for it. You don't have to pay for it, it's just you have to say, "I forgive." You'll be amazed your nerves will soothe down, this tension, this pressure of these modern things will be reduced if you go on saying, "I forgive, I forgive them". For example, you go and see some sort of a...I mean if you happen suddenly to see something very filthy according to the Spirit. Maybe it is very exciting according to normal human beings, but we are abnormal people and for us if we find it rather ugly then the best thing is, to get over, is to say "I forgive, because they are ignorant, they are blind, they are not yet there where I am. I am the one who is at the Source of enjoyment, at the Source of peace and while these are not, so I forgive." And you'll be amazed that this forgiveness that Christ gives you works out vichara shaithilya, is the relaxation of the thought.

Now this opposite movement, that you have to move [in], first of all should start at this point, today, from forgiving others.

Now what happens when you forgive someone? That means you do not react. The power to react to somebody's injuries, insults is finished. And when that power is finished, you become a powerful person because nobody can now overpower you, because nobody can kill you, nobody can hurt you, nobody can do anything to you. But it is not, again I say, shamelessness. You see people can think that it is shamelessness. So if somebody says to you something harsh and something that is wrong, you do not accept it. But supposing I shout at someone, the bhoots run away. You have seen that many a times, I have to shout at people, so bhoots run away because they react, and they just run away, but the Spirit shines through.

So, in Sahaja Yoga, one has to understand that it is just this central path, is just the balancing thing which is important. It's not an extreme of anything. Like when we go to say that you forgive everyone it's not going to that extreme where you have done some wrong, and somebody says to you [and] you don't take that part of it, it doesn't mean that. Again discretion is the engine of your movement. So you have to see, if they have said it, something like that, "Is it? Have I gone against the Spirit?" Otherwise, if I say to you something, you will say, "Alright, forgive Mother!" You see the point is? "Forgive Her for saying so." No! You cannot say that to Me! So then, that is the point [from which] you start thinking, "Why Mother said so? What have I done?" Now think on those lines - so you start moving again.

It's a very thin road on which you have to walk. One side is the huge, big Gibraltar, rock of Gibraltar, of your ego, and another side is a super-ego. In between is a small discretion path going, on which you have to see both the sides, whether you are hitting yourself with the rock of Gibraltar, or you are falling into the valley of super-ego. You should see that you are using your discretion. So the another thing one has to remember [is] that whatever you were doing before realisation, is to go to extremes. For example now, you start some sort of a movement. Say, you say, "We'll have classical things!" Alright. Then you go so classical that it becomes mechanical. Now you'll say, "Give up! We'll start anti-culture". So you'll go to the another side that you become primitive. Till you have reached the end of it and learnt a lesson of your life, you do not return! But in Sahaja Yoga, it's a very slippery road on which we are walking, and there you have to see that it is not your ego and it is not your super-ego.

So, discretion has to be used very much, and the balance, in this movement, which we need not use otherwise. Till we are absolutely destroyed we can go ahead with it, before realisation. But in Sahaja Yoga as soon as you leave your discretion you fall this side or that side. Now those people who are of high quality Sahaja Yogis take to discretion first: "How far to go?" Now for that Mother doesn't have to say because you are the Spirit. You yourself, you are the Spirit. First of all assume your position as a Spirit, and then you move with it, that you see, discreetly, how far to go, how far not to go.

Now that is one of the things: that you have to become thoughtless by becoming a forgiving person. Most of the thoughts will drop out once you become forgiving. But you cannot forgive some people, like you cannot forgive God, you cannot forgive

Mother. Certain things you cannot do, so the Maryadas must be seen. Now, in these boundaries if you walk properly, you can go ahead. This is the thing which brings you vichara shaithilya or you can call - the mind becomes relaxed. Then you have to have vishayatha shaithilya: means your organs, sense organs, always react to things, because you are human beings, you are born like that. So whatever happens you react. For example, you see a beautiful flower, you react to it. Some sort of a thought rises with it. Now you must practice to see something without allowing any thought to rise, then you start sucking through your Spirit the beauty, the glory, the fragrance of a flower. Every flower is a poetry, but when you start thinking about it then it becomes a dead thing. But you just try to enjoy. Now you are the people who are on this earth to enjoy yourself, not to worry about anything. Just enjoy!

But if you are still used to, "I must do this thing special, I am something special Sahaja Yogi, I'm a very highly evolved Sahaja Yogi", then you are finished! Say, we are all going in a boat enjoy the boat and also the waves. But somebody says, "I'm a very special one, I'll try to jump down," then you are back again into the same position. So one has to have an attitude of looking at things. Try to develop this habit of looking at things without thinking about it. Try to develop your mind on those lines that you do not react. Now this excitement business, or all this sensationalisation that is today's craze, comes from the same [source]: that your sense organs require a kind of sensation because they react. While we must have our sense organs which do not react because they must only react to the Spirit. So we have to develop a new kind of sense organs or a new quality of sense organs who do not react to outside excitement.

Now if you want Sahaja Yoga to be excitement, how can you do it? I mean just, it is just the opposite of it. So what you have to do is to see that your sex organs, say for example your eyes, they see something then they react. Your ears, they hear something [and] they react. Somebody wants to talk and see the reaction - there are expectations (of a reaction). But because Spirit is active itself, it acts itself - you have seen vibrations don't speak, they act - It has the power to act [so] you need not react.

If you can reduce the power of reaction you rise much higher. This is a thing which one has to know when now we are celebrating His resurrection: because it is tapah, it is the penance of Christ. Christ came on this earth for penance. You know in the Gayatri mantra, there are seven things they have said in it, and at the point of Christ it is tapah, is the penance. So, you have to have the so-called penance to achieve the joy. The penance is to pull back your sense organs inside yourself. As Krishna has said that you have to pull back all your limbs of sense organs like a tortoise does.

So, the excitement that you require for your sense organs is no more needed, because your sense organs, now, are themselves the source of excitement. In the sense that they neutralise all the excitements. You go to that point from where it starts. A river starts with a very small, little drop, and then it expands, expands, expands, expands. You go to the source, absolutely to the central point, there you'll find hardly even a drop falling on you. Another good example would be: a wheel has the central point, and the wheel moves all the time but the central point has to be fixed otherwise with the wheel [if] that central point also moves, then the cart cannot move, the cart will also start rolling down. So, the central point has to be fixed otherwise the wheel cannot move. So you go to that central point, and the movement is on the central point where there is no movement, in a way, because there is only ascent, there's no revolution. It doesn't revolve any more, there's just ascent on the central point.

I hope you try to understand that all the movements come out of ignorance. All the outer movements come because we are not yet on the central point. But that achievement is not difficult because you have jumped onto it. But you again come out onto the periphery, onto the wheel. So how to keep there, and to ascend in that, line? Say, for example, there are wheels like this, wheels after wheels, but central point is fixed. Now every time you jump out, now how do you go back to the central point? Is by detachment, by tapah, by penance. Penance is to deny. It doesn't mean asceticism of outside but asceticism of within.

First of all, we must learn to give, give to others. That also sometimes people find it difficult, I have seen. "Even to give £1," they said, "for Sahaja Yoga people find it difficult!" I was amazed! So to give to others is going to be even worse. Try to give to others. Detachment.

So, one way is to have forgiveness, then second is generosity. If you work for Sahaja Yoga: "I haven't done anything so far". Not to react to it what work you have done. "Oh, it's pleasure, I did it. It's my pleasure, I did it. Just out of pleasure". Don't count it; "I

brought four flowers, she brought two flowers. I must be paid for one and a half flower." All these calculations are on the periphery, outside, when you were not realised souls. Now you just don't count anything else, but your blessings. So you be generous.

I have seen now people have different attachments, subtler ones. Like attached to their own children. I have seen people [like that]. Once their children are born to the Sahaja Yogis then the whole world becomes their children: you'll spoil them, you spoil yourself. You are just their trustees. But to you, it becomes a very big thing that you have produced a child. Anybody can produce, even a dog produces a child, what is so great? I mean, the bitch. That's a funny word to say! So, to create a child is not something great, but that you have a child in charge of you, which has to work for God. You are just in charge. But to identify that, "This child is great, he's a very big Realised soul!" and all that will blast your head completely, because it is subtler blasting. It's like hydrogen bomb. Ordinary bombs can destroy a part of it, but these subtler bombs are even worse. And that will spoil the child, that will spoil also you very much in your ascent.

So, what you have to do is to see that if you have a child, alright you are just in charge, as you are in charge of all the children of Sahaja Yogis not [just] of your own. Be generous, "Udaara charitraanam Vasudhaiva Kutumbakam" (meaning) "The person who is a generous person, for him, the whole world is his family".

So, expand yourself. "This is my family, this is my wife, how can I live without my wife, or my husband, my child, my..." This will not help you, this will tie you down completely. This is a very subtler thing you start, because now you are receding back. First, you gave up your family, gave up your children, gave up everything, came to this extreme, now you are going back! For Indians they understand that they are already too much in this, so they know that to detach yourself from your children is very important because they are already in it. They are too much attached to their children. In the beginning, they will always tell me, "My child is like this, my mother is like this, my father is like this, my brother is like this, improve my..." and they will be all bhoots, one better than the other! Without any discretion, bring all those relations on my head and I feel terrible about them. Even, a farfetched relation of a relation of a relation they will bring in along that, "You see she's my relation". So, in India it is very important that you are a relation of such and such a person, and you may not have anything to do with that person but he's a relation, so "He is a relation."

So, what we understand, is that our relationships and our identifications have to be dropped completely. We are universal beings now. So, your child is a source of joy – every, child should be the source of joy to you, every child should be. Bachelors that way are better or the ones who are not yet married, they can enjoy everybody's child nicely. But, when you are not a mother and a father, if you are enjoying [other children], what is so creditable? When you become, the parents and then, you enjoy other children as much as you enjoy your child then your generosity has started.

So, the generosity of loving others, the generosity through compassion. Compassion doesn't mean that you should pity someone but compassion means the sharing of personality, sharing of love personality. And that is where we miss the point, that compassion means that somebody has to be helped. Sahaja Yoga compassion is not that, Sahaja Yoga compassion is - it's sharing.

Now the fourth thing you have to remember. What I have told you other? First is? Is the forgiveness. First! According to Me first is forgiveness. Second is, you can call it, the compassion or the detachment leading to compassion. So you can call it the first one as the forgiveness, [then] detachment and thirdly the compassion. These are the wheels of your chariot which moves you. These are the wheels you should remember it.

Now, if you go further with it, with the detachment, supposing works out in you, even you become compassionate, even that comes. Still what is the judging point? How do you know that you are alright? How do you measure? How do you find out that you are alright? I mean what you call the, take the bearing, as they say, of the ship. How do you know? You must have peace, you should be a peaceful person. Agitation should be outside, but you should be absolutely peaceful person. If you are not a peaceful person then, be sure, that you are not yet there where you should have been.

Now you can say that, "Christ also got very angry, he took a whip in His hand and beat the people, so we can also do the same!" You are not Christ! You are not an incarnation, you must know, you are a realised soul. So you don't have to take a whip in your hand and hit others. You cannot. This is the mistake what the disciples of Mohammad Sahib have done, that they never thought that He was an incarnation, you see. All the incarnations have killed. Krishna has killed, Rama has killed, Devi has killed. But you are not the Devi, you are not Shri Krishna. So, you don't have to kill anyone. You don't have to show the temper.

So, if you still have a temper then know that your progress is very slow. You have to be a peaceful person. Imagine Sahaja Yogis having a Jihad. What do you say to that? Going with swords in the hand and a spear in the hand and hitting others. This point I want to make very clear because when I am there, of course, I am going to tell you everyone, but when I am not there I don't want you to take in your hands the swords and things and fight. What William Blake has written is for the incarnation. Incarnations say "Give me my...." It's not that you should say now "Give me Rama's Ayudhas" You cannot use! You are not an incarnation. Because the discretion of these are effective - yours are not. So you are not to take any, weapon into your hand or even anger. Doesn't behave a Sahaja Yogi at any point, unless and until I tell you to be angry. So this is the criteria, that you have to be peaceful person, not aggressive person.

Now different people have different type of aggressiveness. For example, men would start...men don't discuss, you see, they just slap you - finished. They don't argue they don't like to argue, at a point they will go and they'll just hit you out and finished. But women are very good at argument, and very aggressive, very aggressively argumentative. So, you don't argue: is the second point. If you are argumentative then know that you are not yet there where you have to be. A peaceful person goes to a point and then argues it out. If you are argumentative then your progress is not all right. So a person has to be absolutely peaceful and this peace is the most effective thing. We are seeking the peace of the universe: you cannot achieve it through any one of these bombs, you can only achieve it through the Spirit which is the source of all the peace. So, I would request all of you to give up tempers, angers. Peace is the greatest powerful, thing on this earth.

There's a story, a Chinese story, interesting, about it. There were two very great fighting cocks, you see, known to be the greatest of all. And they have this excitement again of the cock-fighting in China. I mean you can have of everything in this world, all absurd things, like rugby, football, this, that, I mean there's no end to it! So these two cocks were to go in for an international sort of a fight I think. So they said there is one great saint living here, he makes everyone very powerful. So, the owner of the cocks went to him and he said, "Will you make my these two cocks very powerful, so that they can fight and win?" He said "Alright, it's very simple. Alright, you leave them with me." So, after a month when he appeared to take the cocks, they would not react to anything, they were just standing like this, watching. He got a fright of his life! He said, "How are they going to fight?" He said "You just take them, you'll see." So, he took them to the arena and put them there, and all the cocks, you see, invaded each other, fought. These they were just watching, these two were watching! (laughter) And all the rest of them got so frightened with these two, they all ran away and they won!

So, the person who is peaceful is the powerful [one]. The one who doesn't react to anything else, is the most powerful. So, one has to understand that peace is the criteria to know that you are absolutely at that point where you have to be. But peace by no, chance means cowardliness. Because, you see, I know what indiscretion is, human indiscretion. They think then cowardliness. No. You stand like this (upright) not like this. The difference between a peaceful person and a cowardly person is that a cowardly person acts to the negative forces, and a peaceful person creates positive forces, constructive forces. Generates it. So you are not to be cowardly but you have to be peaceful. And a peaceful person is like a magnet, you see, so soothing, it is.

So, you can see we are moving towards the soothing qualities of the Spirit. We have to soothe, others and not to excite, but to soothe. And that soothing quality, what you call, is, we call it like the ghee: when the body is charred and is absolutely burning, then you put some sort of a ghee on it so it becomes smooth, like lubrication, [a] lubricant. Such a personality is a lubricant. It doesn't go into friction, but reduces, frictions. It is a lubricant temperament. So you should judge yourself, "Am I a lubricant personality?" For example, you see two persons are fighting, alright? And one goes as a peace-maker; and one goes to excite it more, you see, he joins them. Now the one who is the peacemaker is the blessed one, is the one who is the one moving towards God because he is the peacemaker. "Blessed are those who are the peacemakers." All these things if you see are, what I am

telling today is the same, – but in a different language, that's all – what Christ said it. To understand Christ you have to open him out more, because He said it in very simple words, which has very deep meanings and only a Sahaja Yogi can understand Him.

So, you have to make peace. I have seen people been given Nobel prizes of peace, who have no peace within at all. They are hot-tempered, horrible people and given Nobel prize for peace! All right! And personified temper, absolutely hot-tempered; and you call it peace! How can you have peace with a person who is so hot-tempered? So, this is possible. In this human endeavour anything is possible you see. Sometimes so absurd, you see. Like I have seen people getting a degree "doctorate of learning", who has not even been to a school who doesn't know how to read the book! Anything is possible because it is just a maneuvering of everything, it's so artificial. So the lubrication of your love, the love. So the love that you enjoy is not what is bestowed upon you but what you bestow upon others.

The idea of love is also funny. It's just the opposite of what you have seen so far. They'll write "I love you" alright? And the second sentence will be "I want to divorce you." And the modern fashion is like that. "I love you; I want to divorce you because I love you too much!" (laughter) "Because I want to spare you!" Is very modern, very sophisticated it is.

So, the love that hurts others, love that tortures others, the love that expects, is not love. Love that just flows, just forgives, it is just compassion. It's the most, enjoyable thing. Radiant, just like the sunshine, like Christ who even forgave those who crucified Him! Imagine! Imagine!! Because He knew that God will not forgive. Even God will not forgive those - He tried to forgive them. But we, those who call themselves Christians, those who are supposed to be Christians are just the opposite of Christ, just, the opposite in every, way, if you see, just the opposite.

So, you come to a point where you understand that you become the love. And when it is pure love relationships then there is no lust and greed or anything but just love and purity of love. You don't want to do it because you want to have any lust out of that person. Just see, the opposite. Here the girl is very 'attractive'. What is so attractive? To My eyes they just look like mosquitoes. Horrible! Sometimes like witches you know. Their nails and all that look like, to Me, like witches: so artificial. Just like machines, sometimes. What is so attractive in these women? Or in these men? You see. They look like skulls to me, sometimes and somethings like, Frankenstein, I don't know what they look like, horrible. The way they walk, the way they try to impress. I mean, nothing but fear comes out of them.

So, what you emit out of your love to others [is] a sense of security, an ocean of security you can call it. Everyone feels secured, secured with you. And that security will be felt by you. Trust, trust others. You must trust. That is very important. Trust for everything. I have seen some people are very serious on money, some are very serious about possessions, some are this. I know they are sometimes weak people. Could be weak about money, could be weak about possessions, could be even insulting to things that should not be so: but don't lose your temper just have forgiveness for them and let them feel secured, absolutely secured. Trust. You see as you know that I never ask the trustees to give me any reports. I do not ask them to give me any accounts or anything. I don't understand accounts at all myself, you see. So I never see how many accounts you have got, what money you have got or, say, supposing Gavin is saying that "I am sending money now Mother to you," whatever I receive It's alright – finished. I don't know whether he gives you receipts or not, nothing. If he says so [it's] alright. I leave it to him. He has to grow, whatever it is. It's his responsibility, if he's not grown up enough he will grow. So trust others because in Sahaja Yoga you must know we are all growing, we are all transforming.

So, we must grow, we must grow and for your growth security is the most important thing. If there is no security for a tree it will never grow. So, everybody should feel secured in the company of Sahaja Yogis. If there is any insecurity from someone then it should be reported to the collective and [you] should see that all such cases of insecurity creating, trouble creators should be, little bit, taken out for the time being. Because there should be a healthy growth. But growth must take place and for that you must trust. Somebody might make mistakes - all right doesn't matter. Somebody may be dishonest - doesn't matter. But give them security.

But what we do is to give security to bhoots, I have seen, [it's] very common. People will have only interest in the bhootish people. They will trust a bhootish people than to someone who is a little dishonest. You see, what is dishonesty? Supposing somebody

doesn't give income tax, doesn't matter, it's this government, or is that government. What does it matter to us? As long as that person is honest to God it's sufficient. Our honesty is of a different level. So we become angry with that person, we get upset with that person. There's nothing to get angry.

Actually, my system as you know is that I know also the people who have mismanaged money, who have not been all right, I know it, somehow, without knowing accounts but I said, "Just forgive, forgive, forgive". I know everything but I just say, "Forgive, doesn't matter." Then, you might say, with rationality, that, "Mother, such a person will go ahead with it". No he won't! You try and trust. Why? Because they are growing, they are coming to light and the more light they see the better they become. This trust has to be there. Trusting in God that He will give him the right path. So this understanding about your growth is within yourself, which you can see.

And the highest of all is the collectivity. Not the fraternity of bhoots, but Collectivity. Again discretion has to be used - how far you are collective. If a person thinks he is a very great person and he can correct everyone and he can punish everyone and do as he likes, then he's not collective. But sometimes you have to also understand that even with bhootish people I have to stoop down to conquer them, to bring them up. Don't become like them, try to elevate them than to go down to their level. And if you can manage that, then you have achieved what you wanted to do through your collectivity. And a person has to be collective. If he is not collective then one must know that there is something definitely wrong with that person. Then what you have to do after detachment from things [is] the penance part of it. For this we have to be doing some penance. For example if you are too attached to anything: say you are very fond of food. Many people are, I know that. The tongue is the worst of all. If you can control tongue then you have controlled at least 50% of your sense organs. If you are attached to the tongue [you should say] "These days I am going into a big penance, I am eating just boiled food without salt, without anything in it, just boiled food. Going into penance. I have to! For nine months."

For Me, it doesn't matter. It is no penance for Me because I've no tongue at all, no taste buds, [so] I can manage. So whatever you like too much, "Ahaa! I love to have something." You see, specially here I've seen if you see good food or anything - "Mmmm....."

(Yogi brings cold tea for Mother)

Now, it's as cold as ice. Should I have it? I can if you want, but it's rather cold, I think you would like to give me hot. All right. I don't mind having it. All right.

So, now what you have to do is have a kind of self-directed discipline. Self-directed. Not on others. Self-directed. "Do I meditate in the morning? I don't. So what's wrong with me? I'm supposed to be a Sahaja Yogi." Nobody has to tell you. You yourself should do this to yourself. You are fond of food, "Alright doesn't matter, I'll fast for two days". No fasting is allowed in Sahaja Yoga, alright, but fasting for detachment is alright, not for God's Sake, but for your sake you do it. "I like a particular type of cake. Alright I'll not have it. I'll not have it for one year". But no, when people have to give up, they give up something like Rhubarb! (a bitter vegetable) (laughter) So one should not be cunning about it, you see, should not be cunning with yourself. So what you have to do is to see that, "Where does this mind go? What is the attraction?"

I mean, even now, I find some people are like Romeo and Juliets, you see, still living in that area of Romeo Juliet-ness. Get out of it! [it's] Nonsense. Get out of that kind of a thing. That doesn't mean you become a dry personality of another extreme, can be, that you become like sticks. That's not the point. But you should not indulge into these things. These are all artificial things. So, a tapah to be established within yourself. Self-discipline. Now those who talk too much should stop talking, absolutely "mauna" (silence) is the "ilaaj". Mauna is the treatment for such people! Just don't talk! Those who do not talk, most of the English men do not talk, women talk too much. It's a fact. I've seen - any interview you see, the women will talk first. This [police] constable lady died [and] her mother was talking! In India, the mother would not be in a position to talk, you see. The father was sitting quiet. You see, you can't imagine. In India supposing a child dies like that, you see, the mother would be absolutely sobbing, in a mess, she won't be talking. Here the woman was talking, we were most surprised! You see, the women talk too much [here], men just don't talk, they are not supposed to talk I think, they just keep quiet. At the most they might be slapping. I don't know what they do. (laughter)

So, what we have to do is to teach ourselves that, if our tongue talks too much, then we better keep quiet. If we do not talk, we better talk, we should teach ourselves how to talk. Now go and talk to the sea, go and talk to some tree, go and talk to someone like that. Or best is to talk to Me, to My photograph. So that's how you achieve a kind of control over your tongue. To talk sweetly. Some people have to go through penance for that. For them, to talk sweetly is like taking rhubarb again. They just can't talk sweetly, just can't. Sarcasm. You see, in that sarcasm they have a special pleasure. Try to say something sweetly. You can be humorous without being sarcastic. Humour is the best way. What is the need to be sarcastic? There's no need at all. Is a sign of cowardliness, I think, sarcasm, is a sign that you want to hurt others, but you are not straightforward. So try to avoid sarcastic talking. If you are sarcastic, better tell your tongue to behave itself. So, little disciplining towards yourself, punishment what you call, or the tapah, the penance has to work out.

Now people have so many ways of, you see, seeing things. Some men want to see women all the time, some women want to see men all the time or clothes or anything, you see. Now, the difference is that when you see something, it reacts. The difference between My looking at anything is that, that reacts. When I look at you, your Kundalini reacts, when I look at this, it gets vibrated. "Kataksha, kataksha": Every eye...every glance, every glance makes the thing react. And nirikshana [inspection] means, "I know what it is. I know what it is. Looking at a person I know what it is. Looking at a thing, I know what it is", nirikshana. And the whole thing is in the memory there, you see.

Like, we were going and they said we have only black stones. I said, "No, you have red also." He said, "Where do you know?" So I told them the exact spot where to get the red stones. They said, "How do you know, Mother?" I said, "We passed that way about eight days back and I know there are red stones." So everything I see gets vibrated and also I note what is there, and is all ready there to be used at a proper time. But what do I do? What do I do? I do nothing. I do nothing. I don't think, I don't plan. Everything that you do, I don't do.

So when you have that kind of a temperament you will be amazed! The amount of dynamism that will work it out. You don't have to create a dynamism, it's inside you. Let it work out. Today I had told Gavin that I won't have so much of a puja but I'll talk. Because puja is alright, it talks for itself and this thing. But I wanted to talk to you because now the time has come for us to go further.

As a result of all this, all this, that when you do [it], you become the Truth, you become the Truth. So, in every chakra if you concentrate, and use the chakra to detach yourself from the particular quality of that chakra. Like, now for example, the Nabhi chakra does the digestion. Now you don't worry what you should eat to digest. Just detach yourself from there, with vibrations, if you just see and eat whatever is there: you will digest. And then you become the Truth. Truth that is love, that is God.

May God Bless you all.

[Aside conversation:

Shri Mataji: Yes. Gavin, what – you have all the arrangements from the company... whatever I like.

Gavin: Whatever You want.]

Of course I've told you about the egg now, now you have become the chickens already. Only you have to grow, that's all.

Breaking so many eggs every day, isn't it?

Easter is something like our birthday we celebrate; when we became a bird out of the cage, of the shell. So Easter is our birthday we are celebrating, of our Realization, and every day we must grow with our birthday.

While in a human form you decrease your age, as your birthday comes in, but with this you increase your age, and you are proud

that you are growing.

On a human level you feel unhappy that you are growing. Here you feel proud that you are growing. Just the opposite of what you are doing if you try to do it, it will be nice.

I mean, that doesn't mean again indiscreet, you know? I'm quite worried on that point. [Shri Mataji laughs, laughter]

Discretion is the first thing that you should have before you.

Now if you have any questions you can ask Me, for about five, ten minutes till I take My tea and then we'll have a little puja.

[Video interruption] ...questions have it before the puja, and then - or after the puja is better [laughter], whatever you say.

Yogi: After, Mother.

Shri Mataji: Eh? After.

Yogi: Yes.

Shri Mataji: All right.

[Conversation with yogis, then puja begins]

1984-0504, Arrival, Eve of MahaSahasrara Puja

View [online](#).

4 May 1984

Arrival

Charles de Gaulle Airport, Roissy-en-France (France)

Talk Language: English | Transcript (English) - NOT needed

Arrival, Eve of MahaSahasrara Puja, Charles de Gaulle Airport, Roissy-en-France (France)

Shri Mataji: Inaudible.

Sahaja Yogi: Yes Mother.

Shri Mataji: You had [Inaudible].

Sahaja Yogi: Yes Mother, I've been married to Cécile.

Shri Mataji: About marriage. You took upon the wedding cost? [Unsure.]

Sahaja Yogi: Hum?

Shri Mataji: Did you?

Sahaja Yogi: Yes Mother.

Shri Mataji: And the lady?

Sahaja Yogi: I was married to Cécile.

Shri Mataji: Ah! [Cut]

Shri Mataji: Did they find good vibrations there?

Sahaja Yogi: They are all Austrians, Mother.

Shri Mataji: How are you?

I'm sorry. I can't help it. But coming here from India. [Cut]

Sahaja Yogi: I'm fine, thank you.

Shri Mataji: What about your brother is he coming?

Sahaja Yogi: [Inaudible] before I arrived. I couldn't...

[Shri Mataji is laughing]

Sahaja Yogi: Next time. [Cut]

Shri Mataji: All right? Go to meet you there. [Unsure]

1984-0505, Maha Sahasrara Puja: The Start of a New Era

View [online](#).

5 May 1984

The Start Of A New Era

Sahasrara Puja

Château de Mesnières, Mesnières-en-Bray (France)

Talk Language: English | Transcript (English) – VERIFIED

Maha Sahasrara Puja, in the chapel of the castle of Mesnières, Rouen (France), 5 May 1984.

It is so wonderful for your Mother to see so many beautiful Sahaja Yogis assembled together, on this day of Sahasrara.

I think the first era of Sahaja Yoga has ended now, and new has started. In the first era of Sahaja Yoga, the starting point was, first, the opening of the Sahasrara, and gradually moving towards the completion, I find there are so many who are great sahaja yogis today. It is a very natural process of growth that you have gone through.

The first one was, we can say, is just the awakening of the Kundalini, and piercing the fontanelle bone area. As you see on top of your head these bandhans, that's how you too have in your head, same way, and you have the chakras same way built in, in your Sahasrara. So, in the first era of Sahaja Yoga we have awakened the deities in your centres, in the medulla oblongata and also in the brain.

But now the time has come for us to spread it on a horizontal level, and to move it on the horizontal level, we have to understand how to go about it. Like the seven colours of the rainbow, we have got seven colours of the light of these centres, of the chakras. And when we start it from the back, from the Mooladhara, bringing it up to the, this side, Agnya, then it is placed in a different order, if you see it clearly. I mean to say that in the Sahasrara, because it's a concave placement, is important to understand that the centre of the fontanelle bone area corresponds to our heart. So heart is the pivotal point for the second era now. I hope you understand what I mean.

So if you have to place your attention to Sahasrara, first thing you have to do is to pay attention to your heart. In the Sahasrara, the Heart chakra and the heart itself, the Atma, coincide. Means the Jagadamba becomes one with the heart – that is the Atma. So we see that here the yoga takes place.

At this point of time it is very important to understand that we have to take a bigger step.

The whole Sahasrara moves in this way. All these chakras throw their lights in this way, in a clockwise manner, and the axis is the heart.

So the essence of all the religions, of all the prophets, of all the incarnations is compassion, and is placed in this chakra of heart. Thus we understand that in the second era now, we have to have compassion. Is the manifestation now of the compassion. If God Almighty had no compassion, He would not have created this great Universe. Actually, His Power or the Adi Shakti, is the embodiment of his compassion and this compassion has brought forth all the evolution to human level, and even your emancipation as sahaja yogis, and compassion is always completely covered with forgiveness.

So you can see, the Trinity meets at this point. The Son of God is forgiveness, is the embodiment of forgiveness. So, the God Almighty who is the witness, the Mother who is the compassion and the Child who is the forgiveness – all of them meet at Heart Chakra, in the Sahasrara.

Now, one must learn how to improve Sahasrara itself. You know the presiding deity of the Sahasrara very well. Now the place of

Sahasrara is in your head, as you think it to be, but it's just the centre of the whole Universe. To develop this, you have to pay attention to your Heart Chakra in the fontanelle bone area. If you pay attention to the fontanelle bone area, then there you must establish the deity. But this deity has to be first established into the heart.

Now you are very lucky people that you have the Deity in person with you. The people who got Realisation before I came on this earth had to imagine the Deities, and in that imagination they were never perfect. But as they say that, "At Sahasrara, She is Mahamaya" that is how it is described. So, if you also see the person, you may not be knowing fully that person or in the perfect way or a complete way, because Mahamaya Shakti is much greater than your imagination. That is why one has to surrender! With your limited imagination of brain, one cannot see the Deity.

Also it is said She is Bhakti Gamyā – you can know through bhakti, through devotion. So, the devotion has to be there, but the devotion has to be a very clean devotion, in the sense [that] there should be no malice in the heart, heart should be clean. Heart, to keep it clean is very difficult. Always human beings have a relative understanding of reality, but reality is absolute. So, to achieve that, one has to get rid of all the other kind of impurities that are within the heart.

So, in the beginning we try to achieve our Realisation, not with very clean heart. At that time we had lots of attachments, we were identified with false things, and also we thought by getting Realisation we'll become very powerful people. After realisation also, we started indulging into petty things, we started asking for favours for our relations, friends, mothers, sisters. And the women thought of their husbands and their brothers, children. They all asked for the blessings of all those with whom they were entangled. All this entanglement you got over, I know, very soon.

Now the job of a Avatara is such that He has to fulfil the desires of his bhaktas, his disciples. For example, Shri Krishna was asked by gopis that, "We want You to be with us, individually with every one of us." So, He divided Himself into many Krishnas, and He was with every one of them. But that was a very divine desire, I think, that was a very divine desire of the gopis. But when you asked Me about your brothers, sisters, mothers, fathers, I tried to do that, whatever was possible.

Also, the kshema that you asked for, the ashrams you asked for, all the things that you needed, was there for your desire to be fulfilled. So, at the Krishna's level, it was 'yoga kshema vahamyam', so the kshema was looked after at Krishna's level, because it was promised.

But what next, in the new era that has to come?

As you have now good families, good ashrams, good jobs, everyone is happy, let us think of the next era. Next era is of compassion, as I told you. But [if] any one of the chakras are weak in you still, the light that becomes white because of the seven colours may dim out, or may be defective. So, all the chakras that are within us are to be looked after. To pay attention to every chakra, and put compassion, the feeling of compassion on these chakras.

Now let us take the chakra of Shri Ganesha. You pay attention to Shri Ganesha and establish Him through your thought, because now your thought is divine, in the Mooladhara Chakra, with great respect. Here now, you have to know that in the first era of Sahaja Yoga I could not have talked of these things to you...this is much subtler doing, subtler work.

Now put your feeling on that chakra, chakra is the "pradesha", is the country, and the King is Shri Ganesha, and that's the country. Now when you put your attention onto that chakra, put your feelings towards Him, of, feeling of love and adoration to Him, to begin with. And then to manifest compassion, you have to ask nothing but one thing, that, "Oh, God of Innocence, give innocence to all the people of the world". But first, you have to be innocent to ask that, otherwise it is unauthorised asking, or you can say – you have no right to ask.

So, to understand innocence you should try to understand yourself, how your mind is working. When you, say, look at anyone, do you feel that you should possess that person? Do you feel unduly attracted, or something base feeling comes into your mind? For an innocent person, when he sees a beautiful person, or a woman, or this beautiful scene or a beautiful creation, the first

thing should happen that he becomes thoughtless – there's no thought. So, if there is no thought, there's no question of having any expression of possessiveness or any kind of a baser feeling. But if you pray to Shri Ganesha, also unauthorised a little bit, that, "Please make me innocent, so that I am empowered to ask You for this boon, that, wherever I go I become the source of innocence, so that I emit innocence, when people look at me, they feel I am innocent"

This is compassion, the compassion to ask Him to give you the power of compassion itself. So that, as you see here these beautiful centres, as if the light starts moving horizontally. It starts moving on the sympathetic nervous system. So, you become the powerful innocence yourself. You don't become stupid or childish, but you become child-like. The whole behaviour is extremely dignified and innocent.

Normally, if you find a person who is dignified, is normally, is not an innocent person, because he puts up a show – it's a deliberation to become serious and show that he's very dignified, to impress others. And [a] child doesn't put up the show of innocence, of dignity or anything, because the child is not aware of deliberations. But you develop that rare combination of innocent dignity.

Now the other quality of, say, Shri Ganesha starts expressing itself on horizontal level, that you become discreet. But that is a power, I'm again say[ing], the power of discretion you develop. Now one must understand the difference between the power of discretion, and discretion itself. So the power means – it acts. For example, you may not speak, but if you are but if you are standing somewhere the discretion itself will act in the situation. Like a sahaja yogi, supposing is a good sahaja yogi, is going in a train, and the train has an accident – mostly it will not have, but has – nobody will die.

So you establish the discretion which is power itself, that acts by itself. You don't have to say that you act, it acts, but you just become the vehicle, a beautiful clean vehicle of that discretion. Then you should believe, now you are spreading horizontally. In the first era of Sahaja Yoga, you needed to see Me in person. You needed to see Me in person. As we say in Sanskrit, dhyeya: is the target. You wanted the target in front of you.

Gregoire (translating): No, I cannot say 'target' Shri Mataji

Shri Mataji: But see, there's no word in English! 'Dheya' – 'whatever is to be achieved'. Because there's no word in English language, what to do?

So now when you wanted that all the time, and you felt happy, secured, joyous when you had that in person before you. Then in the second era, now, you will not desire so much that Mother should be there, you'll take it over from Me. This is the Divine Desire I'm telling you about, and you have to work on that from today onwards. I am with you, you know that, but need not be in this body, because I don't know if I exist in this body or not.

But once this desire starts working, you will see tremendous miracles happening. When the child is born to a mother, automatically she gets milk. So the nature is so connected with the whole thing. In your Divine desire also it is connected. And it is very evident when you are a divine person.

So, you may find Me anywhere. You are walking on the street, suddenly you might find Mataji walking with you. So this is the second era we have started, and you should not be shocked if you see Me sitting on your bed and putting My hand on your head. Or you may see Me in the form of Christ walking into your room, or as Shri Rama. That has to happen, so you should be prepared! [Laughter]

Already so many miracles have taken place on you, but on a grosser level. You have seen the light coming on my head, and the photographs have shown some miracles to you. But many things will happen, that you will see something that you could never imagine. This has to happen, just to convince you that you have reached a certain height of your evolution in the new area of "Pragnya loka", because this is a new state into which now you will be entering, on a horizontal basis.

In this area, you will give up asking for gross things, and also for anything subtler, anything that is subtle. The asking will disappear, and that is the time you'll become very powerful. And whatever I say happens, as you know, the only thing [is] I cannot command you to be evolved.

The Kundalini's work in you has been done, quite a lot. Now the new work of compassion, of spreading it to others has to be done by you. As the light grows brighter and brighter, the area it covers becomes bigger and bigger. So, you become the giver of compassion.

In my last lecture, which you have heard already, I have requested you how to do tapah (penance). With a complete surrendered mind you have to go through the pilgrimage, say, of this castle. This is one of the glimpses of the tapah that you have to do, because I am told some of you had to get into little difficulties, and you people suffered a little bit on your way for the pilgrimage. But it is fun to be venturesome and to get into places where the devils dare not go.

Gregoire (translating): "mais, it is fun"

Shri Mataji: Fun – no word! They have never fun! Let us say, it is miserable! [Laughter]

And if you know how to get fun out of the so-called discomforts, then you should know you are on the right lines. And as you start becoming discreet automatically, you should know you are progressing well. As you become more peaceful and your temper vanishes in the thin air as soon as you see somebody attacking you, then know that you are progressing well.

As soon as you see a ordeal or a calamity falling on the personality and you do not get worried about it, then know that you are progressing. When no amount of artificiality can impress you, then know that you are progressing. No amount of material well-being in others makes you unhappy, no more unhappy, then know that you are progressing well. No amount of labour or, or troubles are sufficient to become a sahaja yogi. Whatever you may try, one cannot become a sahaja yogi, while you have got it without any effort, so you are something special. So this, once you understand, that you are special, you will become humble about it. Then, when it happens to you that you humble down when you see you have achieved something, that you have some powers, that you are emitting innocence, that you are discreet, and as a result of that, you become more compassion, [a] humbler personality, a sweeter personality, then you should believe that you are in the heart of your Mother.

This is, is the sign of the new sahaja yogi, now, in the new era, who has to move with new force. Where you will grow so fast that without meditation, you will be in meditation. Without being in my presence, you will be in my presence. Without asking, you will be blessed by your Father. This is what you are in for and, again, I welcome you to this new era today, on this great day of Sahasrara.

May God bless you all.

Today what are you going to do Gavin? Sahasrara puja. It's complete silence.

Make the hole so big that there cannot be any ego left there!

Now let's start the puja. Who will do the puja here?

1984-0506, Questions and Answers after Maha Sahasrara Day

View [online](#).

6 May 1984

Talk to Sahaja Yogis

Château de Mesnières, Mesnières-en-Bray (France)

Talk Language: English | Transcript (English) – Draft

Conversation the day after the Maha Sahasrara Puja, in the chapel of the castle of Mesnières, Rouen (France), 6 May 1984.

Shri Mataji: All right, be seated. All of you are here? Ask them to get some tea for Me. Tea or coffee, it will be all right.

First of all, we have to thank the French Sahaja Yogis who have arranged this program for us. So, give them a hand.

[Applause]

We have to thank all the leaders from all Sahaja Yoga centres in Europe and in England who have helped to arrange this program.

[Applause]

You are the leaders; you are clapping to yourselves! [Laughter]

So, last of all but not least of all, we have to thank, I thank, all the Sahaja Yogis for coming all the way to this castle.

[Applause]

So, as a token of my gratitude, for all of you, I would like to give some little presents to the different centres of your opening land.

So, as we call the names of people, one by one, we should come, now Gavin, because the handwriting is written by people that you cannot read. First the centres, you take on. Move it the other way round. It's correct, it comes out correctly. Now, let's start.

Now we have done one thing. First of all, all the leaders of the centres will be called, of the countries, will be called and given a present to them. And, after that, we'll be calling some of the leaders whom we have not yet given presents, but I would like some of the senior leaders to give them the presents. So, it will be a generosity on their parts. Because I have put those names which are the leaders already. And I think it will be very generous on their part to give these presents.

Then this is to be cut into pieces. Has anybody got pair of scissors?

Sahaja Yogi: Yes.

Shri Mataji: That's good. Now take them in, one by one.

[The ceremony continues. Then it is the turn of children to receive a present.]

[Starts at 1:17:08 on video]

Now, if you have any questions, I would like to answer them and then I'll tell you something about Sahaja Yoga.

[Aside] Gavin, can you keep these letters it's important. This is a funny thing Nick is telling to his wife. He doesn't want her to speak Marathi and wants [inaudible]. He doesn't allow her to speak to any Sahaja Yogis.

What's the time?

Sahaja Yogi: Nine twenty pm.

Shri Mataji: All right.

So, just ask Me questions.

Gregoire: How can we better protect ourselves if we work in an environment which is against Sahaj?

Shri Mataji: That's the place you have to work it. I will tell you later on, on this point, more. Later, on the lecture, I'll tell you on this point. Now another question.

Gregoire: Is there a particular advice to keep the Sahasrara open and clear?

Shri Mataji: All right, I'll answer this also. I can answer this question now. It's very simple, as I told you, that the deity of Sahasrara is sitting before you, that the deity of Sahasrara is Mahamaya, that try not to understand Her through your reasoning and imagination. But by surrendering absolutely to it, you keep your Sahasrara open. In case you still find- [to Gregoire] just one sentence more- it is still closed, you have to ask for forgiveness from the deity that, "If we have by mistake made any mistakes, so please forgive us". That's all.

All right, now, what is the other question?

Gregoire: There is a specific question. It is advised that children should sleep in the same room as their parents. But if they wake up four, five times in the night, is it possible to put them in a separate room?

Shri Mataji: No, no. Then the mother should sleep with the child and the father should sleep in another room. Mother should never leave the child. Moreover, I would advise you that now you have children, don't get too much involved with your children. That's a dangerous thing. This is another phase: first, they get involved with the wives or husbands, then they get involved with the children. If you get involved with the children, then again, you have to restart many things. So, don't get involved. You have to just do the work like a trustee of the child, just a trustee of the child. But don't get involved with the child. That is my job. You have to leave it to Me. So, don't get too much involved with the children. I find people who got children, you see, are going now writing literature on it. Don't do like that. I've already given instructions what is to be done about the child. But the children are mine, not yours. So, you just don't get involved into them because that's a temptation for you. Too much involvement in the children is the sign of degradation. It's only a responsibility to look after it. That's all. So, tell them.

And mother must be with children, must be with children. She should sleep with them; she should look after them till they are five years of age. If she has to go out, then she must know that she has to carry the child. She cannot leave children. That's not good. She should never leave the child before they are five years of age, whatever it is. Because you should know that till that age, five years of age, the child is growing very fast. You see, at an old age, say, somebody is ninety and ninety-five, there is not much difference. And at that time, the sense of security must be maintained. That, one has to do! So, if the husband has to do something else or if he has to go out or anything, he can go with other friends, the boys, or other Sahaja Yogis, but the mother must look after the children, that's her duty, she has to do it!

And of course, the husband must help her, must do whatever is needed. But here the question is of shifting the similarity. Now, at this time, the mother is important. She has to look after the child, that's her first job. And at time, the husband's job becomes a secondary thing. But hers is the first job. And later on, then, it again shifts because husband's work becomes more important.

If you give them now the security complete, the children, you'll find, will be very peaceful and that's what Indians do. You have seen how Indians behave. They are so quiet, so peaceful. Because completely the mothers forget about the whole world. You'll be surprised, till my younger daughter was five years of age, I never have, went out with my husband.

And women should not unduly feel that to look after the child is a lower job and to work in the office is a higher job. Because that pays more money or gives you artificial powers. You must know the greatest power in this world is that of the mother. And unless and until you give that much to your child, the child is not going to give you back that discipline, that respect, that glory, that you expect as parents. There should be a rapport between the child and the parents and understanding. They should talk and not give toys all the time but talk to them, even when they don't talk, you talk to them. And that will improve cases.

All right, so what is the second one?

Gregoire: Can you talk about discrimination, Shri Mataji?

Shri Mataji: It's an innate quality, you can't talk about it. Discrimination is not rational.

It's an innate quality but the best thing you have are vibrations by which you should see if the things are all right or not. But you must know as Sahaja Yogis, as you'll grow, you will know immediately what is good and what is bad. It's a state in which you just become discreet. But for that [what] you must know is to have your responses controlled, a steady response to anything. And you just, for example, you see something, for a minute you just become into thoughtless awareness and you'll have the power of discretion. It's a power, it is not a thing that can be discussed or taught. It's a power.

So, one has to develop that state and the best way is to, at any confrontation, anything that you face, first, you become thoughtlessly aware so you enter into the kingdom of God. And then react. The responses must be made very steady and subtle. And one should not suddenly change the attentions, you see, "Just now, now everybody's attention, their mind is not". [A loudspeaker has been moved.]

I did the job.

Gregoire: Once again.

Shri Mataji: All right? The attention now is with Me. Suddenly, all of you turn [your head], what is there to see? Who is responsible?

So, those who put their attention there, pull your ears. [Shri Mataji laughs] I think everybody should do it.

All right, so. Now, what's the other question? Yes, yes.

Gregoire: For an artist who is a Sahaja Yogi, what means to create a piece of art?

Shri Mataji: The piece of art must emit vibrations. It does not emit: that means there is something wrong. And going for something, higher subjects, like Kundalini, like the expression of Kundalini, the colours of Kundalini, and into another world, you have to move into that world. Like, you can see we have so many artists. For example, you can say Blake. And for a Sahaja Yogi, it should be a kind of a beautiful integration of the gross and the abstract or realistic and abstract you can say. And a little bit of impressionism. That's how you should try to integrate all of them. They express one style; a Sahaja Yogi has no style because he knows how to mix up, how to integrate. But certain colours like black should be avoided. But the pastels colours, if they are mixed with black, it gives a depth to the pastel colours. [To Gregoire] Pastel.

[Laughter because Gregoire cannot translate]

Now, your Mother's attention goes to Sahaja Yogis. That's my attention is. And it is such a remarkable attention that it is describing, "kataksha, kataksha, nirikshan [inspection]" means, "every glance examines and acts". So, when you have that attention, then it's all right to see everything, because it is so deep and penetrating.

Shri Mataji: Yes.

Gregoire: For the people for a reason or another, they cannot live in ashram. So, how would such people know that they are growing in collectivity?

Shri Mataji: Growth in collectivity creates joy, fun, happiness. No discussion, no argument comes in, especially with the leader, and what are your relations, that's very important. Now if you fight with the leader, then something's wrong with you.

You have no right to fight with the leader. Now if the leader becomes absolutely unpopular, then he is no more a leader, that I know. But he has to be unpopular in the whole world. [Laughter]

Say, for example, if there is mister X who is popular in the country – who is a leader and who is unpopular in a country Y. Now that is no judgment because they might be jealous. They think they are equal to him and can fight him back and can shut him down. And no administration can work like that, least of all, Divine administration. So, those who fight the leader are first of all uncollective. Actually, India is the best way to find out, they come and tell Me about who is who. So, I would put it like this, very grossly that you have to be popular in India. And the Indian's leaders have to be popular otherwise, in other countries. But perhaps I have some sense of discretion and I know who is who. [Laughter]

So, somebody who is a leader, you should not fight, first of all. You should not- if he is strict, if he is harsh with you, take it with a grace and be happy that you are corrected. But if you give an explanation or if you fight it back or you think that you are all right, then you can never improve. I've seen, there are some Sahaja Yogis and Sahaja Yoginis who have been with us for years, and they have not improved at all because they think that there is nothing wrong with them. Sometimes I shout at them because the bhoots have to go. So, they say, "All right, Mother has shouted at our bhoots". And they never want to look at themselves. And they are the losers. Who is going to lose? They are stupid.

And then such people go and talk against the leader at his back. These are the murmuring souls that Christ has describe. And they try to form a group against the leader and create a problem, a barrier for themselves and also for Sahaja Yoga. These are very dangerous people and they know the ways how to talk against the leader. So, keep away from them and shut them down. Even they might be your husband or your wife or your child, don't listen. Tell them to shut up! This is a bhoot talking! Just don't

listen to anyone who murmurs behind the back of the leader. They will appear to be very wise, very sensible, but know that they are against Sahaja Yoga. Just don't listen to them, don't accept anything from them. Tell them to shut up!

The leader has to deal with very important things. With Me, it is very difficult to deal and he also has to deal with petty things. The poor things are like martyrs, I should say, in my presence.

Gregoire: Well.

[Laughter because Gregoire cannot translate]

Shri Mataji: I had to correct so many times in such a bold manner, I correct them and they take it from Me. This is how we are going to work it out very smoothy.

[Gregoire cannot translate]

Gregoire: Nothing for "smooth" in French?

Shri Mataji: Oh! They are too smooth!

[Laughter]

Shri Mataji: "Frigité".

Gregoire: No, fluidity.

Shri Mataji: Fluidity. I thought "frigid"!

[Laughter]

All right, on the French soil, we can't say much, all right, be careful.

[Laughter]

Gregoire: Shri Mataji, may I translate just one minute in German and in Italian. Yes, Shri Mataji.

Shri Mataji: One must understand that it is the leaders who have to be really strict with the discipline. They themselves should be disciplined and they must put discipline on the people.

But they have to be compassionated, full of compassion, compassionate towards all other people, but not sympathetic towards bhoots. Not to sympathise with bhoots, not to identify with bhootish nonsense, not to be kind to people who have bhoots. It's discipline, it's the compassionate discipline. That's how we all are going to improve and improve and improve for our own gain. Now here, there is no domination. It's the compassion of God you accept and the bhoots, you discard, the domination of the bhoots you discard with the help of your leaders. So, if they are harsh with you, thank them for that.

Next question.

Sahaja Yogini: What happens to people who might not join the collectivity and who try to meditate together and put themselves together?

Shri Mataji: They are sadly mistaken. If they do that, they'll be lost in no time. This is the same thing which has ruined our Western country where people believe in individuality without maturity. We believe in maturity and then in individuality. Say, a flower becomes a fruit. On the tree, it has to mature, on the tree, with the whole till it is completely mature. And then it can become an individual, otherwise, what's the use of having these half-baked people? We must know the in Sahaja Yoga, we don't believe in an immature individuality.

Like two little boys of ten years fighting in front of my road and having a boxing. And I asked them, "Why are you fighting?" They tell Me back, "It's a personality clash".

[Laughter] Even if you fight with another Sahaja Yogi, there's something wrong with you.

All right now, what's the next question please?

Gregoire: The question is, if there is one leader who does not live up to his responsibilities?

Shri Mataji: That's my "loka" [domain], that's my loka. You know I know everything. So, you just don't worry. You don't have to judge your leaders, leave it to Me, I'll manage them. See now, already you have so much work to judge yourself and to judge those who are not yet Realized, so, why should you worry about your leaders so much?

Gregoire [relaying the question of a little boy]: Is Krishna born from a cow, Shri Mataji?

Shri Mataji: Is Krishna?

Gregoire: Is Shri Krishna born from a cow?

[Laughter]

Shri Mataji: No, but once upon a time, long, long time back, the Mother took birth as a cow, you see? And everybody was in that

cow, Krishna and everyone was in that cow. The, later on, that cow took the form of a lady. And then Krishna was born from that lady. All right? That's for children. All right, all right, good, he understands English. Now any other question?

Shri Mataji: Yes, yes.

Gregoire: If you are in Sahaja Yoga and your wife leaves you and your family leaves you, how do you react? Is it that?

Sahaja Yogi: No, when you are Sahaja Yogi and when your wife and your family is not, how to do?

Gregoire: If you are a Sahaja Yogi and your wife and your family is not in Sahaja Yoga, what to do?

Shri Mataji: I am just the same.

[Laughter; applause]

Now fourteen years have passed, it's just the same. And only thing you can do is to prove it, prove it by your own behaviour, by your own example. If they are honest, they'll accept it, if they are dishonest, forget them. This so-called family is temporary, this is the eternal family you have. So, don't quarrel or fight with them, leave them alone, they'll come round. Actually, you should never force them to come.

I'll give another instruction today, that many people who are Sahaja Yogis won't take their children to their parents because, according to them, they are not Sahaja Yogis. Sometimes, they don't take the children because they think their parents will spoil them. Unless and until they are positively against Sahaja Yoga, if they are not against Sahaja Yoga, you should take your children there, there's no harm.

Because this is a very funny attitude people take. But if they are definitively against Sahaja Yoga and doing activities against Sahaja Yoga, then you cut up. But as long as they are neutral, they are not doing any harm to Sahaja Yoga, they are not against Sahaja Yoga, they are not against you, then there is no harm in going and seeing the children.

I mean the Sahaja Yogis are so frightened of bad vibrations that they look like schizophrenic people. It should not be a craze, Sahaja Yoga is not a craze, it is a power that should give you greater power instead of making you frightened personalities. You are not excluded people, excluded from the rest of them, you are not excluded! You are exclusive! But not excluded. This is discretion again. So, go ahead with it, meet everyone, talk to everyone, be nice to everyone, go to every shop, go to your friends, parents, friends, talk to them nicely, be nice, don't talk about Sahaja Yoga! Otherwise, you'll develop some horns.

[Laughter]

So, this is to feel everybody's vibrations, bad vibrations, good vibrations, madness! And the fellow who came to see Me, he is a Freudian and he wrote in his book that Sahaja Yogis are schizophrenic. No, he did. There is one fellow in India, a stupid fellow. And you see, he must have picked some Sahaja Yogis from the periphery, you see, who are frightened to talk to him, "You are Freudian, oh! I don't want to see your face".

[Laughter] Why should you be afraid of anyone? Even of the Satan? Who is he? You are there to kill it and you have powers. So, what is this kind of a cowardliness? It doesn't behave.

Gregoire: Bolo Shri Jagamata Shri Adi Shakti Shri Nirmala Devi ki! Jai!

Sahaja Yogi: Bolo Shri Jagamata Shri Adi Shakti Shri Nirmala Devi ki! Jai!

Bolo Shri Jagamata Shri Adi Shakti Shri Nirmala Devi ki! Jai!

Shri Mataji: All right, next question.

[Big applause]

Actually, you have such powers that even if you do like this, the bhoots will run away. Like this [Shri Mataji snaps her fingers]. It's sufficient.

[Laughter]

Now what is it?

Gregoire: This we'll register.

Shri Mataji: Yes! Because they said [about the chapel], "There're not good vibrations in the thing. I'm coming here, how dare anybody stay here?"

[Laughter]

They must have run away at least hundred miles!

[Laughter; applause]

So now, let's have the second question. Now what is it?

Sahaja Yogi: Mother, how can we please You best?

Gregoire: It's not a bad question Shri Mataji.

Shri Mataji: What does he say?

Gregoire: How can we please You best?

Shri Mataji: I have no desires. I don't know [Laughter; applause]. You see, inside Me is complete peace and complete satisfaction. There is nothing that is needed inside. But the ripples of that joy flow outward all the time. And when it reaches your shores, you see, it comes back. And it weaves a beautiful pattern, and I see the pattern. The reciprocity, how much you reciprocate is the way the pattern is beautiful. It's delicate, it's powerful. It's so soothing and it weaves the complete beauty of bhakti. So much so that this ocean of joy itself gets turbulent, and I really swing with it. And it is not easy to describe that beautiful feeling of tremendous joy. The first thing you have to know that I love you very much, with all my heart, with all my soul. In the same way, try to love Me with all sincerity and trust.

May God bless you all!

Now I'll speak for one minute about this meditation. Yesterday I told you about putting your attention to different areas, the "pradesha" [region] or the chakras. And the chakra, as you know, has got "mandalas" [orb], it's the areas. So, when you pay attention to the chakras, where do you pay attention to, is the point. Actually, you pay attention to the deity. Now this deity- supposing you are taking the name of Shri Rama, you are trying to establish Shri Rama within your heart, Right Heart Chakra. Now at that time, what do you do? You say the mantra.

But there's another way which is easier. Because you are saying a mantra in a way that is not so much intelligible there, to Shri Rama. But first of all, if you study the qualities of Shri Rama, what were his qualities? And if you manifest those qualities through your character, then it's very easy to please Shri Rama. What is the quality of Shri Ganesha? He's entirely surrendered to Mother, even Father doesn't bother Him. What is the quality of Christ? He forgives those who have crucified Him. He can go through all kinds of tapasya. What is the quality of Shri Krishna for whom everything is a lila? Like that, when you take the name of Shri Krishna, do you see everything as a witness? If effortlessly that happens to you, you should know that you have established Shri Krishna.

It's the most difficult thing, is to establish Me because I am Mahamaya. And the facets are so many: sixteen thousand into, raised to power one thousand. So, it's difficult. But whatever things you can grasp and think, "This is Mother's quality", try to imbibe that within yourself. That doesn't mean you start shouting at bhoots first.

So, first, what is the first quality of Mother? That She came on this earth and She has worked for people who are nowhere near Her. She stooped down to elevate others. And then gradually you can understand that this quality will take you to higher qualities than you think. So, among the seven colours to begin with, I am the green colour. Because I'm in the centre. Green colour is the colour that you get it from the Mother Earth. So first you must establish the quality of the Mother Earth that she sucks up all the problems, gives you the best that she has. Start with the Mother Earth, so you start with the Kundalini.

That's how one should start imbibing the pure Kundalini form of Mother, is purity, is cleansing purity. But are you pure? Are you pure in your heart? Just think of that. And then, with purity you start. That is how you have to establish different chakras, of purifying all the chakras and ultimately when you have purified all of them, you have established Me.

Thus, we understand we have to grow within and without by spreading our light horizontally now. Only when you become like the deities your light will spread horizontally, otherwise not. That is what we say that somebody has got the "siddha" [power] of a particular deity, is the siddha of Ganesha, is the siddha of Shri Krishna. So first, when you develop their manifesting outside powers, you see, of kindness, compassion, of witness and all those, then you can develop their other qualities, which are on the destructive side. First the constructive side you must develop, then the destructive automatically will work, you don't have to worry.

Like one side of Shri Krishna he was playing with ordinary herds men and the- another side, he was killing rakshasas. So first, you have to become like Him and then automatically you will get the other powers. You don't give swords to stupid people, do you? So, one would understand that one has to develop these qualities of construction of all the incarnations and then you become empowered by the destructive qualities of those incarnations. If you understand the sequence, then the fanaticism will never grow because fanaticism comes when you start thinking that you are the incarnation or whatever incarnation has done, you can do.

Like Christians felt they could become Kalki without His Advent even. And they took a piece, a rifle or you can say, a gun in one hand and the Bible in another hand. And the Muslims, they never believed that Mohammad was a prophet [an incarnation]. "Because he was not a prophet- he was a prophet but he was not an incarnation. So, we could also do the same what he was doing." In the same way, Hindus also, when they become fanatic, they start thinking they have become great incarnations. So, discretion must be used again that you develop all the constructive side of an incarnation.

So, after the seminar you have to remember my word about it that you have to concentrate on a deity to imbibe the qualities of that deity. Otherwise you have no communication with the deity, and no use saying the mantras.

Like we would say that, "My this chakra is catching or that chakra is catching." Why? Because there is that lacking of that chakra that you have not yet imbibed within yourself. So you must try to identify yourself with the qualities, the constructive qualities of every deity and that's how you should believe that you are now correcting your chakras with the mantras. Otherwise I'll find all the Sahaja yogis carrying all the thousand weapons of the Devi in their hands, suddenly thinking they have all become Devis.

Now I hope when you go back home, you won't forget my words and try to concentrate on your pradesha, on your areas of different chakras which are not all right and which are troubling you. And try to imbibe those qualities. And nourish, nourish also the ones that are all right by understanding the qualities of the deities. Then only you will be amazed that your powers will flow without even thinking about it. It's not difficult for you, it is not at all difficult. But know that instead of paying attention to other's chakras better look after your own chakras. If your chakras are all right, you won't even catch from others.

Another dangerous thing people do is to correct the chakras of others. Individually it should never be done, collectively you may do. But it's better not to enter into that exercise till you have reached certain state of confidence. This is for your further movement into the second era of Sahaja Yoga. And I hope I will live to see the second era fully.

Gregoire: Until the third, fourth one?

[Laughter]

Shri Mataji: But first second one. You desire for the second. You cannot jump, you know.

[Laughter]

Now here you should today say to yourself that in your heart promise that, "Mother I will now correct myself completely for my own benefit and I will project my mind to think discreetly how I can help to propagate Sahaja Yoga to others." With discretion, we should not go and talk to a bull about Sahaja Yoga.

Now for the leaders, I have to tell you that consolidation is a very important part of the projection. I would say all the leaders must meet and decide specially about few things like tapes, now. Tapes are to be put into some place as bank. Put it in Switzerland, put it somewhere and that they should be distributed regularly, there should be a regular register of it. Write it down wherever I speak where is the tape, how many lectures She gave. Some of you should try to translate or to edit some of the tapes on your own and see how you have done it. Send it to your leaders, let the leader read it and then if he finds it's all right, he can send it over to Me. So that we have a record also on paper.

And also, the sending of tapes from places to places is very important. And must find out the people who want the tapes, should write to a particular committee for that, that you haven't got this tape or that tape and if you get a particular tape, correspond about it with each other. Just don't get lost. Correspond, "Did you see? Did you listen to that tape? Have you heard of that? What

is this?" You discuss now Sahaja Yoga among yourselves. Write to each other.

Now the video tapes: whatever tapes you have, video tapes or any tapes, you better inform the Central Committee which will be formed of all these leaders here and inform them that you have got this tape and that tape and that tape. Make a list of that, send it over and revise it, put it right. Because they should not be lost.

All of you should try to think about the little problems of facing the propaganda. Like, I would say that people may say, "What is so miraculous about Mother?" They are not Realized souls. So, what do you do? Now we can always keep the photograph where you saw the light on my head. And show them and ask them, "How do you explain?" Also, you can - now there's another beautiful photograph. Can you show them Arnaud? Arnaud has got a beautiful photograph where my whole hand has come like a moving sun.

Arnaud: Shri Mataji, it's in the room. Shall I take it?

Shri Mataji: All right. Bring it up. You must pay him to get a copy for that and all of you who want should keep that with you. There is another one where there is light coming out of my feet. Like that you should keep these photographs with you, all of you, so that when anybody confronts you, you can show the photographs, "See now, how do you explain?"

Like a simple thing, like, people were talking now in England, a discussion about Christ that a gentleman supposed to be very knowledgeable says, "Christ never existed." Because Paul never mentioned it.

Shri Mataji: Paul, I think you change your name because that Paul was a horrible fellow.

Gregoire: Paul, OK. Shri Mataji, how should he be called?

[Laughter]

Shri Mataji: This now, we have to ask them, "But why do you believe in Paul?" You should write to all the churches, "Because you believed in Paul, that's why there is a problem about Christ." This is also some of the committee should handle that we have to blast all of them when there is any attack on Christ or on Me or anything, all of us must write immediately, "What do you mean by this?" Christ has said that, "You are to be born again," and Nicodemus said that "Does it mean that I enter into the womb of my mother?" So, Christ said, "That is, what is born of flesh is flesh. But what is born of Spirit is the Spirit." See the vibrations [inaudible]. What about that! So, then you write to them that, "This Paul great was never- I don't mean you, but Paul, the mister Paul of the Bible was never a Realized soul. So, we cannot trust him". And the churches cannot give him up because their basis is Mr. Paul. So, you write to Pope and you write to this [bishop of] Durham fellow and you write to all of them. And say that you cannot believe in that Paul, you have to believe in Christ. And it's a very cowardly thing to compromise with the non-believers. You better write. Like that, you will face so many things. But it should be a wave, all of you must react, all of you in collective way.

Gregoire: Who is going to write a letter? Please raise your hands. Who is going to write?

Shri Mataji: All of you.

Gregoire: To the Pope. The English to the Archbishop of Canterbury.

Shri Mataji: No, no, no, no. All of you should write to the Archbishop. What is the harm? And to the Pope and to all of them. Because this controversy has started. Gavin must be knowing the man who has started the controversy, the name of the man. Of course, it is good, because it hits the basis of churches, in a way, it is good. You need not mention Me. But you should not mention Me, but you should say, "Any sensible religious man can see this Paul is good for nothing."

[Laughter; applause]

All right. So, the photographs were I'm in a simple dress, that is better to be shown than when with the crown because they just - their ego gets challenged.

Now there's a funny letter, a thing- news, a pseudo-intellectual of India has written about Me, which I have brought to show you, which is very stupid. She says that, "We should be wise, not to touch the feet of a person who is just a human being," and all that. Now is better to write to her about her wisdom is very shallow because she's a pseudo-intellectual of the West. But if she knows anything about the Devi or about anything about an incarnation, it's very easy to find out that Mother is the embodiment of Shakti. Because She has, we have seen, She has given Realization to so many. We have seen the pulsation of the Kundalini with our naked eyes, and that the cool breeze comes out of the head, and to deny it will be dishonest. Moreover, Mother always, in India, says that, "It is better to give Realization to people who are not over-educated. Because Westernized education that they

have had and they have not yet matured into it ".

But we, in the West, are eighty percent educated people, eighty wide, about hundred percent I should say, mostly cent percent. Or you can say about eighty or ninety percent people who are educated, very well educated, and we have found that through this knowledge you cannot understand Mataji. Only the way you can understand is through some of the poets like Blake, or you can say Khalil Gibran or some of the people or through the scriptures you can find out who Mataji is. But the best part is that the poets of India, the ancient seers of India, had given it much more clearly and when you try to test it with that, you can find out who Mataji is. So, first you better read these things and then talk about Mataji. On this line you all should write.

We have here all kinds of doctors, engineers, all sorts of people, educated graduates, this, that. And all kinds of people are educated people. But in India, there are only about twenty percent who are educated in Sahaja Yoga, because all their education has been in the Western language and western ideas. That's why they are still to grow into it. They have not passed through it, you see. That's what you should impress on them. And that to challenge our sanity or our wisdom is not very kind of this lady.

Her name is Uma Vasudev. What a name she has! Does she know the meaning of Uma and Vasudev? You see, Uma is the Devi, and her surname of Vasudeva, actually, the Goddess. Because She was the sister of Shri Vishnu. So, her name is Uma Vasudev, and you can write, some of you can write a letter to her, care of Yogi Mahajan, that we have heard like this, that this lady has criticized Mother by saying that She allows people to touch her feet. Actually, She doesn't want people to touch her feet. But those who are Realized are specially privileged people, they can feel the vibrations. Has she heard of Pragnya loka? Has she heard of anything like that? What is she talking? She's just like an ignorant, some clerk in England. That's what she is.

And when you write the letter, you send Me a copy also, I would like to see. So, now for all such attacks we all should act in a very collective way. And this will open the eyes of many in India, because they think no end of themselves, they have just Western education of a very low standard, and one has to cross the limit to become, you see, a Sahaja Yogi. When this Western wisdom reaches its depth, you see, it reaches its depth, then it starts seeking something beyond it. That should happen, only it can happen to a category of people who have reached that state. Otherwise, it cannot happen to a person who read the books of economics, you see.

Otherwise it cannot happen to a person who read the books of economics, you see. So that is how we have to develop our attitude towards these people. And towards other people whom we want to get it, we have to know that they will be impressed by our behaviour.

For example, I have seen people who try to organize programs also dress up in a queer way. That's not necessary. Even Indian dress is queer to other people. So, if you are organizing programs you don't dress up like Indian people. You dress up like French, you can dress up like English, you can dress up like the way you are. So, you should not appear to be strange to them. It's all right among ourselves. But among the other people to impress them, you must dress up like the way they know and understand. Because even the dishevelled hair, they can't understand. So, you can go to a hair-doer to get the hair done like some sort of an actor, doesn't matter. You have to do everything for these stupid people and dress up in that way that doesn't give them a shock. Because you have to have the show to begin with. Otherwise, they'll never look at you.

[Gregoire does not translate]

Shri Mataji: [Inaudible]

Gregoire: I think it is a development on the same idea, one has to look normal.

Shri Mataji: A little abnormally dandyish.

Gregoire: Dandyish?

Shri Mataji: Little, little. That impresses, I tell you.

You see, in the Western countries, I've seen people like aggressive people. They like people who are show-offs, little bit. So, I'm not saying that you should, I mean, wear funny things, absolutely like a stage actor. But you should look a little bit more than what you normally are.

[Laughter; applause]

What did he say? He said it, he said it.

Alexandre: He said, "A touch of class".

Shri Mataji: Ah! That's it. A touch of class, you see. And I know it's very simple. This country is like that mad, you know. In England once I didn't know that they appreciate real pearl so much. Actually, I had one pearl necklace. And my daughter one day wore a chiffon sari with a pearl necklace that particular pearl necklace. And when she came back, she said, "Take back your 'madam pearl necklace'". I said, "Why?" She said, "Today everybody was calling me Madam, Madam, Madam."

And once, I was wearing an emerald ring I have, I mean with diamonds, you see, in Oxted and I went to a shop. And everybody's eyes were popping out looking at Me. I said, "What's wrong with Me?" I couldn't understand. And actually, one lady then asked Me, "Is it real Madam?" I said, "Yes, it is real. So what?"

[Laughter]

So, this is the trouble is, is so superficial attitude is that you have to be careful about it. But the seekers, you see, seekers are not so much impressed, as I always used to think, but is not so, seekers are also. Little bit mania of that they have. That must be broken. I used to think that seekers would like to see people absolutely like a sanyasi baba walking, you see. But no, they like it in Indians, not on you. For such purposes, we can use people like Bala.

[Laughter]

But he's so smartly dressed always. So, you see, you have to make him look like that, if you have to carry someone.

Now, so we have to come to an end of everything, and everything beautiful has to end up to start something more beautiful. I'm going to travel in the second half of August, September, part of October to all the European countries. You all should write where you want Me to go. So, all of you should write to Gregoire or to Gavin about what country you belong to and what places you would like Me to go.

Gregoire: Shri Mataji, would You like to do the tour at once or come and go, come and go?

Shri Mataji: First you write that, then we will sort it out.

I can do one thing. Say, for example, I go to Italy, go back to London. Then I go there and go back to London, like that. You see, I think that's a good idea is to divide it a little bit, will be better, and if you can't pay for my ticket, it's all right. Don't you worry. No, doesn't matter. You see, we have some money in the bank as it is and if it is finished, it's all right. But if you can pay for my travel, you may pay. But if you don't have, don't worry. But it's better to keep it with gaps. And don't pay pegs or regs or hex tickets for Me. I can't manage that you see. It again puts me into a pot, all right?

Now one more thing is the responsibility of the London Sahaja Yogis, because I'm in London, to see that I get all the visas in time.

Gregoire: [Does not understand]

Shri Mataji: Visas, in time. All the London Sahaja Yogis have the responsibility to get Me my visas in time.

Gregoire: Thank you Shri Mataji, I thought it was nice if You repeat it three times.

Shri Mataji: No, no, but I tell openly, it's better. Because I always forget that I have to take a visa because to Me, the whole world is mine.

[Laughter; applause]

So now we say good bye to all of you. You all have to go pack up, have your lunches and then you have to go. Please write to Gavin and not to Me. Whatever you want to write, you write to him on his address, it's the best. If you have to send anything to Me, any letters, put it care to Gavin Brown and get his address to yourself. All right?

Now if you have any personal problem, you can come and see Me in my room. But not all of you. Those who really have. I would like to see Pamela for something, Pamela and her husband. And anything else? Anybody has any personal problem, raise your hands. All right. But not about your husband, wife, and all that, all right? Because I have had enough of it.

And I would like to meet Glenda and her husband. And that Austrian Sahaja Yogini. The Austrian Sahaja Yogini who has come with him. Who else wants to see Me personally?

Alexandre: Mother, the little between centres can be given after You live.

Shri Mataji: What?

Gregoire: Shri Mataji, we have some presents for the French Sahaja Yogis. And French Sahaja Yogis have presents for us. But that we'll do after.

Shri Mataji: That you can do among yourselves.

Gregoire: So if you would allow Shri Mataji, we would now take your mantra and You...

Shri Mataji: As long as you don't have any more present for Me now, let Me go.

Alexandre: There are few presents for You still.

Shri Mataji: All right, then you can give Me the presents and then say the mantra, all right. But finish it fast.

Gregoire: Just bring it at Shri Mataji's feet, that's all.

[A Sahaja Yogi comes with a frame]

Shri Mataji: What Have you? You put your name there? Have you put your name or not? May God bless you. No name?

Sahaja Yogi: From Italy.

Shri Mataji: From Italy, but who? Is this a painting? Can you open it for Me? Yes please.

Sahaja Yogi: Do we announce the engagement of Engelbart and Daniel?

Shri Mataji: I'm going to, just before you start.

[Cut in the video]

Meanwhile, I would like you to tell Me if you want to announce any engagements.

Gregoire: Please everybody, sit down. Today is a very auspicious day.

Shri Mataji: Now today I want to announce the engagement between Engelbart and Daniel.

[Applause]

May God bless you.

[Cut in the video]

You talk to Valérie. Got hold of Valérie before end. You can take her with you to Paris if you like. Valérie, you should come, go with Marie to Paris. If she's here Valérie, she's going now, very soon. Somebody has to go with Me, so don't forget Me.

[Laughter]

Gregoire: Shri Mataji, perhaps I would because...

[The three great mantras of Sahasrara]

May God bless you all.

May God bless you all.

H.H. Shri Mataji Nirmala Devi

1984-0507, Conversation on traditions

View [online](#).

7 May 1984

Talk to Sahaja Yogis

Ashram in Le Raincy, Le Raincy (France)

Talk Language: English | Transcript (English) – Draft

Conversation with Sahaja Yogis, in ashram Le Raincy, Paris, (France), 1984, May 7th

Conversation with Sahaja Yogis, in ashram Le Raincy, Paris, (France), 1984, May 7th

[Shri Mataji is working on the Agnya of a Sahaja Yogi]

Sahaja Yogi: His father is from Vietnam.

Shri Mataji: Where is he from?

Sahaja Yogi: Vietnam.

Shri Mataji: Ah.

Sahaja Yogi: Mother, there's so much pressure on Vishuddhi.

Shri Mataji: Hum?

Sahaja Yogi: Vishuddhi Mother.

Shri Mataji: There're no vibrations coming out.

Hum, better.

Ah, again. Are you feeling in the hands?

Ah! Lao Tze was [inaudible].

[Laughter].

Shri Mataji: Well done, you see? It's coming.

Sahaja Yogi: Yes, it's cool now.

He doesn't know how to thank you for all the things You have done for him.

Shri Mataji: No, no. It's your own, it's your own.

All right. Now you say: "Mother, you are Lao Tze." Just say.

Again. Again. Again. Again. Again. Again, again. [The Sahaja Yogi says it ten times]

Bast [Hindi; stop]

All right? It's perfect! There's no thought, no thought in your mind. You're watching without thinking, can you say that?

You have a bit of Agnya, that thing. How long have you been using spectacles?

Sahaja Yogi: Since ten years.

Shri Mataji: Left Agnya is caught up. It's all right, it will work out. It's perfect now, it started flowing. Take a [?] then it works out.

Ah! It's over there now. It's your own, work it and you can be.

Now, Tao has said it. Whatever he said the problems are, you'll feel that comfort.

You see now, without Realization you can't do Tao. That state one must have because you have to be a free person. It's working, it will go all the time now flowing. See now, from his [inaudible] there are, say, go ahead.

I think this fellow never told you [inaudible].

Michel Cernay: Shri Mother, when we spoke about acupuncture with Eric, in Rouen, we had an awful Left Swadishthana. Again, when we asked the question: "May he practice?" we had a Left Swadishthanan and also about acupuncture itself.

Shri Mataji: Yes, because, you see, when he treats left-sided people, he catches from them. And the whole of that is going into him, you see. He catches, he doesn't know how to protect himself. So he's just caught up. You see, all the psychologist, they have

this Left Swadishthana problem. That's how he has a Left Swadishthana. And once he knows, when he's authorized he gets well. First, he must get well. He must know, he must become an expert then he can treat.

Sahaja Yogi: Mataji, would you like to go out first and then-

Sahaja Yogi: After the questions probably.

Sahaja Yogi: Mother, excuse me, there is a problem. Maries's just gone to Gare de Lyon because Madeleine is there, she has no more money, no more passport and her bag have been robbed.

Shri Mataji: What it is?

Sahaja Yogini: Madeleine from Switzerland.

Sahaja Yogi: Madeleine from Switzerland got attacked, robbed.

Shri Mataji: Who's it, Madeline?

Sahaja Yogi: Madeleine from Switzerland. So she has no more money, no more ticket, no more passport and Marie has gone now to get her.

Sahaja Yogi: It's not a problem, we give her money, she goes to Switzerland and gets new papers, it's all right.

Shri Mataji: She can't go if she has to take a passport.

Sahaja Yogi: No through France and Switzerland it's [inaudible].

Shri Mataji: Madeline is another one. She used to indulge into something very, very funny. Did she tell you about it? So, there was some sort of a- in Sicily, that they were having photographs and a camera. Just switch it off, it's personal....

[From 10:36 to 11:21. No transcript here]

...But, as soon as I saw the photograph, I said: "This is nonsense there". It is sympathetic. So I gave a bandhan to my own photograph and the ghost is out. She came from there [supraconscious]. So she developed a funny disease, she got a - what did you say about her; Marvin? There, when we met.

Marvin: Ah, that old lady. Yes. There's something very wrong with her. The whole brain, the whole head just confused when she came into the room, I just felt everything swimming in my head. And totally, she made everything confused. Every time she spoke my head just started swimming.

Shri Mataji: You see? And I did tell her everything. She got a very [inaudible] and funny disease, you see. A very funny disease she had and she got rid of it in Sahaja Yoga, physically. But mentally, somehow, she still has it. Mental trouble still she has. And that's why these things are happening to her, very credulous mother, too many. I mean, that means everything can happen with Sahaja Yoga's photographs. [Unsure]

[Laughter].

Like, you know, this boy of - translating, what's his name? Methane's son, he lost his purse. Pick-pockets, pick-pockets. And my photograph was in that. Now the thief went to the police station and he said that: "I've done the greatest sin that I could ever commit. I've done many pick-pockets and this was the worse of all."

[Laughter].

And they said: "What?" He said: "See, his mother is there and somebody is some child of Mother and I've picked up the purse from this one. So you please inform him to come and take it." And these people have telephoned to the police in the same area. So they call him and he felt at his feet and he said: "Please, forgive me. I'll go to jail, anything you saved, now take this." But the police, you see, released him. The thing was like that. Anything can happen by itself. [Unsure]

[Cut in the video.]

Shri Mataji: I feel the thing is,

Sahaja Yogi: Yes, Mother.

Shri Mataji: It's not come out that well, like in the original one. It is like a mask, I mean. The original one is very softened.

Sahaja Yogi: We have to make one- we'll take a try, it is a bit up to you, Mother, before we start.

Shri Mataji: You see, this is not enough, but I think the vibrations are showing on the face and the hands, you see, the hand also looks so white as if I've been fainting or have been crying or something else. His vibrations have made it so white. You see, that's why.

Sahaja Yogi: Mother, this is because of the photo spark. And with the printing, it will be perfectly exactly like the photograph.
Shri Mataji: All right. You see, what I'm saying, he has the vibrations I think, I saw it on the face and on the hand. Have you seen? Look at the hand how white it is, you see. It happens that the whole hand looks white, Sometimes the foot looks white. Sometimes suddenly a white thing comes up here you see all sort of things happen.

Sahaja Yogini: Thyme from the countryside in France.

Shri Mataji: What is this? Ah.

Sahaja Yogi: Thyme from a country, Mother, in France.

Sahaja Yogi: You would you like to keep it in front of.

Shri Mataji: Yes, yes, that's why.

Shri Mataji: You see the hands, whatever is the hand is so white, you see. As if I had painted my hand, can you see that? And this becomes then the light, you have seen that.

Sahaja Yogi: Completely white.

Shri Mataji: Completely white and as if I had painted my face, painted my hand.

[Laughter].

Sahaja Yogi: All this is done by hand Mother. Even the letters are done by hand.

Shri Mataji: Ah, it's beautiful. I think that's why the vibrations are shown. It's possible; possible.

Shri Mataji: Now, what is that?

Michel C.: This is another of his works. And it's a project for.

Sahaja Yogi: A poster for Sahaja Yoga. The way of the Spirit.

Shri Mataji: It's done well. What does this indicate?

Michel C.: It's the flower of lily. It was the symbol of French monarchy.

Shri Mataji: What monarchy?

Michel C.: French monarchy.

Shri Mataji: Really?

Michel C.: And it is, I think for France, a lotus, the symbol of purity in France.

Shri Mataji: It's the Trinity, is it? Now, I would say that you see, this was used also as for Prince of Wales in England. Lilies. Beautiful. So symbolic.

Michel C.: Could we use it as a symbol for French Sahaja Yoga or is it just a beautiful work?

Shri Mataji: It can, you see, what I'm saying, you can use it for French Sahaja Yoga, it's all right. But we can't use it in India. We have some [?]. You see, people are still- all right, I mean Sahaja Yogis are all right – but if it goes to the other people they'll say that you see, I am propagating Christianity. If I put anything, says, Swastika here, they say I'm propagating Hinduism, you see, that's the problem. So, it's a very good idea.

Michel C.: That's why there is a OM.

Shri Mataji: And here, it should be used, Swastika! Because it means Germany, you see, so it's not proper to do. This is called as "samayachara" according to the time, you have to make it because people are so stupid.

Michel C.: That's why we have a Om, Omkara on the-

Shri Mataji: Omkara also you did not have. If you have Omakar, they might say: "This is, why Omkara?" They don't mind Omkara?

Michel C.: No, they don't. They don't know really.

Shri Mataji: They don't know but they might think it's a propagandising stuff.

Sahaja Yogi: They would say, maybe, it's Hinduism.

Michel C.: It's written Yoga.

Shri Mataji: It's written the word "yoga" so –

Sahaja Yogi: And here it's written Shri Mataji.

[Laughter].

Shri Mataji: Try as much as possible. It's not easy.

Michel C.: Can we use this for public programs when you are not here in person when we are just-?

Shri Mataji: For what? For advertising?

Michel C.: For advertising, yes.

Shri Mataji: I don't think so.

Michel C.: No.

Shri Mataji: You see, people are very critical and they'll find out something somewhere. You should use my photograph for advertising. It's all right for Sahaja Yogis. Because again it becomes you know, a controversial thing, you see. And people are so stupid in this world, you can't imagine. For nothing at all, they know how to have a controversy. They don't want to see, they don't have a constructive mind, it's a destructive mind. That is what the trouble is.

Michel C.: And can we use the other one?

Shri Mataji: This is all right, it can be, absolutely. Because this is, after all, a living thing and they can't have an objection to my face.

[Laughter]. What it is? People are very stupid I think.

Shri Mataji: Whose sari is this one? Yours? Your sari?

Sahaja Yogini: Yes.

Shri Mataji: It'll get spoiled. It's a beautiful sari, isn't it?

Sahaja Yogini: Yes, it's a very good one.

Shri Mataji: So, what's the interview about, let's see.

Michel C.: So we have noted down questions, when we could talk, on different things.

Shri Mataji: But somebody should translate it.

Michel C.: So could You repeat what I have asked you in the car in Rouen?

Shri Mataji: Yes.

Michel C.: Buddha, Shankara, so that it can be [inaudible].

Shri Mataji: Shankara?

Michel C.: Shankara, what incarnations were they? Or You can speak like that.

Shri Mataji: You see, as I told you that there are incarnations. And now, the incarnations are the ones which are absolutely divine personalities. Like, we can say that first the Power of God separates from God All-mighty and starts creating. That's the Adi Shakti. That's the Holy Ghost. Then She creates the Powers of Mahakali, Mahasarasvati and Mahalakshmi. Now, these three Powers then they produce children. And that's how they have three daughters each and three sons each. And we say that they intermarry, but "marry" doesn't mean the way we human beings understand but they become powers in inter-connecting. Like Shri Vishnu's sister is Oma, is the- what you call Parvati who is the Kali. And She matches- She is the sister of Shri Vishnu. Like that there's an interchange. Now, these incarnate on this earth except for Shiva who does not.

Brahmadeva incarnated (about two or) three times. The first time He incarnated as Ali, the son in law of Muhammad Sahib. Also earlier He was incarnated in India. But outside, I mean to say. And then when He was incarnated in India again as one great Saint. But mostly He does not.

So, the only person who incarnates actually in a mere form is Shri Vishnu.

And once only Shri Ganesha incarnated as Lord Jesus. Now, the Devi, the Goddess incarnates as Mahalakshmi many times. Throughout, She has been incarnating as Mahalakshmi or as Mahakali. Ultimately, now She is incarnated as Adi Shakti. All right? Now, these are Divine personalities, absolutely Divine you see. But once, Shri Rama, it is the incarnation of Shri Vishnu, and Sita, She is the incarnation of Mahalakshmi shakti, they, when they came on this earth, they produced two children which we can call as Divine as well as human beings. Because they had special powers that special assistance so that they could become leaders for human beings like the rings [unsure], you see. These two children were called as Lav and Kush.

Lav went, after the death of Shri Rama, to the Caucasus. So the people in Russia are called as Slav. And Kush went to China, so the people of China are called as Kushans. So that's how these two incarnations which we call as the Disciple Principle- not the Guru Principle because the Guru Principle also incarnates- but they are absolute Divine. So, they incarnate on this earth as disciple's principles.

So, first of all, they incarnated we can say as Lav and Kush. But they are especially helped by Gabriel, Saint Gabriel and Bhairav, Saint Mickael. Now, these two incarnations also incarnated later on as Buddha and Mahavira. Then, Buddha incarnated on this earth and Mahavira, in the six century again as Shankara. Buddha incarnated as Shankara. Later on, they were again reincarnated on this earth as Mahavira [no] – Mahavira incarnated on this earth as Kabira. Also, Khalil Gibran is one of them. Markandeya is the same incarnation. We can say our mister Blake is the same, one of them. So, these come on this earth as poets, as devotees of God, of tremendous capacity, to paint, to sing the songs, to talk of God. And also they incarnated as Hassan and Hussein who were the children of Fatimabai who was the wife of Ali and daughter of Muhammad Sahib. So, that's how they have incarnated again and again on this earth. It's the Disciple Principle.

And we had one Lao Tze. Lao Tze was the Primordial master, an incarnation of the Primordial master, but the principle of disciple was born as Bodhidharma who started Zen. So the Zen people you know more in that, into the paintings and into the poetry and all that. So, all these people who are poets of this calibre, who are Realized souls, who paint also with their poetry, and are artists, all of them are from this intermediary type of, you can say, incarnation. All right?

Michel C.: Now, a question about Sahaja Yoga itself. What is the role of Sahaja Yoga in the Last Judgement? What is its place?

Shri Mataji: Sahaja Yoga is – Sahaja Yoga today is the Last Judgement, today. Sahaja Yoga has been brought because "sahaja" means spontaneous and always the Realization has been spontaneous. Whether it was at the time of Adinat, whether it was time of Buddha or whether it was time of Christ, it has been always spontaneous. Pantajali also has described it as a spontaneous happening. So, everybody has described a spontaneous thing. The only difference is that before this, the seekers had to cleanse themselves and had to surrender themselves to the gurus and then only gurus would give them Realization.

But else, your Guru is a Mother. She has now this job of giving you en-masse Realization. It's her speciality. But en-masse Realization is also part of the plan. The plan is today is of the Last Judgement. And the Last Judgement has to be done by a person who is nothing but compassion. Only a Mother can do the Last Judgement. Otherwise, you see, anybody who is a man, like Christ who crucified Himself, or if it is Shri Krishna, He will just kill you. Everybody will have their own style, only the Mother is the one who can understand the problems of the children with compassion, love and She 's the one with very delicate care can take them to the right path of ascent. So, the Mother had to come. So, this is the Last Judgement.

Now, the judgement is not going to be done by some sort of a weigh or anything. It's the Kundalini. You know yourself and it is you who judge yourself. There's no need for anybody to judge. You judge yourself, you yourself come and say: "Mother, my Agnya is caught up, catching. Means I'm egotistical." You say that: "My- Mother, my Agnya is catching, I'm egotistical." But you don't mind saying it because you are out of it, you can judge yourself. So, the Last Judgement is when you separate yourself from yourself and you see yourself and judge yourself. You are the judge and you are the criminal.

[Laughter]

And you are the correcting point and you are the transformer. You do every thing to yourself.

Michel C.: Are you going this time to kill Asuras for the last time because in the Hindu mythology, they explain that the Devi, Mother, killed Asuras but they are still incarnated now. So, shall it be the last time?

Shri Mataji: Yes. Now, you see, the thing is if you see the whole development of the stage, the Mother Earth was created and before the Mother Earth was created, there were other stages on which the Divine plan was worked out.

At that stage the Mother Earth was created, the human beings were created. They were brought to this level.

Now, it is going to separate again and the rest of it is going to be completely destroyed. But still, there are intermingled you see. They are there because the stage is the same. For example now supposing I throw this down here, but still, it is in the room. Bu, supposing I take this table out then it goes out of here. So that, now at this stage when you are Realized souls, you'll be all lifted up and the rest will be thrown out. So it's a complete destruction. No doubt.

Sahaja Yogi: I have a futuristic question Mother.

Shri Mataji: What is it?

Sahaja Yogi: So, what this will be? Will this take- how many duration, will it take a long time?

Shri Mataji: No, no, no. Just wait and see.

[Laughter; applause]

Michel C.: Close to the same subject, Mother. Why did you perform two times Sahasrara Day in France?

Shri Mataji: Ah, that's it!

I don't want to say it but now, as you have asked Me direct questions I will tell you why that I told that in France human beings have established the doors of Hell. The whole culture they have worked it out in such a way that it's a straight forward march towards Hell if you come to France. Yes, in Paris, ask anyone, any Sahaja Yogi coming and they'll go (Shri Mataji puts both hands on Her Sahasrara) So I'm working on that spot where one has to go.

Michel C.: Is that the reason for which You say that people didn't have to be frightened of negativity?

Shri Mataji: Oh, you people, should be very brave because you have to fight them. On the contrary, you people are frightened of vibrations, this, that. No, no, no, no. You must do that, you have to fight, you are the people who have to fight the most of problems. That's why there are young people here.

Michel C.: Now, about France, are there self-vibrating regions or nadis in France? Especially, there is always swayambhu [created by itself] or lingaas [image of God] in India. One in Australia.

Shri Mataji: Must be, I'm sure, must be there some lingaas like that, must be, coming out of the Mother Earth, must be. We should find out. But, because the Naraka [Hell] is created here, you see, they are all gone with that, all the vibrations are covered. But, Notre Dame, for example, the Deity there is vibrating. And who conceived Notre Dame was a Realized soul, no doubt. There are so many things I feel about it. But, because of the whole thing – just think of the culture, it all works out towards Hell. The whole culture is like that. Now, I mean, it was not so bad, they used to talk of virtues, they used to talk of God, they used to talk of the Spirit, they used to talk of goodness, rightness, nobleness, all that's finished now. Because the whole thing has been brought down to this point that we all have to go to Hell, en masse, that's the decision.

So, can you imagine the vibrations so – now, [?] is a strong fellow I should say, people are quite strong, but coming to Paris, he did not know what he would have to face. So you people have to be extra strong. As it is, you are quite immune to this.

Sahaja Yogi: In Belgium, they get immune to this, Mother.

Shri Mataji: They get immune. You are not to get frightened of bad vibrations.

If you believe that Sahaja Yoga is very strong, nothing can happen. Your Mother is the strongest of all, if you believe in your Mother, nothing can happen.

All right.

Michel C.: Yes, in the same subject. Did you hear about the Three Secrets of Fatima? You know, the revelations that took place in Portugal.

Shri Mataji: I don't believe in that one so much. I think it's a myth. I have a feeling it's a myth because those people who have been there, have been very much badly caught up. I don't know if I have to believe in that, I didn't go there, but I think it did not exist.

Michel C.: So, there is no question. You say-

Shri Mataji: Or could be some spirit who might have done it. It's a supraconscious thing, could be. But supraconscious things could be correct also. They need not to be always wrong because they see the future. Like a person who got supraconscious talked about Me.

So, they can be true also. And a "bhoot" can talk about Me also. So, that doesn't mean that whatever they say is absolute truth. But for that, there are saints or that comes from God.

Sahaja Yogi: Mother, can I ask you, just a question? During the MahaSahasrara Day, You spoke that we now have reached a new

state and we may come back from work and see You in our room, putting Your hand on our Sahasrara. So, how to know if-
Shri Mataji: And you actually see Me. You actually see.

[Laughter].

All right.

Now you have seen in my hand the Sun. You have seen it yourself. Actually, you have seen it. If the camera can see it, why can't you see it?

Sahaja Yogi: It's a big surprise.

Shri Mataji: Ain't you already surprised?

Sahaja Yogi: Oh, yes.

[Laughter].

Michel Cernay: Mother, you said that the river Thames was the Tamasa in England.

Shri Mataji: Tamasa river.

Michel Cernay: That is why the Guru puja was performed there. Are there other rivers connected with such Nadhis in Europe?

Shri Mataji: Actually, you see, I would say that Tamasa river I know because the Dattatreya meditated there. And all your rivers can become Ganges if you people are there. Naturally, they have to be prophets. But the trouble is that you have to become Sahaja Yogis of that level so that you really become Gods. And where the Gods reside [that's] what the river gets it. Even the bath that you take goes to the river, everything goes to the river and the vibrated water goes there. I've taken my bath here, water flows to the river. So, it's getting vibrated so it becomes Ganges, isn't it?

For example, when I came, Thames was not at all vibrating. Now, it vibrates, Thames river vibrates.

Moreover, people are not so cautious about it, how to keep it clean, sometimes. But doesn't matter.

For example, the vibrations of the river Ganges at say, at Haridwar, are thousandfold than there are at Benares. Because in Benares people don't respect it the way it should be.

They put all dirt in it, filth in it, and dead bodies so much that it goes and becomes even worse than it was through Calcutta.

Michel Cernay: We know that some towns are connected with chakras.

Shri Mataji: What?

Michel Cernay: Some towns, in countries, are connected with chakras.

Shri Mataji: [inaudible].

Michel Cernay: No towns but.

Shri Mataji: Yes, of course! I mean they are also. But, you see, what I am saying, let us do, at the most, that France is a part of, we can say, the liver. The liver is in France, we can say, the whole of Europe, we can say, is the liver. A part of it is France, you see. That's how we can work it out. And I would say, France, we can call it as the gallbladder, could be. Could be the gallbladder because all the poison goes into that.

And the gallbladder is the one which digests, you see, all our fats, all our fats, you see. And it's the Sun there, it's the Sun chakra is there. That's the Sun chakra. Gallbladder is the Sun chakra. And the people here, that's why, suffer from all troubles of the liver because their gallbladder are out of order. Because their gallbladders are overactive, gallbladders are overactive so you get biliousness, you get this vomiting sensation, you get nausea, and all these troubles of the gallbladders.

Michel C.: A question about Christ. Why did Jesus-Christ hesitate at the Olive Mount before the crucifixion? In the Gospel, they say that when he was alone in the garden of olives, in Jerusalem, when the disciples were sleeping, he said, he hesitated to do the crucifixion and he said, "If it is not necessary, please, that I don't do it". How is it that there is one moment of big hesitation?

Shri Mataji: You see, all these Deities or all these Incarnations have had one chakra to deal with, not seven chakras like Me. So, there could be a diffidence on that point because he was born, as you read in the Mahavishnu's life, you see, as a child, suddenly out of the blue and he didn't see his Father. He's crying for his Father throughout, and throughout, he cried for his Father. And that's why, at the time of his crucifixion, he had to think of his Father. Because, always he felt that his Father has to help him, you see. So, he depended on his Father. He always talked of his Father, you see, always his fingers like this [Shri Mataji puts her right index straight] always taking help from his Father. So, he talked of his Father. [Right index straight]

So, as a son, you have to have a little diffidence, because the Father is there, you see, you have to take the help of the Father. So, just to show that, even at the crucifixion, he had to ask his Father's permission [unsure]. You see, it's a very innate relationship between the Father and the Son. Because the Mother asked him to get crucified. So he asked the Father: "Is it necessary for Me to do it."

That's like, we should also understand that we should ask our fathers whether we should do it or not? Even when he hesitated, Sahaja Yogis should also hesitate and ask him before doing something.

Michel C.: Is there something else, is there a special protocol to have with Mother Earth, with Shri Bhoomi Devi? Have we something special to do apart from shoebeating?

Shri Mataji: Yes, you see, in India, we touch the feet of Mother Earth before getting up, from the bed, putting our feet there, we touch with the hand and say: "Oh Mother, forgive us because we are going to touch you with our feet", you see. But India is different, it's a Yoga Bhoomi and the Kundalini of the universe is there. But even, if you respect your country, it will be better, because when you respect only, then the Gods are, you see, the Devas dance so you must respect, you must respect your country, it's very important.

Michel C.: You said during the Mahashiva puja or perhaps Shri Lalita's puja, that the way between the heart and the Sahasrara was now opened. Is there a relation with the number of English people who came for Sahasrara day this year?

Shri Mataji: (Laughing) Is he a poetic? How was that? English people have to travel quite a lot cause heart circulates, you see. And you will see, whatever happens in England goes all over the world. It is through England the whole circulation is done. It's a small thing, but the whole circulation goes through England. That's why I say you must learn English now because English is the language of these people. I had also to learn English, so you can learn English.

I never studied English for your information. I never studied English much because in the college school I studied in a vernacular school, in an Indian school, with the language that was my own mother tongue. I did my matriculation in my own mother tongue, Marathi itself. Then I did my Inter Science and little English was taught. And then I did my Medical, there was no English. So I didn't, but English language is the easiest because it hasn't got any twist like you have, you see, whatever you say is phonetic, quite phonetic, so it's easy to learn. I request you that you'd better learn English. [Laughter]

Michel C.: A question about Sufism.

Shri Mataji: Yes.

Michel C.: Not the way it is practised now. But the creation at the first poetry of Sufism we can find from Rumi.

Shri Mataji: Absolutely. Whether it is Sufi, whether it is Tao, whether it is Muslim, [unclear], Jesus-Christ, Christianity you can call it, or Buddhism, every thing was just the same. In the beginning, Buddhists told within, that it is a spontaneous happening that brings you the Realisation. But afterwards, Buddhists were not Realised souls to charge, and everything went wrong. So, everything is just the same, there's no difference. Sufis are not Realised souls, you see. Then that happens.

Sahaja Yogi: Don't you think it could be a danger for Sahaja Yoga?

Shri Mataji: What is it? What do you?

Sahaja Yogi: Don't you think that this could be a danger for Sahaja Yoga?

Sahaja Yogi: What kind of danger?

Alexandre: He says he is afraid – it is not a danger for us also, that this could happen to Sahaja Yoga?

Shri Mataji: No, because you are Realised souls. I've seen, I've taken all the care.

[Laughter]

Alexandre: Jai Shri Mataji.

Shri Mataji: Yes, this time, I told you, it is not a craze. I warned you all the time.

Sahaja Yogi: We must not be afraid about negativity.

Shri Mataji: Pardon? Hum. So, it won't do that. So many Realised souls, it never existed on this earth. Never. One or two who were crucified. Never. So, it's no question.

Michel C.: Mother, the other question is very delicate. It's about cats and dogs. You spoke sometimes about dogs who were

picture of the principle, disciples' principle. What about cats?

Shri Mataji: No. No, not cats. Cats are animal, nothing wrong with them, but they are not- cats are – not cat. But tigers are all right.

[Laughter].

Michel C.: Our flats are too short, Mother, our ashram is too narrow. We have no space in our flat.

Shri Mataji: Cats, it's all right for rats. But tigers, you can put if you like [laughter]. And they won't do anything to you, you're Realized souls. Really.

Michel C.: Because we had cats in our ashram, but we would prefer tigers but it's quite by the neighbours.

Shri Mataji: [inaudible]

I don't think they have innate dignity in them because they have lost the power. They've lost the power. All right, cats, it's all right, you can keep it, there's no harm. But why don't take a dog also?

Sahaja Yogi: A dog?

Shri Mataji: Yes, why not?

Sahaja Yogi: Can I ask to you what dog you prefer?

Shri Mataji: Pardon?

Sahaja Yogi: Can I ask to you what dog you prefer?

Shri Mataji: What dog?

Sahaja Yogi: What kind of dog?

Shri Mataji: Alsatian are very good, Alsatian, the one she has.

Sahaja Yogi: The one she has.

Shri Mataji: Beautiful dog Alsatian.

Sahaja Yogi: And what about dogs who are named "Saint Bernard?"

[Laughter].

Shri Mataji: Saint?

Sahaja Yogi: They are great dogs and they live in the Pyrenees.

Sahaja Yogi: They are white and...

Sahaja Yogi: Anyone of them will do. Except for the Bulldog.

[Laughter].

Shri Mataji: Don't have it, Bulldogs [unsure]. I think they must have been journalists in last life.

Sahaja Yogi: Or bishops, Mother.

[Laughter].

Shri Mataji: I mean, they don't have much sense for spirituality, I suppose, these Bulldogs. But all others you'll find dogs understand vibrations. Horses understand vibrations very much. They understand spirits [dead souls] very well. Horses do. Dogs do also, but cats are not very intelligent I would say.

Michel C.: I read in an Indian text that a kind of munis who could flow, during the Tandava, through that point, and come at the other side.

Shri Mataji: To fly?

Michel C.: Great munis could flow with the universe at the dissolution time eh- through that time.

Shri Mataji: Yes, you see, these were the days when they tried to work out to overcome the nature through their Vedas, you see, and to overcome the forces of nature. But today, we don't have that problem. Our problem is different, those days are over because we are already flying. So now, our objective is how to transform our awareness to the new awareness. That's our problem.

Sahaja Yogi: He has to leave to Brussels, he's going to Brussels now.

Shri Mataji: He's going?

Sahaja Yogi: To Brussels.

Shri Mataji: Really?

Sahaja Yogi: He is playing in Belgium. He is going to live for two months there.

Shri Mataji: May God bless you. And what about your wife?

Sahaja Yogi: He is worried Mother.

Shri Mataji: May God bless you sweet.

Sahaja Yogi: We need to know, maybe, for the beginning, she can stay there.

Shri Mataji: I can't hear you. My ears are buzzing with Paris now.

Sahaja Yogi: [come closer, inaudible]

Shri Mataji: Does she want to go with him? Where is he going?

Sahaja Yogi: To Brussels.

Shri Mataji: Brussels? When?

Sahaja Yogi: Tomorrow.

Shri Mataji: She should go. Two months is too big.

Sahaja Yogi: Yeshri?

Sahaja Yogi: In Belgium, there is this big Patricia and Nathalie's house. Nathalie.

Shri Mataji: Not her? Nathalie is going to stay there?

Sahaja Yogini: No, no, Nathalie is not staying there, Mother.

Shri Mataji: [Speaks in Hindi]

Sahaja Yogini: I don't know.

Shri Mataji: Hum?

Sahaja Yogini: [Speaks in Hindi]

Shri Mataji: You want to take your wife with you? Because you'll be there for two months.

All right? Nathalie's house they can stay in?

Sahaja Yogi: It's not very far, say, it's a hundred kilometres from Brussels.

Sahaja Yogini: Mother, Nabhi is very bad in there.

Shri Mataji: Just a minute, just a minute.

Sahaja Yogini: Wait a minute.

Shri Mataji: I think best is to talk to Robert. When you – where will you stay in Brussels?

[The French translator does not understand the question]

Sahaja Yogi: Tonight.

Shri Mataji: Hum?

Sahaja Yogi: In the centre of Brussels.

Shri Mataji: She can stay with him. Can you?

You can manage with her?

[The French translator understands "can you take care of her"]

Sahaja Yogi: Half of the day.

Shri Mataji: No, but, I mean, can he afford it?

Sahaja Yogi: It's a small room Mother in a working...

Shri Mataji: [Speaks in Hindi to the wife.]

She doesn't mind. She's all right. It's all right.

[Speaks in Hindi to the wife.]

Take her.

[Speaks in Hindi to the wife.]

You've got my address?

Sahaja Yogi: I think she will stay here one week, she will come.

Shri Mataji: She can come later. All right.
You go and arrange and then she'll go. All right, good.

Michel C.: Mother, You spoke about your hair during puja when You comb your hair. Could you speak also about your holy face?

Shri Mataji is laughing.

Michel C.: How it was formed and how this illusion was made.

Shri Mataji: [Inaudible] I must speak? I think you discover.

[Laughter].

It always changes, isn't it? How can you describe something that is always changing? And one changing face! You see, the same time people take over what I am saying [unsure]. There are different from others, so it's a funny face, you know. Differs according to the person, according to the camera, according to the angle, everything changes, what can I do about this face?

It is better for an artist to describe if he can, I don't know.

Shri Mataji [to someone]: What happened? Don't you worry?

Sahaja Yogi: Mother, Serge would like to know about the eleven powers of the Ekadesha Rudras?

Shri Mataji: Rudra?

Sahaja Yogi: The rudra, yes.

Shri Mataji: I think there's a big lecture on that. Because it's a very long thing. We have a complete tape on it, eleven rudras in England which you should get. Otherwise, it will take one hour to explain.

Shri Mataji: You make pizza here? You make here? You bought it? You bought it.

Sahaja Yogini: I bought the powder.

Shri Mataji: And you made it yourself?

Sahaja Yogini: [Inaudible.]

Shri Mataji: I'll have of this if you have it.

Little bit. I must eat.

If Nathalie has made it, I must have it.

Sahaja Yogi: How is it possible to open our heart out more to you?

Shri Mataji: You see, the heart is always closed when you doubt or because you have had bad experiences. It's the problem of the ego and superego, both the things. And the Sahasrara – actually, all these seven chakras emit an aura which covers the heart. So, when these auras are absolutely freely involved, completely integrated, then you must know that the heart is opened. Now, Sahasrara is covered with ego and superego, both the things. On one side is your conditioning, another side is your ego.

Now, the conditioning can come, say, somebody is attached to Christ, say, for example. It becomes a conditioning. You have not seen Christ, you have not known Christ. Because you are born as a Christian you think that's the truth [unsure]. Now, you get attached to it. It's the past, so you can't see the present. You get attached because you have read Bible, you have read a particular book, you follow a particular style of thinking, so you get attached, it's all conditioning. Because your mother has said so, because your father has said so, because your society has said so, you're not a free man. You are conditioned. That's why the heart can be closed or that you are too egotistical, you have too much ego in you and you cannot open your heart because it says: "How can Mother be something so great? So why should we accept Her help? We should not after all. What's wrong with us?" Like that, you see, these ideas may come.

So for that, first of all, you can find out from yourself what sort of a problem you have, whether it is ego or superego.

If it is ego, then you must try to neutralize it by rationally understand, or logically. You see, Mother, you've got photographs. It shows that there are lights falling on Mother. We have seen, in her hands, lights falling out, from the feet lights coming out that She's something divine and I'm not divine. So there's nothing to feel mediocre about Her. Just if you surrender.

But if it is from the conditioning, then you should reason it out that this conditioning has made you a slave out of the

conditioning.

It is not a lining [unsure] you need to rise up to that. But, the best way is to put yourself like a patient before the photograph. Treat yourself, get well, your Sahasrara will open and your heart will open.

But today, the highest thing for knowing your Mother is nothing of the kind [unsure] it's just devotion. So that [inaudible] devotion you had for Christ, for example, you don't know whether he looks like the photograph or not, it is imaginary.

So what you do, you look at my photograph and expand your heart and: "Try to put the photograph in my heart." You can say things to you from the photograph, you see. Let's try to put it inside your heart. Then, many people have tried to [inaudible] so that's how the heart progress. That's the easiest way to do. Everything that you imagine or think now is divine, any people, because you are Realized souls, you are the [inaudible].

Shri Mataji: You want more?

Sahaja Yogi: He would like to know about a person who was very important in his life. Hi sname is- can you repeat it?

Another Sahaja Yogi: Ibrahime Muzari

Shri Mataji: What?

Sahaja Yogi: There was a man-

Sahaja Yogini: Called Ibrahime Muzari.

Sahaja Yogi: Yes, and this man took a part in his education, you know, and he found beside this man a lot of things and found again when we presented him Sahaja Yoga and for meditation. And he would like to know about him.

Shri Mataji: What did he find?

Sahaja Yogi: It was a man.

Shri Mataji: I know.

[French Yogis speak together]

Shri Mataji [about the food]: Very good.

[The French Yogi says in French that it is not a martial art, but there is Zen in it and science.]

Sahaja Yogi: It's a martial art mixed with philosophy and talking about Kundalini and something like that, this man was doing.

Another Sahaja Yogi: This man was teaching them martial art Mother, some sort of fighting techniques combined with philosophy.

Shri Mataji: Yes, must be that Karate business.

Sahaja Yogi: No.

Shri Mataji: It's something like that.

Sahaja Yogi: He wants to know if he is a Realized soul or not.

Shri Mataji: Not important. Because Karate is out of begging [unsure?]

Sahaja Yogi: Begging?

Shri Mataji: Out of begging [unsure?]

Sahaja Yogi: I don't know.

Shri Mataji: Now, you don't need anything like that. It was for people who are not Realized souls, not for people who are Realized. Tell them.

Sahaja Yogi: He wants to know if this man is Realized or not.

Shri Mataji: You can see now with your hands.

Sahaja Yogi: What's his name?

Another Sahaja Yogi: Ibrahime Muzari

[Shri Mataji takes the vibrations and feels the Left Void]

Shri Mataji: You see, anybody can talk of philosophy. Philosophy, any body can talk, anybody who reads a book can talk. Our Bala used to be a great on philosophy once upon a time.

[Laughter]

Shri Mataji: If you read any book you can talk. You can talk on Zen, you can talk on Tao, you can talk on Indian philosophy, you can talk on Bible. It's not difficult. But the experience of Sahaja Yoga today is very, very precious. It does not only give you the experience of Self-realization but the complete opening of everything. The topics and subjects and everything that is needed, it's all knowledge.

And a Realized soul, there are some people who were Realized souls who take to Sahaja Yoga. And when people told them that: "You are already born Realized," they lost their heads. They just [Inaudible] their heads.

And they were lost to Sahaja Yoga. Except for very high degree of Realized souls like Janaardan Maharaj or this fellow who is from Calicut, called Bhramachari. Except for these people, because they know what I am, there's no problem. But they too cannot give Realization as you can give.

You know, one person who met Me- who was in the second trip [in India]? Second trip. We went to a village in a – in Kolapur. Lots of people came from all over. The man who arranged that program out of 21 villages, people said, that man went to one of them [Realized Guru]. And they told him, you have to do this cleansing, that cleansing, this, that. Never gave him Realization. And a year before, this man came to Me and got Realization. He was surprised: "And all these days, I've been doing all the things he told me, I did this, I did that, I eat this food and I said this mantra, everything, I never got Realization for fourteen years!" He fasted, he did all kinds of things for him, he never got Realization.

So he went to this guru and asked him: "Why? I've been doing what you told me for fourteen years and just like that Mother gave me Realization." So he said: "She's Adi Shakti, how can I give you Realization just like that!" And then some Sahaja Yogis are asking that: "How is it, Mother, that we can give Realization and why can't he?" Because I have given you Realization myself [unsure]. Not only that, but I am in your heart because you always use my photograph. But he does not use my photograph while I gave him Realization. So that's why he cannot. He knows that I'm Adi Shakti. But he does not meditate before my photograph. But this is only for Sahaja Yogis, it's not to be told to others. I don't want him to feel bad because he is really an evolved soul. He's actually John the Baptist himself born again.

Sahaja Yogi: What are the three Powers of Mahalakshmi, Mahasarasvati, Mahakali?

Shri Mataji: What are the Powers? Of these three Deities?

Tremendous!

[Laughter ; applause]

Shri Mataji: But Mahakali Power, you see, is comfort for you and to your [inaudible] That means She fulfils your desire. All your desires are fulfilled by Her, Ma.

Then Mahasarasvati Power. She gives you knowledge. Why not?[Unsure] by which you can conceive you can talk to them. So many journalists asked me: "Are your disciples all scholars?" I said: "No. Of course, in the West, we have many scholars but in India that was the ordinary [inaudible] "

They said: "They all talk like scholars."

So, through the Mahasarasvati Power, you get the knowledge, the gnosis.

And by the Mahalakshmi Power you get redeemed, you redeem others and you get redeemed, you get evolved. And you become the truth.

So, you see, by Mahakali Power, you desire. By Mahasarasvati Power, you act and achieve. And by Mahalakshmi Power, you become. But there are so many powers that are like this, now say, how does She fulfill your desire?

There was a lady who had a big problem for seven years and she wrote a letter to Me on Gavin's service. And Gavin didn't give Me the letter, he forgot for two days. And she telephoned after two days – I didn't even receive the letter. that: "Somehow, all my problems are solved, don't tell Shri Mataji about it."

It is very simple to understand that when the child is to be born, the mother, when she conceives, she gets the milk in her breast, automatically. But there must be a great mechanism to do this, isn't it? Tremendous and efficient one. And how to explain it to human being?

It is too quick. They say before you put your blink, before the blink it can done. "Tatkshane" that moment. That it starts "tatkshane" that moment.

But if the desire is nonsensical, it's not very good [?]. You can see in your own life. Like Gregoire had his second child, this Niranjana. And when she was only six months of pregnancy, she started bleeding profusely. The doctors said: "You can't save

the child at all." And it so happened that he came to the telephone and he told Me: "Mother, we are going to loose the child the doctor has said." About 2 o'clock in the night he telephoned. And when he went back the doctor has said: "A miracle has happened, the bleeding has stopped." They could'nt believe it. And Niranjana is born.

Sahaja Yogi: Many stories from Gregoire, Mother. He told us once he was in Vienna and we had a puja and he was asking You: "Why should the girl put the kumkum on your head?" And you told him: "All right, you can try." So he stood up and tried to reach You and fell down somewhere.

[Laughter]

Shri Mataji: No, no, no, no. He said: "Why the ladies only have to put?" I said: "All right, you can try." He came forward, you see, jealous of the ladies. He came forward and he fell down. "Why?"

Everything has to be done the way is right to things. Like, if you give Me flowers then I would say: "All right, keep the flowers in the night in my room. And if you give, you should not keep them anywhere but in my room if you have given them to Me because there is a right to the Ganas on the flowers at night. They want to enjoy the flowers. Ha, that's how you have to do it. But I don't want flowers [inaudible] I mean this is the right, I have to give them their right and I have to give you your right and the right of the ladies and the right of all the children. I have to bow to the rights. You have so many rights I have none. I've only duties to be performed.

Sahaja Yogi: Mother, many futuristic questions are there.

Mother, will we be able later on to have another vision of the world even of ourselves?

Shri Mataji: Of course! That's your right.

[Laughter]

Sahaja Yogi: As seekers, we are anxious to discover your mysteries.

Shri Mataji: You are going to have it, that's your right. How many will be there? God only knows.

Sahaja Yogi: He wants to know if astrology has still a meaning after Realization?

Shri Mataji: Of course, yes. Astrology has but it's not important because you have gone beyond stars. What are stars? Nothing but what's in your chakras, you see. If you correct your chakras the stars can be corrected. You know the stars that are related to chakras?

He doesn't know.

Sahaja Yogi: Maybe he knows.

Shri Mataji: I have given a lecture on that also, the stars.

Like the Mangals, what you call-

Sahaja Yogi: Mars is Mooladhara.

Shri Mataji: Mars is Mooladhara, like that. Swadishthana is.

Sahaja Yogi: Mercure.

Shri Mataji: Swadishthana is Mercury. And Jupiter.

Sahaja Yogi: Jupiter is for the Nabhi.

Shri Mataji: For the Nabhi. Venus is there?

Sahaja Yogi: Venus for Anahata.

Shri Mataji: Venus, yes.

Sahaja Yogi: Vishuddhi, Saturne.

Shri Mataji: Saturn.

Sahaja Yogi: Agnya, the Sun.

Shri Mataji: And here [Brahmarandhra]

Sahaja Yogi: The Moon.

Shri Mataji: And you know the, that's Guru, and you know all the- what you call- gems, gems.

Sahaja Yogi: No, I want to know.

Shri Mataji: Now, you know? Let's see. I've told all about it. Let's see. Now the first is the Mangala, means the Mooladhara. For that is, Hop! What you call- these gems I'm very bad at it.

Sahaja Yogis: Rubis.

Shri Mataji: No, no, no, no. The one you get it in Italy very [inaudible]

Sahaja Yogis: Topaz.

Shri Mataji: No, no, no, no. Coral. Coral is the colour of Shri Ganesha. All right? Now, let's see. The second one is the Buddha, for Buddha is the yellow topaz we call it. But we call it actually, Guru, we call it a guru's stone. Topaz is a little bit a cheap stone but it is something like that, it's a better stone. A shining, nice yellow stone it is.

And the third one is for the Nabhi is what you call emerald.

And for the heart is the ruby. And for the Vishuddhi is the-

Sahaja Yogis: Sapphire

Shri Mataji: Sapphire, blue sapphire. And for this (Shri Mataji shows her Agnya) the diamond and this (Shri Mataji shows her Sahasrara) the pearls.

Sahaja Yogi: Mother, what is about the three planets Pluto, Uranus and Neptune?

Shri Mataji: Uranus and Neptune are-

Sahaja Yogi: And Pluto.

Shri Mataji: Actually, Uranus and Neptune are the Guru tattva Shishya [unsure]. So we, they are like- I mean the Disciple Tattvas. Uranus and Neptune are Disciples.

Sahaja Yogi: And Pluto?

Shri Mataji: Pluto is the Spirit in the heart. Pluto came on this earth with my birth.

Sahaja Yogi: The significance of the Astrological signs Mother.

Shri Mataji: Yes, it is a, I was born on the zero hour so I have no sign. But one can have a sign and sign helps. For example, if you are a Pisces, you are a seeker. If you are an Aries, you are a seeker. But only Gemini is a person rather difficult especially if they are men, women are good, Gemini, men are sometimes compromised. Who is Gemini? They have problems in the beginning. In the beginning, they have problems, Gemini. They have, they have lots of problems. Gemini they have problems. Taurus is another one for girls, woman Taurus. Who is Taurus? Are there some women here?

Sahaja Yogi: He is Taurus.

[Laughter]

Shri Mataji: Not men, women. Women Taurus, not men.

Taurus women?

Obstinate.

What's your star? What is your sign?

Sahaja Yogini: Sagittarius and the ascendant is Gemini.

Shri Mataji: Sagittarius? You should be all, this is straightforward. I think she's done all these things so she's got a little bit of trouble [Shri Mataji touches her ego] but otherwise, it's all right.

Sagittarius is very good.

Sahaja Yogi: He wants to know about Libra.

Shri Mataji: Very good, Libra. Very good Sahaja Yogis, Libra.

Cancer, very good. My ascendant is Cancer. Actually, I was born on the Tropic of Cancer. Mecca is on that and Chhindwara where I was born is also there. Very few cities are on the Tropic of Cancer. Cancer is the sign of the Mother. So, the ascendant is Cancer they said, but they can't locate Maya- I mean, because of that, ascendant also changes because of Mahamaya in Gemini. According to Indian thing, Mahamaya has to be Gemini because She plays around, double roads. We will have thousand roads! So that means that.

But surprisingly, the signs are according to Chinese, it is in twelve years they change. According to English, all the Sun style, I mean what we call this, we call as Sun style, Sun, based on Sun, they change it every month. But according to Indian style, they change every two hours, every two hours, about two hours. So, it is much subtler because it is according to the Moon, you see. So, according to the signs, also I've seen that Indians have more sort of spiritual aspects, very spiritual aspects of the whole thing. My horoscope, you read the one that was done through Indians style?

Sahaja Yogi: Yes, it's very much different... all your spiritual aspects and your qualities. This is very looking-

Shri Mataji: This is Indian style but that's a special style also. We have two. We have a general Indian style. But for incarnations, to find out the incarnations, there's a spiritual style called as the Janmapatrik [unsure]- I've forgotten the name- and through that style you can find out an incarnation. And this is the one they have done. You read that in Nirmala Yoga?

Sahaja Yogis: Yes, yes.

Michel C.: He would know as Gemini is Mahamaya, what are the other signs?

Shri Mataji: You have all the twelve stars signs in Me. All the twelve signs in Me. And I vision [unsure] the way I like, so you see it is, all the signs are there. Every sign has a divine aspect. And all those divine aspects are present in Me so they act as such. Gemini, when it becomes a divine aspect, it becomes Mahamaya.

You must have read in the description of the Goddess "atisaumya, ati raudrayai" [the One who is both very mild and terrific. In Devi Mahatmya, the fifth song]. You see, She's the mightiest of all nobody can be milder than Her, gentler than Her and extremely terrific, you see? So both extremes are there. It is because of that, you see, one has to be because if I contain everything I have to have all the extremes in Me.

Michel C.: Could you give the correspondences of the Deities with each sign?

For example, which Deity is related with Libra or?

Shri Mataji: Libra is guru tattva, the balance. And Shri Krishna is, Shri Krishna is "shan" is what you call, Saturn. He is Saturn and what He is in the thing, is what you call Scorpio.

Sahaja Yogi: What is Leo?

Shri Mataji: Leo is "Simha Rashi" [Lion, zodiac sign], Leo is "Simha Rashi" is Hanuman.

Hanuman, that's why you're driving Me! My father was Leo, my father was Leo. Very generous. Spirituality, Leos are very good, it's just they settle down, no question. I mean there's no doubt in the head, never he doubts! For spirituality, Leos are very good. Now, who is Leo with us here. You are Leo?

Scorpios are very good people, very good.

Sahaja Yogi: Djamel is Scorpio?

Shri Mataji: Djamel is Scorpio. I don't know about Gavin. What is Gavin? Gregoire is Cancer.

What is Gavin? You are Leo?

Sahaja Yogi: Libra.

Shri Mataji: You are Libra.

Sahaja Yogi: Mickael is a Scorpio.

Shri Mataji: What he is?

Sahaja Yogi: Scorpio.

Shri Mataji: Ah, Scorpio, very good. Gavin is [?]. Men Scorpio are very good. Among women, the Cancer are very good, Gemini are very good. Danya is Gemini. Very good.

Sahaja Yogi: They were so happy Danya and [?].

Shri Mataji: But Taurus, men and women are troublesome.

Nick, Nick is a Taurus, very troublesome. Nowadays, he has become a racist. He doesn't allow his wife to speak Marathi. He doesn't allow her to support Maharashtrians, suddenly he has become an English man.

Sahaja Yogi: Really?

Shri Mataji: The wife is shocked.

[Sahaja Yogi sings a song..]

Shri Mataji: Very nice.

She's such a good girl. She says that: "This fellow doesn't allow me to talk to anyone. She's not at all correcting, he doesn't meditate. He doesn't want me to talk to any lady and he doesn't allow me to speak Marathi."

[Cut in the video and audio]

Shri Mataji: You must be serious you see, because you say about cheating, the way these gurus make full of people.

Sahaja Yogini: But it was not-

Shri Mataji: It worked out.

Sahaja Yogini: Yes, I mean, it was a show. I didn't tell really what I was doing. But I was, I think ...

Sahaja Yogi: You see Mother, I think she feels that she has been, she has heard that dancing should be secret dancing only for the Divine. And she is wondering if she does dancing for entertaining or for fun, will there still be vibrations.

Shri Mataji: You know that Divine is the greatest fun? Should be for entertainment, you want to make them miserable or what? It's only for fun, complete fun and enjoyment, it's nothing.

I can't keep serious for more than one minute.

[Laughter]

I too I have to keep up a show. When I want to shout or get angry deliberately, but I have to tell myself: "Now, behave yourself, you have to be serious, you have to be serious."

[Laughter]

I mean, I laugh and smile so much my both cheeks have got dimples like this.

[Laughter]

There was one poet, you see, the one who has written this "sabo ko dua dena". So, his Guru sent him to Me that he should come and compose some praises of Me, you see, he's a sensible man. So he came to Me when I was in direct in Baslam [unsure] program. And suddenly I started, you see, on something you were talking I started laughing. And he was sitting in the dining room. So he asked: "Who laughed like that?" I said: "It's Me. Yes, why?" He said: "My Guru doesn't even smile!" I said: "You go and poke him."

[Laughter]

"He doesn't smile", he said. How can that be a good Guru? I said: "You'd better go and poke him." He doesn't have to be so serious.

Sahaja Yogi: What is poking?

Shri Mataji: Did you follow?

Sahaja Yogi: Yes.

Shri Mataji [to Mary]: For the French, you have to tell.

Shri Mataji: What's up?

Sahaja Yogi: We would like to sing you a song.

Shri Mataji: I had enough.

[To a Yogini] This is Chinese, this tea? Chinese tea? Chinese I don't mind. Indian, not Indian tea. In the night, take Chinese tea [green tea], in the morning, take Indian tea [black tea]. And in the day time, take coffee.

[Laughter]

Not French! French should not [Bapre, so cheat? Unsure] It's too much because you have too much heat in the body. If you take coffee you'll be adding fire into the fire, it will be too much.

[Laughter]

Coffee is very bad for liver, coffee, is very bad.

For liver, it's very bad.

Gulkand [Persian word; "gul", flower; "kand", sweet], you don't get here, I think Gulkand. But I saw it in London. You should sell them Gulkand.

Marie: What is it?

Shri Mataji: You should sell it, something, Gulkand made out of the-

Sahaja Yogi: Rose petals

Shri Mataji: It is Indian rose petals.

Sahaja Yogi: From India, we have lots of Kokum.

Sahaja Yogi: They bought Kokum.

Shri Mataji: Kokum, no. This is from- You can get it in London Kokum, but it's Gulkand.

Sahaja Yogi: It's better for us.

Shri Mataji: Very good.

Sahaja Yogi: What is the name?

Sahaja Yogi: Gulkand.

Shri Mataji: We'll send you. Patty you get it, I've seen one shop has got it. You get it from there.

Sahaja Yogi: In London. Because I've tried in Birmingham I could not get.

Shri Mataji: No, no, no, no, you can. I've seen it.

Somehow, I think it has come now. Somebody must have to give you money. Gulkand is very good for liver. It's excellent. But I don't know, some people don't like the taste of it, but doesn't matter. You could take it as a medicine: you could take half a spoon every morning and half a spoon in the afternoon, it's all right.

Very good.

Sahaja Yogi: Any advise for the night?

Shri Mataji: Night, no. Because it's very cold here.

[Inaudible]

Shri Mataji: Now, how many almonds you give? Two are needed, one for Mahakali and one for Mahasarasvati.

I like almonds.

[Laughter]

Shri Mataji: Any other? All questions have awake?

Sahaja Yogi: The last one, promised.

Sahaja Yogi: Final question.

Shri Mataji: Final?

Sahaja Yogi: She wants to know how to get detached from her emotions and how to establish purity in ourselves.

Shri Mataji: Emotions. We should not confuse, you see. Emotions are pure, nothing wrong with emotions. But the purity, that question comes in. When the emotions are not spontaneous, are biased, like, because he's your son you have emotional feelings, because he's your brother you have emotional feelings, because- Because! Then that's not pure emotions. So, divine emotions are not attached like the sap of the tree, I always say. The sap of the tree rises, it goes into the whole tree, he doesn't settle down into one flower or one leaf. If it does that then the whole tree will die and the flower will die. All right? So the emotions that are divine are always absolutely pure. So emotions themselves detach you. If it's true love you are absolutely detached. Because true love means you love everyone equally, may not be similar, but equally.

Like the tree has different way- things, like it has got leaves, it has got roots, it has got flowers, it has got fruits. So whatever is needed for whatever part is given with the equal attention. That's how the true love should be, that's how the true emotions should be. So, how to detach is best is to try to do equally to everyone. Like now, somebody is your husband, the relationship is different but give equal attention to your husband as much as to your own child. Equal attention to other Sahaja Yogis as much as to your own Mother. This is how you'll touch it. But, you see, somebody, say, romanticism now, it's ego, nonsense, ego it is. Romanticism is nothing but simple ego. It has nothing to do with emotions I tell you. It is ego because you start thinking you are the - what is, you are the Juliet. All right, I'm now the Juliet. So somebody has become the Romeo. [Inaudible] Now you are a Juliet so he must be like Romeo? If he doesn't like, behave like Romeo then you feel hurt. So your romanticism is finished then you start crying: "Why doesn't he behave like Romeo?" Neither you are Juliet nor he is Romeo. Both are imaginations of your ego. And then your ego feels hurt, then you feel very unhappy about it. So, some women, if the husband doesn't- you see, they will go on: "Stand up, sit down. Stand up, sit down!" The husband gets, you see, confused. When she says: "Stand up!" he sits down. So she gets angry: "What do you mean? You have no sense, you are not fair to me." Same thing could happen to the man, same could happen with the husband.

So the equal attention to every relationship in its full nurturing of that relationship is complete emotions, the true divine emotions, that's what I have for all of you. Everyone is in my mind and everyone I nurture with full attention.

All right?

And also you must know one thing very clearly which I know that the source of joy is your Self, nobody else can give you joy. It's only your Self! That your wife should give you the joy, your husband should give you the joy, your children should give you the joy, is wrong expectation. They can never! Because source is here [Shri Mataji shows her heart], you see? If the lamp is supposed to give us the light, we don't expect light from the leaves. But that's what it is. It is a misconception. Joy can never come from others it comes from within yourself and the Self which is God. So only from God and from your Self you can have joy, not from anybody else. When they are Realized souls, then also you feel their joy because you can get it from their Self. Only from the Self you can get the joy and not from intellect.

It's a conditioning of the mind. I mean, you see, here everything is so judgement I see the people and I talk to men and woman, you see, and I am really amazed how artificial they have become about even emotional behaviour towards each other. Very artificial, just like, you see, French will put the fork like this, English will put like this. Now, in a French company, if you put it like this, they'll laugh at you. If it is an English company, if you put it like this, they'll laugh at you. These norms they themselves have made, bound themselves with these norms, in the same way, romanticism is. All of these norms have been made by human beings and they are bound by it and they make themselves miserable.

You are free people you are not bound by any norms.

Shri Mataji [To Marie]: Done?

This is what it is you see, but, again as I warn you for discretion, you must know what are the artificial "hamsa" and which are normal things which are supposed to be done. It doesn't mean that you become abandon, a free person doesn't mean abandon, never.

[Marie gives a very long translation]

Shri Mataji: I must say 21 stages, [unsure] when you say so much [inaudible]

[Big laughter]

Sahaja Yogi: Mother there is a very logical explanation for it.

Shri Mataji: What?

Sahaja Yogi: There is a very logical explanation.

Another Sahaja Yogi: She forgot something at the beginning.

Shri Mataji: Of course.

[Laughter]

Shri Mataji: Sometimes she finishes so soon, second one was just a sentence and she [inaudible]

[Big laughter]

Shri Mataji: So discretion, again. What to discard, what not to discard. The traditions are – so many traditions are very good, they are symbolic and the symbolism of that tradition must be understood. And if you understand the symbolism then you'd better do it.

For example, I'll give you my own example: I was born in a Christian family. So, normally, you are supposed to pierce the nose, but Christians don't do it. Though my father, my mother, both of them knew that I was so and so, they said: "We must pierce the nose". But all the family people, you see, all the relations said: "No, because we are Christians we cannot pierce the nose." And they did not pierce it. But it's very symbolic and I have to wear, I have to pierce it. So maybe, I should next year, because if I don't do it, I'll have troubles with my nose. I know that. There's a power there "siddhi", for which I have to wear a nose ring or a nose decoration.

So, so many traditions which are symbolic must be understood in their own spirituality. Like English people have one tradition, they used to have, not now, that whenever they went to visit somebody, they used to take some charcoal with them. Because in those [times] people used to heat their houses with coal. And if supposing you sit with them and there is a use of the coal, it's better to leave some coal so they heat it there, expressing the warmth.

But now, if you find an English man will never take anything to [inaudible] that state and don't do it. You give them any amount of presents they never return your presents. It's so common. If you give them ten diners they might invite you to one diner. It's a common experience of all the Englishes, all over the world, it is so. Compared to Indians, they are very, very miserly, all of them, despite the fact they are much richer people. The first time the Sahaja Yogis went to India, absolutely free, didn't pay anything, for years they didn't pay anything. And when they came back, they never even wrote a letter of thanks to anyone. Absolutely free they lived there.

And in India, people got worried they thought that all these people had got sick you know. And they were sending telegrams: "I hope they are there all right." I said: "They are perfectly all right what is the matter?" And then they phone called to Me and asked Me on the telephone: "What's the matter with all the people they are- are they all right?" And I asked them: "What's the matter? They have not sent any letter?" They said: "Nothing! We have a low community [unsure]." I mean, these people have even borrowed money and everything and I asked them: "Why didn't you write". They said: "I know, I know." They said: "We know, we know. We should have done but we did not" Finished. I mean imagine! Such things, I've seen myself! They never returned the money, of course, no question of returning the money, but at least send a letter of thanks.

And the whole thing is that we have abandoned all the good traditions in every way. Sometimes it shocks Me because I've known people in my childhood who were foreigners, people of great values and sense of gratitude and everything and when I find now the people around Me, yes, they have no sense of gratitude. But now, the Sahaja Yogis are going to re-establish those traditions we have forgotten which are very important. These are normal things we have to do. Even the dogs and animals have gratitude. If we don't have gratitude, we are worse than animals, isn't it?

So, we have to re-establish those traditions and those great things which are so important to be good human beings, to be virtuous, righteous human beings. So the traditions which have symbolic values must be re-establish in all the community and society and there should be reports about it between different communities and societies so that people learn good traditions.

For example, we should not assert on other people but we should learn from them. And that's very important. Like an aeroplane, you see, is first fixed on the ground and then it ascends. Supposing all the screws are loose and the aeroplane rises, [Shri Mataji laughs] what will happen to the aeroplane? So all these screws must be tightened first. So again the discretion is between abandonment and between tradition.

Also, traditions can get ruined, spoiled by time. So, you should bring it back to its natural position. Like in India, it was a custom, in every country it was a custom that because the boys inherit the father's property, the girls were given part of the property as- because, after all, the girl is going to another family and she has equal right on the property. It was called as dowry.

And for example a king's daughter won't be sent without an elephant to anybody's else family, isn't it? Because she must keep some elephant with them. But now the traditions have become worse because it has rotten, you see, you can say, it has matured, as you call the cheese. [Shri Mataji laughs] Fungus has grown up.

So, as a result of that, now people started demanding that: "You must give so much." In India now, the rule is that the girl gets half of the property of the father. He has to give equal to the half property. She can always claim it with the law. But despite that, now they demand the dowry.

So a good tradition has become rotten. So we have to purify, go to the symbolic principle of that and then imbibe that tradition.

Now, I'll end up now all other things by one small "shloka" which you will understand by very simple things. They say: "Bakaha svetaha. Hamsah shvetah, bakah shvetah. kah bhedah hamsa bakayo." The swan is white. The swan is a divine swan, is hamsa. The divine swan is white and the crane is also white. The crane, "bakah" is the crane, all white. What is the difference between the two? How can you make out the difference between the two? Because they both are white. So, what do they say: "Nira kshira viveketu." When it is a question of discriminating between the water and the milk, then you can make out which is the swan and which is the crane. Because the swan will just drink the milk and leave the water.

The subtle part of it is that: "Kakah krishna pikah krishna, Ko bheda pika kaka yoho?" [Crow is black, Cuckoo is black, which difference? In Subhashitani, proverbs.]

See, the crow is black and the cuckoo bird is also black, what is the difference between the two? They say: "Vasanta samaye praptey, Kakah kakah pikah pikaha!" When the springtime comes in, "vasanta samaye", then you know that crow remains the crow and the cuckoo bird remains cuckoo bird. Because cuckoo bird starts singing when this discretion teaches you when to love when to sing when to say things, because, if you are the cuckoo bird. But if you are the crow, all the time you will be doing: "Croa, croa, croa" [Laughter]

You have no sense of proportions.

[Cut in the audio]

See, I was in Rahuri and they had two programs. One was, they were celebrating Vivekanand in that program and afterwards was my program. So they wanted Me to garland the photo of Vivekanand because they said: "Mother he was a great son of India." I didn't want to do it but I said: "All right I'll garland it." The lights fell all off all the time. [Inaudible] Nobody saw whether I garlanded the photograph or I put it on the ground. But a soon as Sahaja Yoga started- [Big laughter] So "Vasanta samaye praptey tu" When it is the springtime, you make out who are the seekers and who are not the seekers. And some crow also joins in but you can find him out.

So, all right.

So may God bless you.

H.H. Shri Mataji Nirmala Devi

1984-0508, Departure

View [online](#).

8 May 1984

Departure

Charles de Gaulle Airport, Roissy-en-France (France)

Talk Language: English | Transcript (English) – Draft

Departure, Charles de Gaulle Airport, Roissy-en-France (France)

May 8th, 1984

Shri Mataji: So, is there any other problem with people?

[Inaudible]

Shri Mataji: Are you all right?

Sahaja Yogi: Yes, Mother.

Alexandre: He says has still a pain in the sternum.

Maire: A little bit.

Shri Mataji: Hold your breath.

And ask in your heart and hold your breath, ask in your heart: "Are you the Mother of the world?" Thrice. Then expire.

Thrice.

It is coming. [Laughter]

[Inaudible] So much vibrations, just feel the vibrations.

[Laughter]

So, I talk and vibrate. Here I talk and I get the vibrations. [Shri Mataji put the mic above her left ear, on her head.]

So, vibrations will be better.

[Laughter]

Sahaja Yogi: It's a new model,

Shri Mataji: Yes.

Sahaja Yogi: It's a modern one.

Shri Mataji: Modern.

[Laughter]

Sahaja Yogi: I tried to have two microphones.

Shri Mataji: How you are now, better? How is he?

Are you married, mister?

Alexandre: This one? He is still a student.

Sahaja Yogi: Not this one, Didier.

Alexandre: Didier? No, he is not married.

Didier: No, I don't want to.

Alexandre: He is working in France. [Inaudible]. He is a plumber. All the commodities that you have in the ashram it's by his work.

Shri Mataji: London is looking for plumbers. With the Golden builders there is only one plumber.

You can earn a lot of money there also. [Inaudible].

Shri Mataji: How many people are unemployed?

Sahaja Yogi: Now, two million are.

Shri Mataji: But in England it is [inaudible].

Do they get dole here?

Alexandre: Yes.

Shri Mataji: What is your idea of marriage? Do you want to marry and what nationality?

Daniel: Any woman.

Italy, Australia. And India.

Shri Mataji: In India now, we have been exhausting the number of women. [Unsure].

[Laughter]

Alexandre: Next generation.

Shri Mataji: Maybe one or two.

[Laughter]

What about you? Would you like to marry an Indian?

Sahaja Yogi: I don't know. I don't think I can decide to which one because I don't know what is the nationality of the Spirit, Mother. [Unsure].

Shri Mataji: Nationality of the Spirit? [Inaudible].

Sahaja Yogi: It's English.

Shri Mataji: Nationality of the Spirit. English are not sure.

[Laughter]

[Inaudible].

But I must say it was a very, very great success in Paris, very great success. Lots of [inaudible] I was very surprised, I didn't expect [inaudible].

Last Sahasrara Day, we had it in Bombay on an island, on the seashore, all wild and desert island [Gorai Creek]. And I saw the trees there, coconut trees. And a coconut is called as "shripala" is the fruit of the Devi. And a coconut represents- represents- the Sahasrara. Like we have the scalp, and we've got the black, the white – what you call- the grey matter, the white matter and inside this thing, it's the Sahasrara, is the limbic area inside that is the spinal fluid.

So, [inaudible] the trees and there's a tremendous breeze, brought by the sea, that turns them towards the land. But they bend down towards the sea because the sea is their guru. So, these coconuts trees that despite the fact that they have to spread things, the coconuts, all over the place, they still bend down towards the sea.

It's something remarkable [inaudible] because such a pain, all trees can bend towards the land. All of them bend towards the sea. And what they do is to suck in that salty water, you can say, and make it a sweet water. [Unsure].

And it's what you have to do is to take all this salty water from the Bhavasagara and make it sweet.

This time again we saw beautiful Sahasrara patterns in the chapel.

Alexandre: In the sky, Mother?

Shri Mataji: No, no, in the chapel- of different chakras. So, this is how for ten years, something very well established in the Sahasrara Day, it works out automatically. Nature, everything works for you. They asked Me that the weather should be all right. I said: "You don't worry. You'll get a perfect weather. All the flowers bloom out [inaudible] just play your part of the game". And you must play the tapes simply, and while listening to it, try to understand and find out the questions and write them down. And also, later on, you see, you'll get the tapes of Easter from England [inaudible].

Easter, I used to talk very well about the Resurrection part and how we have to manifest it. And I said: "I will not take a sari on Easter day." So, they collected some money and they said: "[Inaudible] what to do with it?" I said: "You should buy something for yourselves." So, they had given Me some eggs done by the Sahaja Yogis themselves, all kinds of designs. And in the market, I went and there I saw a beautiful basket of- just like a bandhan- of glass, inside were all stuffed birds. Just like a bandhan. And there were birds. So, I told them now the eggs have become birds.

So now, you have become birds. That's it.

Is the plane announced? Not yet, we are quite in time here.

Sahaja Yogi: Yes. Five, ten minutes more.

Shri Mataji: Now, after Sahasrara the birds have to fly, fly to all the directions, enjoying all the beautiful areas of pragnya loka. And also gather other birds or their eggs.

Alexandre: What is of pragnya loka, Mother?

Shri Mataji: Pragnya loka is the loka [region] is the one- vibrations when you feel, it's enlightened [unsure]; "gnya" is the knowledge, "pra" means enlightened knowledge. So, in that loka now you don't need [inaudible] you can feel it. "Pra" is enlightened, "gnya" is consciousness. The enlightened consciousness in that pragnya loka, you have to spread.

You asked Me many questions, I'll tell any left-out one.

Sahaja Yogi: Between cold liver and hot liver, what are we suffering from? And how to relieve, if I'm cured, what should be forgotten?

Shri Mataji: No, hot liver suffers from biliousness, you feel like vomiting, you don't get hungry, you don't feel like eating food. You faint down. You feel angry, hot temper, and you are always very particular. You vomit out and in the morning you feel dizzy.

Sahaja Yogis: Cold liver.

Shri Mataji: Cold liver is the one where you develop allergies, left-side. You develop allergies on the body, allergies. She has hot liver.

Alexandre: So, what is the diet for hot and what is the diet for cold liver?

Shri Mataji: For hot liver, you should take as medicine what we call [inaudible], I'll try to send it. Another thing [inaudible] sugar, all cheese, especially these French cheeses that you eat. And no fats.

For cold liver, you see, you have to take calcium for allergies.

But now, after certain [inaudible] there is something that Indians call "neem" [neem pa ta ka] I don't know if you can get it here, [inaudible] It can cure.

[Inaudible conversation]

Shri Mataji: "Neem".

Alexandre: It's for cold liver?

Shri Mataji: It's for hot!

[?] is for the allergies, you can apply it.

[Inaudible conversation]

Mostly, you have hot liver, all of you are right-sided. Not her, but everybody else.

Alexandre: She said, she is the exception.

Shri Mataji: Yes, but she's all right, she has a little left-side problem. She has to use more light. You have to use more water. You people should not use more light. No hot, not the spices.

Everybody has in the West, there's nothing to worry about [?] Just don't worry.

Sahaja Yogi: Suzon and Didier got married seven years ago but they ask you if they could be married with, by you.

Shri Mataji: Yes, by all thoughts, right, yes. When you'll come for Vishnu puja, we'll have these marriages.

Sahaja Yogi: Can you say how can I explain the Last Judgement, they are waiting after death [inaudible] all people are standing one by one like this to get the Judgement. How can I explain to them?

Shri Mataji: You see, Judgement after death, in the sense that when you get Realization your egg's stage finishes off, I mean, you become a bird now. You get the dead [inaudible]. So, one thing dies and it's like the flower dies and the fruit comes in.

Sahaja Yogi: I mean the difference between- it's explained in the Koran that [inaudible] comes after the death, you see.

Shri Mataji: Not in the flesh, nothing is of the flesh but of the Spirit, you see, when this Spirit goes, the darkness comes out [inaudible]. Realization is actually – what did he say in the Koran? – It's like another birth. First, you are the Spirit [inaudible] a

second birth.

Flesh is different from Spirit. When the Spirit emerges out then the flesh goes [inaudible]. It's very symbolic, Koran is the most symbolic book but they don't understand, you see. Like he said: "At the resurrection time, your hands will speak." He just talked about Kundalini and ascent; you see. Any one [inaudible] I would say [inaudible] is very symbolic, Tao is symbolic. Any master, the way [inaudible]. It's only the Indian scriptures who have revealed it very clearly to explain this thing. You can [inaudible] all of them and start a dictionary.

Alexandre: Mother, it's really time.

[Cut in the video]

[Shri Mataji is walking away.]

Shri Mataji: Thank you very much.

Marie: Thank you Mother.

Shri Mataji: Hope to see you, all of you, all right? Bye, bye, bye-bye, everyone.

1984-0622, The Experience of Truth (Part I)

View [online](#).

22 June 1984

The Experience Of Truth (part I)

Public Program

South Bank University, London (England)

Talk Language: English | Transcript (English) – VERIFIED

Public Program, "The Experience of Truth". South Bank Polytechnic, London (England), 22 June 1984.

I bow to all the seekers of Truth.

There are in those modern times, many seekers of Truth [that] are born. It's a special category of people born in these modern times.

Perhaps we are not aware that, in every country, [a] lot of people are born with the seeking. They are a special category which sees beyond, tries to find something beyond what they can perceive through their sense organs. The Truth as we see, is through our sense organs. For example something we see as white, we call it 'white', something we feel cool, we call it 'cool'; [similarly] something as hot. Means, whatever we perceive through our sense organs and whatever is communicated to us through our central nervous system we accept as Truth. And we should accept that only as Truth and not something that is told to us, not something that we have read in the books, not something that we can project our mind to and can think about. That doesn't mean that I deny any one of the scriptures. That doesn't mean that I deny anything that you have known so far. But, to begin with, let us start from scratch as they call it or on a clean slate. Let us see what is the Truth.

Now in every religion Truth has been described as I can see it. Everybody cannot see it. That's why this problem. That's why fanaticism. That's why this blindness. That's why there are these blind alleys where you end up arguing [about] things.

So there must be something that is missing within us that we have not been able to really relate Truth to our central nervous system. And what is that missing within us we should try to find out. In all humility we should know that there must be something within us. That we have been arguing about so many things. We have been talking about so many things. Reading so many books. Going into all kinds of funny experiences, right from alcohol to other drugs and 'gurus' and this and that. But still we have not felt anything on our central nervous system.

Secondly that we have no control over that Truth, so far. So what is the reason? Is it that something [is] missing in the human awareness? Is it that we are lacking something in our human awareness? All the books, all the scriptures, which are true scriptures, have said one thing, that to know the Truth, you are to be born again. That's not only in The Bible. Say, if you take Patanjali which is a very ancient book, it's not that the Patanjali asked you to stand on your heads. [This understanding] is wrong. It's just a wee, wee, wee, wee bit of that. But what Patanjali has written is that you have to achieve the Truth on your central nervous system through your 'Atmasakshatkar'. The word is different, meaning: 'the experience of your Spirit.'

Now English language has an advantage and a disadvantage - that the Spirit could be the Atma, the spirit could be an alcohol, or spirit could be a dead body. But it could be a disadvantage, because it is not so. They are three separate things. Absolutely opposite [to] each other. So [that] the Atma, the Spirit, has to be found out, is said even by Mohammed Sahib. He said, "You have to become the pir." It's said by Zoroaster, is said by Lao Tse, is also said by Zen. Buddha has said it. Mahavira has said it. Every one of them has said it. So many religions have started in the name of God without going to the Truth that - you have to be born again.

Now you have to be born again does mean that you certify yourself 'I'm born again'. Self-certificate! You can go ahead, "I am a

born again!" But you don't become that. What is so special if you are born again? What should be so? The human awareness at this level is just ready to be born again. As in Sanskrit the word for a 'bird' is dwijaha - means born again. And also for a Brahmin who is born again. But those who call themselves Brahmins are not Brahmins. They just call themselves Brahmins. Have they come to know the Brahma, the All-pervading Power of God. Those who say that they are born again should feel the All-pervading Power of God around them. If they cannot feel it they are not born again. So all this self-certificate and deception, self-deception and deception of others, is just a money making process.

So the Truth has to be achieved through your evolutionary process which is a living process. Again we must understand - living process. Not through just talking [or] mental projections - sitting down here we talk about it - or by giving you some courses, or taking some money from you. You cannot get it [like that]. It's a state in a living growth, that proves that it is a living thing. Means the state of our awareness has to be higher than what it is. If our state cannot rise then it is not of any use. Like a seed becomes the roots then the bark, the leaves, the flowers then the fruit - different states. In the same way a living religion must give you a different state and that living religion is within ourselves. Everyone has that. When we go against that living religion within us we go into imbalances.

But even today people can ask, "Why the religion? Why should we have a balance? What is the need? Let's go into imbalances!" I mean, is a quite logical question [that] people can ask. Why have the religion in the stomach even? For what? So what is the religion - we come to that point - is that religion is the valency of human beings. Just like carbon has four valences human beings have ten valences, which matter does not have. Animals have nine, while the human beings have ten valences. And when these ten valences go out of balance then they go out of the quality of a human being.

But still one can ask, "Why should we have those ten valences?" Because you have to ascend. Because in the evolutionary process you have to ascend. And you can never be satisfied with yourself unless and until you have achieved it. Especially the seekers. That's why I say they are the special category. Because, in this special category, men of God will have to become prophets, "and they will have powers to make others prophets," said by William Blake. In your great country William Blake has said this. When is that going to happen? It has to happen today, tonight.

But there are barriers within us, built in. Not because of anything else but only because we have been seekers. We have been going to various roads of seeking, whatever suited us. Wherever we went to, we have tried to find something. And we have ensured ourselves within ourselves sometimes. We have built up certain barriers. Now when you become the prophet you actually become your own master. You become a free person. You have to be a free person. So far you are not. You cannot overcome your own weaknesses, your own temptations, infatuations, emotional problems, mental worries. Why? Because you are still standing in the waves of this turmoil, this troubled area where you just see the waves all the time and you are frightened of getting drowned. But if you somehow or other get out of it and get into the boat of your own being, then you enjoy, you become the witness, the sakshi.

Even to understand the scriptures you have to become a free person, which you are not. You have to be your own master. For that you cannot pay. I am too free that I cannot accept anything. To get your freedom of Spirit you can't pay because money is binding. Money has no value in the Divine field! Nothing can bring forth this but your own ascent. And how do we ascend? Is there anything built within us?

So whatever I am telling you today is the knowledge of the roots. What we see is the knowledge of the tree. We see it from outside. We see a leaf from out side. If you have to treat the leaf we have to go to the roots. But from outside, when we see the tree we are still outside the tree. When you have to treat the leaf, you have to go to the roots. If you pluck out the leaf, it is dead. Then [if] you put it under the microscope you can go on seeing cells after that you can see the nucleus. You can go on analysing it, and analysing it making it dead, dead and dead and dead. But to treat it you have to go to the roots. And this knowledge of roots we have to know.

There's nothing wrong in knowing something new. These are not new ideas. These are ancient ideas. Very ancient ideas. In The Bible it is described as The Holy Ghost. One priest was asked, I saw, on the television. A very high ranking priest, "What do you

know about Holy Ghost?" He said, "I am agnostic." So then they said, "Then what are you doing here?" He said, "I am doing my job!" If that is the attitude towards God, towards your inner knowledge, then you can never reach there, as you cannot reach the tree through the leaf - you have to go to the roots. This has been available only to seers like, you can say, William Blake. Like we had many in other countries. But they did not talk about it because perhaps that was not the time for people to know. But in many languages it is described.

Now the roots within us, if you can see this (chakra chart), are placed in this manner. When I went to America the Jungian Society invited me to talk to them about the unconscious. I had never read Jung, though I knew he was a realised-soul, at least he got his realisation at the later time. So I said, "Alright let me have one book, let me see what is he saying about it." And as I opened the book I saw a diagram, what he had drawn of a human being and I said, "That's the mistake." Because he saw human beings from outside and he described them in layers. Like first he said is the unconscious that cannot be expressed, manifested, then the unconscious that can be manifested, then he said above that is the sub-conscious. And then he said above that is the conscious mind. Then above that is the ego. Like layers, one after another.

Now when you are sitting here, though you are in layers, the path is laid down vertically (the path between the chairs in the hall). In the same way within us, God being the greatest organiser, He has not made us into layers but what he has made us [is] in a parallel way, as you can see there very clearly - left side and right side. Left side and right side [and] the central path. Three paths He has made within us for our evolutionary process. The central path works out our evolution. The left side gives us the desire and the right side gives us the power of action. These are just the principles I am telling you. But you can understand, slowly, when you grow, all the details about it.

The central path of evolution has brought you, today, to this level of human awareness. Now beyond that is a very short ascent, which you have to achieve, by which you become the Spirit. But there has to be some living process for this to happen. And what is that living process built within us? Is the reflection of the Holy Ghost within us in the triangular bone, which is called as 'Kundalini' in Sanskrit language. This exists within us. And you can see with your naked eyes, sometimes, in some people, where there is an obstruction in the higher centres, it starts pulsating. And when it ascends you can also see it clearly in some people when it is obstructed. Or through your stethoscope you can feel the percussion - which we call as anahatha - up to the top of the head here, where it pulsates and then it breaks. When this breaks the pulsation stops and you start feeling the cool breeze of the Holy Ghost coming out of your fontanel bone area. This is the happening and not the Truth. In the sense that the happening takes place so that you get connected with the Truth.

So the connection takes place and you start feeling on your finger tips the cool breeze of The Holy Ghost which surrounds you. Actually, you start feeling it. But then as the rational mind it says, "So what?" "Now we are feeling the cool breeze - so what?" Then one should know that when we have eyes we start seeing, when we have ears we start hearing, so now we have got new awareness, what is this awareness? This is the awareness of collective consciousness, that you become. Again I say, "You become!" You are not just certified but you become. It's a question of becoming, that you become collectively conscious, that on your central nervous system you can feel another person, you can feel your Self, you can feel your centres which are shown here, you can feel the centres of others on your fingertips. And the best on this, is Mohammed Sahib, I would say, because he has written clearly, "At the time of resurrection your hands will speak." But who talks about the resurrection? In nowhere people talk about it. They talk about the doomsday. Because they can frighten people of the doomsday first, and take advantage of it and make money out of it.

God who has created this Universe, He feels love, do you think he will destroy this great creation of His without giving us the fruit, without letting us know the fruit of his creation? He is the wisest of wise, the Greatest Compassionate source of love, how could he allow this Universe to be destroyed? Especially this Earth, which is a special present from Him. So don't believe in all these stupid ideas of destruction and the Last Complete Devastation. Still lot of time. Let's first enjoy the blessings of the Divine for which He has created you.

So the experience of Truth has to be felt on the central nervous system. The problem is not that you will not feel - you will feel it - but, as you know, the experience is very slow in the Western countries. I am sorry [to say that]. Not that you are in any way less

seekers. You are very great seekers. I would say you are greater seekers than the Indians are, much greater seekers. Indians have still to cross lot of steps to come up to your level, no doubt. But while coming up to this level, you have gathered [a] lot of problems around you, and that's why the seeking sometimes takes time to express itself as a fruitful gain of Self-realisation.

So you will get your realisation, no doubt, but again the Kundalini goes down. I must tell you very frankly, because I cannot be dishonest with you. But it can be brought up by you, by understanding how to work it out. By co-operating with yourself, by understanding yourself that you are the temple of God and that you have to work it out with respect to yourself. And you have to give some time. I mean, in Caxton Hall, you must have seen, I had thousands of people coming to me. I have been working in this England for twelve years now, twelve years. It's the last year now. There's a special reason for that. But what I find [is that] people get their realisation and then get lost. Then when they have some disease or something, they'll telephone to me, "Mother, now I am in the lunatic asylum!" or, "I am suffering from cancer." "Now that's happening to me. Can you help me?" It's too far gone a case [to help]. But if you know how to handle your roots, how to nourish it, how to look after it, then you flower out, you bear fruits, and by your fruits people know what you are. Then you become trees, giant trees, like Bodhi trees, and many who come under such trees, get realisation.

English are a great people no doubt. They are placed in a country which is the Heart of the Universe. You are very important. I have given the maximum time to England, you'll be amazed. Maximum time. But the Sahaja Yogis who are not in England have grown much faster than in England. The reason is, it's like the foundation that always gets damp here. You have to again puncture something inside the foundation, remove the dampness. Again it gets damp. Rather difficult! But once they are settled you will be circulating the Divine interpretation, the Divine experience of Truth, all over the world. You are at the heart point and this is what you have to do. We cannot be mediocres in Sahaja Yoga. There is no compromise with your Self. You become so powerful that you don't compromise also. You can just get out of everything in no time. But you must accept yourself first of all, have faith in yourself. Once upon a time the English had too much faith in themselves, I mean extraordinarily 'powerful' people. Now they are the other way around - they have no faith. You see now the sap has come up, as if the dampness has come, "Oh, we are good for nothing!"

This is the second phase that I find in this country - it's complete lethargy. "Oh what can happen? Let us be destroyed Mother! Now that's the best for us!" Completely reconciled to our doom. And I look at them with great hope. They have to circulate. They are the cells, who are lying in the heart, who have to pump the heart. Now what am I to do? So I have to make a humble request with you: that I know the experience of Sahaja Yoga is slow but very steady and I am sure that today I have got people who are of [a] rare quality of courage. An assiduity, which was the English character, once upon a time. And that they will take it up seriously: their ascent and the ascent of the whole world.

We'll be having about three more lectures and there I will be telling you more elaborately about Kundalini and the chakras and about all this knowledge. All this knowledge is available to you now, because it's time was for you to know all the secrets.

Some newspaper people asked me, "Mother have you got your disciples all very great scholars?" I said, "No, they are all very ordinary people. Some may be - who are more difficult - but mostly they are very normal, ordinary people. Simple people. But what makes you think that way?" They said, "They are so scholarly they know so much!" Because you become The Knowledge.

So Truth is the knowledge. The rest of it is all mythical, is mythical. What do we know about things is all mythical, because whatever we see from outside, is outside. Like, I would say, we appreciate Mona Lisa, we appreciate the miracles as we say, the great miracles that human beings have created. Why? Why do we call them miracles? Sometimes we think that, maybe because it's a very miraculous task, they have done - mentally we think - but actually it is not so. Because they have vibrations, they have Divine vibrations, they emit vibrations and they appeal to you because in your heart lies that Spirit which is the Universal Being and which gives that feeling of bewilderment when you see these great miracles that human beings have created. At least I have seen six of them, and all of them have tremendous vibrations. But unless and until you become a realised-soul, how will you know?

Now this is the only gap. And to become the realised-soul you have to have the ascent of the Kundalini and the proper state of

that Kundalini to remain there. And that's the point where I found we lack in the efforts, lack in courage, in patience.

So again and again I request you that - don't be superficial. Let Americans be superficial. You'd better not be. You be solid people, serious. Take it up seriously! Because you are going to lead the Europeans, the Americans, even the Greeks, even the Italians. The problem is the horse is behind the cart! Sitting lethargically. Now what am I to do to the horse? That, "You get up now! Because of you the cart is not moving." That's why I make a very, very special request to you all, that you must decide that - if we get our Realisation, we'll establish ourselves into Sahaja Yoga. For which you don't have to pay, there's no membership, there's no organisation. Nothing. I have nothing to take from you. You can't give me anything.

So I hope today, many who are new will get their Realisation and establish themselves and will not forget it. Because in the beginning the experience is very great, you feel as if you are coming out of a pub! I don't know what that experience is! Must be terrific!(laughter) Because I see so many people coming and falling down and again so many going in. So I used to wonder, "How is it?" Must be some memory of something great, must be there!

So by God's grace you should all get your Realisation and I would like to have some questions, but in that I would like to say that there are people I know, we have had before also, belonged to some gurus or something, paid by some gurus have come. Because the gurus are feeling that I am, in a way, attacking them. In a way, they feel that way because I say you cannot pay - so all their profession is finished! (laughter) So they get angry with me for that. So they might be saying, "Ah, you go and attack Her." And all sorts of things. And there could be some people who are aggressive because of other problems of ego or something. So you need not be aggressive. I have come here to give you what you have. And you need not be also docile about it or slavish. I have come here to give you or tell you, what is freedom.

Now you may also say, which is a very common question arising in your mind - and justifiable - that why should I do it. Now that's the miserable part of it, that I have to do it. I wish you could do it - but you can't - that's the trouble. And if I have to do it, I don't hurt your ego. No, I don't want to hurt you. You see this is something people don't understand that why should I do it? You can do it also but first I'll have to take you a little bit ahead, your awareness has to grow a little more. And then you can do it on your own. But first definitely, I have to do that. Which is a headache [for me]. I tell you, it makes me also a miserable person because, you know, this is something, a thankless job of a Mother. But I have to do it. Maybe I am paid for it somehow! I don't know. Whichever way it is. But you shouldn't feel hurt about it! It's a crucifixion, I tell you. It's not easy. It's a very difficult task. It's like [lifting] mountains sometimes. The Kundalini is just embedded, poor thing, sometimes so hurt, so wounded that to raise that wounded Kundalini, itself, takes such a lot of effort. But one has to do it and I knew I have to do it.

When you will know what it is you will not be angry with me, but you will understand the task ahead of us, all of us. All of us have to do it.

May God bless you all.

Now, as this is the first programme, I would like to have questions. But sensible questions which will help everyone to ascend. It should not be 'dog in the manger' policy - that you don't want to ascend? Alright, goodbye! We cannot force. Actually we cannot force you. It has to be asked for otherwise I cannot do it. You have to knock at the door otherwise [the] door cannot be opened. So those who do not want it should not bother to ask me questions. I have seen mostly the people who ask me the questions are the first to go away. So, this is not meant for such people. I mean, for that you can join, say miner's strike or something like that. (Laughter) (There was a big coal miner's strike in UK in 1984). But this is not the place for such people who want to fight it out. It is something that's so beautiful, that is your own, which has to be opened out. So you can ask me questions will be a good idea.

Thank you very much.

(nobody asks any questions)

That doesn't mean you should not ask me questions (laughter). You shouldn't be frightened. You should ask, you must.

No questions at all ? Now, I'll ask one question. How many are new people to Sahaja Yoga? Absolutely new. Please raise your hands, please. Can I request you to come in the front two rows, all of you, please. If you don't mind. [It] will be a better idea. Because I want to look after you. Please.

Front two rows you can occupy. Front rows you can occupy. Please.

Now it is a very collective working, extremely collective. See, like this finger has some pain so the other hand comes round and presses it and puts it right. Alright ? So we are all part and parcel of One Being. As you call them, the microcosm and the macrocosm. And only thing [is] the ones which are awakened will help to awaken the rest of it. That doesn't mean anybody is superior or higher or lower. There is no obligation. Like my own finger paining if I try to rub it, am I obliging that finger? No, I am not. Because I can't live without that. I can't bear the pain. And this is me, and this is me too. In the same way it works out.

So we'll try to work it out and, when it works out, some of the Sahaja Yogis will come and see what the situation is, what are the centres in trouble. Nobody should feel bad about it. With all respect to you it will be done. So one should not feel bad or sad about it [or] in anyway hurt. Why I am saying so [is] because, you see sometimes people feel that they are challenged. They feel that way. You should not. It's for your good, for your health. So, I am just trying to tell you as a mother would say that, "It's alright, you see, and there's nothing wrong with you." So, don't be frightened of anyone. Don't be angry with anyone. Specially with yourself don't be angry and it will all work out.

Now, another thing I have to request is to take out your shoes for one reason that this Mother Earth helps us a lot and if you take out your shoes the Mother Earth, you see, for earthing's sake, it is better to take out. Everything is so much artificial that it's impossible to reach the Mother Earth somehow.

Alright.

Put both the feet straight like this. It helps that's why. Just to help.

And sit in such a way that your back is straight. Not too much of like this, forward, or bent. But in a straight way, in a simple manner. 'Sahaj' also means 'a simple way, spontaneous.' As you sit, spontaneously.

1984-0702, The Experience of Truth (Part II)

View [online](#).

2 July 1984

The Experience Of Truth (part II)

Public Program

Hampstead Town Hall Centre, Hampstead (England)

Talk Language: English | Transcript (English) – Draft

Public Program, "The Experience of Truth". Hampstead Town Hall, London (UK), 2 July 1984.

I bow to all the seekers of truth. The other day I talked to you about the experience of truth. That the truth has to be felt through your central nervous system. If anything has to happen to your evolution you have to feel it through your central nervous system otherwise it is just a projection of your mind which falls off and you are surprised at yourself. Like we call somebody as a friend, a dear friend, and one day we find there is no friendship. Maybe one day the friend will try to murder you or you may try to murder that person. You just don't understand what happened to that love. Same thing about all of our projections, we find it has no basis, it's so superficial.

When we realise that all is so superficial, it has no basis, we just get frustrated and we start thinking, what is all this, we are playing games. One can't be sincere. What has happened to us? Why are we so frivolous? Why are we so superficial? We may start taking interest in things which look superficially very great, but ultimately we find that it doesn't have any depth in it and suddenly to our horror we discover that everything seems to be relative in this world, nothing is absolute. So the experience of the truth has to be absolute. Means everybody should feel that way, if not then it is something poetical because each poet sees the reality in a different way, describes in a different way. But if he is a truthful poet he keeps the essence at least the same. But when we say we have to feel the truth, by everyone in an absolute manner, what does that mean?

That means when we get our self realisation, when we think we have got a new awareness of collective consciousness, that means we are unconnected with the whole, with the absolute, then everyone of us who is like that should feel the same way. For example there's a person who is sick and you get ten children who are realised souls, that means we say are realised souls, now tie up their eyes so that they cannot see at all and ask them what centres are catching in this person. All of them will raise the same finger. This is the finger that is catching. And if you ask that person relative to that finger, have you got this trouble, he'll say yes, but how do you know? How do these children know? So the truth is felt by everyone the same. Then it is absolute. If somebody sees a blue colour, if somebody sees a red colour then it is not the truth. And you'll be amazed when you become self realised, if you meet people who are self realised, you'll be amazed they say the same thing in a different way in a different, but they say the same thing.

It is very amazing that people who were in India, who were in Lebanon, who were in China, who were in England had nothing to do with each other, had no communication what so ever and they say the same thing. So down within us there is something that is absolute that tells us about absolute. So the second experience should be of absoluteness. The Divine power that is all pervading, if it is truthful, if it is real, then all of us who are feeling that power through this realisation should receive the same message and no different messages.

This is the second proof of truth and you put this test to anyone who says that this is self realisation. This is a very, very important thing to understand that truth has to be one, it has to be absolute and if you can establish your report with the absolute you cannot have any other information but the truth. So as you ascend in Sahaja Yoga you start learning that whatever messages you are getting is the truth, that all these messages that you are receiving you can yourself perceive them, can feel them, nobody has to tell you. Even a child can say the same thing. So you move one step forward into a world called faith, which is the faith of experience. You call say this as escape, how do you know it is not artificial? It is real because you have experience of the artificial; and the real and now when you feel it you can say with faith "yes it is real". In the same way reality can be only accepted if you go through the experience of truth and then have faith.

Human mind is a very wonderful mind. English word mind doesn't explain much though what mind means but in Sahaja Yoga it has been very clearly explained what human mind creates. Here as you see very clearly that on top of the head there, you see a lotus. We can say how can there be a lotus on top of the head Mother, this sounds very poetic and something fantastic and is a

fantasy, it is symbolic of course they express something. Of course I wish everybody had that lotus blooming. But very few have it but still they have no doubt. Now this one, when you see the lotus, before that if you see the brain in Sahaja Yoga is just shown as a hollow thing. There's nothing like brain shown there. But there are two, blue, deep blue and the yellow [somebody should show John, will you come? somebody], two balloon like structures in the brain. Now when the first balloon only existed, when we were just animals our brain was flat, so was the Himalayas. Himalayas represents our brain in the gross life. So the Himalaya was also flat and our brain was also flat. Then man started hitting with branches when the animals attacked them, they learned how to hit back and another line started which we call as the sun line but which another side started developing and the brain got transformed into a new formation of a triangular. This triangular brain, now is like a pyramid I see and sometimes I find it swollen very much more on one side, a bit too much.

So all our problems started from that point where we decided that we can do it. We have to do it. And when we started doing it that way. This yellow stuff which we call as ego started pushing the superego in such a manner that the brain became a prism like structure. But it is was important to create this prism. Of course with this Himalayas also developed a triangular structure. It was very important that it should have happened in the human brain,

that we had developed this ego within ourselves. We could have avoided it if we had not committed the mistake at the stage of Adam and Eve, but we did commit, so now we have it.

and that short circuit got elongated and our evolution started going on a different line where we wanted to find out ourselves what is the truth.

So the journey started and started moving so fast that we remained in the state of a balloon alone

, nothing else but a balloon that existed. So we became nothing but balloons floating superficially. The balance was lost completely and the whole problem has started with this balloon, that we can put in the effort, we can find the truth, we can discover this. Like one scientist was forced by a King in (unclear:Reston?) and was in prison and was told that you should try to create gold out of Mercury, poor fellow he tried his level best he could not, but in the result he found out how to make beautiful china. That's exactly what has happened to human beings, in the search of truth we have discovered everything else but the truth. Because truth you cannot discover it, as I told you the other day it is a state that one has to achieve, one has to achieve to receive the truth, to know the truth

So some people felt that truth is what we have found out, like blind people, whatever they have found out they called it as truth. Even in India, where people have a great sense of meditation, people committed mistakes and what they found is the movement on the right hand side and they said yes, there is all pervading power and that is formless. The left hand people found while praying to God that there are forms which guide them so they talked of the forms. Some talked of the formless and some talked of the form. The right sided people being the worshippers of the Goddess of learning wrote down everything as Vedas [most ancient Hindu scriptures] but in the very beginning of Vedas, Vedas means to know, and to know means to evolve to become self realised. It is not when I talk to you what you know, is the knowledge, is not. The knowledge is which is expressed, manifested on your central nervous system. The truth. So they wrote down what they found, that we have to first excite or initiate the nature. So they wrote (unclear), all those things, now that has become an authentic writing, big things for intellectuals, that to after many, many years people remembering it by heart. So authentically you might say that Vedas came only about 800 or 800s or something like that. So all that writing, if you go by that you'll be lost into another wild goose chase and those who read only Vedas can never find that what is supposed to be known. In the first chapter or the first verse of the Vedas that by reading this book if you do not get the knowledge no use reading the Vedas. But there are books & books & books, libraries & libraries & libraries, all the wild goose chase. Many of the systems follow, was the system of fearing the God, then finding out the forms of God, worshipping God as forms.

The incarnations came on this earth and people worshipped them, like Christ for example. Now there is a challenge on Christ, these intellectuals will challenge everything because they challenge everything through the intellect. The trouble is that they think they are the wisest. Such wise people can not find God is impossible. You have to be a little humble. So the intellectual as usual challenged and the others who just believed without the intellectuals were the people who just believed into things without knowing. Who had just faith, as our devotional emotional songs are, devotional songs are. All these extreme movements on both the sides created two different types of people, one who we can call them as intellectuals and another as fanatics.

They did not create self realised people because ego makes a person so superficial and so stupid that he cannot grasp, it's beyond him. He is so stupid. He cannot grasp the truth. Is a barrier, is a projection outside, he is a concave personality, is a convex personality. His brain is convex. And the other one is so concave, is so conditioned that you cannot talk to him. That's how the quality of seekers came on this earth, who are seeking truth.

Now we should also know that God must be worried about his creation, he must be worried about the people who are created by him, who became human beings, who are seekers, special category, not hypocrites, you cannot help hypocrites, you cannot help them but those who are real seekers. There are many real seekers and he must be worried about all these seekers and he must have arranged something for them and that is how Christ came on this earth to guide you. He came on this earth to guide and tell us that you can find the truth by your second birth. You are to be born again. You are to be born again, then there are people who just believe that I am born again, you see self opinionated, I'm alright! I've found it! Stupid people, they just believe, certify themselves they have found it. They just give themselves a certificate, oh I've found it, but who is the loser? It's not God. He is there, to reveal himself to you if you want to know him, through your evolution, through your effortlessness. But as you have seen Patanjali yoga shastra was written for the central people, for the real seekers but people took out of Patanjali also what suited them is the physical exercise, I mean just imagine, it is like a person who has been invited to dinner is doing dish-washing, it's that stupid. And that book, even today thank God, despite all the intellectuals attacks and all nonsenses, he does talk of the formless not of the form so much but he does say that you have to neutralise your effort, (some Sanskrit words) you have to neutralise your thought which are (Sanskrit words) and in the absence of that thought only the Kundalini will rise.

Now a vicious circle is created, even when we say we should not have any thought, we fight with that thought. I will not have any thought x2. So there is thought still there. How to get rid of this thought, is the problem. How to become nirvichara? Anybody that preaches a lot, talks a lot, is actually creating the thought in the mind but some may not. But mostly they do. So something has to happen that the thought must stop. And that is what happens in Sahaja Yoga. But it is all done by God Almighty within us, that he has made these beautiful chakras. They are made from different elements, the essence of different elements and all incarnations of our ascent are placed there to guide those subtle centres, is already within us, we may not know about it but they exist within us and ultimately the residual, they call it, the residual power, that is Kundalini; it is residual because it has created everything but has not manifested itself, is the pure desire to know the truth, pure desire to know the Divine, to become the Divine, is still sleeping.

When these chakras are in proper shape she spontaneously rises just like a seed sprouts, you don't have to do anything to reduce your efforts and your thoughts. The thoughts are created and they disappeared again they come up and disappear, there's a little gap in between and that gap widens by the ascent of Kundalini and you become thoughtless without any effort. With effort you cannot, that's the point is. This mechanism exists within us. Now if something happens here say for example this is working out, then we go into the mechanism of this and try to find out how this is working out. Now if you want to see, you can see the rising of the Kundalini, you can see the breaking of the Kundalini, you can feel the cool breeze coming out of you. Now how it happens? It cannot happen. Some people believe if you go to God, and if you can sing well, is done. Or if you sing some music, or you do some reading of bible or some books is done.

It is the cool breeze that emits on top of your head, is the first sign that your Kundalini awakened and then when you start feeling it all around now you are in connection with the all pervading power. Before that we are denying the truth. It's all done by God, by his grace, he's made it all so beautiful, so very, very beautifully, this machinery is within us. We don't do a thing, we don't have to do a thing, but that is the point, we cannot do, that we don't have to do anything about it. Always they ask me, then what must we do, I said you don't do anything, that's the point is. It is too much to accept. But how do we become human beings from monkeys? Did we cut our tails or anything, we just became?

How does a seed sprout? By itself spontaneously. In the same way your evolution has to take place spontaneously. And every time somebody has to lead, somebody has to go forward, somebody has to be bold, somebody has to talk about. Maybe somebody else would have been better for this job, as I said the other day, I would be very happy to retire but that's what it is, it's true. I have to do this job, it is a thankless job no doubt but I have to do it, now what can I do about it?

That should not upset you. That upsets many people but I don't do anything actually, it is a nature within me, like the sun shines, it doesn't do anything does it? But when the sun shines the trees become green, just it happens, I mean the sun doesn't take any credit or doesn't say that the trees must offer part of their greenness or something to me. Does it? They are not angry with the sun are we? Because it tans our body. Do we? We don't get angry with it. In the same way it's somebody's nature, somebody's nature is to do that, and somebody's nature is to ascend and to rise, is more credible to more people who achieve it that way, don't you think so?

So, there is nothing to feel unhappy about it. This is another problem which I told you last time, that in the West it is a really big hurdle for people. You cannot pay for it, you cannot put in any effort, you cannot do anything about it, it has to work out. It cannot be guaranteed that. If it is there it will work out, if it is not there it will not work out. If the desire is pure it will work out and then

you have to work it out to keep it there.

So by reading about it you will never understand, there are so many people who read bible,

so many people who read Gita, so many people in India who know by heart the whole of Gita, the meaning, everything but there is nothing in their lives, they have sickness, they've ill feelings, they're unhappy or ego oriented, something wrong, somewhere. Nothing wrong with the scriptures, we have forgotten it is said you are to be born again.

So the third experience should be of transformation. If it cannot bring out the virtue in you, if it cannot give you the strength of your spirit, if it cannot transform you then it is not self realisation. But transformation can be taken like this that people can just change the colour of their clothes and say we are transformed, now we have taken a sanyasa, you see, we are all detached. All such self opinionated people. It's not that, it's no opinion, is to be in that state is important, to be in that state that's the truth and that's the truth you should ask for, and nothing else. Are you transformed by it and the first transformation you feel, before you change your temperament, before you change your habit, before you change anything is that your central nervous system acquires a new dimension of collective consciousness. Acquires! You get it. And you can verify it.

But human beings still think they are obliging me and say no Mother no much, I don't believe in it. It's alright, who are you, I mean don't believe in yourself. So the first thing that should happen in this experience of transformation or evolution is that you become, again I say become, become, become collectively conscious, by which you know your chakras and you know the chakras of others, you know the subtle problems you have, the subtle diseases you have, the hidden problems you have. The whole life which is abnormal comes to normal you see because you can see abnormal. Supposing I am standing on the edge of this and there is no light, I cannot see, I may fall down. I am about to fall down I cannot see but there is light, I see. So I get into balance. That is enlightenment. If enlightenment doesn't give you the vision of wisdom it is not enlightenment at all. You drink, you smoke, you see all kinds of things, you have temper everything exists and you say oh God I am a very religious person and the second thing that comes to you is some sort of a abuse. So your virtue, virtue must shine and that's the time is today according to the Shalivahan? calendar this is the Krita Yoga. This is the yoga when there is, is the age when there is perfection means where, you get in contact, actually, with actuality. That means you actualise it and that is the time, today, that has come called as Krita yoga.

That means all pervading power is actualised and you feel the manifestation of that power very, very clearly, on your central nervous system. Because whatever is evolved in you, you feel it on your central nervous system. So this new breakthrough is to be seen through and not to be just accepted, not to have blind faith, nothing of that kind. Then once you come to that certain state then the subject gets deeper and deeper and much more interested, but first that state has to be established. Many people have complained to me that Mother Sahaja Yogis who are senior are rather secretive, there are no secrets, no secrets but as a boy who enters say into the first class or the first (unclear) cannot understand what (unclear?). So he might feel this fellow is trying to hide something in his books. It isn't true. One has to grow to that point, bear the truth also to bear the truth we have to develop that power within ourselves and that state we have to achieve.

I requested last time all the people of England especially, because in the map of the Divine, England represents the heart and the responsibility of heart is the maximum and if they don't pay attention to their heart the world having a heart attack. So how important it is that we should seek our ascent and seek the truth. Of course I don't say, that you don't do this, you don't do that, nothing of the kind, that is not to be said anymore. Just first get your realisation then you look after yourself I don't have to tell you. Then you get your light you yourself will see that you will not put your hand into the crocodiles mouth then, are you? But first you must see the crocodile, because if I tell you the crocodile in the darkness, you say let me try even if you, that's how it works. It's so beautiful. There's a very beautiful thing to achieve that's what we say is the Kingdom of God, that's what we say that is that resides within us, that joy, that fills the whole world as bliss, complete auspiciousness of God's being can be ours if we decide to be there, nobody can force you. No one can. It is you who has to choose it in your own freedom only you can achieve your complete freedom.

May God Bless You.

H.H. Shri Mataji Nirmala Devi

Excerpt from the questions after the speech (42:15)

Question: Shri Mataji. What is the ... [some words ambiguous] Is there a thing that is ego? Is there such a thing that has ego and where does it come from?

Shri Mataji: 'Yeh, there is. Quite a horrible one. Ego is a myth though. But the myth is there. It's a myth. The myth is that we believe that we do something. I always give a very apt simile for this that some villagers were asked to go by a plane and they were told not to carry too much luggage. So they got into the plane and put the luggage on their heads. They were asked: 'Why are you doing this?' and they said: 'We are trying to reduce the weight of the plane. In the same way our ego works. And this ego exists though it's a myth but the myth exists. When reality comes it disappears like the darkness exists, but when the sun comes it disappears. It comes to us from the idea that we do something. 'I', 'my', 'I'. I can do it! And from the 'my'. This is my. Identity, I-ness comes. Now what happens that when we start working doing anything. See, even garbage cleaning, anything, dish washing, anything that you think is trivial. 'Oh, what a work I'm doing? Sparking clean I have done.' I mean anything you do, you feel: 'Oh, what a work I have done? But what do we do? We convert dead from dead. Like this stage they got some plastic which is dead made into this stage and they'll think: 'We made a great job!' Some dead bricks they brought made this dead hall. And they will say: 'We have done a great job!' What do we do? Do we any living work? Nothing! Do we? We don't do any living work. That's another myth. We think we do living work. No, it's only God.

So when we think we are doing something you must know what you are doing is nothing, you are just transforming from dead to dead. As a result what happens is also very dangerous. Supposing you get some bhoot because the tree is dead. Tree has to die otherwise you cannot make a chair. So the tree dies you make it more dead to make a chair. By making a chair you sit on the chair and now you cannot sit on the ground, you become dead with the chair. You cannot sit on the ground you have to carry the chair all around it becomes a dominating feature. Anywhere you go you have to carry a handy-chair because can't sit on the ground. So it gives you something called comfort which is really enslaves you. So what do we do is nothing. We are enslaving ourselves. You just detach yourself from this modern world and see what slaves we are of so many things we have created. If the electricity goes off the whole London will topple down. We have become slaves of the matter. Just think of it because the dead has sitting on our heads.

But this idea, 'we have done this, we have that', creates a kind of a balloon in our head, you see here, which is mister ego. Which is the color of the bile. Such people have the right side working very hard. The right side produces the bile, because is the sunline. We work when the sun is out and as a result of that we develop this ego within ourselves. So we have ego. But when you become hollow there is nothing like ego. Then He is the Mahat Ahankara. He is the great ego. He does everything. He is the doer, He is the enjoyer. What are we? We are part and parcel of His being. Just to see, just to feel it. So to think that we do something is wrong, but if you go on saying: 'No, I don't do anything!' then another thing comes in.

That's called as superego. We move like a pendulum from one to another. Then you say: 'No, no, no! I'm doing wrong. I should not do like this. It is wrong. Better sit at home. Become a hippie, smoke some ganja. Finish off life.' Don't do anything! Do everything that will take you away from work, effortlessness, laziness, lethargic. Because if you do work you develop ego. So become non-egoistical, but you become superego. So no escape. So what do you do then? Is a problem! You be in the center.

Just wait, don't overdo anything. Be in the center, do everything moderation, the Kundalini rises and you become that which is beyond ego and superego. You reach that state, here (Shri Mataji puts Her right hand over Her head). That's what you have to become, which is your right. Which you should get. For that you have become a human being. Why shouldn't you have it? For that also is ego: 'Why should I have?' 'All right, don't have it!' The best part of it: Ego makes you stupid, really stupid. This really makes you stupid. Best thing is to see an egoistical man. You'll feel like laughing because he looks like a ... [ambiguous; sounds like 'bafoo']. It can be very dangerous also. Like the ego of Hitler – very destructive. So the egoistical man destroys others and the superego-man destroys himself. He is all the time thinking: 'I'm so bad. I'm no good. I'm good for nothing.' Both are just the same in My eyes. Is again the mental projections. You are the spirit. You are neither ego nor superego but you are the spirit. Any other question?

Question: Is there such a thing like evil? Shri Mataji: Evil? Of course, there is! Evil is there. Who has told you there is no evil? Evil exists. There are people who are hurt by evil, who are tortured by evil. We see that every day. There are crooks. I don't know how many varieties of evil there are. Evil exists. Is not only ignorance. But in the ignorance the harmful, destructive, sinister ideas that

you grow. That is evil. That darkness is not so difficult but in the darkness the thorns that we grow within ourselves. Evil is there. We have to fight it. We are in the shackles of evil no doubt and evil comes as an attack, unholy attack. You had evil, say Bauhaus (note: school of modern architecture, founded 1919), I would say were evil people, who attacked you. Your architecture was destroyed, all your beauty was destroyed, everything was destroyed, now what do you have? These pigeon holes?

And now people become mad in this pigeon hole. It was an unholy attack, see it, so clear. How can you say that there was no evil? It comes as aggression, it comes as any ideas of disparities. Also it could be very sly and sinister like our gurus have done. It's very sinister, it comes in the garb of divine, talks of God and kills you within. Gives you diseases, gives you problems – that's evil, that's evil! To pronounce that you are divine when you are sinister. When you are not a realized soul, is evil. Sometimes I feel in modern times evil is more powerful than the desire of man to rise above it. The desire has to grow stronger. Then what is this? What are the powers of Satan? Then nothing! They can be finished but if you want to vote for satanic law – have it! It's your desire, it's your decision. You have to decide now, the time has come, the moment has come for you decide what do you want. It is very painful but it exists. Those who tell you there is no evil, don't believe that people, they must be the most sinisterly activating people. Take it from Me, those who say like that. I don't want to be ... [ambiguous, sounds like 'skid']. There are vultures, there are hooks and there are birds which are hurt, which are tortured, which live in fear. It exists. What to do? You have to just decide. Is for human beings to decide. You can see that clearly when you have your realization, very clearly. Any question. (54:55)

1984-0708, The Experience of Truth (Part III)

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8 July 1984

The Experience Of Truth (part Iii)

Public Program

Ilford Town Hall, London (England)

Talk Language: English | Transcript (English) – Draft

Public Program at Ilford Town Hall. Ilford (England), 8 July 1984.

I bow to all the seekers of truth.

In the previous two lectures I told you how to understand the experience of truth. In the first one, we came to the conclusion that if we have to feel the truth, it's not our only mental acceptance that it is truth, or our mental projection that it is truth, but you have to feel it on your central nervous system. In the second lecture I told you that when you feel the truth through your central nervous system in your evolutionary process, then you become something. You become, you become is the point. Is not that you think you are like this or like that, but you really become something. Like a flower becomes a fruit or an egg becomes a chick. You have to become something in your awareness, and this new awareness is the awareness of collective consciousness. Where you can feel yourself, what's the problem with you and you can feel others, on your fingertips. This is a very good English idiom they use, on your fingertips. I mean somebody must have thought of Sahaja Yoga when they formed this I am sure. To use this, you should know it on your fingertips.

Now what does that mean? We have never thought of it, we always say so, we should know them on our fingertips, but actually you feel them on your fingertips. The different centres within you and the centres in other people. As hot or cold, may be as heavy, burning; this you just feel it. You can feel it, others can feel it, children can feel it and everybody feels the same, because truth is absolute and is for everyone. Whether you have a different caste, community, race, religion, nationality, all kinds of superficial things, which divides human beings, everyone feels the same.

For example, supposing you put a finger to this, (Candle flame) you are going to feel hot. Because you have a different hair style, you are not going to feel something different, it's like that. Truth has to be that way, and that is what is the experience of truth. And once you know you have to know the truth and nothing else but the truth. When you decide in your mind and be honest about it then when you see it, it is very obvious. It has to be obvious, it cannot be secretive. It cannot be, it has to be obvious, apparent, absolutely known to your central nervous system.

So you know the absolute as I told you. Like a computer you start working, you ask any questions, absolute questions and the answers come to you, as cool vibrations for yes and as hot vibrations for no and sometimes the vibrations stops to say that absolutely no. But it can be some blister sometimes a little bit, to say that it's satanic. And you can decode it yourself and see for yourself. This is the second phase where you start knowing about others and knowing about yourself. So you become connected with the Absolute. Absolute, means there is no question about it, absolute means there is no doubt about it, absolute means it is single.

Today I have to tell you about what actually happens when this force called Kundalini within you rises and gives you self-realization. Actually within your self what should happen? Nobody tells you these things, I mean, they'll say you are to be reborn, so you have a sort of a certificate, twice born, reborn and you go about, when it's not like that. Supposing a monkey puts a sign-board on, "I am a human being", does he become? If we just say we are this, we are that, you are not. For example we say we are Muslims, we are Christians, we are Hindus, we are not. Because you have formed a group, you call yourself something, or something that you are not. It's just your own idea. How are you a Hindu? How are you a Christian? What all these religions have said that you have to be born again. Every religion, Jews have in a way said it too, but the problem is that we don't do what is told

to us, we just form a group.

Group can be made out of anything nonsensical like, I met some other people the other day and they told Me our group is called as Knives and Fork. I said "What's that group?" Knives and Forks, yes very good group, so I said, "What is that?" "Because we put our knives and forks in a different way than others." I said " But what's the use?" "No, we form a very strong group." "For what?" "We can form a political party tomorrow." I said, "All right, go ahead with this kind of a nonsense", But it is nonsense, all this is nonsense. What is sensible is that we have to become something more than what we are. We are human beings, we have to become more knowledgeable, we have to become the knowledge. That knowledge you cannot get in the libraries or from the books.

How do you grow into that knowledge is through this Kundalini awakening, through this happening that, this Kundalini rises within you and pierces through your fontanel bone area giving you the real baptism and not the artificial one. The reality again. Supposing somebody doesn't get it, all right, so he comes back on Me, "Oh I never got it Mother". Something wrong, he should get it, should get it. Because we cannot give you a false certificate, you cannot give yourself a false certificate. But it is very common as you see in this world, that when you listen to people who are religious, you find they are horribly fanatic, funny, stupid people. I mean if you want to hear about each one of them you should go to the opposite party. Like if you want to hear about Hindus go to Muslims. If you want to hear about the Muslims go to Jews and if you want to hear about Jews go to say Muslims or anyone, Christians, and they'll tell you. So there's nothing universal opinion about things.

It is surprising for a person who wants to see the truth in every religion, he cannot understand why people belonging to religion, when God is only one, why there's a fight going on. Why this world is divided by, even religious leaders are dividing the world. It is very amazing. So where is this religion? And what happens to our religion? When we get our self-realization, we become the Self, the Spirit and the Spirit is untarnishable. It's untarnishable. You cannot cleanse the soap, can you? But the quality of Spirit is that it cleanses you. First is it cleanses you. Just like a Mother lovingly cleanses the child who has fallen somewhere in the road and cleanses the clothes and makes the child absolutely neat, tidy, clean and with great admiration looks at the child; in the same way the Spirit bathes you with it's beautiful blessings so that you cleanse.

And the second thing it does is to give you light. Now the light doesn't mean electrical light, it doesn't mean the light you see inside. What does this light means is your awareness itself. Your awareness itself becomes a higher awareness by which you start seeing things clear cut. Like I know somebody who came to see Me before Sahaja Yoga and he met Me after say a month, he was a changed man, I could not recognize him. So I said what has happened to him? He came to Me I asked him, " How are you?" He said "Mother I am fine." He used to look very old and haggard and absolutely frustrated. I said "What has happened?" He said "Mother you know, when I got realisation, suddenly I felt tremendous compassion for everyone and I had an enemy that was my uncle and I hated him from the bottom of my heart, and I used to think he has killed my mother, and I could not believe that he has not killed my mother, so many people told me but still with the hatred I could not get over it. I had insulted him, he had insulted me and if somebody had given me freedom with a dagger I would have gone and killed him. I hated him from the bottom of my heart. And all the time I thought of killing him, doing this and all the nasty things I could think of. My whole mind was pre-occupied." "So what happened?" He said, "Next day I started seeing his good points, I said no he is a very generous man. I have been nastier that he has been, suddenly I started feeling it, that feeling of love, compassion and when I said uncle, I forgive you completely, the blissfulness crawled upon me, that's the first time I've felt the joy of my spirit. I had said this before also but I had never felt it, but first time when I said this I felt it and that bliss was so great and that joy was so great I said now I must have it at any cost. So next day I saw him at a race, he was a great race goer also, a very rich man. I saw him and I just embraced him. I couldn't help it. He was surprised, he looked at me, he said come and have tea with me, and we are great friends now."

So all that wrinkle, all that horrible anger and all that has gone away and this divine, serene face was showing its beauty there. But he said "I have done this before, I've tried to forgive him, I told myself, I told many a times that he's not killed my mother, I should not hate him. I tried to convince myself, but still I could not forgive, I didn't have the power to forgive. But when I got my self-realization, suddenly the power came to me, in such a gush. I have become powerful Mother."

In the Sanskrit language it's called the word Samarth, Samarth means powerful but actually means Sama-Artha, it means equal

to your meaning. Equal to your meaning, means you become your Self. Samartha. When you become yourself, you become powerful to fight your weaknesses and you automatically do it without any trouble, spontaneously. Very easy it is to forgive.

Not only this, so many things there are which you just do without any difficulty. It is very difficult before realization for a person to think that to part with your little bit of two P's that you have, even that is sometimes difficult. You think ten times, calculate it, all right, if I give two P's now how much will I get, three P's or five P's, all right if I get three P's no good, five P's is all right; but after realization you just give. You just give, you like to give, you love to give, you want to enjoy the giving capacity of yourself. So far the acquiring, acquisition and also the capacity to preserve, keep everything to yourself becomes a giving capacity. And as a result of that, what you find, you are filled in.

Every sort of thing, every sort of material or physical or anything that is needed to make you happy just comes down. From where, how, God alone knows because it's only God does the job, it's God's work. So the power to stand up against evil, against injustice, against wrong doing just changes your priorities completely and you become a powerful personality. Like Christ when He saw the prostitute, Mary Magdalene, being stoned, He saw the disciple Mary Magdalene in her. He stood up and He said, "Those who have not sinned can throw stones at Me." That character, that strength that stood up there, and nobody could even think of throwing stones at Him.

This powerful personality which is compassion, which is righteous, which is virtuous, starts shining through you. It's not a quarrelsome dominating power in which we believe. According to us a powerful man is the one who can dominate the whole world. The power of love we have never exploited, never. All our enterprises, all our worldly affairs, political, economic, are based on hatred. The power of love in it's purest form is the most powerful thing and that is going to emancipate the whole universe. There's no other way out. It doesn't mean your carnal love or your nonsensical ideas of love, it's not, it's pure love. The pure love is that kind where the sap rises in a tree and gives nourishment to all the parts of the tree and goes back. It's not attached. If it gets attached to one flower, the tree will die, the flower will die. So this is the power which empowers you, nourishes you, soothes you, consoles you, relaxes you and leaves you powerful.

That sort of a power is to be felt if it is the experience of truth. But we have never tried to understand love in its own truth. The reason is we were not realized people. When we are blind, we are mixed up. We can't make out one from another but when our eyes are opened out we understand the true love. And this is what people have exploited, many of them, many so called gurus and these people who talk of God have exploited this side of love by teaching dirty things to people, debasing them, using their weaknesses. Saying that if you do this kind of a weakness, then you will reach God. Love that makes you a slave cannot be love and that is what it is, the love that is divine, is the love of God that starts flowing through you, you become the medium, as you call it, of that love. A powerful medium. But you know how to manoeuvre it. You know everything. It's not blindly, I have seen some people, oh we are in love, you see going on like that, no. You know everyone. You know ins and outs of everyone and of yourself also.

I have seen many people coming to Me and saying, "Mother please save me from this Agnya." Now in our language it is this Agnya, but actually it means ego. You can see your ego clearly once you get realization and we say oh God what is this? That's not me, I am not ego, oh that's not me, I am the Self, I am the Spirit. So this separation takes place within yourself, with your own understanding that, you are not this body, this mind, this ego, this superego but you are the spirit. And the more you grow into it, a beautiful personality of a character, which is not a character, sometimes people think if you are very meek, is he compromising, such a character will never compromise, is a terrific character. It would never compromise with anything that is not the truth. It cannot by temperament. But is very kind and compassionate, forgiving. Gives lots of chances because there's that inner urge to save others, to save others, to help others, to get them to the right thing. It's like people who are standing on the brink of a disaster, or people who are on the bank and see the people getting drowned and trying to pull them out with all their effort. But they don't want to compromise as to jump or to leave the banks that they have got.

Such a character you develop then and this character is felt by everyone. I have known many Sahaja Yogis first who came to Sahaja Yoga, their own family people were angry. Now you are following another Guru, this is another cult, this is that. But then they found out that they are giving no money, nothing, and they are flowering. In every way they are beautiful, they are becoming

better and better people. Righteous and virtuous people, powerful people of great character and they are amazed you know. How do they become? And they become very intelligent, they don't do any stupid things, they just don't do it. Even a little child knows it's stupid. They don't do stupid things. They don't do nonsensical things. They are dignified and they don't take to cheap entertainments. The depth that you feel in the poets, in the great musicians, becomes their own nature. When they talk, when they walk, any rapport with them, you can feel the depth of their spirit.

They become very knowledgeable suddenly. As I told you last time these journalists asked Me "Mother have you got all scholars?" I said "Scholars, what." "All scholars are Sahaja Yogis," I said "No, at the most one percent may be, who have been great headaches to me, the rest of them are simple people." Simple people are the best and this is what is true, that those who get realization start feeling the knowledge which is absolute. Seeing the knowledge, knowing the knowledge. Like if you see, say, this pillar, you just look at it, you say, oh very nicely done painted this, somebody might say it should not have been this color, that color. But a Sahaja Yogi doesn't see this pillar as to how aesthetically it is and all that, but immediately he'll say it's beautiful. You'll say why? It gives vibrations. The whole aesthetics are worked out through vibrations. All the beautiful things, as I told you last time, of the world have vibrations. Real beautiful things have vibrations. Like Mona Lisa I told you the other day, if you go and feel her vibrations, she has vibrations. Now the one who has made her has put his joy into her and she emits vibrations. And that is the thing that gives joy to you because you are at a level where you can feel those vibrations.

You start feeling the physical side of yours, you understand you have a physical problem. Immediately you know you have a physical problem, you know where it is, how to correct it, how to cure it. I have seen many people who come to me, Mother cure my cancer, but they don't come to Me before they get cancer. If they had come they would never have got it, but they had no time, at that time they had no time. But when they get cancer I have no time either. It happens always. Of course they are to be helped, cured, but why not come as a prevention to all those diseases which has no meaning. It is unnecessarily so much accepted that health is first of all. Then there is nothing to worry about health if you come to Sahaja Yoga, you don't need any doctor, sorry for the doctors, I am sorry. And this is what it is to be understood that physically you feel absolutely fit. You look fit absolutely. You look marvellous.

Then when you start expanding yourself you start feeling your own mind. The peace, the bliss of your own mind. Many a times you'll find there is no thought but the joy is just bursting in and you just think why it has happened. Suddenly, how do I get this? Gradually the state of joy starts increasing in its frequency and you become joy. That is, one has to achieve, to become the joy is important. And once you become that joy it's not a duality, it's not a duality. It's not a thing in which you feel the happiness and unhappiness but you feel the joy. Joy is a witness, it's a kind of a power of a witness which sees a drama, by seeing the drama, whether tragedy or comedy, it's at a point where it is just a witness and enjoying it. In the same way you'll see so called comedies and tragedies of your life and the futility of your nonsensical endeavours and you'll laugh at it, oh that's it, that's me. For example in Romeo and Juliet, Shakespeare has tried to show the futility of all those egos. According to Indian standards he was Avadhotta, as they call it, a person who was realised and was a very evolved personality. And if you want to see how Romeo should get his realization and how he should feel that after all that happened he should laugh loudly. She gets realisation, oh what a fool a stupid thing I was. Shakespeare did not show him getting realization he kept it for us Sahaja Yogis to see it, but should have seen to it that Romeo laughs at himself and makes fun of himself, oh stupid Mr. Romeo, now you better settle down. But he showed and very cleverly if you see in all his Macbeth or any of his dramas that he has tried to show the futility of our ego, our enterprises, we think that is very important in life.

I would say there are so many great writers in English language, which I cannot name them in a series, but I have read them. Somerset Maugham, I would say was another one. I was very much impressed by his writings and read most of his novels because he was very much there. Cronin for example is another one I would say who wrote Citadel was another great person who could see the drama of stupidity. Leave alone your great poets like William Blake and all those. But all that was to show that there is a higher being you see, which sees all this, and giving you a drama of yourself, projecting it through you. That this is what you are, you see, see yourself. That's what they did and despite everything we're lost. We are lost quite a lot. We have to become the same like Shakespeare to see the drama, like Somerset Maugham, we have to become the same.

To see the drama, we may not write a book, doesn't matter, but the capacity to see the drama, that's what we develop. We need

not write, we may not have the flare of a pen to write but we see it the same way as they see it and that's the mental capacity to which we rise with self-realization. I have seen very stupid people absolutely calling themselves gurus, you look at them and you don't know what to say, you see. You have to look at stupider persons to stupider, that person, what you say, stupidest person, in the presence of such a person, because he looks at you, you see, and you understand he is stupid and you don't know what to do. And you get frightened of such a person you know and you don't want to hurt his feelings you see, so you look the greater stupid person and then he gives you a big lecture, on something very stupid. But then you find that person you see, big newspapers you see like Times, publishing such a stupid man there.

Just imagine, this is what we have done to Shakespeare, to all our great writers and everyone, we have reached that state that we cannot even see the stupidity. Our brain is stunned because we have been asking for sensations, with all these electrical sensations in the brain we are stunned. Which opens out, which completely opens out and you start seeing, through and through, the mockery of all this kind of seriousness and the hypocrisy and the way people who are stupid try to give you stupid ideas. And once you are realised you laugh at yourself, oh God I was so stupid, that's what should happen. If that does not happen your self-realization has no meaning, it has no meaning. The righteousness and the virtues become part and parcel of your being. It's not that you have to be told anything, you just shouldn't do it. It's beyond your self respect because you respect your Self, you respect your Spirit. How can you do such a thing? You cannot despise yourself can you? You just become virtuous. You may be kind to others even if they are not virtuous, you can be nice to them, you can forgive them but as far as you are concerned there is no compromise. And you enjoy your virtues, you enjoy your magnanimity, you enjoy your generosity. People will tell you, stupid fool, you go on distributing things what are you doing? And you laugh at them. As Lao Tse said, somebody told Me this saying about Lao Tse, another great incarnation of the primordial master, that when a wise sees the way, he respects it and says this is the way. That's the sign of a wise man and a mediocre who is half way this way and that way when he sees the way he waits for others to go into it, and when the stupid sees the way he laughs. But when the wise sees the stupid in himself he laughs. So that power of wisdom starts shining through you, you become a wise, righteous, virtuous man. And such a balance you develop. I have known people who are honest, you see, so called, now they go to such an extreme of honesty, that for honesty's sake they'll kill their father, kill their mother, kill everyone. But such a balanced and integrated person you become that whatever you do is good for your spirit and for the spirit of others.

In Sanskrit the word is Haitha [BEST GUESS], what ever is good for your spirit and for the spirit of others you do it. And that is the right thing to do, and that's how you become a righteous personality. That's the religion within you that gets awakened. Nobody has to tell you your religion, you yourself become your own master, your own Guru, and by which you determine yourself, now Mr. you can't do this. No you can't. So you become your own police commissioner. You don't need any outsider to tell you. You are on your own guard because if you do something like that your vibrations will disappear and then you don't like it, don't like it. Then you feel uneasy. Nobody has to have you as a Guru, there's no need you become your own Guru, is the best way. And that's how you solve the problem of becoming better by others, is very difficult but yourself becoming better, by your own understanding and urges, it's a thousand fold happier and strong.

So the third thing that happens to you, that you become religious, you become the Guru, yourself. Nobody has to tell you because there is a natural valency of ten within you which starts balancing you, and you become one and enjoy that balance. As you enjoy a balance of colors in a beautiful photograph, in the same way you enjoy the balance within yourself. You enjoy your personality, you enjoy your being and you enjoy to be the Self. And those who are on the same level, you just enjoy each other. This is the first time you enjoy other human being, as if you are enjoying a flower. The fragrance of that personality is spiritual fragrance, is so beautiful and attractive. Without any lust and greed in it but just enjoying the company is real perfect bliss. Thank you very much. May God bless you.

Now, again today, I would like you to ask Me some questions. There is going to be the fourth lecture, that they will announce. I hope you will make it a point to come and complete the series of lectures we have been having.

Q1. [INAUDIBLE]

A1. It's true. It has been told that you must have a Guru. But it's said that it has to be a Satguru. Anybody you see, mostly, the

gurus who are in the market today. You cannot be in the market, and those who are in the market are actually, are nowhere near God. They have to be Satguru, means he has to be a realized soul of a very high degree. Now you better become your own Guru. And then you will know that you are a Satguru. I am the Mother, I am not a Guru. And what is Mother's desire is? You had a mother also. Whatever I have, you better have it. That's all. So as you have come to Mother, now you don't ask for any guru, you better become yourself a Guru. All right?

Q2. [INAUDIBLE]

A2. No. You see, you must know that the Kundalini awakening itself, breaking through and all that, is a big happening. A key event of evolution, the epitome of it, as you know, as an Indian you know how Sakshatkar is such a big thing. But to achieve that, there must be a big machinery within us. Like you see the electrical bulb here, or a light here, you know there is a history behind it, and it is a big mechanism and organization that has worked it out. In the same way to achieve this there's a big organization. So, when you become realized, that will happen very soon to you. Means you'll feel the cool breeze coming out of the Brahmarastra, through your fontanel bone area. But then to develop it, you have to understand, deeper, the mechanism. Then the mantras are placed according to the deities of these seven chakras. Now if the Kundalini is stopping, or is weak at a point, any one of these chakras, then you have to say a particular mantra for that. Which will be told to you, which you can learn very easily. And you will know also about all the mantras that are to be said. Like, you see, many gurus I have seen give away one mantra. Like they say Ram. How can that be? You see, there are seven chakras, and if you take Ram, he's on the right side of the heart chakra, means [UNKNOWN SANSKRIT WORD]. Now, if you are taking the name of Rama, why, why Rama's name? Ask a question to him, you must ask a question. Why Rama's name, why not Krishna's? Why not Jesus? The reason is, if he's a Satguru he'll tell you, that you have a problem with your right heart. But all of them here, those who are realization souls, can tell you where is the problem. And you will also tell tomorrow.

Q3. [INAUDIBLE]

A3. No, it's not. There are seven mantras actually. Basically you must know about seven mantras. But gradually, you pick it up in no time, because immediately you know where the problem is, and immediately you say the mantra. It's not very difficult, it's very simple. It is woven in a pattern and it's very simple to say those mantras. But it works out so spontaneously, I mean, these are all people who are English and Greeks and this and that, and they don't know. Even, we can say mantras in English language now. That's an advancement I think. That all the deities can understand English language as well. So you can say it in Sanskrit or in English, it's all right, it works out. And, once you know it, it's so easy to say it, easy to understand. It's not a problem at all. But first of all you should get your realization, that's first thing. That is you should break through, you see, the seed must break. [INAUDIBLE], its primule must break. Then the second thing is to see that it sustains itself above the ground. Then it is to be maintained and developed until you become a tree. But it's very simple, it's not difficult.

Q4. [INAUDIBLE]

A4. When you get your realization you start feeling the cool breeze coming out of your fontanel bone area and you start feeling the cool breeze in your hands. Then you can ask a question, is this the breeze of the Adi Shakti? Is this the Chaitanya Lahari of the Adi Shakti? Is this the cool breeze of the Holy Ghost? The Holy Ghost is Adi Shakti actually. Nobody has explained to them, they don't know. I mean, they asked the Archbishop of Canterbury about Holy Ghost, he said "I'm agnostic," can you imagine? Yes, he answered. I mean, if he's agnostic this Robin Day asked him "So what are you doing here?" So he said "I'm doing my job." So Robin Day said "Yes" because he also does the job. He understood it. [HINDI]. Now the problem is that when you start feeling the cool breeze in your hands, you might find that after some time it goes away then comes. See, depends on. Some people have a express train, as we call it. But some of them have some bogeys, which go up and down. It doesn't matter. We should not frustrate on that point, it works out. One should not get unhappy about it.

Q5. [INAUDIBLE]

A5. Subconscious. Of course, I mean the same. I am the Self, I am the Spirit, yes. Like, I'll tell you, in the bible, Christ clearly said it,

very clearly, we don't read bible that way, that's why. That Nicodemus, you see, He told Nicodemus that you are to be born again. So, Nicodemus said that does that mean that I should enter into the womb of my mother. He said no, that is flesh, and the flesh is born out of, whatever is born out of flesh is flesh. You are to be born of your Spirit. And whatever is born of the Spirit is the Spirit He said. But how many people follow that? That's the consciousness I'm talking of, the real Selfhood. What we do, in the churches, or in our Indian, any one of the religions that we have. We put the water on the head, now you are baptized, you are a Christian. For a Hindu they put a string, now you are a Brahmin, without knowing a word about Brahma. [INAUDIBLE]. So now, there is reality. All these people didn't tell us lies you see, never told us lies. But the truth is always covered by the intellectuals, by the intelligent people on one side and by the fanatics on the other side, and that's why the problem comes in.

Q6. [INAUDIBLE]

A6. You see, because, what happens that intellectuals rationalize it. They say whatever we see, we see the science, so we don't want to believe. Now recently there has been a controversy about Christ miracles, isn't it. There, lets take this thing very recently, there's a controversy about Christ's being born of a virgin. He was born of a virgin, no doubt, but how can you convince an intellectual you see, because He cannot be born of a virgin. But He was born. All these miracles are absolute truth, no doubt. So the problem is they want to see through science. Now science is analytical, it is not does the synthesis. Science deals with the dead. It deadens everything, it analyzes, and whatever you see you think it's the truth, no, but it's just a part of the truth. Now why do they accept? See now, big challenge, is intellectual. This was Mr Paul, who came in. When I was a child I asked My father, who is this Paul? My father, being a very great realized soul himself, he said, he was another mad man. And this Paul had never seen Christ. What we call, he had a supraconscious, a kind of a [CONDITION or POSITION?], he got blind and all that. And then he became, he was a horrible man, he killed so many Jews, he killed the young boys for [STEALING?] you know he did all sorts of things and then suddenly, he becomes a big Christian. Because he saw some sort of a political thing in that. So what does he say, he doesn't talk of Christ as He was, he talks of a Christ which was the church Christ, the Christ of the church. Now, Christ of the church has nothing to do with real Christ, has nothing to do. So now, because they have to accept, the churches have to accept Paul, they cannot accept Christ. It's a good idea. Either accept Christ, or accept, this is what happens with intellectuals. Even in India it has happened. I'll tell you when, when Adi Shankaracharya, he wrote a book called Viviketurya. It's a great treatise. About Athvaida [BEST GUESS] he said that God is everything, Brahma is everything. A beautiful treatise he wrote. So there was a fellow called Vishra, Mandan Vishra [BEST GUESS], is a great learned man, another intellectual, he came to argue with him. And he argued and argued and argued, you see with argument where do you reach? You cannot by arguing give realization to somebody. And he said, "Why don't you take your realization?" But he argued, he said "You defeat me." He said "I don't want to defeat you I want to give you realization, why don't you take your realization?" He would not take the realization. So, the intellectual, you see, tortured his life. He was so fed up, Adi Shankaracharya. The book he wrote was Saundarya Lahiri, if you ever happen to read it, it's nothing but the praise of the Mother, throughout. He said this is how [SANSKRIT] not by yoga by Sankara [BEST GUESS] by discussion, it's only through Mother's grace you are going to get realization [INAUDIBLE]. So the intellectuals, you see, want to derive a pleasure of an intellectual feat out of most if it. It's not the real that they are seeking. They read, a lot, achieve nothing. I have known people who are very learned, who have written many books and they are so horribly immoral within their private life you can't believe it that they could be philosophers. And you don't understand, how can you be, why are you so hypocritical? But they are. Because they are not realized souls. And an ordinary person, you find a realized soul. Just uneducated. That's why Kabira has said Pari Pari Pundita Mura Kabai, by reading too much you learned have become stupid. But I don't say all learned are stupid. No. But learning should reach that supreme power of intelligence, which is pure intelligence. Then obviously you see the thing and you accept if you are honest as I said in the beginning. You must have that pure intelligence to see, God is there. He's above everything, he's above your intelligence, above your thoughts. You have to feel him first, you have to rise. That is the transformation, if you cannot achieve, then how can I talk to you? If a person is blind, what's the use of talking about colors to a blind person, what does he understand? He can't even see whether I'm smiling or laughing or if I'm crying. What can you talk? So the eyes must be open, and these eyes which I'm talking of are above your thought. You cannot by your projection get it. It has to come to you. It's a grace. Ashedvard [BEST GUESS].

Q7. [INAUDIBLE]

A7. No You see what I would suggest that what happens that once you get your realisation then I have seen a person who has

developed the intellect, understands it in an intellectual way what realization is and a person who is not supposed to be so intelligent starts talking like saints. I had gone to a village in India and there was a person who was, I was going on a bullock cart, he was driving Me and I asked him when he did you get your realization and then he started talking to Me. I said "Kabira is driving Me or what?" How is he talking like this?" The truth, tremendous, what intelligence. How much Christ studied in what university? So we should not misunderstand intelligence I mean the divine intelligence, that's a very different thing.

Q8. [INAUDIBLE]

A8. You are, all the time, if you, Shaktipad [BEST GUESS] is the word they use it, Shaktipad you see, but it is very much misused. Shaktipad means people start dancing like mad, they start shouting screaming how can that be Shaktipad? That's madness, that's possession, you get possessed. Shaktipad means if somebody is a Shakti, you see the Shakti of that person enters into your being and invites your Kundalini so the Kundalini rises. That's what actually it is and then the Kundalini rises and makes you a beautiful person it doesn't make you a mad person no how can it be? Just imagine now after evolving yourself from amoeba and all the donkeys and all the monkeys and what else, oh, cockroaches are you going to become a mad person? Or a frog, jumping like that. So this is very much, that's why I don't use very much Shaktipad power because these days every Dick, Tom and Harry is using you see. Shaktipad that's not what I mean. Shaktipad means if somebody has Shakti it just works. You don't go and put it in the head of that person, it just flows, all right? But it was used in Patanjali's day in that way but who reads Patanjali? Nobody reads I think nobody reads and talks about it. What they talk is some sort of a head standing some sort of a [SOUNDS LIKE SHEERSH] asana that's all. I mean that's we, we, we, part of it. Nobody reads him I mean if you read it, I mean, [INAUDIBLE] you see what he has written is that's what I am doing. I am quite surprised how people talk about this thing. What he says you achieve [SANSKRIT] means you become effortless first [SANSKRIT] you become without thoughtless, then the third thing he says you become complete negation of thought, [SANSKRIT]. But here it is they are all jumping, talking big, this, that, how can that be? Meditation means jumping in the air, how can it be? [HINDI] Indians understand thank God, Indians are that way you see, safe. But there should be seeking in India. You see these people are seeking and striving and they are the ones who want it, I must tell you very frankly they are the people who really are nicely seeking, in England I am saying not in India. But Indians are not seeking that, but they have one great thing in them is that they know what is reality. They understand. You see like some of the people who went to a Guru, I must tell you, and he gave them a mantra for which he charged £300 in secret, in the ears, nobody to be told. And the mantra was "Tinga". "Tinga" and they told Me in the ear and I couldn't help laughing, "Tinga" means showing like this to someone. And he used to giggle at people because they were all so stupid, poor things, but they were seekers, real seekers, you know, of such high quality and this fellow who told Me was a barrister can you imagine?

Q9. [INAUDIBLE]

A9. Yes, you are part, you are part of the whole. You are part and parcel of the whole. The microcosm becomes one with the macrocosm, as we say in Sanskrit is Virata, you become part and parcel of that Virata.

Q10. [INAUDIBLE]

A10. No, no, no. [INAUDIBLE] Correct. See it may look like that because the myth of responsibility drops out. Supposing, this wire thinks that it is responsible for what I am speaking, does it become more efficient? Say, what responsibility we have is like this. When we are going by a plane, question is very good, I have seen it. I mean actually, it must be understood in its full context it's correct that when you think it is the responsibility of God you see, then you become irresponsible. On the contrary, you become an instrument into his hands you see. But you don't think that you are doing it yourself, like you are sitting in the play. I give this example many a times because I have seen this happen. Some villagers never knew how to go by plane so they were told not to take too much luggage. They sat in the plane and put all their luggage on their heads. Carrying the responsibility of the plane, saying that we have to carry the load because we don't want the plane to carry all our loads you see. So that myth drops out, that myth drops out. But you become a very efficient person because the energy that's divine starts dynamically working, manifesting. You become a dynamic person, you can do a thousand and one things which you have never done before, because you have become a perfect instrument. You are not perfect as long as you think you are doing it, you see My point? All of them, those who are realised souls, and you will be too. What work are they doing, is spiritually they are doing a lot of work, now, that's

another side when you'll come to Sahaja Yoga we'll tell you what work they are doing. You see what work you want us to do may not be the work that we are doing but we are transforming people. We are saving people from cancers and so many diseases, we are transforming them, we are changing them so much that they have given up drugs. So many people have given up alcohol, all these bad habits have dropped out. So many people are cured of so many diseases, so many diseases we have cured already, when you come to us we will let you know as to what substantial work it is. all right? Starvation of course, our starvation. Why people are starving also because I think people who drink are starving because they waste their money in drink. If they haven't, if they have money why should they drink? If they don't have money why should they drink? But most of the people starve themselves because they spend all their money, in UK I am saying, not in India, India is a different thing. But in India people who have got realization are blessed they don't starve anymore.

[INAUDIBLE]

They don't need anything, it is said that Yoga Kshema Wiam Miam, first you get your yoga, your union with God and then I will bless you. Kshema.

[INAUDIBLE]

Yes, yes, of course, of course you can pay your rates, everything, but you just come and see before. This is the intellectual side, come inside and see, whether it works out or not. Why not see? Don't argue for arguments sake, it works out. There's somebody sitting behind you who has, in his life it has worked out, just behind. In many lives it has worked out but you come and see for yourself what miracles it has, all right? You come and see all previous things just drop off. Come and see how God is blissful after all the blessings come from God. But we don't want to do anything for God and why not God look after us, what have you done for God so far. Can I ask a question? Everyone has right to ask a question to Me, I better ask you all. What have you done for God? Just surrender it. [INAUDIBLE] You are afraid? [INAUDIBLE] Afraid of God? [INAUDIBLE] Pray? But what we pray to God is "Give me my food. Give me a job. God get me this. Let me win this war. Let's kill my enemies" I know all those prayers.

Q11. [INAUDIBLE]

A11. First you get connected all right. First let us get connected then you will know. Then you will know what He wants and what He does. Then you will know He is very kind man, very kind, extremely forgiving that the way He has forgiven us for whatever we have done. But don't feel guilty for it, that's one thing I didn't want to start, because you see that's one trouble you all have is to feel guilty and I don't want you to feel guilty because realization doesn't work out. Don't feel guilty it's all right. We'll have it next time madam, is it something important?

Q12. [INAUDIBLE]

A12. Talk. Talking is not the thing, you see what I would say you should see the way they talk has nothing to do, what you have to see, what have you achieved yourself. Whatever people may talk is they might be talking because they are possessed, that's all. If somebody talks big be careful, be careful, the one who does, isn't. You have to feel the cool breeze coming out of your head is the point I said that nobody can do, can anybody do that? Those who talk can be good actors at the most, at the worst they are possessed. [INAUDIBLE]

Q13. [INAUDIBLE]

A13. Your married life improves immensely. Because you will learn later on there is a centre for it and you understand your married life as a bliss, it's absolutely pure blessings to married people. Actually you will be surprised we can't give realization to people who are not married, in the sense who are going to marry is all right. But those who are against marriage we can't give realization because they are a little imbalanced. I think the one we had you see, we couldn't give realization, I hope he's not here. But he is going to get married so we will give him realization, we just couldn't give him, but married life improves like this.

Q14. [INAUDIBLE]

A 14. What is it about Bhagwan? [HINDI] This kind of a Bhagwan, who cannot even smell a flower. Can you think of a Bhagwan like that? You know in the Devi Mahatmayam or into the Vishnu Shastranama, or anyone of them where there is a described God at least twenty five names of God is he's fond of flower, fragrance, flower. I can't live without flowers and the fellow who cannot smell a flower [HINDI] I mean what do you give him? Phenyl or something? This is one of the tests. How can you be a Bhagwan? [SANSKRIT] These are the names of God.

Q15. [INAUDIBLE]

A15. You see, say now if I give you Indian money say 100 rupees how do you know it is 100 rupees? You have to go to India and spend it and see if it works out or not. In the same way when you get the vibrations and you feel the cool breeze you spend it and see for yourself and judge it. You can do the whole process yourself, you can give realization to others all right? You see now I would say please get your realization, if you get it, I don't promise, if you get it. That's a very big if, sometimes. I know it happens if you get it then you have to go and see for yourself whether it works or not. But to get it is not easy in certain cases, so be cheerful about it and be patient with yourself. More patience is needed with yourself, not with Me because I am extremely patient. You have to be patient with yourself because your mind will be coming up and always saying something, you didn't ask this question, you should have asked this question, tell your mind to be quiet. Take your realization, let's see if it works out. We cannot assure, it may, it may not, it's your luck, that's it.

Q16. [INAUDIBLE]

A16. This conscious mind that you have just now is the human awareness, all right, at this point the human awareness is at such a stage, that you are not connected with your spirit. First your human awareness has to be raised it has to be brought to that point where you get connected. Like this instrument is here now, consciously whatever you do with this it is not connected, it has no meaning. In the same way first you should be connected. After connecting only we can see where is the problem is, what is missing, what is it and is to be done. So we have to take a very reasonable attitude towards it, about ourselves, to understand that maybe there is something missing, something is happening, it's not working out. Because at this awareness, at this consciousness that you have, this human consciousness is not sufficient. So you have to jump, there's a breakthrough, and you have to achieve that breakthrough. Which I will not promise, as I told that gentleman there you, it cannot be promised, it has to be achieved. If you get it then you have to have patience with yourself work it out and see for yourself.

Q17. [INAUDIBLE]

A17. Yes They did because that was the time you see. Now Jesus came at a time when our Agnya chakra was opened, see it's like a Tree of Life has to grow you see and They come at a proper time what has to grow. Now if it's the root time and somebody else came in, when the shoot started somebody else came in gradually it has come up to this point. Now Mohammed, what Mohamed has said, nobody says that today. All the Muslims must know that He said "At the time of the resurrection your hands must speak", where is that? He said it I mean nobody else but Mohammed had said so clearly about it. And what does He say is not known nobody knows why He said [INAUDIBLE] like this. Nobody asked questions, why do you follow? But after Sahaja yoga will know what [INAUDIBLE] what Mohammed means, who He was and why He said so what is so important about it. You can't understand even Mohammed or anyone, Jesus or anyone, without realization because you have not entered into that rank, you see My point. Because the time that time was not to say whatever They had to do They did very important work very, very important. Every one of Them have worked very hard. Only I must say that today I am at an advantage than They are because so many are getting self-realization. They had a very bad time. They had a very bad time nobody accepted Them. All acceptance came later on when They were not there and people liked to have such acceptance because they can do what they like. They don't want to, nobody asked Them for realization at that time, nobody, everybody tried just to kill Them. I mean everybody was anxious how to get rid of Them, isn't it a fact? Like today as there are so many who want their realization that time was not there. Today is the time, all right?

Q18. [INAUDIBLE]

A18. You see that you don't even need one minute for that, to say, "I'm born again" it is all self-opinionated thing, just to say. But you have to have powers you see that's what I told you the whole lecture was like that. That once you get self realised you get the powers you have collective consciousness you become conscious. You see it is very easy to say, just to put the, I don't know how much they pay but you just put the name membership "I'm born again". You don't know this born again people, horribly hot tempered, useless people absolutely. You see some of them brought some bibles and one lady bearing all artificial jewellery here and there and she came to give Me the bible and I just ignored her. I just started laughing and she was quite surprised to hear this sound. So this is what born again how can they be born again if they can't make out a saint. How can they be born again? [INAUDIBLE] Only the truth will survive. All these are fads and things [INAUDIBLE] it has no meaning.

Let's have our realization now all of us, but I don't promise as I said it's your own lookout. If you believe in our, according to Indian thing if you believe, according to our former karmas according to our previous things that we get Atma Sakshatkar, because it's the highest to have. So let's see what happens. And also My compassion, My love, My desire that you all should get your realisation and establish it and become powerful Sahaja yogis and understand it fully. Now those who are here have to follow what I say, is very simple method by which you help yourself. As I said you are your own guru and on different chakras we have to work it out and it works. So please take out your shoes for one reason, that the Mother Earth helps us to sort of earth some of the problems that have come from the Mother Earth. Now, you have to keep your eyes shut throughout, not to open your eyes. The reasons are many but one of them is that the centre of Agnya, which is placed between the pituitary and the pineal body, is a very important centre. It is the gate and it doesn't open if your eyes are open outside just now. So please keep your eyes shut till then and maybe the kundalini may not also rise. The whole attitude should be that I should get my realization. You're not going to lose anything, I don't take any money, nothing of the kind, and there is nothing to gain out of it anyway. So just you have to gain something out of it so, in a humble way, you have to sit down and put your hands on your lap. Those people who have come for the first time, or are standing there, can come forward here and sit down and the Sahaja yogis should give them places. Sahaja yogis should never take the first places, I would request, it would be a good idea. All right, just try to sit on the side if possible, those who have come for the first time.

[ASIDE ABOUT A PARKED CAR]

Now, as I told you, you don't have to do anything. It's an effortless thing that happens, it's a happening, and the kundalini rises by itself. Only put both your feet straight on the Mother Earth. Straight, as far as possible, straight touching the Mother Earth. But those who are sitting on the ground are all right, they can sit with [HINDI], on the ground is all right. [HINDI] Now put your both the hands towards Me, as I told you, and close your eyes. We have to have a proper attitude towards ourselves. Firstly, it's going to be the happiest thing that is going to happen to us, and the highest thing that we have been asking for ages. So we are not to be in any way under any tension about it, it's really happening to all of us. Sit with a very cheerful mind, not frivolous but cheerful mind. And secondly you have to respect yourself. If there is any guilt or anything in your mind, it won't work out, as I told you. You must know you're saints, born to get self-realization. You are, as described by William Blake, you are men of God, who have to become prophets, who will have powers to make others prophets. So, that is the attitude we should have towards ourselves, that's how you are here today. Please do not condemn yourself, do not have any guilt about yourself, nothing of the kind. Just believe in yourself, that you are the Spirit. Now, you have to keep both the hands on your lap (you can keep your purse down, lady, you can keep it, it's all right). Now put your both the hands towards Me, close your eyes fully. Some of you must have already started feeling a little cool breeze in your hands. Put both the hands like this, open upwards, just as like you do for [INAUDIBLE] or something. The left side, as I told you the other day, is for your desire, and the right side is for action. So we are going to put the left hand, all the time, as it is, desiring to be one with the Divine. And the right hand we are going to use for the action of removing the obstacles in our centres.

So, first put the right hand on the heart, just on the heart, on the left hand side. Here resides the Spirit in human beings, so, now you ask Me a question without opening your eyes. You can call Me Mataji or Mother, as you like, whichever way you want to call

Me. "Mother, am I the Spirit?" Ask the question thrice, you have a right to ask Me that question. Now this right hand has to be taken down on the stomach, on the left hand side, on the upper part of the stomach. This is the centre of your mastery, or what we call the guru centre, it is on the left hand side of your stomach. On the left hand side you put this right hand. Put the left hand towards Me as it is. Now, here you ask a question, because you, as a spirit, has to be your own master, has to be your own Guru. So you ask Me a question thrice again, "Mother, am I my own Guru?" ask Me. With full confidence, "Am I my own master?" On the higher part of the stomach, please put your right hand on the higher part of the stomach. Now, put this right hand on the left hand side of your stomach, in the lower region. There's a centre there, in the lower region of your stomach, lower region of your stomach. On the left hand side, keeping the left hand towards Me. Now, this is the centre where is the knowledge of the working of your kundalini. In this centre, called as Shuddha Vidya, meaning the pure knowledge. As this point, I'm sorry but you have to ask for it, I cannot force anyone into it, like you cannot force a student to accept any knowledge. In the same way you have to say "Mother, give me that pure knowledge" or you can say "Mother, please give me that Shuddha Vidya", you have to ask six times, because this centre has got six sub plexuses. So you have to ask six times, in a very humble way, "Mother, please give me that Shuddha Vidya". That is the first asking. See this prayer, this is such a pure prayer. Give me the Shuddha Vidya, give me the pure knowledge of the Divine, the working of the Divine. Now, as you have entered into that realm of asking Me for the pure knowledge, the first thing you have to assume, is that [END OF TAPE].

1984-0710, The Experience of Truth (Part IV)

View [online](#).

10 July 1984

The Experience Of Truth (part Iv)

Public Program

Chiswick Town Hall, London (England)

Talk Language: English | Transcript (English) – Draft

Public Program, "The Experience of Truth" (IV part)

Chiswick Town Hall, London (UK), 10 July 1984.

I bow to all the seekers of truth. We have had three lectures before this, about the experience of truth and today is the fourth one and the last on the subject of experience of truth. In the first lecture I described what is truth, how to recognise truth and that's how we proceeded till today, and today we have to get to the finale, that is the enjoyment of the bliss of truth. The first one was as I told you, before was the experience of truth which one has to feel on the central nervous system. Into a new collective consciousness, was the second one and the third one we talked about the transformation that takes place. But the final is the nature of Divine. People say divine is purity, divine is blissful, divine is compassion, divine is love, it is described by many words, but I don't think it can be described. It has to be experienced. You can go on describing, writing books after books, stories after stories, poems after poems, divine is so unlimited that you cannot describe it in it's full extent, nor in it's depth, but as it is being described that the spirit is the truth.

So the first three lectures I covered the subject of truth within us, that we have to feel it in our evolutionary process; the truth on our central nervous system. That's a very important point we have to understand, because anything that people tell you or project is not the truth. Nor whatever you project is not the truth, but whatever you feel on the central nervous system is the truth. Like you feel something hot or cold, everybody feels the same and that's how it is the absolute, but the truth that is within us and which manifests within our being is known through our brain. So yesterday somebody asked me a question that the intelligence is very much needed, yes that much intelligence everyone has, to know what is truth. But before knowing the truth if you depend on your intelligence you can be misled completely. Intelligence that is without the spiritual insight is your own ego. Is not pure intelligence, it is just your ego which says this is right, "I say, I believe I am like this", that is ego. After realisation the truth that comes to you is the real pure truth and is not your ego.

For example now we are in this hall I have been here before or not, whether I was in this place or not? How will you know? It's not possible. But for a realised soul it is very easy to make out because they can feel the vibrations of the place. They can make out that somebody here has been a person who had self-realisation and now in this hall there are so much vibrations that even to speak to you I have to watch it's just right, if those who can feel it can feel it but those who cannot feel it, for them is just the same, no difference at all. So when the truth is felt within us, our intelligence tells us is the same thing. If you are inert, people say like this stone, or this thing, it might suck in the vibrations, it may have the vibrations and now see the point, the differences, but it will not be intelligent, or it is not intelligible to that particular matter. So the matter when it is inert is not sensitive to understand, it is different to absorb vibrations, but it is very difficult unless and until you are a human being to discern it, to find out whether there are vibrations or not. Like we would say that, I went once to Kashmir, with my husband and we were going out somewhere in the wilderness and suddenly I felt tremendous vibrations in that place. So I told the driver there must be something great here, is there a temple or is there a mosque? He said nothing this all wilderness. I said lets go the way we get the vibrations, so I asked him you drive on this side, and we came on a road you see, crossing through something, we came on a road, and on that road and we found there were some poor people living and some other people just walking about. So I asked them have you got any temple here? They said no, we have nothing, but we have further, if you go, there's a mosque. What is that mosque? It's called as Hazarat Bhal means one hair of Mohammed Sahib is kept in that place. I said really, just imagine! One hair of Mohammed Sahib was kept in that place and I caught it up at least five miles away. So that you can imagine that hair may not be aware of the

vibrations it has, but the one who is a human being and a realised soul gets the awareness five miles away from that hair, that there lies the hair of Mohammed Sahib.

Now for this hair there has been big quarrel and fight and this and that and then it was replaced, all sorts of things, but ones who were fighting even for that do not know what it is. Just fighting for nothing at all. Like that you can see that those things which have got, we can say matter in it, same matter becomes a human being after sometime through evolutionary process and the same thing which was just a matter when it becomes a human being, becomes aware of those divine vibrations. Before that it can not, so we cancel out all the animals. I had a dog which used to vibrate, if anybody came used to say Mother what vibrations coming from this dog. And it used to feel if some man with nasty feelings or something would come in the house, he knew it was, so it used to bark on that. He knew many things but he was not aware that he had vibrations, he could not feel himself that he had vibrations. He kept a very good health and was a pedigree dog but the doctor said that this dog is remarkable for his own pedigree, he's too tall and too broad and very healthy you see, but because of the vibrations he kept up that kind of health.

So one has to understand that you become the truth, means your awareness itself becomes aware of Divine. That your central nervous system, or you can say that your brain evolves to that state that you can feel the vibrations. That's one thing. Then you can not only feel the vibrations but you can discern them, you can find out whether these are good vibrations or bad vibrations. Then you can also say whether these vibrations are partial or full vibrations from the person, if the person has got some sort of a disease or a trouble, you can without knowing a word about medicine, you can say this person is suffering from such and such diseases.

Imagine the computer that we are, we are really the greatest computer that anybody can produce. Human beings can't produce this computer. The one they have produced is just a copy of this which is not such a great copy also, because this computer sees something and knows this is this, it doesn't think. Can you think of a computer which doesn't think? Just without thinking it knows, And that's the computer we are. Now this great computer of our brain which just sees and knows, feels and knows, smells and knows, this special computer becomes a greater, we can say subtler instrument which knows the divine, which feels the divine, which understands the divine and can manoeuvre it, it can manoeuvre it. For example. A person has got some problem, he is suffering from some disease, take it, he knows how to cure himself, also he knows how to cure that person. Now don't many people who say that we are doing, they are healers, some people hea also, but it can be very dangerous with these healers, because these healers are not the people who have any knowledge about the divine. Some of them could be realised souls, could be, but they do not know what they are doing, what they have to do and some of them, most of them are not the ones who are realised souls, they are the people who use a kind of a spirit.

Like in this England, here in London we had one hospital once upon a time, called late Doctor Langs Hospital, called as Doctor Langs International Hospital or something like that. Now this doctor was dead and he manifested into a soldier somewhere in Vietnam and told him that you go and see my son. And when he came to see the son, the son said "How do you say that my father is in you?" He said. "I'll tell you the secret talks you had with your father" and he talked to him, he was amazed. Now he said your father wants me to start a clinic. So he said "Are you a doctor?" He said "No I'm not a doctor," but he said there are many doctors who have died without expressing their skill, so they would like to help and we should start this clinic. So the boy agreed and they started a clinic. Now see the father did not possess the boy but he did possess another healthy person in Vietnam; where he got a shock, and he possessed him and then they started their healing process. So, actually I came to know about them because there was one lady in India who came to me and she came to see me because she was suffering from horrible nervous trouble and she came before me she was shaking before me just like this, so I said. "What's this?" She said. "This is my nervous trouble." Then she told me that she had some ulcer in her stomach and she had some problem with her ulcer and she knew about this Doctor Langs International thing from someone. So she wrote to him saying that please cure me and one day she was just resting in her bed, they told her that on such and such a day you rest in your bed and such and such a point, that we'll cure you. And she felt this shaking in her body, the whole shaking came to her as a shock because they didn't tell that you'll be shaking. And after the shaking stopped her ulcer was cured and she felt very much better, but as the time passed within three years time she discovered that she's a very nervous woman. She got frightened of everything and she used to shake and at a very young age and her whole body started shaking. And doctors couldn't understand what sort of a disease is this. Now this kind of thing can be also so called healing, but the healing has to have an intelligent answer, after realisation.

Supposing we say Sahaja Yoga can heal cancer, then we should be able to tell a doctor how we have cured the person of this trouble, it's not just I have touched a person and I've cured. Yes it has happened that way, it may happen but that doesn't mean that there is no explanation for it. There has to be an intelligent explanation, that on such an such centre we found that it was exhausted, and when this exhausted centre was triggered by some entity, then the cancer took place, and what we have done is to put back the centre. Now the doctor would be surprised because he will be surprised to know that we know exactly where the cancer is, we know exactly how to put it right, and we can give a full explanation to him, from what plexus it has happened, and what it has gone, he will be surprised. Then if you give realisation to that doctor, he gets realisation and then he himself can cure other people, he can cure himself also, but it has to have an intelligent explanation. This is what the truth becomes when you become a realised soul.

If a person is a realised soul, he sees truth so directly and that he can explain it so the people can understand what he is going to say and what he is meaning. Its not something ambiguous. For example, now in the Bible we have a word called Holy Ghost. Now we can say that "Holy Ghost" is a word which we can not explain because if we just read Bible you can not understand the Holy Ghost, because Christ or Holy Ghost are like oceans and you cannot just put it in one little cup and say that this is it, and beyond this is nothing. You have to go beyond it to see there are many cups filled with the knowledge and you have to see all of them and find out what is the meaning of the word Holy Ghost, in other scriptures also. And when you find the similarity between the two, then you are surprised that this is what Holy Ghost is. But when we just take Bible as everything you see, then I have seen people making Bible so small as that, putting in the golden box, hanging it here. Imagine! It is absolutely absurd. Bible is to be respected no doubt, it has great knowledge in it but as the Bible itself I feel is a microscopic thing, is very microscopic every word is microscopic and to go into it's details and all that you must first get realisation and get explanation from other places, other dictionaries which can explain it better.

But when we stick on to one sort of thing, then we are flabbergasted, like other day we had a controversy about Christ and I told you very frankly that Paul is all wrong, he is not a realised soul at all and he doesn't understand God, he doesn't understand religion. And that is what, is when the truth comes to you, you see everything clearly and all the people, truth being absolute say the same thing. Take Kahil Gibran, he says the same thing, take your William Blake, in England, any one you take they say the same thing because there is no difference of opinion as far as the truth is concerned, if you are facing the truth. And the trouble is when you are a human being you can be, also dishonest.

Supposing even if you see that this microscope is placed before me, all right. Then a person who is not a realised soul can tell a lie also, there was no microscope, can tell but not a realised soul. And a person who is possessed may not even see a microscope. You will be surprised some don't see me, they see the light, if they are possessed, their eyes are possessed, if somebody is a drunk fellow he may not even see me, he just walks over me like that. So the awareness before realisation can be blurred and there for a simple truthful thing as you see with your own eyes there can be aberrations there can be other explanations and other descriptions. But after realisation the basic truth never changes.

You may say in a poetic way like Paul has said this; Paul seems to be a strange man to me, I may say that he was not honest or somebody may say something but the truth about Paul is the same but those who are not realised souls will not understand. They have built big churches in his name, people are going to the church, now people are flabbergasted, they don't know what to do, they have built up the churches in the name of the Christ, everything, and denies the miracles of Christ, so now what to do? They are lost. They don't know how to get over this feeling of frustration, that they love Christ so much, they adored him and they thought him to be such a great personality that The Son of God, and then now suddenly to say that he has no miracles. You get a shock, but don't believe them. Don't believe them because Christ was a Son of God, no doubt about it. But how can you explain, when you just read Bible you cannot see, and then Paul, this Paul who was he? He should not have been there, he is not a Christian in anyway, because he had never seen Christ.

So this kind of a challenge, only a person who is a realised soul can put it and all realised souls will stand by with that person, they'll have the same voice about it. Whether you go to the antiquities or you go in the future any time a realised soul will come

he will say the same thing. That's why there is so much similarity, I should say the unity, in all these people whether it is Lao Tse, or whether it is Mohammed Sahib or whether it is Raja Janaka Or Nanakaa they say the same thing.

Now where is the difference that comes in? Also we see very clearly when the truth is your own. The difference comes that these incarnations came for a different type of a job. Like Moses came to establish the void, as we say here, in the centre. All these Primordial masters came to do that. So their job was, like we can say like Guru Nanak, or all these people who were Primordial masters came on this Earth to establish the balance and that's why whatever they have said, all have said the same thing. Then came Rama. Supposing Rama came on this earth, he came here to establish the benevolent king. What is a benevolent king, the idea of a benevolent king, so he talks differently, then came say Krishna. Krishna came to establish the truth that you have to ascend first and secondly he came to show that the world is just a play of God. Then came Christ, now Christ came on this earth to create a full awareness within us that we are the spirit. So the accent of their preaching has been for the purpose they have come.

For example I have to give realisation to people, I have to raise the Kundalini and I have to explain all of them and integrate them so I have to talk about all of them. But my task is easier because there are sensible people in these days, but when Christ lived, what sort of people lived there, absolutely cruel, violent, nonsensical. Mohammed sahib had a very bad time, Guru Nanak had a very bad time, none of them have such a nice time that I am having. None of you are going to crucify me.

So you must understand that the truth when it comes to a person like that, not only that he knows but he can make others also know, this is what William Blake has said. That at this time men of God, that's you people, will become Prophets and they will have powers to make others Prophets. So people sometimes say why didn't happened earlier? No that was not the time, now the blossom time has come, so it is happening. Then you see the truth in its full extent. Like at that time this was the situation, today this is the situation and according to the situation or the development of tree of life the work is done. This is what one has to understand, the complete comprehensive idea about the spiritual growth of human beings. Unless until you have that kind of an idea, whatever you have, is like a person is saying that the flower is the tree, somebody saying that the leaf is the tree, and they are fighting. Everything is the tree, everything is needed for the tree.

So when you understand through your self realisation, that truth is what it is. We can not change it. So you become the truth and strength of truth comes in you and then you're not afraid of anything. You say it out, loudly. You say this is the truth, I know this is the truth. People may not accept it, they may crucify you, what they like, but truth is truth and that truth remains for ever and ever, it is eternal. But this brain that we do not think much of becomes aware of the truth, this is the blessing of the truth upon us which comes to us through our self-realisation or we say through our spirit. There can be complete seven lectures on truth if I go on but, I think I have to see to the other side of it, what else it does.

Another thing happens to you is your attention. Now our attention is out side, the reason is our brain has become like a prism and the rays that come into us of awareness also are thrown out and as a reaction our attention goes outside. If I tell you take your attention inside you can not take it, just cannot, something has to happen inside and that's why when this Kundalini rises within you, then your attention is attracted inside and this happening takes place and then you find that you can enter inside as well as outside, but otherwise you cannot. Many people say that we are praying, now you are praying outside, there is no connection. First the connection must be established. So when your attention is outside you react to everything. For example I come and see these flowers, then I react to it and then I say something, or another thing I see all the time I am reacting outside. As a result of all the kind of sensations we get out of our reactions our attention becomes absolutely disturbed and we get into lot of troubles. First of all our eyes are not steady, they go on hovering from here to there, God knows what are we looking for. The eyes become impure because we start thinking about things, as soon as we see something we start thinking and barrier is created. For example there is a beautiful piece, something very beautiful you see, and looking at it if there is a thought you can not enjoy it, but if there's no thought, there's pure rapport, pure connection between that beautiful art and yourself, then you just see it and enjoy that joy of the artist which he has poured into it, without thinking about it, otherwise normally people will think oh how many pounds can I save? Or what should I do? Should I purchase it or not? All sorts of nonsensical flippant, cheap ideas can come into your head, or could be something higher also, this colour is not matched with that and this, but a person who's a realised soul will just see. Just like children, they just look, in the same way, without thinking.

So the first thing that happens to your attention, that the thoughts subside. Thought is the first problem that has started with ego and now when the thoughts subside, then you become peaceful. People talk of peace, we should have peace, how can you have peace? It is not possible, is an impossible situation. You see we think by thinking by organising by manipulating, we'll have peace, you cannot. You cannot have peace that way? How will you have peace? When the peace is established on your attention, when your attention is peaceful, when we are absolutely without any thoughts, then the peace is resides. After all the peace is disturbed by human beings only, isn't it? It is not disturbed by something else is disturbed by the human beings. And now if the human beings are not peaceful how can you have peace by talks? On the contrary when there are talks be sure that there will be some violent action after that, always it happens, because thought is incapable of keeping your attention in balance.

Now how do you remove the thought from your mind is the problem. Thoughts are all the time in your mind, if you get possessed you may not have thoughts, but otherwise which is the other way? The other way is the Kundalini when it rises, a thought rises and falls off and another thought rises and falls off, but when the Kundalini rises, then what happens, these thoughts become elongated and starts some work inside and there is gap in-between and this gap is place of our peace. If you achieve that peace the world peace can be achieved. By just taking placards, by shouting for peace, you can not establish peace. Peace has to come from the hearts of human beings, in the hearts of human beings peace can be only established when you establish the spirit within it's core, where it manifests the bliss of peace.

When you start enjoying the bliss of peace you don't want wars, you don't think of a wars and that is the state where now the human beings have to rise and go to that. So these horrible times which we call as Kali yuga, the modern times which are the times of complete illusion and when all the value system is changed, where everybody seems to be unhappy and sick, is the time also preceding the Kruthayuga, the time where everything will be done, perfected and established. That's the meaning of Kruthayuga. So to begin with primitive times which were called Krita yuga are established again the primitive is again established, but here with the awareness, like as I told you the matter becomes aware of itself.

The Kundalini which is a potential thing, which is a potential power of desire within us, which is we can solve the primitive, manifests itself and becomes aware itself. That is what is Sahaja Yoga today, it's all Sahaja, it's all spontaneous all life process has been spontaneous, but today that is what it is. So spontaneously our attention becomes peaceful, absolutely peaceful, and when that peace is achieved, that peace is established within your heart through the ascent, then every bit of that peace emits peace. Such a person wherever he is, he emits peace, wherever he is, if there is quarrel going on, there will be peace. Even we have seen if there one person who is a realised soul in a train, and if there is an accident everybody is saved, even one person. There are many examples where, in a bus there was one lady who was a realised soul and the bus fell down with three somersaults and fell on its four legs and everybody was safe and the thing started and they tried to find out who was the realised soul, because in India we understand these things. We are more grown up in spiritual sensitivity than in the material sensitivity. You are very sensitive to material things we should also learn something from you I should say, but you should also learn something from us and that is the spiritual sensitivity. To understand what serenity is and what superficiality is.

So with this attention being absolutely stationed on a balance, you start seeing the superficiality and you start discarding the superficiality. You immediately see that this is superficial there's nothing in it and then the attention only accepts whatever is deep, whatever is divine. The rest of it is rejected, it doesn't accept, it doesn't react, it doesn't say anything about it, it doesn't accept, it has nothing to do with it, it just separated. The attention keeps a distance from all superficial things, it has no enjoyment. I have seen many Sahaja Yogis, who are here today, who used to indulge in all kinds of things, all kinds of things which I was amazed. How could they go, because they were Men of God. But this situation is such, the atmosphere is such, that they were, like that.

They had given up their parents, they had given up everything and had really become like vagabonds I should say, but when they got their realisation they settled down, everything settled down. And now they know they don't go to those places now, they just don't like it, they don't want to see it on the TV. If it's on the TV, they put it off, because the attention has now the sense, the sense I would say, of purity. The sense of morality, which morality which we know of is hypocrisy outside.

We are hypocritical but this is inner morality which just keep you moral. Inner quality, like Christ now, he would not do something filthy, will he? Why didn't do anything like any other person why he was not attracted to something that was not good; because

his attention was pure; it would not accept anything that was not pure. Like that your attention becomes absolutely pure, your eyes become innocent, your eyes do not have dirty ideas, lust and greed, but they have purity in them. And wherever you put your eyes that becomes purer, wherever you look that becomes purer and you spread purity through your eyes, not lust and greed. And this is something must happen today because the time has come our eyes are tired, now tired of looking at all horrible things.

Let us now have those eyes who discard. Then why will they have dirty things? It's only we have created this filth, once we discard it, it will all disappear, its our own creation. Whom can we blame? Not the birds have done it, nor the tigers have done it, or the trees have done it, it's we the human beings, we have done all this nonsense. If we get purified everything will be purified. Now the attention becomes, the attention becomes collectively conscious, becomes. So far your attention is not. Your attention is, you can see a person, how his hair is or what dress he is wearing and all these things, but you can not penetrate into that person to feel what sort of trouble that person has, what centre he's catching, whether he is a good man or a bad man, from the divine point of view. Because your attention has achieved that state of collective consciousness you can understand, at a very sight of the person you can say what sort of a person he is.

I mean I have many experiences like that I told once my husband, that this man has come to loot our country and he was shocked. He said. How do you pass such a remark, just looking at his face? I said he has come to loot our country, and he did it, he did it, within three years time and we found out that he looted us out, like that, we can have many people who are really are at the top of organisations, Governments, this, that, are really cheats. Are going to one day ruin the whole country or destroy us completely, you can see it from the face of it, but that penetration can come only when you have those pure eyes, When you are yourself impure how can you see it? When your glasses mirror, supposing there is a, your eyes are covered with some colour, then how can you see? To see something clearly your eyes must be clear and clean, and that's what happens to us, but there's nothing wrong, once the Kundalini rises he kindles a light, you can see a twinkle in the eyes of a person who is a realised soul, their eyes are twinkling, and there's a kind of a light, you can see in the eyes of such a person and then you know that a such a person is a realised soul.

It's very simple to make out even the eyes of a bad man and good person when you develop your own inner sensitivity and this comes through the attention being absolutely at balance, no thoughts, rising you look at a person without any barrier. For example, you see, say I see an Indian and immediately I think, oh from what country and what part of the country, then who is he, this that, supposing. So that's he's lost that it's nothing important, what is important is, what sort of a person he is He may be your own brother, may be a nasty fellow tomorrow he may murder you So it does not matter whatever you have understood through your brain, is not important, what is important if you are seeing through and through what sort of a person he is.

So the attention has to be purified, but that you don't have to do your Kundalini itself purifies your attention, you become collectively conscious, so many things happen to your attention. Sitting down here you can tell about people, what's happening to them. Now the Krita Yuga means it happens, it is manifested, so now the attention manifests itself, it's another very remarkable thing has happens. Like I'm sitting here now and I'm thinking of someone, all right, I'm thinking of someone, if I want I can think, if I don't want I need not think, that is the situation, but after realisation somebody needs your help, you'll just think of that person and if you think of that person, that person is helped. Even if the person doesn't know and he's thinking of God, you may help that person just thinking of him. It happens, it has happened you must have seen one of these things happened in Bedford is very surprising for people but it's a fact.

The fact is like this, that some people were going, no, one boy See extract from Bedfordshire Journal: Appendix (a) was going on a motor cycle and he fell down from a bridge and they called for the ambulance, but after some time the boy himself got up and came up and they were surprised because they expected him to be dead you see, they were surprised how did he walk up. So they asked him, he said, there was, no I'll tell you in the hospital; they took him to the hospital and there was also police people and he told them that I fell down all right, but a lady came in a white car, I have a white car, and she came down and she healed me. They said which lady, he said an Indian lady, she was wearing a white sari, they could not believe, said this must be an hallucination. Next day he saw my photograph, because I was speaking in Bedford at that time when he fell down like this, we had a bigger hall than this and I was speaking there when this had happened. So they were quite surprised and he said that a

little point down below is left there, she said you come to me and I'll cure it. But it's nothing great it's nothing special because if you can receive on the television something from the ether, you can always receive at that level also and you can manifest them, but in the television what we receive is, it doesn't manifest supposing we see some photograph of someone, it doesn't get up and cure us does it? It does not, but here attention when you put to it, the attention manifests, see how fantastic it is. It is very hard to believe but it happens, it happens, that the attention itself manifests. So this attention that becomes enlightened becomes one with the divine, it manifests and it acts and it helps. It is very miraculous. But now those who are Sahaja Yogis here know a thousand and one stories about it, it has happened like that, it can happen to you, it can happen to anyone of you.

Like once I remember a girl, she went to a place which was a little lonely and some people attacked her and some Sahaja Yogis were going by bus, so they just suddenly got down at a place and just walked, they didn't know why they walked there and they found that so many people were attacking this girl and they just saved the girl from there. And they were from a different place and she said how are you all here? Oh we don't know we just felt we should walk this side, so we came, we just felt the vibrations we just came walked here, and we saw you in this condition. It can happen that way, so you become one unit, one unit. Like the part and parcel of the body. So you become the attention, makes you a part and parcel of the whole body, but also the awareness of it, like this big finger, is part and parcel of the whole body; but is not aware, is not aware that it is part and parcel of the whole body. It acts but there it is aware and it acts without even having any connection outside like ductless glands it acts and it manifests and it works out the way it has to work out. It's such a fantastic thing is the attention that becomes.

Then the last and the most important thing is that you become the joy. Nowadays we have lost the sense of joy. With the smallest thing we get irritated and angry. You see the small children running "you should not run here I am disturbed". I mean children when they run and the sound they make, so sweet, so beautiful, so joy giving, but she can't bear she's so tense, she's just waiting to hear, she comes down, there's one child, she shouts at the child, the child cannot even speak, why are you shouting at the child, he makes noise he can't talk, oh then she goes back. All the time you are just waiting to find faults with others, waiting to complain, waiting to see what others are doing wrong, not enjoying them at all.

Once I was travelling from Luknow to Delhi in a train and we had ladies compartment and we were four ladies, but there was only one lady with me and myself and in the other compartment there were two young boys and they had met after a long time I think they were in college together. And they were hitting each other and you know talking with each other you know in such a friendly manner, I was just enjoying you know and this lady was so angry, she said these stupid fools don't allow me to sleep, I said we sleep every time enjoy the way they are having, she said what you are enjoying really enjoying, I am feeling my young age has come, and hitting each other and you come along now, what is it this way and that, is so interesting such innocent talk they were having, this lady got so infuriated, and she said no, she said no I'm going to hit them hard, I said you cant so that, at the most she knocked ten times she knocked I said why are you knocking let it be, I am enjoying, so she said no, no I just can't manage I can't, then she went out, her attention you see would just not allow her to sleep. She went out shouted at them " what do you mean by doing like this and what do you mean by talking like this", poor things you know like this, I felt so sad, so when she went away, I went and told them doesn't matter you know she's still her ears are very very sharp you see, so when you talk, talk in muffled voices she wont know, but even that she could hear, she would not spare them, the whole night you see she didn't sleep just hearing, are they talking? She asked me, don't you think they're talking? Now better sleep. That's how our attention is, horrible, it can never enjoy anyone. What the birds sing, how the children run and how the people talk, you see enjoy, it's so enjoyable everything is such an enjoyment which we have lost, that sensitivity completely.

We cannot enjoy each other but then we enjoy, we just enjoy the person who is a realised soul, just sitting with a person, nobodies talking, many a time we Sahaja Yogis travelling together, there's a pin drop silence nobody's talking and the ticket collector said why are you meditating or what, nobody's talking just sitting enjoying, he can't understand and what's the matter with these people their not talking, nobody talking just enjoying each other, just sitting enjoying the company, then nobody bothers about the comfort. You know sometimes we have our programs where we have thousand people or something and also sometimes we go to India, it's horrible spartan living, absolutely spartan to the last we can say, and they don't mind at all and they don't mind anything. I said you want to go to the villages but be prepared it's a horrible place. Oh no, no Mother we enjoy. They said our Kundalini rises, it just goes boom in India and we just enjoy that, we don't want anything else and it is so difficult for them to send them to send back to their own country that you actually push them with a pistol, now go back. And they enjoy

all the discomfort in that country I was surprised absolutely most uncomfortable places there. But we had four Americans once and three of them ran away, they couldn't bear it, they said Mother it's too much. and we had to force them, we said we have to stick them with something and they stick on here but they would not. They said, no mother it's too much for us, how can we live like that. I said what comforts you have in your country, you see all plastics, you eat in plastic, everything plastic, even for towels you have plastic at least in India you have everything cotton. You have a plate of say, a beautiful plate of brass to eat food, what do you have in your country that you are talking of your comfort and they got a little bit I said at least we have motor cars, all right we have got bullock carts doesn't matter but it is too much for them to go by a bullock cart because you see their body is all shaken up and their attention all outside you see.

So this is what happens your attention becomes balanced, attention becomes collectively conscious you start enjoying others and this so called comfort which we really vie is zero. like here I see if you go to Yorkshire you find people have gone to Brighton. Why? For a holiday and the people from Brighton have come to Yorkshire for a holiday. I said. But why? I can't understand they can't sit in the house you see nothing like a Grahasta, means the one who stays in the house is there, there's nothing like a householder they are always out, out of the house as soon as they get holiday they must pack up and go out, some people are just cruising. Why? Why are you cruising? You must sit at home, home is the place of bliss, sit down, talk together and have some rapport, be nice to each other. That's not there you will have a television in between you, otherwise if there is no television there is a fight. Nobody can stand the company of another person even for five minutes either you have television or a newspaper or something in between. There's nothing like enjoying the company of another person. Why? Because our attention is so shaky, it just gets disturbed for nothing at all, I mean how can you live in a place, in any place without any sound? You want to have a soundless area then why God has given you ears? See He has given you the ears to enjoy the music of his rhythm and that you can only feel when you become a realised soul before that you are very uncomfortable, you have all kinds of wrinkles all over, and you ask them why have you got wrinkles? Oh God, you know I have neighbours who are young boys, they are all the time singing loudly, I will grow old in no time. I said I would go and join them if it was so, what is there to feel so bad about it? What is there to feel that you cannot bear it? You see, why should you be so tired about it? Because our attention makes us tired all the time our attention is, and the worst is our attention is on the watch. Watching the time, for what? For what are you watching the time, there is no more going to be a war of Waterloo anything. You don't have to worry on that point, when the bomb will come, it will come without knowing; so why watch the time? After all that's the only thing that is important isn't it, otherwise what is important, is enjoy the time, this moment, every moment has a dynamism in it. But you are thinking, now to go, now Mother is speaking, whether I'll get my train or not, I should look at my watch now as soon as time is I'll run. But I tell you for a Sahaja Yogi the trains will stop, the aeroplanes will stop; everything stops for them. Because after all it's all God's realm you are entering into. Who is greater than God, who is more powerful than Him, once you enter into His Kingdom everything works out, you know it works out. Mother we don't know how it worked out, it works out. They talk in third person, it works out. So the joy of those happenings, the joy of that blissfulness, that security of God, fills you up and when it fills you up you feel absolutely relaxed. You feel it's all done for you.

Now the gentleman has gone you need not look at him, actually when he was sitting he was having big things and it happens with people, because I think he's a possessed person and with me sitting here sometimes you know, they go into contortions and do all kinds of things, better that he's gone. But you don't pay attention to him, he's nothing important, there's no need to turn your eyes. Just now were talking something nice, let's talk of something nice, why put the attention to something that's not so nice. So attention should be at the nice things as we say but it is never. How do we do? We do it by enjoying the nice things, by understanding the nice things, just our attention goes there and whatever else may be there we just don't see, we just don't see.

We once went to a place called Nepal, you must have heard about Nepal and Kathmandu and my daughters were there with me and normally Indian people are a little bit, sort of you see with daughters, they would not carry them to places if there are erotics and all that, actually we had never seen erotics in all our lives you see because our attention is not there. So we saw the whole of Nepal we never saw any erotics you see, second time I went my disciple was there he was writing a book and he said Mother do you know that Nepal has the maximum number of erotics? I said no, I never saw. We were moving about with our daughters we had never seen any erotics anywhere. Oh it's full with that. I said where on top of every temple I said why do you see the top of the temple, why don't you see inside the temple, he said no on top of the temple you'll find lots of these erotics. I said where? You know to my amazement when we went there the Japanese had put up, long, these wires and what you call them, what you call

them those big machine like ladders, special ladders they have and with the zoom lenses they were taking photographs of these erotics. I said Baba what's the matter with these? I said what is there to see in that, and they were taking photographs of these. I said from this distance I can't see anything. I mean any Indian who goes there, goes to a temple, his attention is on the Deity and he's not bothered we never saw these things. What is there outside? And these Japanese are there with the zoom there's one falling down and holding onto the wire, another standing on his head trying to arrange the camera, to get what? That filth, dirt. I was amazed because our attention is used to filth, you see if you know people who are, called a sweepers in India, they have to clean the, which is not very good thing, but they do dirt cleaning thing, or the garbage cleaning; and they have no nose to feel the dirt or anything. You see they become like animals, they can pass through any dirt or filth.

Same thing happened to us, we have no sense left of sin. What's wrong? So what! That's what we have lost sensitivity to sense but after realisation you just become sensitivity and you abhor it, you just leave it. So the discrimination takes place. You never enjoy a sinful act and the enjoyment of righteousness and virtue starts flowering into and you become flowering personality. You really enjoy yourself, you never say I hate myself or you never use this word I hate you and next movement I love you. That sort of a nonsense goes away from your tongue. You become beautiful person whose never bored, whose never bored. You enjoy your own company so much even if you are in jail you're enjoying yourself, whether outside, you enjoying yourself because you are there, you are not lost.

So this is how our attention becomes enlightened and you become the joy. And this joy fills you up completely. You become personality of magnetism, complete magnetism. I was surprise that best perfume that they produce in Paris is called as joy, is the most expensive is joy, I think they have found out that joy has that magnetism in it, and it is from pure flowers, actually these flowers we find in India. I don't know where you find them here or not, from where the joy is made, but whatever it is, what I find that the people are hitting the point all right, in every way this is joy, the perfume. Joy means the joy is the perfume in a human being. If you have that within you, you may not take bath for ten days you will never have a problem of any smelling or anything, because you are perfume, you become a perfume. Anywhere, even some people think of me they get the perfume. All kinds of perfumes you might say, it happens like that, because in the attention the Mother earth which was the element, the matter becomes the perfume, the causal; causal of the mother earth is perfume, it becomes the perfume. The magnetism of the Mother Earth becomes the magnetism in your personality.

Whatever you have, got it from five elements, goes back into its primitive stage, in the sense that it becomes its causal. Like it becomes the glow, the phagous is the, the causal of light, the causal of light is phagous, is the glow, your face glows, your skin glows, there's a glow on your face. Sometimes you find glow around the thing, but to see glow is not good, that I'll tell you sometimes later, but you do see a person like this has glow on his face. So you become your primitive, or you can say your causal, of which you are made, all your five elements express in it's causal. But now the causal is aware, that's the only difference there is. So you become the joy, source of joy, and the giver of joy and you yourself enjoy yourself, because your 'self' is so glorious, so great and so

May God Bless You..

So again we'll have some questions but open the windows today its like India I tell you, it's so hot. Again some questions please, the windows are made for England not India, can you open the thing just push it out so there's cross ventilation, can you open this one please here.

Now any questions please. You mentioned the glow. why is this so?

The glow or aura is you see, we have seven we are made out of seven centres and they emit auras around us and they are actually the expression of the causal of all the five elements, so they express it outside, now what happens if you are in the centre, in the present, you see the person as he is, but if you are say on the right hand side, where the causal you can feel, say like persons who take LSD take it they move to the right hand side, so they just see the light of a person, like a person comes to me taking LSD. they cannot see me there are many who will tell you that and they just see the light here, nothing else but the light, you see, it's like that, so if you see some durt of an aura around me before realisation then you have to be a little careful that means you are more on the right side but there are left sided people who are very extreme left sided, especially. I would say the Eastern people are left sided very much so they see me in my previous lives you see and they see me as something else than

what I am, so that is also not good, you have to see me as I am now today, so when you see me as I am, that is this very normal and I would say you have to be a normal person first of all is there any normal like this and see that gentlemen who was sitting who having is left sided fellow and he possessed that somebody guru must have done something to him so he could not sit before me so it alright he can be cured but if you at back it is better then to sit here but nobody told him and he sat here and he had problem but not such a problem if he have had it is so, if you are too much left sided and you have problems and you have too much right sided you have problem, if you are in centre is better but central people get realisation much faster then he get retain then better but even once sided or another sided manners can be given to them and realisation can be some of the photographs are there with all are and that yes there are some photographs of my. Yes please.

Q: I think Mother he said that is matrin your immoral or moral before realisation?

A: It doesn't matter at all doesn't matter after all how much moral you can be doesn't matter at all, don't judge yourself, don't judge sight, don't feel guilty, doesn't matter. There's no morality needed before that then whats might being here just don't think about it and don't feel guilty that the first thing and last thing that I request you don't feel guilty, if I say something forgive me and don't feel guilty all those thing are gone know that you calms yourself and do this nothing of the kind and you just come and get your realisation for this, this is like this modern Sahaja Yoga is different way that first thing was calm upon us for 25 year, 25 years again to put him in every chakra bring him up and then give him realisation altimately by 75 he will get his realisation that was the old style, I just thought give them realisation first let their be a little light then they see themselves and bless themselves and you don't have to tell them all right that the better idea is it, we cant afford to wait longer.

Q?

A : Yes it is think but it depend on supposing I mean if you have a brain wash and have it something cured always and you have a Sadguru, if you have a guru, yesterday we had many Indians I must tell you and they were following some funny sort of a craze saints you see and I was surprised how can you follow, Indians can not afford to follow such gurus, I can understand western people, but they're naive, they dont know, its all right but how can Indians follow these wretched people, I just could not understand, I was amazed , how could they follow such a guru, after all what is said about Param, whatever will said is Sat Chit Anand it has to be one who gives this Sat Chit Anand that person you attend to and to other people we have clear cut say about who is the real guru, who is not real guru, I mean everyone has said if might that wrong time we go to tantrikas and we go to miracle making people this and that, who gives you say a guru change, you would call him guru I mean for that you could go to some Javari Bhaja, isnt it, but it is so, you know what I am saying, that this is Kali Yuga Ghole Kali Yuga it is and in these times people can be enamoured by something which is told so many times dont go to a person who takes money, who has anything to do money, who takes you towards money, he is also a wrong person of course when you get realisation you do get material well being, because Yoga Kshaama Waha Mium, Krishna has said, that after yoga you get your well-being, so that's a different point, but you come to me and I'll give you money, if somebody says so then dont go to that person, but most of them say you come to me you give your money to me and I'll look after ti you'll have no botheration, so this brainwash should be the wash of a Mother, or a wash of a person who is a pure person, purity is very important, otherwise if wash is done with something impure what will happen, you understand. You can cure the person also and he can help very much hands and feet are not such a difficult thing those who do not feel in the hands and feet and they feels in the spinal cord also they can feel in Chakras but first thing is the heart if you have a black heart it's very difficult but if you have hands broken or any thing broken doesn't matter even spine is broken gets connected but how to connect the black heart I don't know.

Q...What is the black heart?

Now you know that, not sinful but crooked like a vulture a sinful person is like a little bird which is hurt and hunted so it commits sin, that is familiar, but one who hurts, one who is a vulture which was a hawk that one was not good for Sahaja Yoga. Sinfulness I have seen many a times comes out of torturing, trouble, childhood problems, it's absolutely a hunted heart alright, like Hitler I cant give him realisation..... Now have your realisation then you will know what Sahaja Yoga is, you see when you ask questions you should take benefit of it.....

1984-0714, Guru Puja: The State of Guru

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14 July 1984

The State Of Guru

Guru Puja

Grand Hotel Leysin (Leysin American Schools), Leysin (Switzerland)

Talk Language: English | Transcript (English) – VERIFIED

Guru Puja: The State of Guru

Guru Puja, Leysin (Switzerland), 14 July 1984.

I bow to all the Sahaja Yogis of the world. It is very heartening to see so many of you assembled here to do the Guru Puja. To worship your Guru in person regarded as the highest blessing. But in my case, it's a very different combination that I am your Mother and your Guru.

So, you can understand how Shri Ganesha worshipped his Mother. You all are created in the same image of Shri Ganesha who worshipped his Mother and then He became the Adi Guru, the first Guru. He is the primordial essence of mastery.

Only the Mother can make the child a master. And the motherhood in any Guru – whether male or female – can only make the disciple a Guru. So, first, you have to become the prophets and develop that motherhood within yourself, then you can make others also prophets.

Now, to become a Guru, what do we have to do after our Realisation? Guru word means gravity. Gravity means a person who is grave, who is deep, who is magnetic. Now as you have learnt in Sahaja Yoga that realisation takes place in complete effortlessness. So normally a Guru tries to make his disciples effortless, which is called as prayatna shaytilya – means 'relax your efforts'. Without doing anything you got your prayatna shaytilya, otherwise Kundalini would not have risen.

Then the second stage is 'vichara shaithilya' – the thoughtless awareness. This also you got it without doing anything.

And the third is complete negation of thought, 'abhava', and the bliss of peace.

So, one has to understand that you have to pass then, through three stages. First, when you get your Realisation, all these things come spontaneously, for that moment. When you raise the Kundalini of others, these things happen to them spontaneously. You too have that power now to raise the Kundalini of people and to establish it in them. But we must understand why it has to be done that way, why we have to have 'vichara shaithilya' – [it is] because when you project any thought, it is artificial, it is not reality. Thought always stands between you and the reality. When you put in an effort, you stand against becoming.

For example, if I have to cure you, I just put my hand and finished – no effort, because I am that. You get your realisation because I am that. I don't put in any effort, I don't think about it, I am that. Just looking at someone, it can be done. Just putting attention to someone, it can be done. Just with a small desire, it can be done – because you are that. You can mould it the way you like. You can get an example from gold. Now gold is untarnishable. It does not have to think it is untarnishable, it does not have to put in an effort it is untarnishable – it is. So to be, to be, you don't have to put in any effort. If you have to put in an effort, that means you are not yet that.

If you look at the sun – it shines. It doesn't have to put in effort to shine – it shines. So to be that, if you have to put in an effort, that means you are not that, you are trying, you are artificial. The flowers are beautiful, so they don't have to beautify themselves. And this is what one has to understand – that innately if you are that, if you have already become, then what is the need to put in

any more effort? But when we say these things, you see, then people think you have to be lethargic, that you need not do anything, you become a Guru without doing anything. That's why, at the very outset, I said it goes in stages.

So, the first stage is of Shri Ganesha – how He surrenders to the Shakti, to the Mother. That is the beginning. If one cannot surrender – that doesn't mean you don't do anything, but surrendering means the worship, the respect of the higher, the obedience to the higher. Not to argue it out, not to react, acceptance, absorption. Like a child absorbs the milk of the mother without questioning, without reasoning. That's why Christ has said, "You have to become like children". But if you are questioning, then you are no more a child.

So, first is the state, which you have to develop, is the child-like state. But child, which is a Realised child, which has to have a gravity. If you can develop childhood first, then everything takes proper course, because maturity cannot take place unless and until you start from the very beginning, and gravity means maturity not frivolousness.

So now the quality of Ganesha, as you know, is that He has 'viveka', means He has discretion. He 'has' means He is discretion. So, try to develop your discretion power so that Shri Ganesha gives you the wisdom: 'subuddhi', wisdom. And this is why you have to have a dependence on Shri Ganesha.

So at this point you have to make a negation of efforts. Like, whatever are efforts anti-Ganesha, or anti-innocence must be negated. So the negation of effort is to be achieved by negating whatever is the effort – means the effort of negation. So in the beginning you will not be effortless, you will have to put in effort for that. Like Christ has said, "Thou shalt not have adulterous eyes".

So, how do you make your eyes innocent? In Sahaja Yoga, we have a method by which we try to distract our eyes from effort that makes it adulterous. Like, we try to put our attention, our eyes, on the Mother Earth, on the grass, on the trees. So the avoidance, the avoiding of the effort itself is effort. So those people who have come now, recently, have to understand also that they have to put in all kinds of efforts to stop the efforts. For example, some people are used to very comfortable life, they may talk of all kinds of renunciation, [but] when it comes to comfort, they want to have comfort. Such people should try to get out of the habit of comfort: sleep on the ground, sleep on the Mother Earth. Some people have an attention which is all the time looking this side, that side – cannot see to one point – so fix your attention. So gradually, you will find, you'll discipline yourself. So, the effort that you put in is very important in the beginning of Sahaja Yoga.

Another thing is very common, in the West, is the harsh tongue, the sarcasm, and hurting others – is a very subtle way of violence. Or if they are really blunt they can start with ego expressions also "I, I, I..." Such people should stop talking completely, make an effort to stop – just don't talk. Now watch your mind – is it trying to talk something sarcastic, nonsensical? So, this watching also requires effort.

So, to sprout the seed is easy, but then one has to put in the effort to look after the little plant. And when it matures, then it's on its own. So the – first the effort should be made to protect yourself against the mind which you have built in, through your ego or superego, that goes into the wrong direction of effort.

But sometimes, be very careful, you have to be discreet. And the best way to be safe on discretion is to keep in the centre – never go to any extreme of anything. For example, some people are fond of music, say, so they'll go on after the music part of it. Some people, say, are fond of poetry, then they'll go after the poetry only. There is nothing wrong in those things, but whatever you achieve in all these things must be brought back to the collective and must be enjoyed by everyone, and you should also enjoy what others have found. For example, somebody is a very learned man and a dry person. So he has to make an effort to make himself sweet.

So, try to neutralise your extreme nature by coming in the centre, and the best way to say is, "I like everything. The way You keep me, I am happy in that state". And to suggest yourself that, "I am the peace" – suggest, autosuggestion, "I am the satisfaction, I am the dignity". Try to impose these artificialities upon yourself of these virtues and righteousness, and then ask yourself, "If I

am dignified how can I do such a thing?" Ask yourself, you judge yourself with those. For example, somebody is a miserly person and he says, "Oh you must be generous", then you call him a hypocrite. But supposing the miserly, you see, questions himself then he is not a hypocrite.

So when you put all these artificial, so-called, values upon yourself – sort of a goal – and then try to achieve that goal through your own effort, then you become that. So automatically you criticise yourself and you don't criticise others and you know what's wrong with you. Because, what's the use of knowing what's wrong with others? It is like England trying to improve the conditions in India, and India trying to improve the conditions in England.

But in this also human brain has an escape. When they want to criticise themselves, they find a pouch called the Left Vishuddhi and become settled there. The more cunning you are, the more clever you are, the worse is the Left Vishuddhi. Then you put everything there, settled down nicely to stagnate, to get all kinds of filth in it and to be settled with yourself nicely. It's like any lousy housewife – she takes all the dirt of the house and all that and piles up into a room, locks it up, and thinks, oh she has been very efficient. You have to face it and you have to correct it and see to it! And that's how you become powerful. Because if your machinery is out of gear, what's the use of improving somebody else's machinery? And when your machinery is out of gear, you put it in a lock and key, and lock it up and say, "Now it's all right". Or you blame somebody because of this, because of that – something else other than you. Thank God to Sahaja Yoga today that you all have got Realisation, so I don't have to do all that cleaning, you can do yourself.

So, in short, you become your own Guru to begin with. You try to tell yourself, separate yourself from yourself and say, "Hello Sir, how are you now, come along". But in Sahaja Yoga, you see, people suddenly assume, you see, a big sort of a ego nonsense, and they think they are big gurus, you see, big, great people, avadhutas, you see, like that. And if you ask them, they say, "Mother, Mother I loved You very much". So they think if they love Me, then it is my duty that I should really keep you clean. That's not the attitude of a guru. What guru does, is to purify himself and others and give those flowers to the Deity. Till you all become gurus, I am your Guru, but once you become the guru then I become your Deity.

[The translator asks Mother to clarify] Till they are not yet gurus, I am their Guru. Till they reach that state. Once they become the guru, then I am their Deity.

Like all the Gurus, we can say Mohammad sahib – He talked of "Allah Hu Akbar." He talked of the Holy Ghost, He talked of the resurrection, because He was a Guru. And whatever He had to say, He said it with full confidence pointing out towards the point where He looks, or where He gets His guidance from. Like Moses, like Christ also put His two fingers denoting His Father.

So till you become your own guru, you have to put in effort in the beginning. Then gradually you can achieve it effortlessly. Effortlessness is not to be certified, but you can verify it. A person who is discrete – in his presence others become discrete. A person who is honest – others in his presence become honest. It is said in Sanskrit language, 'Yatha raja tatha praja' – 'As the king is that's how the subjects are'.

When you are the guru, you are the example. You have to be the example. Now I have seen people who are gurus, who think, call themselves gurus, in different varieties and different types of life: like professors, teachers, you can call them, not spiritual gurus. They too, when they try to follow a mundane type of life – not of something exceptional – then their disciples lose faith in them. Even political leaders, when they...supposing a political leader is licentious, he has weaknesses, then the people who try to follow him have no respect. So they too have to have a personal character, a personal value system.

So what about the spiritual gurus then? They have to be excellent people. There should be no two types of life, one outside, one inside. When the outside and inside becomes one, then it is effortless and that is what one has to do – the inside and the outside, one has to work it out from inside. For that you cannot bring the outside inside, but inside has to go outside. So this is the beginning of antar yoga, the inner yoga.

At the second stage, you have to become thoughtless.

This is very important in the West because they live in thoughts – they do not have other problems of a gross nature. For example, they are brought up in such a way that they are frightened of law. They are brought up this way – they'll keep all their carpets clean, everything clean, you see, very particular about keeping every place clean. All the gross things they keep clean, and then when they try to adjust themselves, they adjust within. Outwardly they are gentlemanly, but inside, in their thought, they are not clean. In their behaviour they are not clean, their eyes are not clean, it's poison inside. And they like that poison to be taken out – sometimes it comes out as sarcasm, it comes out as their sinister acts of aggression on other countries. They may plan out the complete destruction of the world and they don't think there's anything wrong in it because it is 'an ideology' for which, is a thought they are fighting for. As long as there is an ideology, there's a thought, there's some sort of a sublime talk, then they can do what they like.

This filth is very sophisticated. Like the people who don't take their baths can use some artificial things to get a fragrance. Inside has to be clean and that's why first the efforts are to be made to have good thoughts. Watch your mind – how does it think about others? I would say, racialism is one of the diseases of the same thing. I have seen people who are very well placed, sophisticated, wear immaculate dresses: when it comes to a person from a developing country, or from say, another colour complexion, they come out with a remark, even if they are Sahaja Yogis I have seen they do it. I am saying this for the Sahaja Yogis and not for others. That suddenly that dead stuff, which we call as dead, becomes alive. So the mind is dirty, full of lust, greed, and anger, jealousy – and that's why we have to be very, very careful.

Those people who have become sophisticated their weaknesses have also become sophisticated, and that's why jealousy is a common disease. Like the other day I asked someone, "Why the father is angry with the son, and with his own brother?" So the answer was, "Because the brother is looking after the son in London." Normally any person should be thankful that: somebody is looking after my son in my absence. But the fellow is jealous because of possessiveness and the possessiveness comes out of insecurity, and insecurity comes within us because we make others insecure. There are many reasons for insecurity, but one of them is because we are ugly and we see that ugliness in others.

Now this inside filth has to be taken out with greater effort than the outside filth, and that inside filth you can watch and see within yourself. Some people try to dominate others, to tell them things – just for the bossiness of it. Now watch out – first of all, have you bossed yourself enough? Have you mastered yourself enough? Are you master of your own or you are still lacking in that? Those who have not mastered themselves want to have others, to master them. But the one who is the master of oneself, need not master anyone. He becomes the master. He doesn't have to put in any effort, he masters. And there are so many tricks by which he can master, so many things by which he can correct. He may not say, he may not do anything, but just he manages. Everyone learns a lesson without his doing anything about it. But they know that somebody is a master of masters. Maybe, such a person will be very unassuming, simple, innocent looking, but that's Mahamaya, that's the illusion.

So, the person who is that power doesn't want to show it outside, on the contrary, it shows in such a way that people know it. I mean, the way things happen in life, we start understanding that we don't have to put up any show – someone knows everything. When we have someone like that, try to follow.

So, in the third stage the effort should be to follow your Guru who is a Sat Guru.

Now that one becomes the one who – a pattern, which you have to follow. But in this also Sahaja Yogis can be very superficial. One of the Sahaja Yogis used to wear a shawl in a particular way. So, I sent him some other Sahaja Yogis that he will try to help them, he can be their guru; they all started wearing shawls the same way! [Laughter]. It's not outside; you have to follow the inside. So, when you become the guru, become the guru! You become! It's such a short method, just to become.

Now if you face yourself, you'll know that there are still some steps you have to cross to become. Even now when I am lecturing to you, you are thinking of others, "Oh, Mother is talking about him", not about yourself. That is how one has to take it inside, the absorption, from your Guru that you have to see yourself! Now, that is very important if we have to become the prophets who will

make others prophets.

Now, the higher stage is that your Guru becomes a Deity. When you say, "Guru Brahma, Guru Vishnu, Guru Devo Maheshwara". They go up to that point but nobody says, "Guru is Devi". You can have a higher stage, than Brahma, Vishnu, Mahesha. Because the Guru state is where you have the innocence of all these: Brahma and Mahesha and Vishnu, their power of innocence. But then ultimately they say, "Guru Sakshat Parabrahma". And Parabrahma is the power of the Mother that is flowing through you. So, you become the instrument of that Parabrahma. But how? Not only by becoming. But now, becoming the reflector of your Deity, to develop yourself into the reflector from guru to that state. At that state, you start controlling all the elements. That's why all these incarnations of Adi Guru had control over elements.

Brahmadeva is absolutely manifested through them. So, out of Ganesha, which is the Adi Guru, He is born, or He is manifested through these three: Brahma, Vishnu, Mahesha.

And then He comes out as Brahmadeva with four heads: three of Brahma, Vishnu,

Mahesha, and the fourth of Shri Ganesha. So, Brahmadeva becomes the symbol of Guru. And as you know Ganesha is 'chatvari', is four, all the time, He becomes these four in expression, in manifestation. And as you become Brahmadeva, at that stage, you control all the elements.

So, today, I have tried to explain to you the different stages of gurupada: the state of guru. And one should understand [that] whatever we are today, we are extremely blessed and fortunate people that, in this short time, you started from a scratch in the mud and you have become the lotuses. The lotus will invite many insects and will convert them into lotuses.

Grégoire: Insects ?

Shri Mataji: Madhukar. They call it, madhukar, the ones who are selecting the 'madhu', the nectar, the – what you call the honey. When they get the nectar, they become themselves the lotuses.

The whole dirty, filthy pond is covered with those lotus flowers. And one lotus, who is the Guru, grows higher, and then is given to the Goddess on which She resides. She resides in the heart on the platform, beautiful platform that this lotus has created. But to bear Her on your heart, you have to have a heart. There are so many qualities of a Guru, which I have told you. All the best qualities, the twelve qualities of all the sides should be completely manifested in a Guru, and the owner of those qualities is Shiva. So that is how the essence of Shiva, out of Brahma, Vishnu, Mahesha, the Mahesha's qualities, should shine through you.

The Vishnu's qualities of dharma: first you have to make an effort to be dharmic, to be balanced. Then you ascend. Then you become one with the Virata and then you can give dharma to others. So one has to know that stage-by-stage, it happens to you. And you do not become a hypocrite but you become real. And the reality is shown by its own being.

That is how you become.

So, understand the reality within yourself, face it, solve it. But mostly, I have seen, when I tell anybody, "No, Mother I am not like that". "No Mother, I didn't say like that". "That is not true". Some such people would like to sit in front or sort of, try to show off or anything, but that is not important! What is important is how much you know your Self: it is Selfrealisation. Once you develop that, then you know the others in the real way and not artificially, and then the enjoyment is complete. Like a bee will never go to an artificial flower. But human beings have to become the bee. The Guru does not need to say that he's the Guru.

Today, I bless you. I have completed the twelve years of Guru's and you should really assume the Shiva's powers within yourself. I, that is My body, My mind, My heart, everything, has spared no efforts to completely indulge into this cleansing, into this making, into this becoming of you people. I request you now that, please do not waste My efforts. Look at yourself, help yourself and try to rise higher and higher to become your Self. When you become your Self, then you become the Guru. And once you become the

Guru, you become Brahmadeva, Mahesha and Vishnu.

So first, you are made in the pattern of Ganesha, then Brahma, Vishnu, Mahesha. But very much depends on your readiness to do it and, most of all, your honesty and sincerity. I hope Shri Ganesha will give you the wisdom to understand. The Shakti will give you shakti to work hard. And Shiva will give you joy – Sadashiva will give you the joy so that you proceed in your establishment.

May God bless you.

(All those who are going to worship Me can come here and sit down. In the manner we have today described, we'll have three pujas. One Shri Ganesha's then Guru Puja and thirdly that of Devi. I think all the two leaders which you have selected from every place can come here would be better.)

1984-0714, Guru Puja Evening Program

View [online](#).

14 July 1984

Evening Program

Grand Hotel Leysin (Leysin American Schools), Leysin (Switzerland)

Talk Language: English | Transcript (English) – Draft

1984-07-14 Evening Program, Leysin, Switzerland.

The basis of Kathak dance and Indian music

Today, we had a very nice session of puja in the morning. And to celebrate that session in an artistic way, we have arranged this beautiful program of Kathak dancing for you. Now, Kathak word, as you know, comes from the word 'Katha', Katha means the story. It means the story.

[Shri Mataji says something in Hindi, and man bows to her feet]

May God bless you [followed by namaskar]

And the story is to be told. This is a very ancient type of dancing, which was practised in the northern part of India. And then part of it also went to the south. And they used it in a different way. Now, Kathak is so ancient and so traditional that it has gone various changes and various aspects have been expressed in this style of dancing. To begin with, it was originally done to express the stories about the Gods and Goddesses. And their different way of dealing with human beings.

Then gradually it became subtler and subtler. Then they started performing the dances of the Parabramha Shakti and all those things. Later on, when the Muslims came to North India, they introduced their delicate style to this style of dancing. And one of the Nawabs of Lucknow was very much fond of Kathak dancing. And he himself introduced so many ideas in this. So, also the romanticism, not the variety of Western style, but the 'lasia' is the relationship between the power and its deity. And all those were performed beautifully during that time. All the delicate ways of expression were acquired, so it added another kind of a dimension to Kathak style.

Now, this style has got the beauty that it is woven with the foot work as you people have those tap dancing, you see. It has a tremendous type of an intricate, complicated, uh tap dancing, you can say, one side. But tap dancing, you don't do anything with the face, I mean the faces remains the same. But in this the face has the bhavas, are the feeling are expressed through the face different 'bhavas'. Then also the gait, how a person walks in different routes, in different professions, in different styles. So, the gait is also very important. So, it is not only the tap dancing which you will see at the end, mostly it builds up at the end of it, when becomes a very fast dancing. But in between, you will see the different gaits. Then the different moods, you see how they are expressed. All this is shown through the movement of the body, through the going forward backward and everything has a meaning.

Apart from that, the face changes with every feeling, with one feeling say of anger, then suddenly the another feeling of love. And this can be expressed very clearly. Sometimes one person does both the actions, like the mother of Krishna and the child of Krishna would be the same person and they can act. But sometimes two persons do this. So, I am very happy that we have a Sahaja Yogi Matthew, you know, he has taken to this dancing and there are so many other Sahaja Yogis, Pedro and other people who are learning Kathak dancing, which they find it very interesting. But it's a study and a tremendous discipline.

And Indian dancing or any Indian instrument or any Indian music or paintings or any art cannot be learned without proper disciplining yourself. You have to have a tremendous discipline and very hard work. Indian music as you know people have to

sing for hours together to get to the stage even. So, it is not that people can just do it without any practise so the technique has to be learned and spontaneity works it out, the technique in beautiful way. Now, everybody will be surprised that in Kathak dancing the tabla that is played, the avartanas the movement of the percussions are fixed but the number of these fixed, say one tala is you can go on with it. And you have to come to the first note. And number of times you might move but have to come to the first note. And it is all built up. The whole, what we call the bhol, is the sound of the tabla, whatever are the different sounds of the tabla are built up with the sound of the bells in the feet. So, it's a very intricate science and requires very good character and very steady mind and a very upright level of understanding, otherwise you cannot acquire this great art.

I am very happy today that we have such a great artist today like Mr. Pawar with us, who is a very wellknown and of a very high repute in India. A person who is going to show us this dancing. Most surprising is that he is from Maharashtra. And you all love Maharashtra very much and you will always like Maharashtrians. And he has so many qualities of those Maharashtrians. And he is from the same cast as myself, he is what you call 'Marathas', he is also a Maratha. And the beauty about the whole thing, I feel is that Maharasthians, I have never seen them taking to Kathak dancing, because Maharasthians being very orthodox about dancing, as this Kathak style came to Maharastra, the cheap women learnt it and started using it for tamashas and all that. Though they are very great dancers, I must say and folk lore. So, the respectable people didn't think it proper for their daughters, for their family people to see that dancing because according to them, it was cheap type dancing. But even that is the same style as Kathak but not to that extent so much of formal education and so much of traditional training in that is given.

So, it is more maneuvering they do and they dance in that fashion, same style as the Kathak style. So, this style was a later on, also as I told you, taken up in the South. And they use it for their dancing called as tilana. The same style is used there is from the word tarana, because when these people play on the harmonium, that, that tune is used as a tarana, the word they have picked up and that's why they call it tilana.

So, there is a very big integration of various cultures in this dance and Mr. Pawar has been so beautifully able to grasp the essence of it. And he is a Sahaja Yogi too and his wife is another Sahaja Yogi. And they are great dancers, and I really admire the way they precisely know the art, and the way they expose it and the way they do it spontaneously, it's very remarkable that we should have such a great artist, so well known, among us to celebrate the Guru Puja. And his wife being not so well, his daughter whose name is Asavari Pawar is going to dance and she is also another very great dancer.

So, we have on tabla Mr. Misra, who you have heard many times, who is another great, very well-known tabla player. You can see from the way he has acquired this great art of playing tabla. Now, tabla is as you see is a simple thing, made out of hollow wood and covered with a parched...you can say a parched skin and a little bit of...this black thing is nothing but like carbon is put on top. And the way it is played at different points by putting your fingers on the percussions, the way it is done, I mean the amount of varieties people can create out of a simple things is really so remarkable and to practice it one has to really dedicate to it. And one has to have really rhythm within yourself. So, the whole thing is interwoven between each other and it's a very beautiful blending with our Sahaja Yoga.

We have to say that it's a great blessing that such a great artist like him has taken to Sahaja Yoga. It's a very big thing for us. There are many other artists that we have who have taken to Sahaja Yoga, as you know those, as like Debu Chaudhary is another Sahaja Yogi we have.

We have another one Jasraj, and also we have Pandit Bhimsen Joshi who is another artist, Karekar is another artist. There are so many artisits who are musicians who have taken to Sahaja Yoga. But as far as the dancing is concerned, I will give the highest marks to Mr. Pawar who is taking so much interest in it. By God's grace today he could make it to come here and we all should give him a great hand for coming down and honouring this occasion.

[Claps]

First of all, he will be doing Saraswati Vandana, Saraswati you know very well. He will be doing Saraswati Vandana and perhaps it will be the same shloka you know where they describe Saraswati with the white dress and the way she is sitting with the Veena.

All the descriptions are shown by various movements.

[Gregoire makes announcement and program starts]

1:35:48

I mean our joy has reached a new dimension, and I should say dimensions. Just fluttering with beautiful music of your heart. We have to thank Mr. Pawar, his gracious wife, and Pandit Misra Ji, his disciples, and his daughter, son, and all the Sahaja Yogis who have worked it out so well. I mean have no words to thank them, if a mother has to thank, she just weeps, she just doesn't know how to thank, you see. May God bless them in their venture and to you.

Now, I have to tell one more thing, how Indian music is so much connected with the Kundalini awakening, which perhaps I have never talked to you about, is that when the Kundalini rises she passes through various centres and sub-plexuses. When she is rising, she makes a sound altogether is OM. But when you try to refract all these different into different sounds, it becomes from the first chakra if you start SA, RE, GA, MA, PA, DHA, NI – at the Sahasrara it is NI. So, there are seven chakras it makes the sound. Now, when the Kundalini rises she has to pass through all these sub-plexuses. Now as you know, there is, the first centre has four subplexus, so the tala is built on four. Then you have six plexuses, we have a tala on six. Then there is, it passes through the ten, so we have a tala in ten. Then there is it passes through twelve so we have a tala of twelve.

Last of all is Shri Krishna, Shri Krishna's place where it has got sixteen sub-plexuses, so it passes through sixteen sub-plexuses. So you can imagine how it works out, at the time of Agnya chakra as you know is only the two matras are there so one has to play on two matras, where you reduce everything to two matras, so far I don't think Indian music has reached that stage where it just plays with two matras, it will be very difficult. But in the South I think sometimes they play with three matras, is something suprising, which the triguna, what we call the three matras. So that from four it becomes two, and then in the Sahasrara it is three. But at the end of it is thousand petals. And where, when all these start dancing, the thousand petal start dancing with the permutations and combinations of all these sub-plexuses.

So it is so woven into the classical music, the whole awakening of the kundalini, for which perhaps the modern artist may not be aware of. But it is said everyone knows that Indian music is based on the first sound is OM, the Omkara. So, this is how all these talas are based that's why you are so overjoyed, though maybe you may not have understood the classical intricacies of the whole thing but the whole thing was so spontaneous and elevating your Kundalini so well that it gave you the joy ultimately after all what you have to have the joy and not the intellectual analysis of it. So the whole thing, the sub-total of it was tremendous joy and we have to thank all of them for that.

May God bless you.

Sixteen matras you know of Shri Krishna is divided into two, you see, two halves. First half, is the right side and the second half is the left side. So at the left side when it goes is called 'kaal' means lower position, lower beat or say a milder beat. So from the Shukla Paksha to the Krishna Paksha as you call it or you can call it from the right to the left. And he goes playing on the left side there, so this is the two sides of the Vishuddhi chakra very well expressed.

[Says something in Hindi about ek tala] We have 'ek tala' of twelve matras [12 bits] and this is as you know of the Shiva. Shiva has got twelve sub-plexuses and that how it is the twelve matras and it is very, ek tala is a very solid thing. Like DHIN DHIN and sometimes they play it so slowly that between the two there is big gap and that's how Shiva's work is. So it is all very symbolic, gradually you will evolve into it and you will see to it how Indian music is built around the basic primordial music.

May God bless you.

1984-0717, Talk to Sahaja Yogis: God has given you a new personality of vibrations

View [online](#).

17 July 1984

Talk to Sahaja Yogis

Founex Ashram, Founex (Switzerland)

Talk Language: English | Transcript (English) – Draft

Is this the normal size? Not at all. (Yogi: special size). So. Very good. How are you? How was the Guru Puja for you?

Ah Markandeya! Hello, how are you? How is your trouble? Is he alright?

(Brigitte: Yes Shri Mataji, he is alright)

Oh, thank you very much Markandeya. Thank you.

(inaudible)

Where should we put this? Beautiful. Is this from the school?

The situation is the same as I have in My house. Alright, now you sit down.

So today, I was explaining in the bedroom to some of the Sahaj Yogis how this universe is created. And they said You should tell about this to us in the evening. But I think after dinner, is it worth it?

Today I wanted to show off the watch that My children have given me. This also came in the same prize. The watch was so big that they gave Me, for that you really need a wrestler to wear it. (luckily I could exchange it - french translation)

And I saw the watch, and I did not know what to say. You see, it is said you should not open the mouth of the horse which is gifted to you. Of the (inaudible). Because they asked me, we are going for Guru Puja, and we collected some money for You in Switzerland. What should we give you? So I said, of course in Switzerland, watch. So they said, what kind? I said something sensible I would like to have which you can select yourself. So Antonio showed me some Italian nice (Antonio says: it was Swiss). Swiss? They told Me Italian. (Antonio: no no it was Swiss). Ah. I thought it was Italian, so I said I don't want Italian, I want a Swiss watch. But the name was not Swiss. (Antonio: I don't know about the name). What's the name? (Antonio: Ebro (?)) So I said, whatever money you collect, accordingly, you purchase whatever you feel like. So they brought a watch. It was selected by Gavin Brown. Actually I did not know. He had not seen it properly, and he told him the number, and such a big watch came in. I got a fright. It was solid gold. And when I saw it, I was really shocked. But I didn't show any shock and I acted very well, and I said wonderful. You just taking out My left Vishuddhi vibrations, everything I said. It was all false. Imagine, 500 eyes on yourself, and you are supposed to say something that is given to you as a present, it is the most embarrassing position.

It is easy to kill the rakshasas, but to break the heart of Your children like this, very hard. So I said all those things. But then I thought that Arneau could not have bought that. Because he must have tried it on his wrist, and he must have seen such a big thing on his wrist. So he could not buy one like that for Me.

So I dared to ask him that who has selected the watch. So he said it is You. I said, I? I thought I must have forgotten something. I said, not Me. I have never seen a catalogue. Then I thought of the catalogue he had shown Me. I said, no no no. Not Me. I've not seen any, and there is something wrong. He said, Gavin wrote the exact number. I said I was surprised. And Warren told me, he wrote the exact number. I was surprised. I mean, see how the myth goes on. It was mythical, but I started, you see, thinking I must have, I must have said something, otherwise how can it be. You see, because if you tell lies all the time, you see people

start believing that the lie is the truth. In the same way, I thought how can it be. I must have seen the watch.

Because, you see, all the, everybody was saying that its such a number he said, such a number, and I said, how can it be. Then I said, no but I never told. Still, I said call Gavin, and Gavin said, Mother I saw the thing, catalogue, and I liked it and said it, but I didn't know it would be so. Think as that.

So, what one has to digest from such a thing, is this that when you are selecting anything for your Mother, best is to see the vibrations. And you should also, for yourself, always see to the vibrations. But Gavin is one of the earliest Sahaj Yogis, and then if he can forget that, I think anybody can forget.

So what you have to remember is this, that God has given you a new personality of vibrations. Now as I told you in Guru Puja slightly, that this watch is, has got vibrations. Tremendous in fact, this watch. And same with the ring. But we bought it only on vibrations, not on anything else. And Rustum said, this is the only watch that has vibrations. So what we bought, bought as two things together, and I think one must not give up feeling the vibrations, and taking decisions with vibrations. One should take decisions with vibrations, and should remember all the time. (Gregorie: for those who can do it). If you try Gregoire, what I am saying, have confidence, and you will feel about it. So that your personality becomes very aware, because this watch is not aware that it has got vibrations, but you are aware. So if you develop your awareness in that way, then you will understand yourself very well. Otherwise you can make such big mistakes.

Now, what I feel about some of our centres all over, that there's a kind of a collectivity, but not that much of homogenous, spontaneous collectivity. For example, in a group, when I speak, I find some people have full understanding of what I am talking about, and some do not understand me when I go to the subtler side. When I give lectures, they are very happy because they get vibrations, because the kundalini goes up. That's a very very good thing because that is how you develop. But what about you, who has to now become the Guru? Can you talk to people about Sahaja Yoga? Do you understand it, that you can convince an intelligent man about Sahaja Yoga? Or you have to use one or two persons all the time? Because you all must know, intelligently, what is Sahaj Yog. Otherwise you cannot spread Sahaj Yog.

Now some of you may say that Mother, we are not so learned, we are not so educated, because we have not read so many books. Some people might say that, before our seeking started, we got our realisation, so we had no time to seek through books and read about them, and to know what they have to say. Now, I would suggest that you must also read some books which we have prescribed for Sahaja Yoga. Like Khalil Gibran is there. Like Ramadasa. Like Kabira. Like My books (unsure). Like so many books you must read after realisation. Like Gita also. Blake. I mean, so many of them you can read, and from the angle of Sahaja Yoga, you will be surprised, you will understand the book better, and you will pick up the points which will strengthen your understanding of Sahaja Yoga.

And now when you listen to My lectures, you should sit down and have an intellectual rapport about it. Yes you should find out what it is Mother is trying to say, by talking to each other you'll understand. Because some people are so over read people that they immediately catch the point. But some do not. Doesn't matter. It can be explained.

Now you see, Christ was not educated. He was just a carpenters son, but because He was such a great realised soul, that He spoke nothing but knowledge. Now, after that we can also understand that this is one side, very important, to present yourself as Guru. Because you must know what questions people will ask you, what sorts of answers you have to give, which you can go and ask to your leader: if such a question comes in, what should you answer? What is the answer?

Like today, Michael asked me, how do the negative people come in. How do these people create rakshasas (inaudible). So it's like in a house, you see, where people are very tolerant. Allow all kinds of dirt and filth to accumulate, you'll find after some time worms will crawl out. Then you will say, from where did the worm came out? Alright. Did he say it correctly? You better now say it.

Its like byproduct of the waste product. (Gregorire: I translated correctly Shri Mataji). They didn't get it from your expressions,

how you were, that you didn't get the point. So I said, alright now you say it. But it should be clear in such a way that they also understand, because if you use too much of you see, the scholar, in a simple way, as I say it, you must say. Now say that. That it is the product of the filth in the house. Now see, the house is there and we tolerate the filth, means we tolerate the wrong type of people. Say for example. (Shri Mataji says: sons mauvais?) I mean yes, we say people who are bad. Now we go on tolerating them. We are kind, very nice, and sweet, and tolerant. It's like really dirt and filth, and when we put also sympathy on it, it is like pouring water on the mud. Or in the garbage, on the garbage. And sometimes we do it in the name of love. Now, at that time, what happens that the filth and the dirt stagnates, and out of that suddenly so many worms, all types, all coloured, crawl out. That's how the filth is created in this world. The filth. Now, then we understand that, why filth or anything creates a worm. (Gregoire: then we understand the beginning of the worms, but not of the filth Shri Mataji). No, the beginning of the filth. Now, so the beginning of the worms you understand.

Now the filth comes from the matter. Because when the matter evolves out, part of it is discarded. Like you go to any gardens, you'll find it may be dirty. But if you go to a forest, no filth. Because, natural laws rule in the forest. So what happens, that when the leaves fall off they are absorbed by the Mother Earth, they fall on the Mother Earth, they are absorbed by the Mother Earth, and converted into nitrogenous salts for the nourishment of the plant. And again, the same plant produces the foliage. Now, so this is the circle that is complete. The nature completes its circle, and automatically you will find a forest is always clean. But what does the man do? He builds a paved road for his. Or a tar road for his cars. So whatever falls on these roads cannot be absorbed by the Mother Earth.

So whatever is natural and primitive, acts according to the laws of the nature. Then the human ego comes in, and it creates a barrier between the natural laws permitting (inaudible). That's how the filth is collected.

So as in the nature, from the seed a flower comes out, the other way round in human beings is that from beautiful human beings, worms come out. So what do we learn from this? Because tar roads are there, our ego is there, the barrier is there. Now, how to stop the worms growing further? First of all, we cannot have any tolerance of the filth in the least. Of course, outside in the West, people are very particular as it happens, even the leaves they trim in Japan. They will climb on the ladders, you see, and I said what are they doing? They are cleaning the leaves. I said why? (Gregoire: Japan I suppose) Haa. (Gregoire: they do the same in Switzerland). And the same ladders than they take to Katmandu to put next to the temples and zoom their lenses to some erotic (inaudible). So they think they are very clean people. So the outside looks very clean of a Japanese. You know, we don't even have one Japanese in Sahaj Yoga so far. They are the cleanest people. Actually, you cannot make them sit for more than five minutes together. Because if they see this thing is a little bit like this, they will get up and put it right. They will not tolerate (inaudible). If their hairs are a little bit, they will just put it right. And the women are so particular about their beauty that they shave themselves. Keep the skin alright. (inaudible) Electrical shavers.

So the outside cleanliness is too much. So we have to see about our inside cleanliness. That is very important. Because, as I said, first of all, we must have a proper knowledge about Sahaj Yog that we can talk to anyone intelligently. And you can ask questions, and get answers. If you still are not answered, you can write to me, I'll answer you. But, get your knowledge right.

When I first met Gregoire, he asked me in the first day 100 questions per hour. So you have to find out, not just for asking questions, but you must find out if you can say something about Sahaj Yog, or not. Or what questions you have which you cannot answer. Now as it is, you know that to meet someone you must have a personality which is sensible. Your eyes may be sparkling, because you are a realised soul. But you have to have also a personality. We have in Sahaja Yoga, many ways and methods by which we can clear our health. So we have to have a good health to present to others. Should be a good, radiant health, otherwise people will never listen to somebody who is talking like a tubercular patient. Or else somebody who is an aggressive lion. But a person who is dignified, in the centre, and talking like a grownup, matured personality.

Now then, another thing I must tell you, that whatever I am, or whatever way I dress up, or whatever I do, people excuse me, but they will not excuse you. Somehow, I have a privileged position. Somehow. Now see, I am wearing the shawl upside down, so they will say that, see Mother is not bothered about anything. She is so above everything. They will never say, She is lousy and that's why but it is a fact, I am a lousy person. And also to give Me credit, they will say, no this way it looks better, Mother knows

better vibrations so She has put it this way.

That's what, when the big watch I got, they all said, oh must be nice. And that shows that the befooling was mutual. So, you people, in the beginning you have to build up your reputation as I have and you won't have any problem, you can go on whichever way you like. I mean, some people go about still like hippies. I tell them, be dressed up elegantly. Not like a dandy person, but elegant. Like, I would not like you to dress up like Napoleon tight pant, or some sort of a funny dress like they used to wear. But you must, according to the modern idea, Samayachar. Whatever is regarded as a decent dress you must wear. Because the people who you will meet, they will be superficial first and their attention will be on all these things. And the best way to impress others, I must tell you, is to keep quiet and listen to them whatever they want to say. And then, afterwards, slowly you tell them what is the answer, or what is the solution, or maybe what you find a little difficult or different.

But it should be done with the idea of the timing, with whom are you talking, and as a man or a woman. The way it should be, very much understood in its all aspects when you are dealing with a person. And gradually you will find that as soon as you become thoughtlessly aware the face itself will impress another person. And also, when you are talking to others, even when you are giving your opinion, you should judge how much the fellow can take in, because no use wasting your precious words.

Once it happened, that in one program they said there is a fellow who is not getting out, he is troubling us too much, so I knew somebody who was extremely boring person in Sahaja Yoga. So I told him, go and handle the fellow, and when I was entering the hall, I saw this man running with the 500 miles (inaudible). So, I mean, we should not bore others with our Sahaj Yog. It is a very interesting thing and it should not, people should not come to know that Sahaja Yogi, God save me bapre (inaudible) he was hitting me all the time with Sahaja Yoga bat. But whatever you do, it should be a chocolate above it, and inside, whatever you want to give, should be inside. The medicine.

How I started today's lecture, do you remember? (Gregoire: with Your watch). Talk of something else here and there, and then hit the point. Create an atmosphere of pleasantness, but not of, some sort of a old man sitting with a drawn face. But one should not also be childish. I do not mean you should be childish, but that doesn't mean you should be serious. Something in-between which you should try to have. That way, I have some advantages. I can have My eyes very angry, and face very smily. You have seen some photographs like that. So you see, if it works out with My smile, the other way around, My eyes put it down. So this is how you should be in the centre, neither frivolous, nor serious.

Now, the thing is the gestures that we use in Sahaja Yoga are very important. Some people actually speak, as if an Englishmen about to speak the French. Like an Englishmen about to speak the French. Englishmen don't use so much of their hands, but to make it a French you must (inaudible)... because he is speaking English, you see, he's an English manner where they are not supposed to take their hands even from the pockets. And here the French ... when they talk so the fellow is trying to make both things look very natural, but he is going. When he says I'll hit him, he says I'll hit him, like that you see.

So, then we understand that our gestures should be such a way that it should be dignified, respectful to another, and respectful to yourself also. I once saw a Sahaj Yogi trying to be a Guru. So he was sitting with both the legs like that, on top of a chair, and talking to people like this, you see. Sitting like this and people were looking at him, and everybody was laughing under the sleeves. It was impossible for them to listen to him. He was a very learned man, very good. But he was sitting stupidly. I said, why are you sitting like that? And this one, you see, he said, I get tired. Now you have to make your body as such, that you should sit straight, and talk to people in a manner that looks dignified. Now you have known about Me, that at this age, I've sat for nine hours continuously like this without any support. Straight like that. 9 hours, not even going to the bathroom or anything. Or nobody has seen that I go to the bathroom or anything from any lectures, or any meetings. If I am addressing for hours together, I never go out in-between. So you must make your body under your complete control, that you present yourself as a person who is a master of your body.

For that, you have to practice a little bit of abstinence, and little bit of penance. Sitting on the ground, for example, is a problem with you, now we have takes time. We have so many exercises which you should do. Try to sit on the ground in a straight way. And when, you see, your body will pain a little bit first of all, it will give you trouble, try to bend it up a little. Make your body

understand that you have to do it, the way of sitting, talking, everything has to be very very dignified. So you make a personality which looks something exceptional, something greater, something which is special for everyone. Otherwise, how will you impress the people who come to you, who are so superficial?

Now as soon as somebody comes in, also I have seen in the ashrams especially, you are a bhoot. You caught your bhoot from your mother, you caught your bhoot from your father. You are this, you are that. You go on telling them. One fellow, I sent him to the ashram, and he telephones to Me after some time, he says Mother, what do You mean by bhoot. First time he ever goes to an ashram, and he asks me on the phone, what do You mean by bhoot? I said what do you mean? You see, they told me you are a bhoot. I said, now don't ask Me that question. It's alright. Whatever they have said doesn't matter. Again I told him a lie. I said bhoot doesn't mean anything, but it means a person who lives in the past. So then he came to Me, and today he is one of the very great Sahaj Yogis. So we would have lost him. But ashram is a place where it has to be clean, and it has to be pure, one has to be careful that you don't entertain people who come with problems, because they will upset the children, they will upset the other women. They can upset, because if they are not clean people inside, there will be a problem.

So what do you do there? You have a discretion. Like you have an outside group, or another group where everybody meets, just to take them there. Don't take to the meditation room. Don't take them to other places. Just take them to a place which is just kept for general purposes. As we say, (inaudible) for everyone. And don't tell him about bhoot to begin with, because they don't know anything about it. So first of all, you talk to him very nicely. Make him sit down. Make him be comfortable, try to give him realisation. See that he establishes his realisation. Then he himself will start seeing bhoot in himself. And ask, with loving tone, the man if he would like to take tea or something because one of the things that is the beginning of seeking is food. (Gregoire: Shri Mataji, I think this has spread all over now. Everybody is drinking tea now in Sahaja Yoga) No no, I will not say tea. What you can do is ask for something to drink.

Now as he has pointed out, that tea now has become a craze, because you were having something very stronger, so now it has come to a minor stuff. But say till the age of My 47 years, I did not take tea. Till I opened the Sahastrara. Then, at the Sahastrara point, it's very difficult in England that you say I don't take tea, because they usually bring milk. Then they have to get something else because that's the first thing they offer you in England. But my husband always, you see, was saying that I only take tea. Not I drink, nor do I do at least take tea with me. So whatever you decide, you take. I said, alright. He said, I take three cups in the morning; three cups in the evening. I'll take them with you. I said alright. Three cups in the morning, three cups in the evening time. Otherwise I will not take any other tea. Never. So I do not take any other tea. So just now, if I have to take, at the most, because I am talking to you just, so I'll take Chinese tea which is simple. But a real tea, I'll only take measure six cups because I have to please my husband. But if I don't get it, I don't have problems as you have. Nothing. Nothing touches Me. Because after Sahastrara, I knew it will also happen to you. That even if you take tea, it should not be a habit.

But what I have found, in Kaliyuga, everything that was different is something very funny, because any realised soul could not take alcohol before. But in Kaliyuga, I've seen, realised souls can take even alcohol. Taking alcohol is not the point, but forming a habit, because I tell you, my husband was, my father was a realised soul, and he used to smoke because he had to work in the night. And one day a doctor told him that now you don't smoke. Next day he stopped. He started under the advice of the doctor smoking, because he had gasses trouble, so he said if you smoke you'll relax. So he took to smoking. And after 10 years the doctor said, now you stop and he stopped immediately.

See, so this is the sign, like a realised soul takes no time to give up anything. Is not attached. Because for social relationship, we have to have some sort of a drink. I mean, somebody comes to your place now, you have to offer something. Tea is the cheapest thing you can offer also, and is a good way. Otherwise, we can't offer alcohol in Sahaja Yoga. We may not even offer juices because throat will be bad in the western countries. See we should give this one. So only thing you can offer is tea. And I thought Samayachar tea is alright because we have to have rapport. But if it is forming a habit, then you must look after yourself. Habit should not be.

And the whole thing is that, inside and outside should be beautiful for a Guru to be impressive. Like I have seen, some people have a proper breeding at home, and some don't have. But there is no excuse for that. Everybody must learn how to behave. As

you go to somebody's house, say for example, I have seen some Sahaja Yogis will just first of all go and sit at the table, even before I have sat. Or if they, one day in India the custom is to take the (inaudible) you see like this, so the fellow took the whole of the plate on his lap and started eating. So I think you become even over simple, and over sort of (inaudible). It's all so artificial.

Like today, I was saying, to show off my ring, I'll talk like this all the time. (inaudible) Like this. Also to sit without bangles, without anything which I normally wear. Hair like that. It's all so artificial you know. So you should be natural, normal, and so sweet, that others, when they go from you should remember that interview with you, because of your sweet personality, because of your good behaviour, your gentlemanliness, and your kindness. You're respectful about others.

The worst of all is, that some people come from outside, and Sahaj Yogis start fighting amongst themselves. It's the worst. Or criticising others. Now for example, I would say Arneau is the leader here. This I think Japanese are better. One person will speak. There will be 20 in the delegation, only one person will speak. They won't even pass remarks. They won't even send chits, nor say anything in Japanese language. So, supposing Arneau is there, you all should decide beforehand, or when he goes away, then you should decide. But when he is talking, everybody should not come out with something new, and then quarrel. Its very very wrong, and its very common. But as you grow in Sahaja Yoga, and as you get the knowledge of Sahaja Yoga, as you cleanse yourself from within, you will be surprised, your jealousies will go away, your bad habits will go away. You'll be naturally beautiful.

So the first and foremost attitude of a Sahaja Yogi should be, that he should, from inside, cleanse himself completely with understanding that if he is cleansed, it is his advantage. Because as soon as you cleanse yourself, your dimensions will increase. You will understand things much better, you answer them better, and you can do thousand and one things. Alright, now see, we have strong person like Rustum or Gregoire, they have even learnt Sanskrit now, and all the mantras, most of them which you said in My Guru Puja, were composed by Rustum. They had never learnt Sanskrit all their lives. So you should not stop reading, you must read Devi Mahatmyam, you have to read so many books. You should not stop reading. Each one of you can write at least one book on Sahaja Yog. Each one of you can give realisation to 10,000 people minimum. But you have to appeal to people. And that, that is the, that is the difficult part because people use publicity, they use image building up, they do this, they do that, while we do not do all those things. But our inside speaks for our outside. So we have to discipline ourselves, we have to meditate every day. We have to know that we all have to combine together despite all our differences, otherwise we cannot fight the formidable enemy of God, which is satanic. Even for military services you have to discipline yourselves. Then you, for Gods military, how much we should discipline? But if you ask anyone, how are you, they say. (Gregoire: better?) (inaudible) the French. (Gregoire: come si, comme ca). So then, I say.

Some of them come, such bad Agnya, it catches Me. My head starts bursting with Agnya, but they don't know they have Angya, till I tell them, put their finger, and they take out the Agnya. It's terrible, some of them have such terrible Agnya. They don't know they have. How to tell them also? They will be frightened. So now you face yourself. See, how your vibrations are? Why are they not clean? How to work it out. If you are not feeling in the hands, or in the body, than what is the reason? Work it out. Work it out. Pay attention to it. Its important that you should pay attention to yourself.

What is it? What do you want? Sit down. Sit down. When I am talking, you should not (Brigitte: the children are crying. The children are crying). Let them cry for a while, doesn't matter. While I am talking, you should not get up. That's not proper. Let the children cry, they are not, something is not happening to them. There is no snake in the house. Doesn't matter. Children always do like that, but while I am talking, don't get up. Alright? Pay attention fully. That's not proper, it's not good. And then, these are little little things. Who is talking to you just now? I've seen in that Robert Hall, where they. Robert or Edward, what hall is that? Where they have the music program. Albert Hall. When they start the music, you are not even supposed to cough, and people sit without coughing for three hours, four hours.

But in Sahaja Yoga, the problem is, the discipline has to come from within. If you are sitting and listening to Me, you are not to listen to anything else whatsoever. That's the sign that you are a Sahaja Yogi. If you believe that I look after everything, then you leave it to Me. What are you worried about? You understand that point? So last of all, the point is, complete understanding of your Mother. If you achieve that, you'll have no problem. I assure you. But it is very difficult, because your Mother is a Mahamaya. At Sahastrara She is Mahamaya. You cannot make Her out. She is so simple, that you cannot make Her out. She will talk to you

about everything, like even money, vegetables, this, that, in such a manner, like a very ordinary person. You must know the One who is the Adi Shakti has to deal with A to Z. Everything. And She has to have all these things in Her, otherwise She cannot manage the show. So with children, She will be like children. With you, She will be like a mother. But those who are very highly developed souls, I'm Adi Shakti. I want you all to develop that state. Let him come, let him come. You develop that state, alright? And when you develop that state, you'll be amazed that I won't have to tell you anything.

Everybody will see the reflection of your Mother in you, if your life, in your personality. You don't have to say anything about it. Every inch of you will show this. So I bless you again. After the Guru Puja, now you try to become Gurus, all of you. So the first and the last thing you have to achieve is the Guruhood. No, nothing else is more important. For example, you are a mother or a wife, or a husband, or this. It's not important at all. But develop your Guru, and you will be amazed, everything will follow suit.

Alright? So may God bless you all. May God bless you, all of you. I hope you will listen to this lecture again and again, and try to imbibe what I have said. It is meant for each one of you, not for anybody else. Just absorb that now. So you reflect it back upon yourself, because you all have to become Gurus yourself. And do not transfer it to anybody else. You see for yourself, what I have said is for my own connection. This is what human beings lack, and they are very tolerant about themselves. That's what you are not to do.

May God bless you.

Gregoire, this was not changed, is it alright? (Gregorie: Shri Mataji, it is all on the video cassette).

So may God bless you all. I will not be able to see you again till I come back. As I have told you, you have to do the work now. You have to get more people. Talk to them. For this program that I am coming, we have to have lots of people around. Everybody has to work very hard. Every way that you can help, everyone individually should help. It should not be that, that is the job of one Mr X Y Z. Everyone should try to do whatever is possible. I hope you will understand the importance of time, time. Time that you have given Me is to indicate that time is important.

(Gregoire: let us stand up and take the mantra of Shri Mataji)

1984-0718, Talk to Sahaja Yogis

View [online](#).

18 July 1984

Talk to Sahaja Yogis

Founex Ashram, Founex (Switzerland)

Talk Language: English | Transcript (English) – Draft

Conversation with Sahaja Yogis in Founex Ashram, Founex (Switzerland), 07/18/1984

[Unclear, talking about the child who is sick]

Shri Mataji: I think your child has this trouble, German measles [or rubella].

Sahaja Yogini: I don't know the translation in English, Mother.

Shri Mataji: But it gets reddish.

Sahaja Yogini: Yes.

Shri Mataji: It's that thing.

Sahaja Yogini: And it came to the third month.

Shri Mataji: Ah. So, I don't think the you should have the child with you for some time. Somebody else should look after the child. Is there somebody who can look after the child, who has no children in the house? And even if you have children, it's good for the children to catch it.

All right. It is very good for the children to get the infection once. They should get this German measles. But with pregnancy, it's dangerous.

Sahaja Yogini: It's a big epidemic in the whole of Switzerland now.

Shri Mataji: That's why, well, you see, I was wondering I asked her, "Who's sick in the house?" She couldn't make it out You see, it is the whole of the left side, especially the Left Nabhi and Right Vishuddhi. The combination of the Left Nabhi and Right Nabhi and also Right Vishuddhi.

Surprising, isn't it? I could just sleep, I could not do anything, I had to sit all the time. No need telling, there's nothing to do, but the epidemic, you see, has to work.

It has to work, [unclear] have to work and I was wondering, "What had happened?" Suddenly, like this time, it had never happened before like this. So, that's why I had to come here, the epidemic [unclear] All right?

I just couldn't put my foot on the ground. It was terrible. And I couldn't lie down, anything, the bone was all [Shri Matai is shaking her hands] All the chakras were moving, I was wondering, "What has happened?"

That is the one I was asking you, "Who was sick?" I had to ask you. That's the baby.

Who has? Arnaud has got it. Give him a bandhan.

But look at the grandparents, you see, they are furious.

[Shri Mataji seems to make a bandhan]

Sahaja Yogi: It's still [Inaudible]

Shri Mataji: It takes some time. [Inaudible]

Good, done.

Sahaja Yogi: Shri Mataji, Hanumana is down with fever [unsure] today too, we suspect it is the same thing.

[Shri Mataji seems to work on someone]

Shri Mataji: Hum?

Sahaja Yogi: Hanumana is down with [inaudible] today.

Shri Mataji: Ah, really?

Sahaja Yogi: So, it may be the same thing.

Shri Mataji: Same thing it is.

Sahaja Yogi: The Left Nabhis.

Gregoire: Machindranath.

Sahaja Yogi: Machindranath.

Shri Mataji: It's a negative, it's a left-sided attack on children. But in a way, they become immune to it. The children get it in school because they fight it and become immune to it. It's not so dangerous.

Sahaja Yogini: Excuse-me, nowadays in Switzerland, they do vaccinations.

Shri Mataji: For this.

Sahaja Yogini: Yes, they give the sickness to the children, especially for the girls before the age of thirteen years old. But I was not vaccinated.

Shri Mataji: So, don't do it, nothing will happen.

[Shri Mataji makes a bandhan around someone]

It's a general attack, it always goes on like that, you see.

So, yesterday I talked about how to become a guru. And some of you were not there. But you can get it from [name of a SY] that. And he can do it in a way that we get the video from there, go through it and see for yourself what it is like.

Gregoire: "Hier, j'ai parlé au sujet de votre devenir en tant que gourou et vous pouvez obtenir la vidéo et voir ce que j'ai dit." [In French: "Yesterday I spoke about your becoming as a guru, you can get the video and see what I said."]

Shri Mataji: Now, today I did not have any intention of giving you a lecture. And I just wanted to find out what sort of a problem you have in Lausanne. Because I'm coming here for a program, for two days. And Monday in Lausanne, two days?

Sahaja Yogi: One day.

Shri Mataji: Ah?

Sahaja Yogini: One day, Shri Mataji.

Shri Mataji: It is one day. And two days, where?

Sahaja Yogi: In Geneva.

Shri Mataji: There's for three days. Is it so?

Gregoire: One day in Strasbourg, Shri Mataji.

Shri Mataji: And in Strasbourg.

Gregoire: Yes, it is so.

Sahaja Yogi: There are people from Mulhouse and Strasbourg here, Shri Mataji.

Shri Mataji: Ah?

Sahaja Yogi: There are people from Strasbourg and Mulhouse, here.

Shri Mataji: Are they are? Who are the people from Strasbourg?

Gregoire: Qui vient de Strasbourg, levez la main? [In French, who is from Strasbourg, raise your hand?].

Marie: From Mulhouse only.

Shri Mataji: You are the people from Mulhouse. I see. Mulhouse is close to Lausanne?

Gregoire: Close to Strasbourg, Shri Mataji.

Shri Mataji: Strasbourg. Now what is happening in Mulhouse?

[A Sahaja Yogini translates into French to Christine]

[Gregoire says in French, tell me and I translate it.]

Gregoire: After Your program about twelve people came back. They were all coming from the Rosicrucians and they went back there.

Shri Mataji: Hum. All of them?

Sahaja Yogini: Yes.

Shri Mataji: There's a problem there. And now, no one is coming.

Gregoire: One young boy.

[Shri Mataji is laughing]

Shri Mataji: At this rate, what's going to happen there in France? You see, Mulhouse, there were so many people who came to my program. But if I go, they will come definitely to my lectures. Don't you think so?

Sahaja Yogi: Yes.

Shri Mataji: What's it?

Sahaja Yogini: It's the 30th of August in Strasbourg.

Gregoire: 30th of August in Strasbourg.

Shri Mataji: How many days altogether, just see.

Sahaja Yogini: Six days, altogether seven days.

Shri Mataji: Seven days. What do we do?

Gregoire: Oh, Shri Mataji, a lot. There is the wedding, puja. I mean the Ganesha Puja with the wedding. Then You have two programs in Geneva. One in Lausanne, one in Strasbourg and there is a lot of travelling around. A lot of travelling.

Shri Mataji: Seven days.

Gregoire: Yes, Shri Mataji.

Shri Mataji: Two days for Ganesha puja and weddings. .

Sahaja Yogini: One day is puja, one rest.

Gregoire: Yes, because if we go to the mountain to see the Matterhorn, to see this mountain for the puja, - which we all hope it work out- this is about three hours and a half from Geneva.

Shri Mataji: Whoa!

Gregoire: Then Strasbourg is about [In French, how far from here?]

Four hours. Strasbourg is four hours from here. So, I'm afraid it's a lot of travelling.

Shri Mataji: Four hours from here?

Gregoire: Strasbourg, yes.

Sahaja Yogi: Can we get a plane from here?

Sahaja Yogi: No, no, we don't have an airport.

Shri Mataji: And how far is Mulhouse?

Gregoire: Mulhouse is about, near Strasbourg. It is thirty miles away from Strasbourg. Seventy miles from Strasbourg.

8:36

[END OF VERIFICATION]

Shri Mataji: It is Strasbourg and Mulhouse. Which one you think will work out best? Because in Strasbourg we have no one there.

Sahaja Yogi: We have Ruth and Kingsley. (translating for a French Sahaja Yogini) She says Strasbourg is a city of students, is sort of European city because that's why is the European Parliament and the Council of Europe.

Shri Mataji: It's very important. I think you all should come. You can advertise the program about that tour in Mulhouse.

Sahaja Yogi: If the people come very easily and we will do that.

Shri Mataji: So, they can come if they want to Strasbourg, you see, because in Strasbourg we have got then Ruth and Kingsley, an hour station, and we had programs there before also. Strasbourg, we had three people there. Only thing is that not yet very much established because some [inaudible] too much there. But Mulhouse people, if they can come to Strasbourg then it's perfectly all right. They'll go to Strasbourg. What happened to the journalist?

Sahaja Yogi: He was at Guru Puja, Shri Mataji. He came at Guru Puja. He, he wants us to report from Guru Puja something in the newspaper.

Shri Mataji: That's why people's establishing doesn't work out. [Otherwise] even there we saw five hundred people [like if they count in] coming there and they were very much [at peace with themselves, with others, and very quiet. Then Puja is also, and the attention is, you see, just [meditate] and all were very well fit. So all these others permanently [seek for] permission to sit [unclear] outside the hall, to see five hundred people coming from all over the world and without [unclear]. And they all sat together, [ate] together, [unclear]. You can [go] for all these things into hell. So this is the least you can have. While you never see there strives and struggles and [unclear] to achieve this work. To find a group of people from all over the world [they will look plain, steady [unclear], and lot of struggles and [parties] and every sort of community were represented. All kinds of religions were represented. There was no quarrel, no fight, and everybody was enjoying each other.

There was such a [unclear] without any particular kind of [unclear]. I mean, anybody [unclear] there. It's amazing how can we have young people so subtler, so [efficient], but anyway the people of that tour that they we brought them [unclear]. From what countries they had gathered, it's a special resurrection. There's a [team] over there. You see, all the way from Australia and everywhere, we had people there. And there was no sort of a funny behavior. People were not jumping. They were not shouting, screaming, [fighting] there. It was not there. It was a very, very beautiful combination of people. It was a very, very beautiful combination of sensible, mature people [we got there]. And there were children and nice people and people who were realized and very good family life. All this social life [type] of Sahaja Yoga, this is to describe that all will [live long] isn't it, about all this tour. And also that, today, a special number of people who go to the cults, anything they, they are the people who say, quarrel everywhere, fight with each other. The reason is, they are actually primitive people. The reason is a very funny manner. Very surprisingly, they have no sophistication, there's [no edibles] in that and they dress up same. For example, one group of people will dress up in one style, like Mahesh Yogi wants all of them to wear suits with lining, you see, because he's saying [unclear]. So, and then another group will change their waste clothes with another clothes. They were wearing all the dresses of their own country. There was nothing compulsory on [their own] style, what he dresses up, how he dresses up. Nothing of the kind. But the whole personality of Sahaja Yogis is very, very [pleasant]. You see, automatically [they are up]?

Very homogeneous society, which you cannot see in these modern days. And the another aspect of Sahaja Yoga is that so many of them have cured diseases, like cancer, this, that. Without [taking any money], without [obliging anyone], they have worked on these people on the physical level and also on mental level, because there are two people [who had come actually] from [you know,] some lunatic asylum. And there were cancer patients who were cured and [someone only calculates] the cancer patients. It's a, we should bring out the aspect that how Sahaja Yoga's left without [patients itself] what are its good things in this world. Then there is nothing to worry for the people in this world. Wherever the Sahaja Yoga centers, wherever they are, everybody is welcome there, and nobody is charged any money or anything. And they can always take advantage of all that [unclear]. Thus can be very bad on physical, mental and emotional level and also [saves a lot].

You can say there are two, three families who were divorced and they remarried in Sahaja Yoga. Three families, you can say. And the children were also very happy, healthy, peaceful. Obedient and helpful. That kind of children you don't find. Now see, I think it's the best we can say that in Sahaja Yoga we do not have this doubting that means a person who maybe is just a very ordinary being is put there together with a man who may be a diplomat. [Tour/So] is better they said, [end of] background.

But it has not been done by mental projection. But when your Spirit awakens, then you see the universality of human beings, [universal is]. And then you live with that new personality, enjoying everybody's presence, [amity of a person]. All perverse ideas like sex or about the violence, all these [left-sided], permanent catches, weaknesses, drop out. So there is no quarrel. There's no violence. So peaceful is with the Sahaja Yogis. So one can say that a new race has already formed, it's [beautiful/with you], and it is better to see that within. At that time if that can't be explained, it's all right because to the person [unclear], he might get pampered. And one starts feeling that there is God and there is also Christ to look after you. You know, the problem is with the fanatic structures and the wrong sides of taking their [concepts] about Christ. And the very existence it starts with that. And you know from where, about the controversy, there's a man who says that the problem of [Christianity] is the miracle [of His life]. If they are to accept Christ they have to discard Paul. And if they have to accept Paul they have to discard Christ. This is the [foreign possession] for Christians.

So these are the days of our Judgment. Now do you believe in Christ or in Paul? Of course, Sahaja Yogis don't believe in Paul. They believe only in Christ, because we can prove Christ came in as the Son of God. We can prove it. And it is so absurd that these people have no moral courage within. The Archbishop of, now the one will go to their [unclear], the one [unclear] who is a demon, who is a [unclear]. He is a fellow, who actually I saw him talking on the television, absolutely a horrible fellow, saying that Christ's disciples could not describe Christ as He was but they just made a big imagination and symbolically. And I met the Vatican ambassador early and he told me that, "No, these Christ's disciples were not good. They were not intellectuals. But Paul was an intellectual. He is the one who is right." The intellectuals are always against all these incarnations. Hardly they will believe and they'll go to hell. And there's one in India who's saying that Saundharia Lahari was not written by Adi Shakharcharya because he was such a learned man. Why he would write that we must worship Mother?

If they try to destroy the image of Christ they will be destroyed themselves. You must know, you cannot destroy Christ. And the place where this fellow was given a big [oration], and also they celebrated his [appointment] was burned by the Vishnumaya, we call as the lightning. And they have, they have a, they have a way of escaping it by saying, now they say that it's a miracle that only the roof was burned. They cannot relate to this fact that you cannot challenge Christ and His life and His disciples. They are the true thing. And this Mr. Paul was a Roman, who was a horrid fellow, who made so many sins in the sense that he, people were [clubbing] strong such people and he was looking at it and he was enjoying. But you see, Kahlil Gibran has written about it long time back [before I said]. He said that, "This Paul I can't understand. He's a strange man. He is not a free man, he's a free [soul] and whatever he talks, he does not believe it." And this is what it is, that all realized souls understand Christ. And even Mohamed Sahib has said that Christ was the first word, that is, Omkara, aum. He also said that at the time of Resurrection your hands will speak. He also said that somebody was to come at the time of Resurrection.

And there is, there is another example of this Archbishop of Canterbury, [the former one] was asked by one of the horrible interviewers of BBC that, "What do you mean by Holy Ghost?". So he answered, "I'm agnostic." Also [said so] this Rabindranath, "Then what are you doing there?" He said, "I'm doing my job." He [stayed] for it and he's doing the job without being, having any faith in Holy Ghost. He says, "Now, let the Holy Ghost, bless you." And then, "Believe in Holy Ghost." How can Holy Ghost bless that people? And this Rabindranath could say, "Ha, your guru is doing the job like me," so he said, "I'm a holy person." These are the people of little faith that Christ has described. And today, at the time when Resurrection takes place, these people with the little faith will be finished. A man who has faith in Christ, is far away from this nonsense. And He'll shatter them nicely and ask them questions, "What do you mean by this?". But people think that He was born [and rather believe in this] Paul, an intellectual [unclear] most likely and I think it slipped attention.

So the judgment is going to be [this awareness]. And so many people now, you see, are getting [these days] as devils. How many people are going to come to Sahaja Yoga, we cannot say. Because the judgment, they have to judge. Nobody can force them; it is their freedom. As a Mother Myself, and you as Sahaja Yogis, must have compassion and understanding. And Christ will free out as many as possible from the darkness of ignorance. If they are to be saved you must put in all effort to save them. You see, there's a responsibility in the sense of that power that we have to do it. Then you will not mind so many things, and you will see that as the people who have to save, as saviours for these people, we have to work hard, we have to take lots of insults, we have to be kind, we have to be diplomatic, we have to be gentle, [and trying] hard, but somehow or other get them together to [raise their being].

So all of you have to feel that we have to give realization to people, talk about Sahaja Yoga, discuss of it and you can work out. Any kind of a [gathering], anywhere, try to talk to them about Sahaja Yoga. A way could be you can wear a badge or something so people ask you questions. Will be a good idea. So [you try that]. [You need that en masse realization OR You don't have to have My photograph], you can have Sahaja Yoga. Like in India they say "Sahaja Yoga is [unclear]. Long live Sahaja Yoga." So that, you see, what happens that people have a curiosity to find out what it is. So this is [way] to be. This is what people have done before by sitting [unclear] have a nonsense there and without [unclear]. Because the method has to go through. I've already talked at length yesterday how to become a guru and I hope you'll go to demonstrate and you'll try to listen to it and imbibe those qualities within you yourselves. And each one of you can give realization to so many people. You are all very intelligent. So any other thing

you have to discuss [you tell Me that thing]. You think they know where I am coming now definitely?

Sahaja Yogini: Yes, Mother. But You see [unclear].

Shri Mataji: Now all of you should verify against each back. We'll form a row. You know this is truth. [Incarnation] is here. [Stay back]. And all of you should discuss [that for instance] about the [guests] when I am coming, what you are doing, what kind of posters you are putting and... How is that, the poster?

Sahaja Yogi: Shri Mataji, may I show You, please? Because he says [unclear] except from Matin and with Your blessings I don't know why I feel that way but [unclear].

Shri Mataji: And they have already given you such a lot of posters? [What they have done?]

Sahaja Yogi: Yes, yes, that's another one. This is to use only for library, Shri Mataji.

Shri Mataji: Library?

Sahaja Yogi: Yes, it is the one from England. It's good only for library. It's not, it's not catching up on the wall. For the wall we have got a nicer one in colors. But I think this picture is marvelous.

Shri Mataji: How is vibrations?

Sahaja Yogi: It's, it's, this is too much, Mother. Because it's very beautiful also. You could also watch the work of that. They come in.

Shri Mataji: You'll work it out.

Sahaja Yogi: Yes, we will, we will work it out. Matin.

Shri Mataji: Matin loves this. Is Matin who's done this?

Sahaja Yogini: She has to move.

Shri Mataji: It's like that miracle [unclear].

Sahaja Yogi: Can you show to Shri Mataji the one with the light?

Sahaja Yogis: No, no [not this one].

Sahaja Yogi: Oh, so it's there. It's fantastic. I'm going to put all over the place, specially on the way to my office so that I will enjoy everyone [admiring it]. Very good, very good. It is remarkable, Shri Mataji. I found this very [unclear], remarkable. And at that time someone said that people [unclear] and that's very unique.

Sahaja Yogini: A lightening here. They had some lighting here, next to the sea.

Sahaja Yogi: They had a lightening in the, the day when it was Mahashivaratri. It's incredible.

Shri Mataji: This is also something unique, I must say.

Sahaja Yogi: This one is also something unique.

Shri Mataji: It's because of other people, you see, it is there [unclear]. Do you see the light there?

Sahaja Yogi: There is a fire.

Shri Mataji: It's a fire. OK?

Sahaja Yogi: Was it a fire, Shri Mataji? I don't know. [Could it be].

Sahaja Yogini: Shri Mataji, You are giving blessings to the fire and You cleanse people then.

Shri Mataji: You have to come.

Sahaja Yogini: If I will come that close to Shri Shiva.

Sahaja Yogi: That it will work [in time] but [unclear].

Shri Mataji: And how [many of you are going to] America? Did you see [unclear name]? [He/She]'s very relaxed. Any other problem you have?

Sahaja Yogini: Mother, should I [want and pray] that You should come to the Krishna Puja in New York?

Shri Mataji: Of course, this Puja [we'll have].

Sahaja Yogini: Everything we have [shifted].

Shri Mataji: Ah?

Sahaja Yogini: We've been shifted.

Shri Mataji: How far is that?

Sahaja Yogi: Quite far that people say...

Sahaja Yogini: Seven, eight hours.

Shri Mataji: [Cause I don't know this place]. Because [you still you have come such a way]. It is time. What's your full name?

Sahaja Yogini: [Doris].

Shri Mataji: But your name is what?

Sahaja Yogini: [lphydrine]

Sahaja Yogi: Doris [lphydrine]. Her husband is from Turkey.

Shri Mataji: [lphy]?

Sahaja Yogi: [lphydrine]. Her husband is from Turkey.

Shri Mataji: That's why. Somebody told Me it is [lphydrine], I said, "Let's see. At least we can talk to this gentleman." I must say, he's done tremendous work. He decorated the whole place very well. He did so much of organizing; so much he did that. I was really amazed how she could be. So she's come now only, very recently and how to create such a [stout] time. Actually they don't understand [unclear]. As a Sahaja Yogi [unclear] these days who are doing [unclear] no good. [unclear]. Not complying to you but I must have seen her before when she's get her realization in [Nasik]. And she's done so much. I mean, she's surprising. Normally you don't find her, as others judging everyone, and how it goes, how it goes and not [fighting each other]. But this one is so straightforward. I mean, there's something great about [unclear], why she's done so much, and she takes to Sahaja Yoga so straightforward and it's so much, you cannot imagine. This leadership, to organize everything, arrange everything, even decorated My bathroom. I mean, every sort of things she has worked out. And [she seems to] many people like an Indian. "You should have faith in Me; I am an Indian." That's how I feel after I see this picture and the place [unclear] predicted about. That's the thing [unclear] person is, then [unclear]. [missing part]

1984-0724, You have to take to it little seriously, Workshop

View [online](#).

24 July 1984

You Have To Take To It Little Seriously, Workshop

Public Program

Brighton (England)

Talk Language: English | Transcript (English) – Draft

1984-07-24 You have to take to it little seriously, Brighton, England, DP-RAW

I don't know how she {unclear}, I said alright, we just pray and give her a bandhan. Now the prayers work. Because when they go home, they find the mother is in a different mood, father in a different mood in a very loving manner. You can change people and we are surprised (of) how they start liking you, they are quite amazed. You are so much {unclear: eased} You give-up your habits completely because your own master. Nobody, no habit can dominate you. Your habits just drop off. We had an experience here in Brighton, there was a gentleman who came and shouted at me because he was drunk. Next day he came and now, he is a beautiful person. We have so many experiences like that. When they were drunk or drugged or something they came and shouted at me and then they are alright. There are people who came from groups and things, and they were mocking at me making fun at me and today they are sitting here. Because this is the love, the power of love that acts, it acts. And that is what it is called now that the Kaliyuga the worst part of the modern times is over. Now the Krutayuga has started. And in this Krutayuga, in this new age, it will be done, perfected and completed. Kruta means that done, perfected and completed. And that's what is going to happen to all of you. Only thing is that you have to take it little seriously. We have no way of convincing you than giving you the experience. But even after the experience, people take it for granted. Because they start footing some of they are very happy, oh I am a realized soul. That's not the point. You have to grow after that, you have to move collective, you have to be absolutely the master otherwise it is a waste. Complete waste. Now we have a very small ashram as you know because we have no money to dormant, but we have a little place where boys sleep, they stay there with their own money and live there. It's not very impressive, it's not like one of these big palaces you have where they take money from you @ and fill/bill @ Palaces. But we have people we have common people there. We have educated there, we have intellectuals, all kinds of people sit together and understanding because this is the area where you don't need any other language but language of love. Love of God. That's how you entered into the kingdom of God and enjoy the bliss of your spirit throughout. In these two lectures I tried to cover quite a lot of it, I cannot cover all the chakras. But if you want there are books you can take them and read them but reading leads to nowhere. You have to experience. It's a state that you have achieve. It's not just reading. Another reading and people like to listen to lectures also, nice lectures very entertaining Mataji's lectures are. So, I get halls full of it. That's no good. It's a waste. I feel it's a waste. A complete waste. Because of no background sometimes I think that people understand the importance of Self-realization. But in India it's better. I have been in England and I have spent most of my time here. (In) India, I know the day I start it will be done in no time because they have that traditional understanding. And I have done on thousands and thousands in India. While I worked in ten years, in India I have worked two years only and I have thousands in here a few and in here minimum are in England is a sad thing. Because I know English, I don't know French and French are much more than the English. Only in this lifetime I have learnt English. Because English are something great. Because they can do a great job and the great job is of circulation. Because England as I told you yesterday, is the heart. The heart of the Universe. But one must have that idea of circulation within you. The other day we had some people who had read Vedantas this that. But when it came to Self-realization, they are nowhere. So, what's the use of reading all that. It's like reading about Brighten. Oh, Brighten is like this, you go to Brighten you can see this, that part and only reading? When are you go there? Reading about all these things can give you just a mind which has read many things worth nothing. If you read about gold and you don't buy gold to you. In the same way, Spirit is to be achieved and to be established. This is the snag of SahajaYoga. In SahajaYoga, we have no enrollment, you cannot pay for it. There is no nothing like what you call: membership or anything. But it's a river of love where you have to bathe yourself, improve yourself and enrich yourself and become something of higher personality. That's what it is. And that's a difficult thing for people. They say, "alright Mother if you want money we will give you four rupees write down our name". We can't. That's a difficult thing. But English have always done something great. Like last war they are the ones who stopped it. And that's how

today I have great faith that one day this heart of the universe will rise as William Blake has said and sure what he wished two hundred years back will come true. And that's why I am in England working for the emancipation of all of us to achieve that spiritual status where we become the citizens of God's Kingdom. May God bless you.

Today we will not have many questions, because I have to go back to London. But will have the experience of SahajaYoga. Yesterday people asked me lots of questions where is that gentleman who asked the questions yesterday. He is gone? he is no more?

Yesterday a gentleman asked me questions which I liked and then I asked Warren to work on him. He has read all the books about Indian philosophy; about Kundalini he knows everything. And he couldn't get his realization. And today he is not here. So, you can imagine how frivolous people are. When you read, you start identifying yourself with the books you think I am Shake sphere. You don't become Shake sphere by reading that's what happens and then when you do not settle down with it, when you do not want to have it I cannot force you because you are a free person, you have to be free to choose it. You have to ask for it. I cannot force on you. This is the big problem. Your freedom is to be respected. Because you have to get your ultimate freedom. For that I must respect your freedom. It cannot be forced. You cannot be entailed. You have to come with your complete free will and your own desire.

I must give one good news that so far, we were never able to give realization to anybody coming from Scientology. First time yesterday, some people who have been to Scientology and got their realization. I don't know if they continue with realization or not. But it's a very good news for me. Because anybody coming from Scientology used to say No, we cannot, we are sorry. And same we happened with first EM and then with these the Rajneesh people and all those. But now I find this last hurdle of Scientology is also over. Somehow, we have learnt the way how to do it. so now will have the experience, which is very simple. But again and again I would request you that you must go and see the simple ashram we have meet people, don't go by the outer superficial exposition of that place, but just go and see them and talk to them, if you have any problem, will try to solve you. When we will be having any other meeting I am sure we can somebody from London who can clearly also more clearly talk to you or solve your problems. But we have very good people in Brighton. Very good people and they are very deft in this art. So please take full advantage of that and you can become the same and help this great work of God.

I have to make one humble request that, you have to take out your shoes because shoes also tie up your feet and also there is a barrier between your feet and the Mother Earth. So just if you can takeout your feet it will be helpful to you. Just take out your shoes not feet and put the feet on the Mother Earth in parallel. Now, I have to make another humble request - Those who have to go can go away now but don't disturb others when they are having the experience. It would be very aggressive on your part. But it is worth it that you have the experience. After all nothing is going to be lost. Whatever is going to be is your gain and you can see that. [Sree Mataji addressing to some person- it has helped you? Are you better now? You? You improved? yes] This gentleman had a problem, and he had a virus trouble and is much better today. He came only yesterday and you can be completely cured. There are many people who had such troubles have been cured are sitting down here. So, it's not difficult. But it's not only physical as I said. It's the spiritual piece that we are seeking. Now please put your hands like this, because these fingertips are the ones which have to become sensitive and put both the feet straight on the mother Earth in such a way that they are parallel. Because left and right are two different things and they should be touching mother Earth separately. Don't make them meet each other. But try to keep them away and both the hands away from each other. Now, please close your eyes and remember that don't open your eyes till I tell you. Because this is no mesmerism. Something has to happen within yourself. If the eyes are open, then the Kundalini doesn't rise because of this centre. You will understand why I said so. So please keep your hands just like this and close your eyes. You don't have to do anything else. Just follow what I tell you in a simple way, the left hand is manifesting your desire. So, keep your left hand all the time like this. And the right hand is to be used for different centres to be nourished and when you nourish them then you will find suddenly the cool breeze will be coming out of your head. And this is something you cannot do. It just happens. You have to be, to begin with, you have to be in a very cheerful mood, and you should not at all feel that you are not capable of getting it or you are {unclear: defiant, defendant} about it or that you are guilty. No one should feel guilty please. It helps me a lot. You are not to feel guilty at all. Because God is compassion. He is ocean of compassion and whatever guilts in and all this non-sense that you think can be washed off in no time by so please don't feel guilty, that's one thing you do : not to feel guilty. Just to help your own being fully manifested. Remember that you are the temple of God. So don't feel guilty about it. Now please put both the hands like this. You have to only move the right hand because it is the hand of your action. Now right hand you take it to your heart, keep your eyes shut. Please keep your eyes shut and don't watch others. That is very important. Don't watch others, we have to watch ourselves. Put your right hand on your heart. Here you have to just say or

ask a question to me. Because you are a computer and this is a fundamental question you are asking. You can call me Mataji or Mother whatever you like. "Mother am I the spirit?" ask the question with confidence in your heart. With confidence. Which you are. Don't feel guilty. All of you are having that problem. I can see that. Please don't feel guilty. Without feeling guilty will you ask? Otherwise first you say 100 times "Mother I am not guilty" then you do this. It's catching very badly on that point where you feel guilty. Collectively I get the pain. So please don't feel guilty. Keep your neck in the centre. Not on one side or on another side and sit little straight. Don't pull back your neck or push it forward. Now, take this right hand keeping the left hand as it is and right hand in the upper part of the abdomen of the stomach. Put it there. It's one of the centres there. As you are the spirit, you are also your own master. Now ask a question to me three times again. Mother "Am I my own master?" now without feeling guilty. Please don't feel guilty. You are your own master. Take the hand from the heart to the stomach, to the upper part of the stomach. This is the principle of mastery or what we call "The guru principle". If you have had some gurus, if you have bowed to some people, it will be neutralized. Just ask within yourself. "Mother am I my own master?" Please do it. If you don't do it, maybe you may not get realization and say "Why I dint get?". Now take the same hand in the lower part of the abdomen. This is the centre where you get the knowledge or you get the power to operate the divine laws. So here, again I have to request you that you have to ask for it. I cannot force it on you. So you have to ask "Mother may I have the true knowledge, the pure knowledge?" in Sanskrit, called 'Suddha vidya'. Pure knowledge. Keep your head in the centre please. Pure knowledge. Some people are thinking that I hope that this doesn't go against their own religions they have been following. I have to tell you that only after realization you will really know how great your own religion. Before that you have no idea. All religions are respected, understood, and integrated in Sahaja Yoga. [Sri Mataji talks to the yogi who is clearing Shri Mataji's Visuddhi- hmm.. better. Left visuddhi.] Now six times you have to ask " Mother may I have the true knowledge or the true technique of the Divine laws. Six times. Because there are six supplexsses. Now, again raise your right hand higher on the abdomen on the stomach, on the left-hand side. We are working only on the left-hand side. At this point because you have now accepted or asked for the true knowledge, you are empowered to say that you are your own master. Now don't feel defendant, don't feel guilty. Don't feel that you cannot be. Just assert "Mother I am my own master". Just assert it and you will get it. "Mother I am my own master." You have to say that ten times because this centre has gotten subplexes. Ten commandments. Say ten times. Now, after saying that put your right hand on the heart again and press it hard. You don't feel confident sometimes, it is better without feeling guilty you have to ask for forgiveness from God once for all. You just say, "Oh Lord please forgive me if I have done anything wrong knowingly or unknowingly" but don't feel guilty about it. Just say that. Say it with full heart. But don't feel guilty about it. Just you have to say it because just to feel confident because that you have said it already.

1984-0724, To know Him what should we do?

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24 July 1984

To Know Him What Should We Do?

Public Program

Medina Theatre Leisure Centre, Newport (England)

Talk Language: English | Transcript (English) – Draft

Public Programme, Medina Theatre, Newport, Isle of Wight, UK, 24, July 1984

I bow to all the seekers of truth. It was tremendous joy for me to come to this beautiful Island that nature has created for our pleasure and happiness. We have to think about, God has done so much, such beautiful things for us and what have we done for him? Can we do something for him? He is all powerful, all knowing. What can we do for Him? What can we praise Him? He's glory personified, his beauty, his compassion! Only thing that we can do is to know him and to know God, is important that we should seek him. If we seek Him, what do we do? Again the problem is what do we do to seek Him. We don't have to do anything about it, as God has created this beautiful Island, all the beautiful things of the world, he has created you as beautiful people. All human beings are created with great delicate, compassionate attention of the Divine. You are not just created out of the blue, but with very great, great understanding, you are a special category of human beings God has created. And what he wants you to know Him, that's all. And to know Him what should we do? Now for example I'm standing before you, you see me standing before you. Whatever Warren has told you about me, you know something. You know me because you can see me in person here, but to know God what do we have to do, is that our central nervous system itself, our awareness itself, our attention itself is to be enlightened.

Let us not be persuaded by people who claim that they know God. They use God as a means, an instrument to build up and organise something. How can it organise God, you cannot organise God. He may organise you but you cannot organise Him. It's a very ego, sort of an idea, that we are organising this organisation that organisation. Sahaja Yoga has no organisation as such. We have no president, we have nothing, it's just a thing that it should happen to you, that you should become. It's like a seed sprouting, it's a living process, it's a living process of the living God. Living process, you cannot put any effort. If you have to say to sprout a seed what effort can you put in? If you have to transform a flower into fruit what efforts can you put in? It's just built in and it works out but it shows results. It is not that a seed will say I'm the tree, it becomes a tree, does it? By professing something, if the flower says I'm the fruit, does it become a fruit? It does not! It has to become! Becoming is the point we must remember. If you are truthful, honest and if you are seekers we must know that for our benefit we have to become! It's no use belonging to anything, no use professing anything, is all nonsense because it will give you a false notion about yourself. But reality will be when you will feel it on your central nervous system.

Unless and until you feel it on your central nervous system, you should not even accept me or no one. Why should you accept me? There is no need! As long as you know that you have to become something higher. Christ has said very clearly, He said to Nichodemus, "I say you are to be born again". Now supposing Nichodemus has taken a word I am born again and put a certificate, self-certified born again going around, and then fighting and arguing and being violent. Is this the way? It's just a falsehood. You cannot just say, if I say I am the Mayor of this place, do I become? Every day to day life you know that the authority has to be bestowed upon you. In the same way if you do not become you are just professing one of the nonsenses which our forefathers have done and they, everybody has done in this world. Have you become something? The time has come, now the time is there, this is the special time when you can become. At this time, those people who just cling onto things which have given them nothing but an ego pampering, must realise that it is high time that you come to reality and understand that you have to know it on your central nervous system as you know me standing here.

If the central nervous system doesn't give you any indication then you should not accept it. That's one of the conditions of the truth - that truth is known on the central nervous system. Projection, one can do anything, I can say I'm this and that and that, I

can talk this and that and that... so what? It's all my projection, are you to believe? Supposing I say I have found something great and this is it and if I have a good brain I can put up a big show before you, so must you believe it? I can put on some horns and come before you and say those horns are the special ones that God has given me, are you to believe? You have to believe when you know.

For this God has made us so beautifully, that's what I wanted to show you, the chart (Image of Virata on last page), how you are made. Now in the bible there is a mention of the word Holy Ghost. I asked a priest, I said do you know what is the Holy Ghost is, he said I'm agnostic. I said you are agnostic, how are you a priest? What are you doing about it? He said I'm doing my job. I said job, is this a job you can do? It's not a job, you cannot do a job with God, you have to know Him, and to know him there is an arrangement already made within you. The one who is our creator, who has created all this beautiful place, do you think He would not have made us that way that we should know him? He is more worried about his creation and the beauty of that creation is expressed in human beings, that they should know him. If that is the purpose of His creation don't you think that he must have made some arrangements within us for that? He must have done.

For example when I landed here on the pier (Ryde) it was written if you want to see this place you better go here, better go there, there's a church you can see, you can see this place. All organised arranged you see. As soon as you come in there is a train for you, as you walk into the ferry there's another way of getting out from here and getting another train, it's just ready everything arranged. If human beings can arrange so well what about God Almighty? He must have done something special within us!

Now here there are two doctors one of them is Dr. Warren who talked to me and there is another Dr. Bogdhan, but both of them are here and I'll show you what is the subtle side within us, how God has made us. In short you can have a look at yourself (refer to chart). Now when I say all this you are also not to believe that... blindfolded. No use believing in to it blindfolded, you can see for yourself if it works out or not. I cannot even guarantee that it will work out in you, I cannot guarantee. You see you cannot say that this flower will become a fruit can you say that? But one can try. If there is a possibility, a potentiality is there it will work out. And there is a potentiality in every human being that it can work out, but first of all you have to be honest about it, you have to be open about it.

Now within us are these seven centres, if you see the red one, the yellow one, the green one, the blue one and here is a little smoky one and then here is like the light and ultimately this big one which we call as Sahasrara. These are the subtle centres and they control outside the centres that are known to the doctors as plexuses, outside in the gross. Now these centres are very subtle centres and govern our parasympathetic nervous system. And this parasympathetic nervous system is beyond our control.

For example, when you want to increase the beat of your heart you can run, you can do some exercise, the heartbeat will increase. But to reduce it there is a force of this parasympathetic which brings it down automatically, spontaneously, Sahaj! Now when you go say to think about, when you go to some Gurus or some other people and you go and try to seek somewhere else, apart from yourself, then what happens? Then you start moving away from the central path, we have to keep to the central path and that's why all the religions have come, to keep the balance, to keep the balance! And once you have the balance, then only it is easy for the ascent. As you know, I was happy to know that in this place you make some small aeroplanes. Now the basic thing of aeroplane is that it should be a balanced thing, if it is not balanced properly it cannot ascend. The whole thing depends on its balance and its angle, so it has to have an angle upward and it has to have balance. So the first thing is to have the balance which takes place at this point where you see the green, Void we call it. (Refer to chart)

(Shri Mataji refers to chart at the Medina Theatre)

Here the balance of the religion comes in. All the religions of the world have come on this Earth to tell us that be moderate, don't go to extremes. But we go to extremes absolutely blindfolded, we follow extreme pattern of life and then our balances go out. The another thing of an aeroplane is that your eyes are upward, you have to look upward and that is what Christ has done, to tell us that you have to look upward. You are to be born again, and when he said that Nichodemus asked Him, he asked Him what do you mean? Am I to enter into my mother's womb? He said no, that's the flesh. The flesh can give birth to only flesh but I am

talking about the Spirit and the Spirit has to give you the birth again, and that's what it is, has to happen within us.

Now this Kundalini about which He spoke is at the base, at the bone called Sacrum bone. Sacrum, now see the word Sacrum itself is suggestive it's a sacred bone. I asked the Greeks why you call it a sacrum bone? They said that because they found that when you burnt the body, you see in cremation, this bone doesn't burn so we thought it was some sacred bone that was there. But it is more than that, you see in through the unconscious they must have known that this is a sacred bone.

In this bone lies the representation of the Holy Ghost. Holy Ghost is the Mother. We say God the Father, God the Son, have you ever heard a father and a son without a Mother? We don't want to accept that there could be a Mother. There could be a Mother! Christ didn't talk of his own Mother because he was a little bit, acted on more understanding that if he says that His Mother has any powers they'll first kill Her and the whole drama of crucifixion will be spoilt. So he didn't talk about Her, but the Mother is the primordial Mother represented within us, is this Kundalini the Holy Ghost! And it is also said, the Holy Ghost, the cool breeze of the Holy Ghost. It has to rise and come up.

Now the misunderstanding of the Bible is so much because of misinterpretations of people. Firstly I would say that people think that when the Holy Ghost blesses you, you become like a madman, you talk of funny things, it is not so. One must understand what is written in the bible clearly, that when they got the Holy Ghost, the blessings of the Holy Ghost the cool breeze came in and then they started talking in strange languages with strange hands, hand movements. Now what does that mean? That means that they started talking about the centres. When you hear these Sahaja Yogis talking, they will not say that you are suffering from ego, they'll say, it's Agnya, Agnya chakra is catching. Christ's chakra is catching! They don't talk on the same language because it's a subtler language, so they talk on those languages and that's why it looks strange to a person who is not exposed to this knowledge, to the deeper knowledge of your being. Naturally it looks strange and when they move their hands, they have to use their hands because the power is flowing through their hands so they move sometimes like this, sometimes like this and then people can think they are mad.

This is the big misunderstanding, then when people say that the Holy Ghost has descended on us and then that's why we are behaving like mad people, it's the spirit, it's the dead spirit, is a possession, is a witchcraft! And when it happens you don't behave like a mad person but you become the sanest of the sanest, wisest of the wisest, you become a balanced person, you become a beautiful person, your face changes, the whole face glows and the whole life changes. This is what should happen a complete transformation.

Now we have here somebody who is a Sahaja Yogi who is looking after the centre here but he came through a girl who was in London first time I met her, and she was a hippie, a very clever, intelligent girl. She was a hippie and taking drugs and when she came to me, I mean she was absolutely in coma sort of condition. I looked at her she couldn't even talk to me, I couldn't talk to her she was absolutely a gone case, she was a seeker. And today she is a person who has such a big organisation, you can call it, we don't call it organisation but it's such a big congregation of people who are being self-realised, whose lives are changed and she's a different person. Now she has become an MA in psychology and she has children and a husband who is another fantastic person and they are leading a very happy married life transforming people.

So the first thing that should happen you should be transformed. The first transformation takes place that you must have body... peace, I think, bodily peace or you can say that you get cured of your physical ailments. (Shri Mataji speaks aside to those holding the chart)

So, in this body, changes that takes place within us you see, that when the Kundalini rises she supplies the vital force within us. When of course we have been able to cure, we shouldn't say we but this Kundalini, this your Holy Ghost within you has been able to cure: cancer, leukaemia; this girl the one whom I'm telling you about, her own brother was suffering from leukaemia and he was told that he'll die within one year, one month's time and he's quite alright, he's doing very well, he's perfectly alright, but doctors don't want to believe it. When it was pointed out, they said you write to us, and people are writing to them, and British Medical Association wanted to find out and it's such a big you know, red tape going up. But it's true, why, why this cancer is cured through Sahaja Yoga is a very simple thing, one should understand why cancer is caused.

If you know why cancer is caused then you'll know how Kundalini can cure and you will know how to cure yourself, not only but you will know how to cure others. It's not just touching like a spiritualist who's hands are shaking, but it's actually, you'll know like a doctor, like a specialized doctor. Even you may not be the doctor, how this person is suffering from cancer and how he's cured. As you have seen here there are centres within us. Now the centres are made from the left and right hand side of the power, of the, we can say the sympathetic nervous system and the centre that you see in the here, (Mother demonstrates with Her hands forming two circles with index finger and thumb but joined as one circle) is on the parasympathetic nervous system.

Now sympathetic is the one by which we work out our emergencies. Now when what happens in life when you have too many emergencies? Say leukaemia, how is it caused? Leukaemia is caused by people who are very futuristic, who think too much, who are always in emergency. Like supposing early in the morning you get up and half eyes open you see the newspaper, there's some shocking news, you get an emergency, your spleen starts working, it has to produce more blood cells to give a protection to you. Now then after that you get ready, you're already late, you get into your car, you see a jam, you have to reach in time, and this has to happen. All emergencies all the time working on you, and you're extremely on time, you are very particular about everything, you have to do it, you are very particular about your child and you work it out. Even women, when they are pregnant, when they are so particular about things and they make so many emergencies out of their lives, then their spleens act on the child and the child can also get leukaemia! The mother can get leukaemia!

The speed you see is controlled by your spleen and the spleen is the speedometer which goes crazy, mad because it does not know when to produce more blood cells, when not to produce, becomes crazy. Now we can say the state is of a vulnerability, you are vulnerable to cancer. At this time if you happen to meet someone who has been to the dead, who has been to the cemetery or somebody who has a guru or somebody who happens to do all these trance and all this nonsense and all these funny movements that are on, you will get cancer.

Now recently, about a year back I saw a beautiful research work of some doctors and what they said was that cancer is caused by entities, they call them protein 52, protein 58, which trigger it and they tried to show some photographs, but one thing they said that these entities remain in our being since our creation.

Means in the collective subconscious, so since then they are there and once you start moving towards the dead you are much more vulnerable than a normal person. And that's how the cancer is set in every moment, they say, means you become vulnerable every moment because the pressures of life are such.

But what does the Kundalini do? When she rises, what does she do? She creates an atmosphere within the centre, that exhausted centre gets the vital force and it tries to bring the attention to the centre. Once you come to the centre you get connected with the whole again because cancer is set in, when all your chakras, all your centres are exhausted or one centre is exhausted and it gets broken up like that. (Shri Mataji gestures with her hands the two circles coming apart) It has no connection with the whole and it becomes malignant. When it becomes malignant that time this triggering takes place, in the sense it is vulnerable to malignancy and triggering takes place, that's how you get cancer.

Heart trouble for example, the other day I was read that English have the greatest enemy as heart trouble. Is absolutely curable and you can become absolutely heart proof once you get into Sahaja Yoga. Now what happens, how do we get, these are very subtle things which are to be seen how it works out. Heart troubles are of two types one is a lethargic heart and another is a heart which is over active. Now the lethargic heart, you get angina and all these troubles. Now these differentiations are not in medical terminology, I have done myself medicine; I know they don't have all these terminologies, but a person who has a lethargic heart is a different absolutely the opposite, juxtaposition of a person who has a heart which is overactive.

Now these two things are caused by the deficiencies in our being itself. Now what happens is that we have two channels of sympathetic nervous system, one on the left, one on the right. If you use the left side too much like the people who go to these dead and all that, they are on the left side, those who cry too much, sly people, they are sort of what you call the masochist type

people, in extreme they are like that. The another are the type that are opposite, sadistic and the aggressive type. So one are the left side the other are the right sided.

Now those who are left sided people are more prone to cancer and the right sided people are more prone to the heart, because what happens that when you start working very hard, and you start going to the work much earlier than its time, and you sit down there and you worry about this and worry about that, then your attention goes out and there is no attention to your spirit which resides in the heart. As long as spirit resides in your heart you'll live but as soon as it disappears you die. So this spirit gets annoyed. When it gets annoyed it goes into different kinds of contortions, it goes into different kinds of defects.

So the attention that is outside too much, how will you pull it inside? If I say you put your attention inside, I'll meditate, meditate. How? Something has to happen within and when that happens, your attention is attracted inside and that happening is the happening of the Kundalini. Now the word Kundalini should not upset you because it's an Indian word, but it means a coil, because it is in three and a half coils, is what you call the Holy Ghost within yourself which rises and gives you your second birth which really makes you the person who is not an egg anymore but a bird. This is what it is, that's why on Easter Day we give an egg, to suggest that Christ showed us the way by His crucifixion, how we have to become the birds.

People don't know why we give eggs, we just give eggs to people on Easter days without knowing why we do it. Like I asked them why is it called as River + Medina? And why is it called Isle of + Wight, no one knows, we just accept it as it is. But there are reasons for everything because all these things have come from the unconscious which is universal, which is everywhere.

So what happens to you that once you become conscious of that universal unconscious, you become universal yourself because spirit is universal. The cool breeze starts flowing through your hands, the cool breeze starts coming out of your head. Now jumping, changing dresses, enrolment and all these things cannot bring out the cool breeze from your head, can it? The cool breeze starts coming from your head and you start feeling the cool breeze from your finger tips and when these, what you call the waves of cool breeze, you get it. Then, you feel absolutely peace, there is no thought and you enter into the Kingdom of God.

Now these are the ones that tell you the truth (Shri Mataji gestures with Her hands). You ask about someone whom you know to be a crook, ask it, is he a good man or a bad man? Immediately you'll find it's burning coming or a hot thing coming on your hands. But supposing you know a very good man, who you know he's a very good, nice person, you ask about him, it will start, it will soothe down. If he's a realised soul, cool breeze may start coming into your hands. That's how you will know who is a realised soul and who is not. So many people are really these days, are hypocrites of the worst type and from India we have a speciality in telling lies, I must say, the way they have come here to make money, befool you and take away money but it was actually the idea came to them through some people who think that they can take money in the name of God, in the name of religion. They can organise things and that's how they started doing it. They think that they can befool you now, in a very subtle way they tried to befool the people here, they made a lot of money, I mean they have Rolls Royce's and this and that.

In America, you'll be surprised, when I went there, the newspaper people asked me, how many Rolls Royce's she has? So they said She hasn't got anything, She doesn't take anything, they said we are not interested in a person who has no Rolls Royce. That's where we have reached into materialism, to that extent, that now we cannot see things correctly. We are blinded now by this money and money orientation. To such an extent we have come, now we are challenging Christ. You must have heard about this new movement of challenge of Christ, I mean it's horrifying how can you challenge a person who was really the Son of God, because you have not felt it, when you feel it, you know that he is the Son of God, you ask the question, was he the Son of God, and you get tremendous breeze in your hands.

You are not yet authorised to talk about Him and to denounce Him and say these things. Actually Paul, I don't know, when, I read Bible for the first time, I was shocked, I said who is this Paul, why is he there, what is he doing? How is he connected with Christ, I didn't understand, this man he has nothing to do with Christ, he has no vibrations. I was surprised Kahlil Gibran has said about him, this strange man Mr Paul. He will always deny that there were no miracles about Christ, he will, because he was not a man who was a free man, he was not a free soul. He himself was suffering from epilepsy, can you imagine a man suffering from epilepsy talking about Christ. He was the man who had seizures so many times, and how could he talk about Christ, he thought it

was a good way of befooling people and becoming something great by taking over. But you beware about it; don't listen to these things, these intellectuals. Intellectuals can never understand Christ and they have never understood Him. Only the people who are seekers, those who are seeking the truth, will know what Christ was. It's amazing, in India, people are shocked to hear that people are talking like this about Christ. How can you understand God? First, at least get your self-realisation, at least become the self, what Christ has said, first achieve your realisation.

For that you go to the church, a priest puts his hand on your head, like William Blake said that, "A priest cursed me on my head", and then you think you are realised, how can you be? How can you be realised? By a person who himself is not realised? The Kundalini has to come up, you have to feel the cool breeze, you have to become a realised soul where you feel the collective consciousness, by which you feel your own centres and you feel the centres of others.

I was amazed when I came to England, I could not believe these intelligent, sensible people who we knew in India have now taken to witchcraft of all kinds; we thought it's only in India, where people are very poor, they take, poverty takes to these things and when they become poor they go more to these things and then they become poorer, it's a vicious circle. These dead spirits always create poverty and greater poverty, diseases. This, all kinds of diseases, which are left sided come from them. But I was amazed how intelligent people have taken to this and to talk the whole thing people have come from India and they said you have to pay £6000. For what? To jump, to what is it, to fly in the air, to fly, why do you want to fly? What is the interest of God to make you fly? He doesn't want you to become birds does he? Use your brains, and they paid £6000 pounds for this man, each, for flying and then when he hurt them they came to me, with all epilepsies and things like that and are they flying anywhere? He has made a big money out of you!

With all the intelligence, with all the brains God has given us, with a person like Christ we have known, how can we do these things? Let us now know that it is for us, for our good, for our own benefit, that we have to become the self is the whole property that God has given us, all the wealth that God has given us within us and it is no use clinging on to someone, to be someone's pleader, somebody's professor or somebody's disciple. Better become your "self"! Unless and until you become your self, you cannot talk about Divine, you cannot talk and that is a different line altogether where you become absolutely peaceful and you become collectively conscious. The collectively consciousness is described by Jung, who got his realisation very late in life, but he described it, that in the days when people will come they will have their realisation and they will have collective consciousness.

Mohammed Sahib has clearly said that when the resurrection time will come, your hands will speak; in the Koran, most of it is about resurrection he has talked. But the Muslims won't talk of the resurrection; they will talk of the doomsday because they want to put fright into people so that they can get their money and have their big organisations to make money and make their mosques and things. What is a mosque? What is a temple? What is a church, but the church within yourself! This is the church you have to build, you are the church yourself! What are you belonging to? Everything belongs to you, you have to become that.

As he has said, (Dr. Warren in the introduction) I have nothing to gain, is not true, I have to gain one thing, the darkness has to go. Darkness has to go, you have to see the light that's very important, that's my mission for which I have come to your beautiful Island. I'm sorry it is only for one day I'm here and I won't be here for tomorrow because we have other programs and they fixed me up you see so I have to move from one place to another according to their programmes. But whatever it is I'm very happy to see you all here and I hope you people will understand what I am trying to tell you. What I am requesting you and warning you that be careful, better look after yourself, this is the time of judgement! This is the time of judgement! Do not postpone it, you will be judged by your Kundalini, by nothing else, your own Kundalini will judge you and you will know your own judgement by which you can cure yourself. I don't have to tell you, this is wrong with you, that is wrong with you, you yourself will know. You'll know on your fingertips, in English language, they say "you know on your fingertips". All the centre's that are, I've shown you, are five, six and seven centres on the left hand side, and five and six and seven centres on the right hand side, they will tell you. Even a child who is a realised soul can tell you, what's wrong with you, what's wrong with himself and how to get alright.

But the one snag is that people get realisation, is the parable of Christ when he described, that some seeds were thrown onto rocks, some on the sand but some on the fertile land, like that. So those who fall into fertile land, you may get your realisation

today, I don't say you may not, but to retain it, to grow into it, you have to work it out. Which is today is a collective working, you cannot just sit at home, Mother I'm meditating, it doesn't work out, you have to have a collective working out.

Let us see out of you how many want to have it and grow into it. There's nothing that should enslave you, on the contrary you should get over all your habits and all that, you should become a master of your "self". That's what it is, and you become! There are thousands in the mainland who have got realisation and why should you be left behind I don't understand.

I'm here now for ten years. I've been working very hard, with people in the beginning I had only six people and for four years I was struggling with them to make them something and now they are great people and one of them is the girl about whom I have told you. So it is not difficult, now suddenly the speed has improved and people are getting realisation but still in the West it is very slow compared to in India, because people are simple and innocent and have the basis, they know what is Kundalini, they have the basis, I don't have to argue with them and tell them about it because traditionally they have known these things, they are just there and they get it. What he told you about six thousand and seven thousand people is a fact, but it's in Indian villages. I've worked in the villages than in the city because city is more sort of money orientated, they are not seeking God or they are not seeking higher things but what they are seeking is plastic. So let them have plastic for the time being, when they get fed up with it then they may seek God. But more I'm working in the villages of India and I hope that something will turn out of this meeting with you people.

May God Bless You.

I'm sorry in this short time I could not, somehow, elaborately talk to you about it but these people have got my tapes and I must have given thousands of lectures in English language. You can listen to them and can have more ideas about it and you can deepen your knowledge about Sahaja Yoga, but first thing is that you get your light, first you get your realisation because if I have to talk about these lights before putting on the lights then I can give you a big lecture on how these lights are made and what is the history behind it, and how it was discovered, from where it is coming but it's a headachefirst you have the light and then you see everything in the light, it is much better. I would request you that first you have your realisation. And there's one thing that Dr. Warren has said, that one has to be humble. That also is quite a challenging word, I think, there's nothing to be humble about it, I mean you just have to be a gentleman, that's all. You need not be harsh with me and if you try, you can try it, I mean it doesn't matter with me but you should not disturb other people by your aggressiveness so, let those who want to have, let them have it. There should be no dog in the manger attitude and that only I would request that you should try to achieve it yourself and let others have it. Thank you very much.

(Dr. Warren requests people who have come for the first time and want their realisation to come to the front of the theatre.)

Another thing I have to make a very humble request is, we have to take out our shoes because this Mother Earth helps us a lot to consume many of our problems and tensions. It's a very helpful thing so we should take it out. You have to take help. We have to take help from all the elements and they help us if we really want them so better take out. So nice to see so many Seekers.

Alright, as I said it is not possible to guarantee anything but there's one thing I have to request you because this is my experience so far, that people in the west unnecessarily feel guilty, I don't know why. This feeling guilty is sort of in the atmosphere and there is nothing to feel guilty about anything, what are you feeling guilty about? You see, that's one thing you must get rid of because I am talking about God who is the embodiment of compassion, embodiment of love. Above all, He's the ocean of forgiveness. What mistakes can you commit? If I have said anything in my lecture which might be giving you that feeling of, oh I should not have done this or that - you must know that to err is human and to forgive, Divine. So please do not try to condemn yourself for anything, I have to make a very, very humble request because when I came to your Island, I felt that this, the first feeling I got was oh Baba, the people are so guilty. So please get over that. First of all, you must tell yourself that, "I am not guilty at all".

Alright. So we sit in a very pleasant mood, not a frivolous but a pleasant mood because we are now going into the Kingdom of God which is promised to us and that's what we have to get it. You have done no sins whatsoever, forget your past, forget all

about it. Just think that you have come here to achieve your Selfhood. For that you don't have to blame yourself for anything that you have done, you just forget about it. That's very important. And there is nothing serious about it. It's a very pleasant experience, nothing happens to you if you start thinking how miserable you are, this is... forget about it. Just now, at this moment, at this present moment, you are a person who wants to enter into the Kingdom of God.

Supposing if you have to go to the Queen's party. You'll dress up well, you put up a smile. You look very nice because you don't want to put a show that you are feeling unhappy. In the same way now, if you have to enter into the Kingdom of God, which is the highest for us, we have to be very happily built up within ourselves. It's a very pleasant experience and you will enjoy it. There's no sensation but an experience of a very eternal value. So I would request you not to get into any morose or a gloomy conditions but to be in a pleasant condition. Or not also, in a very ego high handed position but in the centre expecting to happen to you. It should happen to all of you. May God bless you.

Now what you have to do is to little bit, if there is anything tight on your waist, if it is very tight, if it is uncomfortable, anything uncomfortable to you when you are sitting, if it is not it's alright.

Please take out your glasses also, there's no need because you'll be closing your eyes completely and sit very comfortably with both the feet on the Mother Earth, straight parallel like this because we have to look after the left and the right side. And now you have to put the hands like this because I told you all the centres are here, they have to receive the vibrations to begin with and then it happens to you automatically, spontaneously, like a sprouting of a seed. You don't have to do anything about it. Actually, you'll feel that there is no thought in your mind, automatically, you don't have to tell, don't fight your thoughts. Let the thoughts come in, they will all disappear because you will become thoughtlessly aware, it's a becoming. You cannot force into it, so don't put in any effort just sit comfortably forward but in the centre, in a very normal way, but not slouchy nor very backward but just in the centre.

Now, close your eyes, till I tell you don't open your eyes, you are not to open your eyes because if your eyes are open, the Agnya chakra which is the centre of Christ, you see it doesn't allow the Kundalini to rise because the attention is pulled inside and you get the dilatations of the pupil, so you better keep your eyes shut till I tell you that you have to open.

Now the left hand side as I told you, is the desire, the power of desire, our emotions, our past and everything, so put the left hand towards me all the time like this and the right hand is the power of action so we have to use it on different centres to awaken the centres and so that the Kundalini rises and relieves our centres with our own doing. Nobody is doing it for us, we ourselves are doing it.

Please close your eyes. Now, you have to put your right hand on your heart, on your heart, that's very important, on your heart. Perhaps you don't know that London is the Heart of the universe and heart is very important. Put your right hand on your heart. When you put your right hand on your heart what you are trying to say is, that in the heart resides the spirit and that you have to become the spirit. So you can ask me a question in your heart, you need not loudly ask me. You can address me as Mataji if you find it easy or you can call me as Mother, whatever suits you, whatever you like to call me. You have to say Mother am I the spirit? Now don't open your eyes, just ask the question, an earnest question, three times in your heart, Mother am I the spirit? Keep the eyes shut.....because it's an absolute thing and if it is an absolute, like a computer it works and it gives you the answers, so you ask the question Mother am I the spirit? Very simple question it is! Which you are! (Got it) Now take this right hand down on the stomach on the upper part of the abdomen. If you are the spirit then you are your own master too. So you ask a question to me here, three times again, with full confidence in yourself, not feeling guilty at all, but ask a question, Mother am I my own master? Am I my own Guru? Just ask the question!Please don't feel guilty, don't feel diffident. Please don't feel guilty, or diffident you are your own master you have not yet felt your spirit, that's why. Don't be diffident about it; you are your own master, don't have to go to any other master. Even if you have been to a wrong type of a master it can be cured by this, just asking the question. Please keep all of you your eyes closed. Everyone should try to get it, what's the use of standing on the banks or on the fence? Better to have it, you don't lose anything.

Now please take this hand down below, absolutely on the lower portion of the abdomen. Here now, for the first time, you have to

assert, you have to ask for something and that something is the true knowledge, is the art of true knowledge, the technique of true knowledge. Yoga means two things; it means first the union with the Divine and the technique, how to keep the contact all the time, the technique of the Divine Laws, technique of the Divine machinery.

At this point you have to ask because I cannot cross your freedom, you are human beings and God has given you freedom and nobody wants to take your freedom, so you have to ask otherwise I cannot force things on you. So to ask Mother we want to do the technique of true knowledge, the pure knowledge, the absolute knowledge. Say it six times because this centre has got six sub-plexuses; just say that, it is very important for this place. (Better) So that if you have done things which are not true, which are not real they'll drop out.

Now as you have asked for this, you have to assert by putting your hand higher in the abdomen, in the lower part of the stomach, here as you have put it and you have asked for it, now you put this hand in the higher part of the abdomen. Here you have to assert and say with confidence because it is very important to be confident about it that you are the spirit, you have to say ten times Mother I am my own master, just say it. It is not ego it is a fact. Fact is neither ego nor superego. Just say Mother I am my own master. To be your own master doesn't mean you are aggressive, that means you are master of yourself nothing can enslave you. Mother I am my own master. Please say it ten times with full confidence in yourself. That's one thing one should understand that you are going to become the spirit, which you are already. It has to manifest. And a person who has no confidence, how can you be? With full confidence you say I am my own master, ten times.

Now, raise this hand to your heart again, now with full confidence in yourself you have to assert by saying Mother I am the spirit twelve times. Mother I am the spirit, you are the spirit, believe me you are the spirit. Now don't doubt it, you are not to doubt yourself. If you have diffidence it is not going to help us just say at this moment Mother I am the spirit. God has made you a special category, a special category. Category of men of God as William Blake has said, "The men of God will have, will become prophets and they will have powers to make others prophets. These are the days when you the men of God will become prophets. So just assert Mother I am the spirit. See now, how it works out.

Alright, now raise your hand to a centre on the left hand side of your neck, where it touches, where it is near the shoulder. Just put it there, press it hard now, bring the hand a little backward and press it hard. Now this is the centre which is very badly caught up, is the centre when you feel guilty. Now sixteen times say and assert that Mother I am not guilty and if you have that habit better say it one hundred and eight times to punish yourself, (Shri Mataji Smiles) Please say Mother I am not guilty, what are you guilty about, what have you done? All conditioning, people have told you, you should be guilty about this, all these ordinary norms upset you. If you have not said thank you to someone, you are guilty, if you haven't opened the door for someone you are guilty; what is this? We are human beings, what about our dignity? Some countries have some customs; some countries have some customs, why to feel guilty about it? You are an Indian or you are an Englishman or you are a German whatever it is, you are first of all you are a human being. What is there to feel guilty? Sixteen times! First forgive yourself, that important, those who can't forgive themselves, how can they forgive others? And why should God forgive them also? It's kind of a violence towards yourself is not to forgive.

Now put your right hand on your forehead please, across on your forehead. Now this is the centre as I said of Christ, this is the gate through which everybody has to pass and here you have to say Mother I forgive everyone. Say it from your heart. Now don't remember whom you have to forgive, in a general statement just like that. I forgive everyone, put it across, put the hand across your forehead... fully. Fully across.

Now take this hand on top of your fontanelle bone, the soft area which you had in your childhood, put your fingers there. Fingers on that soft area which you had in childhood, now it has become a tough stuff but it will become soft now. Now you try to press it down a little bit, and move it clockwise, press it down with your fingers and move it clockwise. Now this is one place again where the Kundalini rises and breaks through this area and you get your self-realisation or your real baptism. But here again I cannot cross your freedom so you have to say that you want your realisation. So Mother please give me my realisation I want it. You have to say it otherwise I cannot force it on you, so press it hard and move it and say it seven times Mother please give me my realisation, I want my realisation, I want to have my realisation, whichever way you want to say you say but just press it hard and

move the scalp. Say it seven times. (Shri Mataji blows into the microphone). Now put back your hand where it was before and now with the left hand try to see if you feel any cool breeze coming out of your head. Put your hand about four inches above that area and see if there is a cool breeze. Right hand you put it on, towards me and with the left hand you try to feel it. Left hand, with the left hand you try to feel. Please try to feel it if there's a cool breeze. At first you might feel a little hot coming out of you, possibly. Little higher, just see it, about not very high, about four inches high at first and then gradually you move up and down and you'll see there you'll feel it. Now turn, you put your other hand down now left hand and with the right hand you see. (working out) Try with the other hand see if it's coming, if it's coming you need not see but if it is not coming. There, just put it up, don't get disappointed with yourself, don't get disappointed, if it is not working out there are people who will work it out, you're getting quite a lot eh? Are you feeling it? Just raise your hand a little bit; just see if you are feeling it.

Now put your hands towards me and open your eyes, just see. Don't think, the thought is no more in your, just don't think. Now see in the hands are you feeling any cool breeze? Just little bit blowing, a little hot, rub it, rub your hands a little bit, yes see. They're a little insensitive, see for the first time they are exposed to the Divine now see. For the first time you feel this all-pervading power that creates everything, works out everything and which has evolved us. The power of God's love. Put your hands up and ask a question, Mother is this the power of the Holy Ghost, is this the power of God's Divine Love, is this the complete power? Now put back your hands and see (Hands towards Mother on their laps). Are you feeling the cool breeze in the hands? Don't think about it, just don't think, thinking stops it. Better now? In the head did you feel it? Now I'll ask some of the Sahaja Yogis who have come from England to see for themselves. But don't think, that's one point, just don't think. Can you come down and see for yourselves. (To Sahaja Yogis from the mainland)

More right sided some people are, doesn't matter, don't you worry they all have gone through the same so don't you worry. Good, feeling fine, feeling hot? Is it? Sahaja Yogis should not talk first of all see for yourself the vibrations, don't talk to them. Hello, don't talk to them first see the vibrations, because you may disturb. You see they are just now getting the experience, so you must understand. If you suddenly ask questions you see, they might get disturbed, don't ask questions just see if it is working out. Alright, is she alright, oh I can see that. These two gentlemen are here. Please everybody must be attended to see there's one gentleman left out there. There are lots of Sahaja Yogis, Antonio, there's one gentleman there. Ha! What do you say, tie them up, is it working out? What do you say, is he alright? Raise it, tie it up. Raise it, tie it up. You're alright, you got it, now don't think, don't think.

Ah that's good. You see, the experience will be tremendous, keep your eyes shut if you want to, experience can be tremendous for some people. It's tremendous. Very strong, great place I must say, surrounded by the sea. How is the gentleman there, is he alright? Everybody getting it? Doctor Mathur, he's got it? Great! Great seekers. So I bow to you all for such great seekers of truth. You have found it, now try to know it, become, be serious about it, don't waste it. It's very easy. Thank God we have somebody here who is very good at Sahaja Yoga and you can go to his house and he can help you. The whole family is involved into it, the children know, everyone knows. You and your children your family, everybody will know about it and a new life of joy for all of you.

Great seekers I tell you, no more diseases, no more troubles no more tensions, there's a hole now for everything to go out, so enjoy yourself. Done! How is this gentlemen here, has he got it? Left Nabhi. The one who doesn't have Sahaja Yogis should raise their hands and tell me. All the people at the back have got it, have they? Give a bandhan to their left Agnyas, left Agnyas are there. You will know all this. It's nothing Latin. it's very simple, simple. Even a child knows as I told you. Has to be simple, isn't it. It has to be universal; it has to be simple, available to every one of every type, every quality, every race.

Better take their names and addresses and things and they can contact. Please now do not waste this experience. This is just the beginning, you have to become the tree and it's very simple, you cannot pay for it. You cannot organise it but you have to ask for it, just that somebody who knows about it, tomorrow you will become the knowledge so just go and ask for it. Know for it. Have you got the books and things? I think that they should get the books there only from the centre. Why not give then the name of the centre and the address so that they can get the books there.

May God Bless You All. Enjoy Yourself.

(Shri Mataji goes through Bandhan and the raising of the Kundalini.)

May God Bless You. That's how you become the master.

† Medina Arabic (origin) means "City of the Prophet" Its form in Arabic is for a female child's name.‡ Wight Origin Adjective (archaic) strong and brave; valiant from Old Norse vīgt; related to Old English wīg battle, Latin vincere to conquer Noun: a human being. Obsolete. A supernatural being, as a witch or sprite. any living being; a creature.

1984-0725, Questions about Sahaja Yoga

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25 July 1984

Questions About Sahaja Yoga

Public Program

Hove Town Hall, Hove (England)

Talk Language: English | Transcript (English) – Draft

Public Program Day 1

...is because they want to get realization.

It's only aggressiveness or they belong to some cult or something and uh..they don't want to admit that they have been stupid to pay money there so also they try to, sort of, profess that no, no, no, no this is correct and that is correct because this is too much that you are not supposed to pay. So, if you ask questions, it should not be an aggressive question - it should be a question that relates to your ascent. will be much better, wiser because I have nothing to gain from you - it's a fact, I have nothing to gain from you but even when I say, "I've to give you something," maybe, ego rises, "Who is She to give us, why should?" I mean, I would say, "Better you do it. Can you do it?" - I'll be very happy. You see, as you know, I have a good family, everything is there [UNCLEAR -BUT?] like a ascetic I'm moving all over the world, working hard with people. If you can do it, nothing like it. It's My lot to do it and I'm doing it because that's My job.

There's nothing that I'm higher or lower than you. On the contrary, in a way, I always try to please you so that you get it. Mother's job is a thankless job. She has to go on telling you, "Please have it, it's your own, why not?" Any question, yes please, ask? Will you say it loudly? Can you [UNCLEAR] [INAUDIBLE] doesn't have to perform too much physical exertion and mental - and mental [INAUDIBLE] - You're asking about something - Yeah. - Hmmm - Is this Kundalini [UNCLEAR] and you have to perform all sorts of mental or other forms of effort to reach No, nothing. First of all you get your realization, alright? First you get your realization, means yoga - the union takes place.

Sahaja means - 'Saha' means with, 'Ja' means born - is born with you means spontaneously. So the Kundalini rises automatically - She rises without any effort. Please be seated, I'll tell you. Then, what happens, that the Kundalini sees that you have problems so She goes back. Supposing, you are a liver patient - take a simple question - you are a cancer patient or any other patient - say on the physical level. Then She sees that the physical side should be alright so She goes and bangs there. You can see it with your naked eyes, you can see it's banging at that point. then you have to know how to make Her move from there, how to give Her energy, how to make Her move, how to improve that, how to manoeuvre - that you have to know, that decoding you have. This is the knowledge of the Divine laws which you have to know which is very simple - even the children spontaneously. You see a child putting his finger - all the children outside were putting their finger in the mouth.

What does that mean - that the people sitting inside are feeling guilty. They, they know. If they put this finger, means something, if they put this finger, means something, if they put this thumb, means something. So the children spontaneously know because they're born realized children but you will have to know what it is in decoding but it's very simple is not difficult. Even the one - now he's a doctor, alright but those who are not doctor have cured cancer, have cured, definitely cured cancer. They have cured many diseases because what you have to do is to go to the source of the trouble and just try to help the source and that's how you cure but it's not like a spiritualist thing that you shake before the person and he feels alright - it's not that. You know exactly what you have to do. So first of all, you raise your Kundalini, you get your realization - this is the first yoga. Then you have to look after your Kundalini, gradually you have to raise it again and again - for that there might be an obstruction on all levels maybe, physical, mental, emotional - any level, there could be an obstruction so you have to understand what this obstruction is and then you should know how to clean that. If you know how to clear it out, you take your Kundalini up - it is like that.

So, there is no effort as such because you see yourself as an outsider to all this thing. Like this saree of Mine has supposing some spot on it. So I see it. If I don't see it, I cannot cure it. But not only that I see it but also I know how to do it. So I clear it out - I'm not identified with that. I don't have to tell you that you do this, you don't do that - nothing. It just happens to you spontaneously - I don't have to tell you. You know yourself and you do it yourself because you become your own master, I don't have to tell you. Only thing if I raise your Kundalini, if your Spirit is enlightened, in the light you see yourself.

Like in the darkness I'll have to tell you walk carefully, don't go here, you'll hit that, do that but if I put on the light, you can see it clearly - it's that simple as that but still you must know that how to keep the light on. That's a little thing which you have to know if you know that you become a master. Alright. It sounds fantastic, isn't it - it is. [SHRI MATAJI LAUGHS] It is. You are fantastic - what do you think of yourself? Aren't you fantastic - look at yourself. Look at your eyes, how you're made, how beautifully. Just look at your brain - everything that you are, can any computer make like that? You are a computer which doesn't think and knows.

You look at Me, you know I'm sitting here. You don't think about it, you don't have to go to some thinking process to come around to see - it just knows. What a computer you are made! So must be having some higher connections. Only it is to be connected to the mains - that's the point is. But sometimes the connections are loose so you have to put the connections alright. Anything else? Ask questions, no harm. [INAUDIBLE N UNCLEAR] giving instructions, ummm, I find it confusing because [UNCLEAR] those instructions something is trying to control me. If it is something, [UNCLEAR - GOD TRYING TO SPEAK FOR WHAT?]

If during her spiritual [UNCLEAR] If during her spiritual development she starts hearing voices, she, she's a little confused. She's wondering, is it the voice of God or is it something which It is never voice of God, it's wrong. Your hands will speak not your ears. You shouldn't hear anything - that's all wrong. I don't want to harp, tell you all about it but you will know what it is. You should never hear voices - is a wrong idea. - I, I feel it's wrong [INAUDIBLE] - She feels it's something is trying to control her and that's wrong, she feels. That's very, very wrong - you have to be an independent, free soul. Nobody should control you - why should anybody control you? That's a wrong thing.

That means you have gone on a wrong way, that's true but you, you don't hear anything, you just become the master - you know everything yourself. If somebody is trying to control you, then it's a wrong path you have taken but it can be corrected. Alright, it's nice you have seen that - I'm very happy - because sometimes people come in a condition when they are in a coma from all these paths. It's so difficult, you see, to raise them - it's better to see it clearly. I don't quite understand what the source is [INAUDIBLE] hands. - What's it? - She doesn't quite understand what the source is from the hands - Sources? - The source, where it's coming from? It's coming from your Spirit, it's coming from your Spirit. Spirit is the source.

Spirit is the reflection of God within us and that's the source which is the universal being within us - that's the source. Christ said about it - somebody touched Him, He said, "The energy has passed into the lady who has touched Me." But He was Spirit Himself so what He said is something to be seen that it happens to you also. Anything else? Yes. I just wonder if I could see the spiritual development [UNCLEAR - OF THE KUNDALINI?] - What's it? - How does one nurture the seed to ensure the development of the Kundalini? Very good question, it's beautiful! If that is the anxiety My child, there's no problem.

That's the best thing I've heard, really. Isn't it important - it's so sweet! This time we have really nice people here, I think. It's very simple to look after the seed. You'll be told about it. We have luckily a center here where people have risen from all kinds of problems and they will tell you. We have all sorts of people here who can help you, who have come to sahaja yoga, have come up to that - they'll all tell you, it's very simple and you yourself will know. Very nice question, very encouraging! Very encouraging, isn't it? That he's, he's concerned about his development - is a very, very big thing otherwise people are so self-centered and so contented with all the nonsense that they have but to see that you have to develop and to retain it, is something great.

It's only possible if you really value your life, if you really understand how great it is to be a human-being - it's only possible then. It's beautiful question. Any other question? [INAUDIBLE] Is it possible to raise the Kundalini while you are attached to a lot of other desires and fears? [SHRI MATAJI LAUGHS] Uhh yes, it's possible - it's not difficult. Yes, it's possible, absolutely. I mean, you see, desire is a myth, is a myth. Kundalini rises through these centers and the desire power is on the left-hand side and the

right-hand side is the power of action so Kundalini rises through the center, center-most part and this has nothing to do with those two which are on the sides, left on the sides. So there's no problem - but then what happens to your desires and then what happens to your attachments - you become a witness. You start witnessing your desire and then your desires change then, uh.. you start thinking in a different way.

Like when you are not a light, you want to become a light but when you have the light, what is your desire - is to give the light because your state changes. See the point - because the state changes, you become a different person. Like, if you have to, say, nourish a tree, then what do you do - you go to the roots. If you try to nourish the leaves, there's no nourishment so you go to the roots and these are the roots that we have. But you must know that the sap in the tree doesn't get attached to anything. If it gets attached, the tree will die and the place where it is attached that will also die. So you become the sap and once you become the sap and not the leaf, you are a different personality. You see My point - the state changes You are at a state where you give. You emit. - [INAUDIBLE] - What's it?

- I think, it's the old puzzle that we all had before we got our realization. - What's that? - Now that You're so involved in all these things - Me? - No, we. - Haan - How can we break through this, this barrier? That's the miracle of God! Yes, these barriers are all mythical. Now, for example we think we're doing this, we're doing that - let's take some myths that we have. We say, now we made this big hall - alright, so what? This is something from dead to the dead - what have we done?

Can we transfer a flower into a fruit - one flower? So, this is a myth coming from ego that we have done this, we can do this, we can do that - alright, that's one thing. Another myth comes from superego where we're conditioned that we are this and we are that oh, we should not be expecting to be higher than this - kind of a suppression within us, whatever is suppressed us. All these things can be easily broken just like that where we say that Christ died for us - is a simple thing like that. Christ resides in this center - it's not here, it's one of the windows but on the optic chiasma where the pituitary and the pineal body are there in the center of it, this center is of Christ is. So what happens, that when Christ is awakened here, He sucks in - these two pouches you see there, the blue and the yellow - one is the ego, another is the superego - and a space is created and when the space is created, Kundalini goes out. We're bound by these two that's why we think we're attached but is sucked in. If it is sucked in, the Kundalini passes out but Christ has to be awakened here by the Kundalini itself. Alright, you understand the mechanical process, yes. Good question.

You see, Kundalini rising is a tremendous process. It rises, it augments, it relaxes, it has to work out in , I mean, after all if this machine is working, there must be something, a lot going on inside, isn't it? And in the same way when Kundalini comes up, there lots of things happen. But one of the examples I've given you how our, the Sahasrara opens out because when Christ is awakened He sucks in. That's why we say that He died for our sins, He suffered for our sins. Meaning that whatever sins, so called, we have committed, so called always I say, will be sucked by Him. but still people believe that we must suffer - so go on suffering. He has already died for you, why should you suffer any more. Can you suffer more than He has suffered? You just remain a happy person and you get your realization - finished.

Now any more question? [INAUDIBLE N UNCLEAR] Could You say a little more of the importance of this country in the matter of Spiritual affairs? I think, you better read William Blake. He's said it quite a lot but people call him mad, mean the all mad people calling him mad. If you go to lunatic asylum, all lunatics will call you mad, you see, it's like that. He has said it that this was to happen, He has given exact places where it will happen He has described My house where I will live, exactly. He's described everything - is the most important country. For Me, imagine, I started My work about 12 years back, you can say and 10 years I've spent in England, 10 years but I have the least number of sahaja yogies in England, what do you say to that - isn't it sir? The maximum are abroad, of course, in India we have thousands in the villages and we have more in Australia, Switzerland, France. France, imagine the French [PEOPLE LAUGH]!

isn't it a big joke? [SHRI MATAJI LAUGHS] Yes, the French. Italians - Italians are great, traditional. They are wonderful people. Can you imagine the mayor - now this cannot happen in England - uh.. the mayor just saw My photograph, a mayor, imagine - he saw My photograph, looked at it, he said, "This is Divinity". He made a copy of that photograph and on 40 places he placed where it was his authority to place, on his own, paying for it, everything and he gave us a hall, beautiful hall with a beautiful ceiling done

with - I don't know what artist has done that work. - Annh? - [UNCLEAR] Just imagine, a mayor doing that! But we are not sensitive here much, I think, because we are the heart. Imagine the heart not being sensitive!

We have to have the heart. Heart is frozen by many things. Many things have frozen our heart here, I understand that. I know, our love has been challenged all the time as a result, you see, we are frozen people inside our heart, no doubt, I agree but when it melts, it melts very well. Imagine this, hundred years back, two hundred years back William Blake has said this - can you imagine? Such details, even of our ashram, where it is. He's described each and every detail but who reads him, who understands him, who is bothered about him? There could not be any better poetry. Even Shakespeare, Wordsworth all were realized souls. Shakespeare showed the futility of all nonsense we are doing - didn't he?

In our Sanskrit language we call him avdhoot - means a person who is beyond everything - so he showed all the futility of Romeo, Juliet, this, that, everything and then we have Wordsworth who talks about the breeze, huh, in their own sweet way. Even your nursery rhymes are all about sahaja yoga. 'London bridge is falling down' - what does that suggest? So many nursery rhymes are about sahaja yoga. 'Humpty Dumpty sat on a wall' - Who was Humpty Dumpty - an egoist. You can understand that and 'To fetch a pail of water' - the seekers. 'Broke his crown' - all those things are absolutely happening, you can see that. These are not ordinary nursery rhymes - they have come from the Unconscious. So many great people you have had in this country. - Should we have the experience now?

- Should we? Now, for that experience, one humble thing I've to tell you, you have to do, is to take out your shoes because we have to use the Mother Earth for taking out our problems, so just take out your shoes - it helps. With this experience also people get well, their health improves automatically, I don't have to do anything - it just happens - they get well. Now, one has to remember that all of us have got Kundalini within ourselves but everybody has got their individual problem so, it cannot be guaranteed to everyone. Ultimately everybody will get it, ultimately but maybe, some people may not get today, may get it tomorrow - doesn't make any difference whatsoever. Some seeds sprout today, some seeds sprout tomorrow - makes no difference. So nobody should be anxious about it, worried about it, ultimately you'll get it, all of you, I promise you that but I cannot guarantee today but ultimately all of you should get your realization - that's your right. Secondly, you have to close your eyes and till I tell you keep them closed - don't open your eyes, is important because of this center if the eyes are open, it doesn't allow the Kundalini to rise - that's our experience. So please keep your eyes shut. Put your both the hands in this way, in this way comfortably on your laps - not like that, not like this but like this because these are the five centers you can see, five, six and seven centers on the left and the right hand side so if you put your hands like this, the energy passes through you, it informs the Kundalini and Kundalini rises.

The left hand suggest or is symbolically expressing your desire to get realization so keep your hand like this, left hand all the time but we use the right hand for the action of nourishing our different centers ourselves so that if there is any obstruction on these, then it is cleared out and we can do it, we have done it the other, yesterday uh.. we had few people, of course but everyone of them got realization - the Kundalini was here - just they could feel it and they were surprised, "It's a gale, Mother." I said, "Yes, it's true." So it will work out for all of you only thing is, few things that I have told you, please try to remember that without questioning, just do it. There's nothing serious, I'll just tell you where to put your hand and to say what on different chakras, on different centers. The ultimate result will be that you start feeling first the cool breeze out of your head. First of all, you'll be without any thoughts. Just now it has happened to many of you - there's no thought in the mind but then what happens that it breaks through and you start feeling the Kundalini coming out. but you must listen to Me and do what I tell you and it should happen. Any habits that you have of which you're tired and fed up just drop out next day so you just don't worry if you have some habits, you have been doing something wrong and forget about the past, just forget. At present you are sitting with Me for your realization and you have to get it.

Don't think this mistake I have done, that mistake I have done or this person has tortured me or that person has done to me - forget everything. Just now you get your realization - this is what you have to achieve. To address Me you can call Me Mataji, if you find it difficult, you can call Me Mother - whatever suits you, you can call Me by that name. Now, please close your eyes. [ASIDE - Can you put this off, it's too much - light?] Please close your eyes. I think, put off both. I don't think we should have any more, it's finished. It's too much light. Done?

Released? Agnya released? - Agnya is released, Vishuddhi is still a problem. - It's alright, started now. Hmmm. It's better now, it's too much of a Vishuddhi Remove his hair, just Ekadasha. Remove his hair, I'll have a watch. Uh.. Warren, remove his hair. Ekadasha is there - just remove his hair. - If you remove his hair, he has Ekadasha - Yes, he's, he's just told me he's paining to [UNCLEAR] doing the same sort of thing by this habit but he just said - Ekadasha - It's cold diet [UNCLEAR] - It's alright.

Is it working now? No, is it working out? - You can see that's what I said Ekadasha is there - [UNCLEAR] Can I just remind all of you that there is the follow-on meeting tomorrow morning and there is a meeting here tomorrow evening, which you can find out the times? If you look on the sheets that've been given you, you'll see the address on the back side of where our center is situated and can I also request that you just be a little bit quiet while Mother is working. Thank you very much. - It won't work. - It's a typing business Now, is it? - Well right void is released, left void more now - Right void? - Left void now, Mother, left void. Hmmm - He's got it, hasn't he?

No? - He's not feeling, Mother. It's alright, he'll feel it but Vishuddhi is there. It's terrible, now don't feel guilty. Don't you feel guilty all the time, don't feel guilty. Haan, now better? Are you feeling on your hair? Good! Sit, work. Now keep it up, alright?

Now this has to relax little bit because you type too much, hmmm. You come to the ashram, they'll give you the oil, you rub your hands with that, rub this part, it'll become sensitive - alright? May God bless you! Yeah. Thank you very much, thank you very much. Beautiful! I had a very big problem this week. I was in Switzerland and I don't want to stay then someone tried to terrorize me [UNCLEAR] soon overshadowing me in my aura and they still they regress me with a lot of power, an awful lot of power I've never seen - and they threatened to damage my shockers my heart - Where? - In Lausanne, in Switzerland, I went there. He claimed it was fantastic.

- He claimed to be a [UNCLEAR] - In Lausanne? - In Lausanne. I went there for three months to work and I was terrorized - by someone with a lot of power - What's his name? - I don't know. I think he was from Scientology. He Yes, yes I know him, horrible fellow. Yes It wasn't in person. It was like attached to my aura in Spirit for the live person - but there's one fellow who's doing that - and a lot of power, a lot of power - Hmm, hmm. Oh baba - he wouldn't leave me, he was attached to me. - But I was in Lausanne too - Oh, I went to a talk in July 5th, in Lausanne.

Someone gave, someone from your group. That was in the middle of it - They were attacking my aura all around me all the time. I lost my job and I had to come back to London. - But this man who was attacking you - Anh, ha - I didn't sleep for four weeks because - you didn't see that - I couldn't see him, I could feel his presence all the time with me - For four weeks with me. - There's one horrible fellow there in Lausanne - Oh! - Yes, one horrible fellow, uh.. - he had captured a woman and all sorts of thing he's doing I don't know why - It's like black magic [UNCLEAR] something like that - Terrible! Yes, he's killing people also like that - Oh, I tried [UNCLEAR] almost have a nervous breakdown almost have - Hmmm - That's what they tried and I came back - I've only done good things like Buddhist to Christian meditation - I never was involved in anything - But even Buddhist is no good But even Buddhist is no good. That's also you see, all these are all, all misguided people - Buddhist are very misguided. Might be from the Buddhist meditation you do get this problem. - I never had anything like it - You see, these Buddhist lamas are the ones who had advised uh.. Hitler - do you know that?

- No. - Yes, under there guidance only Hitler did all this - I couldn't get it away from my aura, like it was something with me in my aura. - Now do one thing. Put your hand like this and ask a question, "Mother, are You Buddha?" Ask a question, "Mother, are You Buddha?" - "Mother, are You Buddha?" - Keep your eyes open - "Are You Buddha?" - Again - "Are You Buddha?" - Again - "Are You Buddha?" - Again - "Are You Buddha?"

- Again - "Are You Buddha?" - Again - "Are You Buddha?" - Again - "Are You Buddha?" - Haan, alright. - Yes - Ha, ha, ha, ha - They are all mythical people, that's why - [UNCLEAR] had lots of power, lot of power and just - No, no, it's all negative - Haan I know that man, I know him - horrible. One person only in Lausanne who does all these tricks - I know. - and comes out of the body, out of the body to my room - Hmm, - I never had anything like that - He, he also teaches Buddhism, same fellow - but he captured a

woman very badly she came to Me, she told Me about him. He does all Buddhist uh.. rituals and all that - it's horrible! - I know him - Oh, I didn't know [UNCLEAR] - Baba we had a big problem with him - Of course that woman is now out of his clutches - Is he alright? - Thank You!

- Are you feeling it - the cool breeze? Tie it up, tie it up - tying up is the best way. Have they been to someone? Have you been to some guru? No, no one, sure? Drugs? Same thing. Void is catching that [UNCLEAR - SIDE OR WHY?] left void. throughout - he is also left void.

Just uh.. call that publisher here - what's his name? - Uh.. John Knox - Annh, John? - John Knox - John Knox Just eat this, it'll neutralize It will neutralize, you see, the effects. Come along, eat it. Come along! Let him eat it. This will - just eat it. This will neutralize the effects, on the stomach, you have. Eat it. Put it everything in the mouth - just, just there - it will neutralize, you see.

Yes, John I was saying that as you see here, of course, we have got Simon and all that but, you see, if you also take up also very positive action because see there are intellectuals and people have to understand sahaja yoga and you have to explain to them somebody has to talk on those lines. Of course, I'll tell also Simon - he's alright for realization and all that when you have to talk to people, you see, there has to be somebody elderly otherwise they don't take you seriously so I would say that whenever they have such a meeting and all that, you should try to conduct - I'll tell Simon because, you see, what reports I got that in Brighton you have all little, little boys - young people. - I mean, Spiro is there, everybody but they look so young so if you help them, it will be better that you stand up, you see - alright? - Yes Mother. - May God bless you! How is he, he's alright? - Unnh? - He smoked four cigars, he had four cigars - He smoked four cigars, Mother, today. - [SHRI MATAJI LAUGHS] Alright, don't feel guilty. [SHRI MATAJI LAUGHS] Haan, better now, see - are you feeling the cool breeze?

Feeling the cool breeze now? Good! You have this thing to eat to neutralize your cigars - let's have it. - Just to neutralize your cigars - Thank You! - Alright, just put it in the mouth. Now How is this gentleman? - Kundalini has risen - Good! - during the program, right now. Wait, - What about this one? This lady, is she alright?

How are you, are you alright now? - Whom did you go to? - Hmmm? - Whom did you go to? - [UNCLEAR - SCIENTOLOGY?] - Oh! - Oh! - I think I was meant to - Hmmm? - I think I was meant to [UNCLEAR] mentally - I didn't follow - She thinks she was meant to go to Scientology and then she was mentally Scientology. Really I tell you the damage you have.

Scientology is a one of the worst damages I've ever seen, I must confess This is the first time we're giving realization to people who have been to Scientology otherwise we used to say no. Believe Me, it was such a damage, I don't know what [UNCLEAR - SPIRIT?] - such a damage, I must say! - You'll be alright. - I feel like [UNCLEAR] I've learnt to laugh, I've learnt to [UNCLEAR] - That's good, very nice. - You see, once you come out of it, you can be very great - You see, you have to come out of it fully - Yes - That's what they'll tell you how to do it - Hello! How are you, how did you feel? - I didn't quite understand [INAUDIBLE] - Really, you didn't quite understand? [UNCLEAR - WHY OR WHAT?] - You, you didn't feel the cool breeze?

- I thought I did, I wasn't sure. [UNCLEAR] relaxing - Is it? Now, what about you never felt any cool breeze you mean to say? - I felt the heat coming out but I [UNCLEAR] - Heat? Hmmm, there's lot of heat inside has to come out. There's a hole I've made in the head, you see, - so the heat is coming out. Let the heat go away, you'll feel the cool breeze. - I'm not [INAUDIBLE] - Did you - [INAUDIBLE] It was, that's good, it's the beginning, isn't it? It's very subtle. We have to go little further with it, isn't it?

- [UNCLEAR] - Very simple - Better you [UNCLEAR]. She's alright too but she's a liver patient, little bit liver trouble you have - that's why the heat. - Liver trouble? - Liver - Liver trouble, have I? Liver is little bit over-activated, that's why you felt the heat but you'll be alright - now you'll feel the cool breeze, let's see. - Yes, I do. - Now let's see there - There is. Now, ladies like you should take more interest because these are all young people and you can work it out better, act more, guide, guide them better than these little young boys - isn't it? You should come and help, I request you. You better come, you'll be of such a help and you have to look after your children - they're taking to drugs and all this Isn't it all waste and now AIDS is coming - you have to guide them.

No more to sit at home and do something. You should come. This, this is the greatest business. You come on the Saturdays,

Sundays - meet them, guide them I'll be very thankful to you - alright. May God bless you! Alright, thank You! Yes, well - What's the matter? - I'm very grateful for Your time anyway and - I honestly believe, You're trying to give me something I couldn't get it and - What's the problem on your neck? - I just [UNCLEAR] so uh.. I just [UNCLEAR] the bone three months ago and [UNCLEAR] - Could that be broken [UNCLEAR]?

- Yes of course, of course so I must cure you. Take it out, I'll put that right - Take it out, this one. - It's got a thin [UNCLEAR] - No, I'll take it out. What it's a cotton? - Hmmm - That's a doctor behind you - this is a , [UNCLEAR] BONE - that is quite easy. - Remember there's a poultice on it. Someone suggested putting poultice on it. - But I didn't mean that. I just meant it's that - I know, I know. Yes, that does block, that does block.

See, first the Mother must first give you physical health that's important for Mother, isn't it, that children should be alright physically Hmmm, [UNCLEAR] this dislocation has to go, - that's very important. - Hmmm, wish it could! - It will, hundred percent. - But I didn't come - I know, I know that My child you didn't come - No, I didn't - but, but I, I feel as a Mother you should be alright first then talk of God - alright? - Hmmm, let it work - [UNCLEAR N INAUDIBLE] - Don't feel guilty - that's your problem - No, I don't, not anymore - I used to - not anymore, not allowing that - Haan. Hello Sara, how are you? How is everything working out? - I do want [UNCLEAR] what You were trying to give me [UNCLEAR] It is working out - just see on her head - has she got it? - Warm - It's coming, it's coming up - don't you worry. - [UNCLEAR] - Yeah - I know You're trying to give - Yes and you'll take it too - [UNCLEAR - ARRANGE?]

- I'll arrange, I'll arrange that for you. Ha, ha, haan, now see. Now, can you sit here, this side, just this side please. Now it's alright - now - [UNCLEAR - KUNDALINI?] is coming, Mother - Haan! - Left Vishuddhi is very much there Just go on saying, "Mother, I'm not guilty." Just - Hello, how are you David? Haan You're alright? Take a light. - What about this gentleman - Ross?

- [INAUDIBLE] - Haan? - His hands are numb, Mother. - His, his -UNCLEAR - HIS HANDS ARE NUMB?] - What's up? - His hands are numb, Mother - He has a, he has vibrations but his hands are numb - But why are they numb? - He must have done - Has he been to some guru or someone? What work you do? - An engineer work. Very simple question; Ask about engineering This is the Divine engineering. Put both the hands towards Me and ask the question.

- [UNCLEAR] - Unnh? - This is still [UNCLEAR] - It's better now - Yes Haan! Put both the hands like this and ask the question. Hmmm Alright? That's the answer - this is Divine engineering. Haan, done. Close your eyes. Tie it up, tie it up. There is right heart and Agnya, Mother. - Right heart - Right heart and Agnya - Right?

- Yes, Mother. Forgive, forgive, forgive, forgive. Forgive your father - alright? Forgive your father. Haan! - Now, alright? - Still [UNCLEAR] - Still? - But the cool is coming out. - Oh, yes Mother. - Alright, then it's alright.

You people are the such perfectionists, I tell you [SHRI MATAJI LAUGHS] - Now, you feeling the cool breeze in the hand, madam? - [UNCLEAR] - Yes, that's it, you've got it. Now see your neck, move it and see, is it moving? Move it on the sides. - Alright? Is it paining now? - [UNCLEAR - YEAH?] - Move it to the left and right - Is it paining? - Yeah. - Alright - No - It doesn't pain?

- Little bit Paining? Where is it paining now? It's there so the dislocation is here Hmmm Alright? Neeche gaya? This is all engineering - Haan! - [UNCLEAR] - Beg your pardon? - [UNCLEAR] - What's he saying? - What did You say to give my problem? - Because you have not forgiven Isn't it correct? [UNCLEAR] [UNCLEAR] it's very strange, I mean, this morning she was saying she didn't blame me for anything.

- [UNCLEAR] - Nothing is strange, you see, I have to know about you. If I love you, I must know you, isn't it? Only through My love I know what your problems are because I'm the Mother. I've to know your problems - there's nothing strange about it. Haan! Haan, Mother's love is so powerful, isn't it? Haan! She has a problem. Better! All her head is pulsating Now see your pain is it better, My child, just see.

Less now, much less. You are enjoying them and they are enjoying you wonderfully - you'll go on like this forever, I think. [SHRI

MATAJI LAUGHS] Actually they are enjoying you, you see, so they're not moving out - they're just enjoying you taking your vibra.... - isn't it wonderful? The first time we start enjoying other human-beings. How is this gentleman? He has a Hamsa little bit. Do you get sinus trouble sometimes - no pain there? He has a Hamsa - stops there. Hmmm, now you're alright - pain? - No.

- Gone? - [UNCLEAR] - Now see, is there a pain now? Move your - Is there a pain? - No [UNCLEAR] - Done, gone for, everything gone. Alright, perfectly alright. She's - Aha, you're alright. Yes, sit down, sit down. - I didn't get anything but thank You for everything but - I'll work it out - I've been talking to one of your - [UNCLEAR - A MAID ?] is there, she said, I told her, I came to know because of an experience sign - Hmm - about a long while ago thirty-eight - Unnh? - a long while ago, thirty-eight - I had [UNCLEAR] and I was lying in the bed [UNCLEAR] all these buckles and all these I couldn't see him coming [UNCLEAR] and then the next thing he was on the ceiling.

I [UNCLEAR] and the most beautiful music was being played and such a thing piece was beautiful - You felt separated? - Oh yes I was! I was up there and I was just [UNCLEAR] - [UNCLEAR] but I was up there and I felt some peace in myself and contented - Did you go to anyone like that, into any Spiritualist or any? - No, no. - To no one? - No, no and then I was just about to follow these people [UNCLEAR] came back and she came out of the side and she shook my hand and shook my [UNCLEAR] and before [UNCLEAR] I came but I had to get back in through heel and I had to slide in [UNCLEAR] and I had to put my toes in - Annh? - to put my toes in where they belong to, my legs and [UNCLEAR] - they had come back then through here I just saw hiding [UNCLEAR] because it was so beautiful out there and then [UNCLEAR] as I was at the - lake canal train - Hmm - and I didn't want to come back [UNCLEAR] - I've never experienced any thing [UNCLEAR] before - That's the Spirit; You become the Spirit but your body should contain it, you should not get out of it, - that's not a good thing - Hmmm - If it takes you out then there's something else that's working it out - Hmmm - You, you have to feel it within yourself with your body intact, don't have to leave your body. Leave your body then it's not alright but you have to be there - it's very dangerous also to leave the body. Sometimes you may lose it completely so you have to be there all the time. Now - [UNCLEAR] All the left side is - Annh?

- all the left, all the left side is - Now you say you didn't go to any body like that, you didn't go see any - No - transwoman and - no sure? - No - You remember that? - I've been to a saint to meet him - Annh? - A spiritualist saint - That's it! That's it! Is the Spiritualists; You see the spirits. They do these tricks. - I think, your spirit is great, no doubt but to separate you from yourself - [UNCLEAR - THIS WAS 30 YEARS?] - Yes, that's what they have done. - So you have to work it out a little bit to get rid of it because what you have to feel this beauty within yourself, in your body, in your consciousness.

- Hmmm - You understand My point? - Hmm, hmm. - Alright. So for that, it's very simple is they'll tell you what is to be done. You have a left-side problem and they'll correct it for you That's very also not good because if you have the left-side problem, you might again fall into the same trap so better get it corrected. - Alright? They'll do it for you, you come and see them. Get it corrected - it's very important for you - alright? - Yeah. - God bless you!

- Thank You! - Is she alright? - Again left side. - It's [UNCLEAR] Mother. The left-side and [UNCLEAR] - Alright. - So she can work it out if she has to work it out. - Absolutely. - I'll tell somebody about you. Who's there? Annh - You see, this la... - what's your name please?

Annh? - Irelene - Irelene. This lady has been to Spiritualist [UNCLEAR], you see, and her body was separated from her soul once. You see, it's a dangerous thing so, what you have to do is to put her left to the photograph, right outside on the Mother Earth - give her a light and all that and get her alright because left-side is absolutely burnt - and is dangerous, alright. Irelene, they'll look after you - look after yourself - Thank You! - Alright? May God bless you! Look after yourself. - You take her address - it's just burning, just be there. Just rub it - Yes, ooh, ooh, ooh [UNCLEAR] - Haan - [UNCLEAR] Carolene - How do you do?

- [UNCLEAR] - Did she get it? - Yes, [UNCLEAR] - I'm not sure, maybe. [UNCLEAR] sure I did. - Hmm - What work does she do? - [UNCLEAR] - She is a medical student You ask Me a question. Say, "Mother, are You the source of all the medical science?" Ask a question. - "Mother, are You source of all medical science?" - Again. - "Mother, are You the source of all medical science?"

- Again. - "Mother, are You the source of all medical science?" Feeling it? - [UNCLEAR - I DO?] - That's the answer. [SHRI MATAJI

LAUGHS] Like this engineer sitting here, he had to ask, "Mother, are You the engineer of all the engineers?" He got it, quite surprised because I look too simple to be that. Alright, May God bless you! She's alright - is the barrier not the - medical science, this science, that science - barrier ha, ha - so, absolutely burning. How are you?

What's the matter? - [UNCLEAR] - Oh, what is it? - [INAUDIBLE] - What's the problem? - I had a virus [UNCLEAR] - Alright, sit down on the chair. Get him a chair. - I'll sit [UNCLEAR] - No, you sit on the chair. You're alright. Sit comfortably facing Me, facing Me. Now, do one thing. Take the light behind him.

What time, when was this, when did it happen? - What's the result? - [UNCLEAR] - You got an attack - Yeah - Virus infection? - Think so virus - Alright, have it. Put both the hands towards Me. This shakes more than that. Put the left like that. The left like this. Right towards Me and left like this, yes. Put the right Just forgive, forgive, forgive everyone.

1984-0726, Talk to doctors: the fourth dimension and the parasympathetic

View [online](#).

26 July 1984

Talk to Sahaja Yogis

Brighton (England)

Talk Language: English | Transcript (English) - Reviewed

Conversation: Shri Mataji talks to doctors. Brighton (UK), 26 July 1984.

Shri Mataji: The fourth dimension that they mentioned about, what do they mean by that? That is the thing.

Warren: They call that transcendental state.

Shri Mataji: But what?

Warren: They can't describe it.

(Here Mother says again "What?" while Warren is saying the word "describe")

Shri Mataji: They can't describe it, you see. Supposing somebody has a low heartbeat, low pulse rate or has a low consumption of oxygen or anything.

Warren: That's not transcendental state.

Shri Mataji: That is not transcendental state, because you are still in the state, where your attention is on your body. So, it is not a transcendental, you will have to transcend. Transcendental means you have to jump onto the parasympathetic. See, we have four dimensions we can say. One is the dimension of the left sympathetic, another is of the right sympathetic, then we have got the central nervous system, which is our conscious mind and the fourth one is the parasympathetic. Does he jump on the parasympathetic?

Warren: We do.

Shri Mataji: Yes. In Sahaja Yoga you jump onto the parasympathetic; means your attention starts controlling the parasympathetic nervous system. Then how do we prove it that we become the fourth dimension? First thing is, that the person, who becomes the controller of the parasympathetic, becomes the "Auto". He can do things. He can do things, like she can tell that another person is suffering on these centers without going to any laboratory, without going to any medical check-up, on the fingertips. So, the person, who becomes the fourth dimension, he becomes the "Auto", which is the autonomous nervous system, you see, the "auto" part of it. He controls the parasympathetic. Now, when he controls the parasympathetic, he controls this supply to all the centers through certain movements, through certain kind of technique. For example, a person is suffering from some disease of the heart. Now, a normal person, who doesn't have this fourth dimension, will not know that she is suffering from any heart trouble. He will have no idea, he'll never feel his heart or anything, till he suddenly gets the attack, and then he dies. But at the very onset of it the person, who is in the fourth dimension that is the realized soul, can feel that something is going wrong with his heart. Also, he knows how to cure himself, the technique of curing himself, also he knows that he is the source of the medicines that he has to give, is the vital force.

So, this is the fourth dimension, is a great potential, becoming a kinetic force. Like an egg becoming a bird. So, the egg we can see egg has no way of flying out, but the bird can. It is a tremendous difference between an egg and a bird. So, such a person, who gets Realization and gets established, is no more a person, who can be tested by these machines and all that, because

these machines deal only with the physical side, but it is he who can test. Even a child, who is a realized-soul can test another person. You don't need any machines with that. He becomes the one, who diagnoses; he becomes the one, who cures; he becomes the person, who can soothe you.

Not only that on physical level, but supposing somebody is emotionally disturbed, then such a person knows that another person is emotionally disturbed. He also knows precisely which center is disturbed; he also knows how to put that center right. You don't have to go to lunatic asylum to get cured, but a person, who has fourth dimension, can cure that person of that sickness, because he precisely knows where the trouble is and how to cure it. So, all the diseases, which are only physical, can be cured; which are the psychosomatic can be cured; the combination of both can be cured. Any combination of these things can be cured by a person, who is an established Sahaja Yogi. But in case a disease has gone so far that it is irreparable or something artificial has been introduced in the body, as they put sticks, steel-sticks and all that, then, Sahaja Yoga doesn't work on dead things. It works on living. If the organ is still living, it can work out, but if it is not living, then it does not work out.

It works out on eighty per cent of people, but the twenty per cent of people on whom it cannot not work out, are the people, who do not have a basic foundation to be a human being. They are like animals; their attitudes towards are animals, even worse than animals. So, a state that could be a so-called fourth dimension could be where a person is no more a human being; he becomes either a devil or a satanic person. This has to be accepted by medical science that there are people, who can be very devilish and they cannot ascend any further into the fourth dimension.

The fourth dimension is not a mechanical process, but is a living process of the evolution by which you evolve to a higher being. But for that you have to have some basic foundations. A person, who is an alcoholic, can be cured of alcohol, but a person, who is cheating himself, cheating other people, is cruel to others, or say, a person like Hitler, he cannot ascend. He's gone beyond that stage, where we cannot cure him. We can cure animals, we can cure human beings, but not people, who are abnormal or we can, there is no word for some the ..., but satanic people, and that's how it doesn't work out in some people. Also, the cases which have gone very down onto the state, where we can say now, absolutely out of order, then Sahaja Yoga allows such a body to take another birth and try.

So, because it's a fourth dimension, we cannot take medical science as a vehicle to express everything, because this is higher than that. But in many ways, we can medically show that people have been cured of anginas, of cancer, of leukaemia, of everything through the vehicle of parasympathetic nervous system, which doctors cannot handle. Because they have their own limitation, they cannot jump onto the parasympathetic nervous system, and that is why they cannot cure a person, who has problems of the parasympathetic.

All problems can be solved through parasympathetic in case there are basic conditions; if they are fulfilled. In the medical science people will even treat Hitler – there is no discrimination. But as you grow higher and higher even in evolution you become more discreet, and at this stage you cannot treat a person, who is a hypocrite or who is a cruel man or who is aggressive to others or who is practicing methods to subvert people.

And we have many gurus, who take money and destroy many people just for money's sake. Such people can never go to the fourth dimension, why should they talk about fourth dimension? Such people have to be something so extraordinary that they become righteous, virtuous, compassionate and very dynamic people. They have the greatest quality, is of compassion, which though we accept in our ordinary life, in medical science we do not accept. But on what basis is the medical science? Is compassion. So, you become the compassion. This is the fire point is to be seen. When we talk of the fourth dimension, we talk of the beyond. And when we talk of the beyond, we have to project our mind to see what do we expect ourselves to be, when we become something of the beyond. Are we going to be the same mean, aggressive, complicated human being or are we going to be something like a saint? So, this projection has to be brought in the minds of the doctors. Unless and until they project their minds to that extent to see that, "If we have to be at a higher position, we have to accept that we have to be better people."

Now Sahaja Yoga is the synthesis of all the three powers that are within us. The first is the physical power, the second is the emotional power and third is the evolutionary power. You become the synthesis of all these three powers. It's not the analysis,

but medical science is the analysis. So, it just analyses physical side, goes on analysing so that you have one doctor for one eye and another doctor for another eye. But a doctor has to understand that there is no solution for many problems that we have. So, they have to raise their eyes higher to see that, "There must be something missing that we have to know." Of course, medical science is very important, because once you get your Realization, even you may not be a doctor, and you become established Sahaja Yogi, you can cure people. But with medical science you can prove that it has been cured. So medical science also has its own purpose. And the basics of medical science that is compassion, is now expressed through the human being, who becomes the embodiment of compassion. It's not poetry, it's not some sort of an abstract thing, but is a happening of evolution that has to take place and this is the last breakthrough about which many people, scientists and also doctors, we can say psychologists have talked about, though they are not taken seriously. So now there is time for us to think seriously about it and to know that we are not only this body, mind and ego, but we are something beyond that is the fourth dimension. And what are we there? We are the "Auto" and the "Auto" is called as "Self".

Unless and until you project your mind higher and do not get contented with what discoveries you have made on a physical gross level, you cannot see the point of view of Sahaja Yoga. And what is there to argue about? When Sahaja Yoga is curing people, why do you argue? Why don't you see how it is curing? Supposing a doctor is practicing, and people go and argue with him: "How do you cure?" You will tell him: "What do you mean? I'm not supposed to tell you all that, but I do cure". Now you have a certificate, say from a medical college or somewhere, so you think you are a doctor, but supposing somebody has a certificate from the Divine Itself, then why not see, why not keep your eyes open like a scientist, why close them by whatever you have known so far. Why make a barrier out of the scientific research you have done, why not be a research student in Sahaja Yoga also and see for yourself that you really achieve that state. You have to become that state. While those who talk of the fourth dimension otherwise, make people mad, they make them lunatics. They end up as lost races. So how can that be a fourth dimension? There are so many cases of these people, one can show that doing those horrible courses and things they have become really mad. And they are good for nothing, they are cheats. They are doing all the bad things that one can do. So how can you say that this meditation helps anyone to be a better person or better person in health?

Moreover, to be only all right in health is not sufficient. One must also see that point. One should not be so much attached to the body, because supposing if you have all the wrestlers or boxers in this country, now take a position like that, then what will happen? As it is, we have too many of them. Now what we need, are the saints. Not physically over-healthy people, who will try to boss over others, but people, who are saints, who can help without charging any money, without any aggression, out of compassion, effortlessly, those who are suffering physically.

But there is another barrier, which must be told very frankly, that when you become a Sahaja Yogi the vital forces of new dimension start flowing effortlessly and you do not charge any money for that. You enjoy your own compassion. Compassion, that is the basis of medical science. So that state maybe doctors may not try to have. But there are many, many people, who cannot be cured by Sahaja Yoga and they can come to doctors, so doctors should not have fears about it. How many people can be helped by Sahaja Yoga, cannot be said, but those who come to Sahaja Yoga can be helped. So, it should be at least accepted as a higher type of redemption or a curing power, which must be accepted and those who can be cured by that, must be given a chance and there should be no barrier about it.

Warren: What is this parasympathetic in fact, if it is described in medical science as the thing that balances, brings everything in back into balance.

Shri Mataji: It depends on, it depends on. It is actually the evolutionary process. Parasympathetic works at different levels of our evolution. Say, at the stage when you are matter, it organizes you in the periodic tables. Who does that organization? Is parasympathetic. Then, when you rise higher as an animal, then it gives you the understanding of eating food, seeking food by which animals seek food. Then as it rises higher it gives you another feeling of protection, you seek protection. Animals also seek protections. That's how the evolution goes on – by giving these feelings within us or we can say as the parasympathetic starts manifesting higher and higher, the seeking starts becoming higher and higher. Then comes up to the human stage, where people seek food, protection. Then when they achieve that, they seek power, they seek money, they seek possessions, they seek possession of other people, which is sometimes called as love. They seek all kinds of such things, but still their seeking is not

finished, still they are seeking.

Then the same parasympathetic creates an urge within us that we have to seek something higher. This last feeling after the human stage is to be manifested, and for that there is a residual force placed within us called as 'Kundalini', which is actually the power of desire within us, which has manifested everything. But still it is residual, because it is not yet manifested itself. Because this is the power of desire to be one with the Divine vital force. And that's why it rests in the sacrum bone – 'sacrum' meaning 'sacred', so people knew about it. And then when this force rises through the various centers and pierces through the fontanel bone area, you actually get the cool-breeze coming out of your head.

For that you don't need any medical science, any laboratory, just put your hand on top of such a person and you get the cool-breeze coming out of such a person. Not only that, but that person himself feels the cool-breeze coming out of his head. And after some time, he feels it coming out of his own hands. Then he tries to use it. When he uses that, he finds that, this is the power that works out all the cures.

So, one has to realize and accept that at the stage of the human level you cannot achieve the fourth dimension. You have to become something more. And this is the thing where the people who want to cheat you for money have used, that what you become, is a possessed person. They brainwash you; you become a different person. They put some possessions in you, you become possessed and you think that you have already been something different. But to be different is not the point, to be higher is to be seen. And higher means the one, who has full control over himself; who is completely relaxed, who is at peace, who is compassionate and who is a higher personality. Anybody, who is physically fit, by no chance is a very evolved person or who has got the fourth dimension. On the contrary, they also come to Me and ask Me, "Mother, give us peace".

Warren: If sympathetic is a case of living in extremes and parasympathetic is a case of living in balance.

Shri Mataji: But you see what I said is that it is parasympathetic in totality, say in one word, see you must make it clear cut that it does give balance at a point, you see. Balance is a result of trial and error, is a result. How do you get on to a bicycle? First you make mistakes, you wobble, then you fall down, then you'll learn. You can talk to them. If you have to say that physical wellbeing is not the end of it.

(Apart)

Hello, Shridevi! Shridevi, how are you? Shridevi, are you all right? How are you feeling today? Today you are not crying at all.

(Trying to lift her up.) This is the cool breeze coming out. Much better? I worked on her last night. Aah!

Hello Shridevi! (A child is crying)

No! No! Not to cry.

Still a little bit ... Is it coming?

1984-0726, Radio Interview

View [online](#).

26 July 1984

Interview

Brighton (England)

Talk Language: English | Transcript (English) – Draft

Radio Interview. Brighton (UK), 26 July 1984.

Interviewer: This time show. Now nowadays there are many people who reach a state of depression, unsure which way they should turn, often taking drugs to compensate, looking to religious or alternative lifestyles to shed a new light on their lives when now apparently a silent revolution has been growing, led by a spiritual leader, Shri Mataji. I am pleased to welcome Her to the studio now. Hello, Shri Mataji.

Shri Mataji: Hello.

Interviewer: Now, first of all, let's talk about the thing that you, the process you are involved in. It's called Sahaja Yoga.

Shri Mataji: Yes.

Interviewer: First of all, let's ascertain what exactly yoga is.

Shri Mataji: Yoga means, there are two meanings to word yoga. The first meaning is the union with the Divine that your attention becomes one with the Divine, or you can say that you become one with the Spirit. Second meaning of yoga is depthness. Or you can as call it technique, depthness of the divine laws. But unless and until you get united with the Divine you cannot use the technique.

Interviewer: Right, now...

Shri Mataji: Sahaja means, "saha" means with, "ja" means born, means it is spontaneous. It is a living process of evolutionary ascent, the last breakthrough.

Interviewer: Right. Now, taking it one step further, how do you go about, what is this? Is it, it's the Self-realization. Is this the same thing?

Shri Mataji: Yes, it is Self-realization. It is the last breakthrough of our evolution, that we become the Spirit. As Christ has said that, "You are to be born again." And when Nicodemus asked Him that, "What do you mean? Have I to enter again into the womb of my mother?" He said, "No, the flesh is born out of flesh but I am talking about the Spirit and you should be born out of Spirit." Now we have within us this power in the sacrum bone called as Kundalini, in Sanskrit language, but in the Christian language it is called as the Holy Ghost.

Now this power of Holy Ghost is actually the desire to be one with the Divine. And it is resting there till you get somebody who knows how to awaken it spontaneously and it rises and you get your real baptism and not the baptism so-called. But this power has to be in the person as the Mother Earth has power to sprout the seed. In the same way it just is a living process that works it out.

Interviewer: So what sort of thing do you think you can accomplish with this yoga? What sort of thing can one assume if you follow it?

Shri Mataji: First and foremost thing that happens to you, that your awareness receives or enters into a new dimension of collective consciousness. That means you start feeling your own centers. You start feeling the centers of others. Like Mohammed Sahib has very clearly said that at the time of Resurrection your hands will speak. So you start feeling the centers of another person on your fingertips, as in English language is a very good phrasing, "on the fingertips". And you can make it out what's wrong with another person, what's wrong with you. And if you have the second thing that is the technique, how to cure yourself or to cure another person, you can cure. But it's not only physical. It's physical, mental, emotional, all cures. Apart from that you become the source of peace, bliss and compassion. So you don't have to do anything. It's just effortless. You give it effortlessly. You get it effortlessly. Because it is built within you. It's just to happen. Like this your instrument has to be connected to the mains. In the same way.

Interviewer: Yes. Yes. Yes.

Shri Mataji: It's the same. It works the same way.

Interviewer: Is it your religious based would you say that?

Shri Mataji: All the religions are here, all the religions. But the way people are doing about, going about religion I don't think it has anything to do with real religion. The real religion is within ourselves and it is the one that gives us balance in life. Now, this religion whatever is so far comes to us from, say, Christ or from Mohammed or from other great saints or great prophets, is just a step forward towards this happening. Like a seed grows into a plant, then into a tree and then the flowers appear. So this is the blossom time. And so many flowers have to become the fruits. They are all connected. So you are not to disregard anyone. They are all within us. They are like milestones of our progress.

Interviewer: So despite the fact you look into yourself is it insular or can you share it with lots of other people?

Shri Mataji: It is absolutely collective. You become a collective being and you cannot keep it to yourself. You have to share it. Otherwise you cannot enjoy. It's like a microcosm becoming a macrocosm. You should become one with the whole. And so many become one with the whole and you will feel the same way. Even a child who's a realized soul feels the same way as anybody else.

Interviewer: So how long would it take to see me, say if I want to take up this yoga, how long from the state I am now?

Shri Mataji: A split of a second.

Interviewer: No, no.

Shri Mataji: Yes, it is a split of a second. But we have barriers, because we have mental barriers, we have sometimes health barriers. So doesn't matter, but still it doesn't take much time. Everybody can get it. Every human being can take it.

Interviewer: How did you get involved in it? What's Your background?

Shri Mataji: I, I, it's a very ancient background I have. But when I was born I knew I have to do this job and I knew that I had all these things within Myself. So to describe the background I think I'll have to write a book. But in any case I would say that I deliberately got My birth in [a, the] Christian religion. My father was Christian, mother was Christian. But they were not the type of Christians who just go to church, come back home. They were very learned people. And my father was a scholar of Sanskrit. He knew fourteen languages and he also translated Quran Sharif and all that. And My mother was a honours of Mathematics, very learned people. And they believed in the real religion, in the balance of religion. And both were realized souls. They were already Spirits, you see, so I had no problems with them.

Interviewer: Why do you think these certain yoga and certain beliefs in religions and cults come from the eastern parts of the world as opposed to the western? Is there any reason [there, for that]?

Shri Mataji: You see, in the West I think, you see, people took more to the achievement in matter, that how to master the matter, how to get the matter. You see, that was a good movement, of course, helpful for spiritual ascent also because if there were no telephones or televisions and [how?] I could not have worked as fast as I am working now. So it is of use, but the main thing is you have to achieve is to be the Spirit. And by all these affluent achievements people are now turning to the Spirit because they know that there is no joy in it. So now they are turning to it. It's also this was a necessary step for so many people that they came to this. But India has been a traditional country and people have been thinking about it since long, and they have discovered so many things since long and if you have to understand Bible is better to read some of these books so that you understand Christ, you understand everybody because He is described in those books, how He will come, who He was, how He was. His background is given. In the Bible there is no background of Christ, you see.

So most of these religions are coming from the East perhaps because I think these people also feel that we can give them something that we have. But nowadays it's a market and people are just selling religion and they are befooling people. They are doing all kinds of nonsensical things. And in the west the people are so naive that they don't understand that you cannot purchase it, you cannot pay for it. First thing you must put a stop at the place where they start selling it. You cannot sell it. You cannot organize it. You cannot organize God. God can organize you. All these things if you understand in a very simple way you can avoid all this nonsense.

Interviewer: There's probably skeptic actually, especially in the west, who would allot all these cults, religions and things under one blanket, under one, put into one area. You know, is it right to maintain, are you often mistaken the people are the Moonies or something, I don't know, but moneymaking enterprise or something like that?

Shri Mataji: But they more go to those things, you see. Because they are more enamored by the money they have, the Rolls Royces they have. This is the trouble with them. When I went to America, they asked Me 'there was somebody phoning in the radio' they asked Me, "How many Rolls Royces She has?" So I said, "I don't have any." So they said, "We are not interested". Can you believe it? It's like that. So because you people get impressed by these nonsensical things which are material these people are effective. If you remember about two years back I have told about the Scientologists here because I saw them, very active, in the [East Linstead?] or something. So I talked against it. But nobody paid any heed and now today you can see these things. But first test you must put, what transformation it is going to give you, and those who have got it, what have they got themselves? Just a blindfolded why should we jump on to something?

Interviewer: Right. I'm afraid we are going to have to leave it there, Shri Mataji. And thank You very much for joining me today. You will be appearing at the Town Hall tonight at seven thirty p.m. and anybody can go along and see You, can they?

Shri Mataji: Yes, whole hall.

Interviewer: The whole Town Hall they do.

Shri Mataji: The whole Town Hall. Oh, I'm sorry.

Interviewer: Yes, that's it. I've got the details and I'll give it out towards then end of the program again. Thank you very much for joining me. Thank you.

Shri Mataji: Thank you very much. Thank you. Thank you very much. Thank you.

Interviewer: Bye-bye.

1984-0726, History of Self-realization

View [online](#).

26 July 1984

History Of Self-realization

Public Program

Hove Town Hall, Hove (England)

Talk Language: English | Transcript (English) – Draft

Public Program Day 2, 1984-07-26

I bow to all the seekers of truth.

Yesterday we talked about the power that lies within us which is the power of the Holy Ghost and which has to give us the Self-realization. Now, one may say that we have never heard about such a thing, it's a very new idea but this is the knowledge of the roots. In the West we have the knowledge of the tree and somebody must also have the knowledge of the roots - there's nothing objectionable about it. Like in the East people learnt about Science and other knowledge that the Western people gathered, in the same way, when this tree of life grew so big there was a search inside as well and when that search started, they in their meditative processes, they found out that within us lies the power which can give us Self-realization. But this very, very ancient discovery - this is nothing new that I'm telling you. Only thing is that today the time has come, the blossom time has come, that many can get Self-realization. But Self-realization history is very, very ancient that it is said that about 16000 years back the king of all the Gods, called Indra, got his realization. I don't know in Greeks, Greek language what He is called as but He is the one, who got his realization in a place called Chidendra means, He was made, the hole was made into His head - Chidendra. So this knowledge existed in our country since centuries because people had more meditative temperament. Now this meditative temperament comes because they did not have to fight the Nature so much.

As you know, the climate in India is quite good, people can go outside there's no problem of too much heat or uh.. too much uh.. wind - it is easy to live outside and that's how people didn't fight much of the Nature. Because of the fighting with the Nature, the reaction created this enthusiasm of the Western people to find out something about the Nature and that's how we discovered all the Science and all the discoveries which we are enjoying but whatever we have discovered so far, is a part of the same. If you do not discover say, all these instruments, you cannot today talk to people, you cannot propagate what is important, you cannot achieve the Spiritual ascent en-masse, you cannot give it to thousands of people unless and until you have some means to do it. So, even these discoveries are just complementary to the discoveries about the Self. The Kundalini has been described by many people but specially, I would mention, Markandeya who lived about 14000 years back. He described this Kundalini, about which I told you yesterday, which resides in the triangular bone and I told you that even the Greeks called it a Sacrum bone, meaning a sacred bone. Now the word sacredness, holiness - all these are becoming sort of out of date but there's a fact, there is something that is Holy, something that is Sacred. Now what is this sacredness is, what is this Holiness is, it is rather difficult for us to know because we deal with matter and matter doesn't talk about these things. At the most, if you go on with the matter, you go on analysing it one after another and we reach analysis of everything disintegrating the other parts. Like Medical Science now few start studying the human body through Medical Science, which I also studied.

You go on analysing it. Ultimately, you reach a point uh.. where you will find a doctor - one doctor for one eye another doctor for another eye - there's no synthesis but when you go to the roots, it is the synthesis of all the uh.. nature, of all the characters of a trade. So this is the difference between the approach of one to another. Now this knowledge was not written down was told to people, communicated to very few people and that's how it was passed on from people to people. In the earlier days, they tried only on one or two persons whether they could get realization. At the time of Rama, his father-in-law was the person who was quite deft uh.. in giving realization but he gave realization to one person called Nachiketa. So you can imagine that how difficult it was to give realization to one person. First they had to cleanse a person, then tell him to lead a very austere life, a life of balance - all kinds of things were done and then the Kundalini was made to rise. That too one by one, every center it used to rise and then

they would see that it was established. For that they had to lead a very secluded life and it was worked out when the children were about, say, twelve years of age to about twenty-five years, in complete celibate life.

But now, as the time has come, as I told you, that blossom time has come. But one must know that those who are sitting here, have gone through it - it is not a new thing that you have come here, you're already ready for it and that's how you are going to get it. Only in this life time, in these modern times, we have committed some mistakes because we were cut off from this, cut off from the knowledge of the roots and suddenly we became modern and in this modernism, we started understanding everything through our mental projections. Now mental projection can be very mythical. Supposing, I project My mind and I say that, 'I am just now sitting in New York, I'm feeling like this and that,' - it's just a mental projection. Whatever we do has to be real but mostly mental projections are mythical and many people have done that and have been successful in life, so called, they have made lots of money, they have put their mental projections to this, mental projections to that and said, "This is knowledge, this is knowledge, this is knowledge." And how are we to make out whether this is true or not? Is there any Absolute method by which we can make out whether this is true or not? The reason is, the Absolute is nowhere to be seen, it's the relative life in which we live. Now the words like Holiness or the words like Sacredness and Auspiciousness, have lost their value because we have lost the sense of that knowledge, that sensitivity.

As I told you yesterday that I went to Rome and the mayor there just seeing My photograph, just said, "Oh, this is Divinity!" and he helped us so much but the thing that has acted in him, is that sensitive temperament which he, they have retained somehow or the other or it existed within him. But we have to understand that every matter has a kind of a coefficient by which it can tell you whether it is sacred or not, which is Holy or not. Like in India, we say that this place is Holy. Now how do we say this is a Holy place, how do we understand this is a Holy place? Because a person who is a realized soul, who may not be a rich man, he may be a poor man, he might be just a ascetic, he may be a married man but a realized soul is a category, is a state of mind, if he has, he can feel the Divine vibrations from that place and can say, "O, this is a Holy place." I'll give you an instance. In Rahuri is a place uh.. uh.. called as Musalwadi and that place they have got a huge, big lake and that lake was uh.. to be put into proper channel so they thought, make a big [UNCLEAR - BUNK OR BUND?] on it. So they tried to make - an Englishman.

It is about 50 - 60 years back an English engineer tried to make a bund there and at a point he found he could not build anything. The thing that he build used to fall down, again he used to build something, used to fall down; So he was surprised. Then one Muslim fakir, as we call them - a realized soul came that way, he said, "Oh, this you leave it, this is a Holy place, you cannot do anything, you better leave it alone." So they went round that place. Can you imagine a bund going uh.. straight like this and the place is like that! So when I went to that place they asked Me, "Mother, we would like You to see if it is a Holy place." I took some of the sahaja yogies who are sitting here and when we went there we found it was emitting cool breeze from that place. You could feel it, all of us could feel it. Now, it is something, a miracle for people to think that how this can give cool breeze. Now as you know that the Spiritual touch of anything starts emitting vibrations.

There's another example I'll give you when I went to Kashmir once and we were driving along a road and I just felt tremendous vibrations coming from somewhere so I asked the driver, I said, "Is there a temple here or something?" He said, "No, it's all wilderness. I said, "Alright, uh.. let's go the way the vibrations are coming." So we went to a place of complete wilderness and passed through that and then we saw some poor people living there, some Muslims so I asked them, "Is there any temple here?" They said, "No, we don't have but we have a mosque ahead." I said, "What mosque is that?" They said, "This is Hazratbal." I said, "Hazratbal?" They said, "There's one hair of Mohammad Sahab kept there." I caught it about five, seven miles away from there so we went and we saw.

I saw it was there because it was emitting vibrations - of course we couldn't see the hair because hair was kept inside. Now this is the thing we have been told even in the Bible that whatever is created by Mother Earth or by the sky, is not to be reproduced and worshipped. Now we must think what is created by the Mother Earth? We never think on those lines, we just accept whatever people give us the interpretation but let us think what is created by the Mother Earth. This is what are the Holy places created by Mother Earth. Say, for example, Stonehenge that you have here. Perhaps you do not know it's a Holy thing. All these stones have come out of the Mother Earth, then some stupid people must have taken it out [UNCLEAR - HUNED?] it up put these things but actually the stones that have come out, are really the stones that have come out of the Mother Earth. If you go there and see, it

has vibrations.

Not only that but it is made in the way, same way as this Kundalini is. So you had, on this island, some people who knew the knowledge of the Divine. They definitely knew otherwise how is it they went round and made a circular thing like that and they even now go, these tourists go and worship them but they don't know what they're doing, they have no idea what they are doing. As I told you yesterday, like Mohammad Sahab has told you how to do namaz but the Muslims don't know why to do namaz, what does that mean, what all these things mean, what Allah-ho-Akbar means - they just do it because they're told. So there's a gap between what we're told and the gap between what it is but there is a coefficient of Divinity in a thing. Unless and until you become the Spirit, you cannot feel it. Like the magnet can feel the magnetism, in the same way, you have to become that which can feel all those beautiful things which we call as the Divine vibrations. Now, the Divine vibration flows within us when we get our Self-realization. Before that we are cut off from our Spirit. The Spirit resides in our heart and we are, our attention is not enlightened by that Spirit.

The Spirit watches us like a witness, it watches us, sees how we behave, where we go, what we do, everything is just watching - it's a spectator. That's the situation is of God also, God Almighty is watching the play, is watching the play of His power which we call as the Holy Ghost. Holy Ghost is the power or we can say, is the Mother who, who has created the whole world, who has created the whole Universe and is showing the play to one spectator that is the God Almighty and He is watching all that play and when He's watching all that play, He wants to enjoy it - the moment He doesn't like it He can destroy it. In the same way within ourselves resides this Spirit which watches us and sees what we are up to, what we do. But the Kundalini, this one, which is the Holy Ghost, the reflection of the Holy Ghost which resides in the triangular bone, records everything that we do. It's just like a tape-recorder. It records what we do, what have been our hankering, where have we been, what we have been doing. It's a subtler knowledge; For that we have to extend ourselves and understand that at the human level you can only go into four dimensions at the most but the fourth one is also in the thinking. Three dimensions actually exist for you but the fourth dimension is in your thinking - you have imagined, you have listened to people, you have been told by people, it has been uh..described to you but it is not part and parcel of your being - is just you know as there - it's something else, is not yourself. Now this fourth dimension you have to achieve.

So to know this fourth dimension there has to be some arrangement within us, if we are created for that. If we have to become the fourth dimension, there must be some arrangement within us and this is the arrangement we have got of uh.. our subtle being which remains working as Parasympathetic Nervous System. Now this Parasympathetic Nervous System is a system within us which nourishes us, gives us balance, repairs us just like a fountain of every energy but that too has limited energy. Sympathetic Nervous System we use when we have any emergencies - as we run fast uh.. we develop a very high speed and the heart can start pumping very fast but when we relax, heart comes back to it's own position. That happens through the Parasympathetic Nervous System. Parasympathetic Nervous System also repairs us all the time but it has a limited energy and that's how diseases are caused because we exhaust our limited energies due to some reason. May be, it may be that we have overused it so much that it is not to be now fulfilled by the Parasympathetic. All these things happen and we develop diseases of different kinds. As I told you yesterday we have three powers within us. One of them is the left-hand side power of desire, the second power is the right-hand side power of action and the central power of our evolution.

So the left-hand side power is manifested outside in the gross as Left Sympathetic Nervous System and the right-hand side is manifested within us as the Right Sympathetic Nervous System and the central one, the Parasympathetic - so in the gross we call them by these names. Now, the evolutionary process has taken place since long - it's not today that the evolution has been going on. At the matter level the evolution takes place when we have the periodic table and the Carbon is placed in the center and balancing, it has four valencies, then it becomes higher and higher and higher. At the human stage when we come, we start balancing ourselves like trial and error. First we try this, "Oh, it's no good, it doesn't help us," so try another. It's like we try uh.. Capitalism, then Communism, then Capitalism, then Communism - we try all these things. It's just we go from one extreme to another extreme, then we try to come to the center and when we come to the center, that's the time our ascent takes place - it's not going to the left or to the right. Now the left represents our past and the right represents our future so we have to be in the present, at this moment we have to be there but we cannot be. We can, now for example people might be thinking at this time about the past, may be about the future, "Whether I'll get the conveyance or not," but at this moment we cannot stay but when we

come to this moment, there is no thought, there is no thought. One thought rises and falls off, another thought rises and falls off.

In between the thought there's a little gap and that gap is the present and that we cannot feel within ourselves because we live in the past or in the future. So when this Kundalini rises, what She does, She elongates those thoughts and by that elongation the gap between the two thoughts elongates, we can say, increases and we become thoughtlessly aware. But in the movement of the Kundalini, when the Kundalini moves, from this state when it rises first it enters, as you see, into the first chakra of the this green chakra, which we can as the Nabhi Chakra. The Nabhi chakra is the one, which we can, the Navel center or the Solar Plexus, in the, in the gross is called as Solar Plexus which has got ten sub-plexuses, in the same way, this has got ten petals, is said there are ten petals. Now this is a very important center for us because this is the center where we start our evolution. As animals we were seeking food, we were seeking protection and that's how we evolved. Then, now at a human stage this seeking is manifested as we seek power - people want to become members of Parliament, this, that is all seeking in the power. Then some people want to have money, possessions, this, that - we seek in possessions. Some people think that, "This is my son, my child," - this my, my business goes on and they call it love and it's very possessiveness also sometimes and that's also manifests but then they discover that these things do not give you joy - there's something beyond that must be giving us joy and when that comes within our awareness then our real evolution starts. That's the point one has to reach.

That's a special category of people whom we call as seekers but at this point it's a very dangerous thing. I've warned you before also, two years back, I told you that there are people in the market who are just waiting to catch hold of you because they're all here to just make money, nothing else - it's all money-oriented. And when you are seeking they just grab you. They tell you, "Alright, five pounds for this and you get God." Can you imagine such nonsense they talk and people believe them! How can you get your evolution by giving money, think of it! And when I told this they were so angry with Me. I said you cannot do it, you cannot organize it, it's natural process, is your birthright to get your realization and nobody can charge you money - it's a ridiculous. You are very intelligent people, you have got sciences and all that but in these matters you don't know anything, you are naive to accept these things as that you can pay for God, you can uh.. pay for your evolution, you can pay for your realization. The same thing here happens to you when you start seeking, then you think we must do something about, we must put in some effort.

As I told you yesterday, with effort you go in the wrong direction - either you move to the left side or to the right side. So when you move to the left side, what happens you get possessed, you get possessed because on the left side all your Collective Consciousness is there. Cancer is caused by possessions - that is the one that triggers. I saw a television show in which they told Me, the doctors uh.. were telling people that the vulnerability of the cancer is first established because when sympathetic is too much active, vulnerable you become but triggering takes place with some proteins called protein 58 and protein 52 - because they give just names - uh.. they attack you and the triggering comes from the area which is built within us since our creation - means the Collective Subconscious. So unless and until you get possessed by something cancer cannot be triggered though we are vulnerable every moment because we are so much on the sympathetic - all the time we are in emergency. So this kind of an attack comes to us from this area which is built within us, known as Collective Consciousness, Subconscious. Now this Collective Subconscious is existing within us since our creation. Now, if you start moving too much into, say, bow to someone and submit to someone and that guru is an expert on all these things, which we call in Sanskrit language, as Preta Vidya, Shamshan Vidya - is the, uh..is the knowledge of the dead - then they can entice you, they can mesmerise you, they can ask you to kill yourself, they can do what they like, they'll say, "Go and destroy yourself." You have heard of such cases where people have destroyed. But we must use our intelligence to understand that, "Are we to destroy ourselves now?"

Then they are another kind, they will say, "You have to jump like frogs, you have to jump all the time." Anybody can jump; What is so great? But are we to become frogs or worms? Then some people going to these things, I mean, TM now, I must tell you openly, I have so many people coming from TM, suffering from Epilepsy - absolutely they suffer from Epilepsy, no doubt about it and they have come to Me and the person who was the director of their uh... academic in [ASIDE - WHAT WAS THAT PLACE?] [ROANOKE OR RONOCK?] [ROANOKE OR RONOCK?] in, in Scotland he came to Me and he was suffering from Epilepsy, his wife was suffering from Epilepsy, his child was suffering from Epilepsy. The fellow was such a rich man, he was a diamond merchant, he became a bankrupt, he had to go away to South Africa, the wife is now gone to India, she's so fed up of life. Now of course, she's cured with sahaja yoga and the child is alright. So they paid thousands of pounds, thousands - six thousand pounds they

paid to this man, to go to Switzerland where they were given food for six days, in such way, that first day only the water that has boiled some potatoes.

Then the second day that same water, third day the same water, fourth day the same water and the fifth day they were given the rind of the potato with all the filth - imagine what a mockery! And last day, the potato and six thousand pounds they paid each - is a fact. There are so many sitting here, from TM, who have been cured. Now people go just headlong, why? Because they wanted to fly. Who has flown? Put their guru on to one of these uh.. Pisa, what you call, the leaning tower of Pisa. Let him fly, let's see, can he fly? He cannot fly but when I tell about them people don't like it because I'm telling you the truth that understand, you cannot pay for it. Now why you want to fly, I can't understand - are you going to become birds?

All these queer and strange ideas, how can any intelligent man go to but the reason I ask them sometimes why, why did you? There's a Jew girl, very intelligent, she's very well educated and a barrister and all that she had big problems. I asked her, "Why, why did you go to TM? What was so great? This was all stupid they did, then why did you go?" She said, "I was so fed up with the fanaticism of the Jews that I jumped into it." Another one says, "I was so fed up with the Catholics that I went there." Another says, "The Christians were so this way, I went there." This is going 'from fire to frying pan.' How the brain works I don't understand but it is so much a common sense to understand, if somebody says that, by saying some words you are going to fly in the air for that you have to pay some money and you accept it, I must say, that somebody has really enticed you and mesmerised you otherwise nobody who is saying would accept such an absurd thing - isn't it?

And I was shocked because these are the seekers, again I say, the special category of people who are seeking God. Then another group comes from India, another thugs, I tell you, real thugs, you must know that Indians are now trying to attack you in a subtle way, definitely because you attacked them in a very gross way so now they are attacking you. Same thing happening in America - you go and destroyed them, they're not dead, they're there - they are attacking back Americans. And that's how you are attacked and you accept these things because, you see, they pamper your ego, perhaps because they tell you something very intellectual, big things and you accept. Why don't you go and find out what's happening to the people? How many people have gone to the lunatic asylum? And they have money, they have so much money they can hush up anything. There were one fellow who ran away from India to America because he, Indians couldn't bear him and this fellow who ran away to America, you see, a picture was made about them, what was that, it's 'God who ran away' or something like that, that picture was shown here in the BBC. BBC showed it, we have got the tape of that but this fellow has so much money that he purchased that picture from BBC and now it cannot be shown to the public; I wish we could show you that but in the private, in the drawing-rooms you can see. All these tricks are there, you see, so the money itself begets money, also begets all kinds of trickeries.

You gave him money, you gave them money and they are playing money on you. One must understand that as far as God is concerned, keep money away. Anybody who asks for money is seeking money - how can he talk of God? This seeking can take you to the right side also, like these lamas are - all these people are doing right side jobs, what you call the Supra-conscious jobs, the Collective Supra-conscious. Lamas, you see, you must have known that Hitler took advice from lamas. Lamas gave them advice how to capture these spirits who are very aggressive, very ruthless, very uh.. very heartless people, emotionless and that's how he managed to entice these Germans, who are still there. Even in this country or everywhere you can find this horrible, aggressive uh.. spirits are hovering on people who try to destroy others. So that work is still on, that play is still on. Actually, I must say, in the West people have, are so naive - they have no idea about the dead. What happens about the dead, they don't know and they play about.

For example to have all the dead bodies in the church, is very dangerous for children. Special care must be taken when you take your children to the cemetery - it's very dangerous. I mean, Indian churches don't have anything like that. No Indian would tolerate a nonsense like that to have to walk on the graves - imagine! A lady came here to see the cathedral, they took her round, she's walking like this. I said, "Why?" She said, "You see, all dead are lying here, how to walk on top of them?" We have no idea as to how this dead acts and all these diseases are so common in this country or in the West, are because we have not paid any attention to keep out the dead. Now this knowledge was not with you that's why they took advantage of you, they came down here upon you and enticed you. And this enticement is so subtle that you can make it out.

Then, in India we grow all kinds of drugs, all kinds of drugs. I've never seen any drug all My life nor do I know one person who is an Indian who takes drugs - can you imagine? But here, the drugs have crawled into - how? Because these people have introduced and the dead - those dead who want drugs, want you to drink. Even Alcoholism, if you go maximum to that side, can take you to that kind of enticement. Alcoholism can be cured by sahaja yoga because is a spirit that is drinking. It's not that you are drinking. Like, I had a lady from Cuba, a thin, little, petite lady and her husband told Me, "She can take one bottle of whisky neat." I said, "Annh, she looks such a little thing how can she take one bottle?" "Yes, she does."

So I asked her, I put a, a bandhan, as we call it, on her and I saw a huge, big negro coming out of her. I asked her, "Did you know any negro?" She said, "Mother, did you see him, you see him! This is the one who drinks - everyone blames me." Really, she said so and now she is a cured woman. So, all these extremes things if you go - if you go to the extreme of the right - now people are jogging like mad. I mean, one should not do anything of extremes - little bit is alright, but going like mad, everybody running fast like, you'll get heart attacks, you must understand. You'll get heart attacks in no time. Wearing tight clothes to that extent - you will get varicose veins, you will develop all these uh.. troubles of your uh.. knees and all that. You must understand you should be normal people, you should keep yourself in a way that you do everything in a moderate manner, so you keep in the central path of evolution.

But going to the extreme of everything is our style. We go to extremes as Indians also go to some extremes and you go to another extremes, we can see the uh.. uh..French going to another extremes - everybody is like that; They are towards the extremes but keep a moderate life and the one who leads a moderate life, is very easy for him to get his ascent. Now the same seeking becomes the seeking of God, seeking of beyond, seeking of something higher and that higher, is the Spirit; You have to become the Spirit and when you become the Spirit, what happens to you that we have to see. When you become the Spirit, physically you get alright automatically. When you start getting the vibrations, physically you are alright. Leukemia can be cured, cancer can be cured, so many things can be cured - Why? Because the exhausted energy that is in your centers gets refilled, you get connected from here to the whole, to the subtler energy which is nourishing, which is permeated into everything, which is nourishing everything - you get in contact with that; This is the yoga and all the time that energy is flowing within you. When it is flowing within you, you do not get into tensions. Not only that but this connection makes you an universal being. You become part and parcel of the whole - you are already but you are not aware.

For this finger is aware that it is a part and parcel of the whole but we are not aware that we are part and parcel of the whole. So what happens that we feel, "Oh, we have helped this gentleman, we have helped that gentleman, we have done so much for that person." Actually whom do you help? You help yourself. If this finger is sick and if this finger rubs it, is it helping anyone? In the same way in sahaja yoga, we are not helping anyone, we are helping ourselves because it just flows to that area which requires help. That's how, but you become collectively conscious you start feeling where you are lacking that vitality, in what center you lack it, on your finger-tips. As I told you, that English language has a beautiful sentence called finger-tips so on your finger-tips you can feel it what is lacking in another person. Then the compassion flows - you become the compassion. You don't have to say, "Oh, I'm so compassionate," but you are the compassion but it is the compassion that starts flowing and when it starts flowing, you're in joy.

You don't say, "I do it." You say, "It goes, it comes." You start talking in a third person. The word 'I' goes away. 'I believe' doesn't exist. Then we say, 'We believe,' because we are not alone, we are so many. How can we say 'I', who is the 'I'? 'I' is lost in 'We'. The energy flows to another person without any difficulty but inside yourself the peace, the joy that you feel. The attention is so enlightened that you pay attention to anyone and the person feels alright.

You think of anyone you want to know, just put your hands; Like we have someone here from Scotland - he was one of the first few who got realization and very great intellectual, so he started doubting. He thought, "How can it be sitting down here I can feel something?" I said, "Alright, what do you want to know about?" He said, "My father has not telephoned for sometime, I would like to know." I said, "Alright, you put your hands like this and try to find out how is your father?" You know very gross level it is, so he put his hand and said, "Mother, I am getting a burning here, what does that mean?" Said, "It means that your father has a, a very bad uh.. throat trouble." He said, "Really?" I said, "Yes, these are all your father's centers and this center is for the throat." So he

telephoned.

'Very bad bronchitis,' this is the word I used and he telephoned to his house and his mother answered and he said, "Where is father?" He said, "He is down with very bad bronchitis." He was amazed - I said, "Alright, we'll cure him now." We just rubbed this finger quite a lot and there it was, the phone came after one hour, "Your father is alright, surprisingly, miraculously, I don't know how he got well." So physically you are alright. Mentally - I have seen many mad people become alright because how you become mad is that, there is an imbalance, you went on the left side too much, you were pulled back, you've become alright. Then emotionally you develop a balance. You see, all the time we say, "My, my, this is my sister," till we discover that she's a snake in the grass, "She's my sister, she's my, my wife, she is my father," all those but then you see them in their real way. For example, maybe your own sister may be a snake in the grass and maybe your husband may be a gem of a person but how do you know? How do you know that this person is like that or that?

On your vibrations you can see. Same thing you can ask about these gurus who have come. You ask just a question, "What do you think of this guru?" Now anyone - if he's a horrible one, you'll get burning over here. Sometimes you get blisters on your fingers and you're surprised how you got this blisters but the people who are enticed by them are absolutely gone cases. Till they are absolutely finished they don't come to sahaja yoga. It's very difficult to convince them that you get out of it, you're enticed because they think firstly, they're paid for it so they must go through it - it's a human nature. Supposing you have paid a ticket for a drama or a play and you don't like it but still you have paid for it, you sit down, "Alright, I've paid for it, better go through." Like that, they want to go through it but those who are insane, how can you talk to them? The another thing that happens to your attention is that, your attention becomes very balanced.

All the time our eyes are going to this, to that, to - our eyes become weak and we become really confused because every time we see something, we see a reaction comes in. Now I come to this place I see, "Oh, how many holes," then I start counting the holes and people are really mad I've seen. They see advertisement, they'll say this advertisement, that adver... if they miss one they'll turn around say, "Oh, I miss that." It's like that. It's a craze with our attention which goes out all the time like mad and it reacts back and when it reacts, what happens to us that we become a confusion, a complicated personality and we do not know what to see, what not to see. Now when your attention is enlightened, you just become a pure personality - your eyes become pure. You just see purity, you can't see impure things. If you see something impure, you feel horrible, don't want to do it. Like our awareness gets that purity. For example, if you take a dog through a dirty lane, he'll just walk through, he'll have no problem but human beings will have to close their nose - they may not even go through that.

But after realization you know what is sin what is not sin and you can walk through the places which are beautiful but if it is a sinful place, you don't like it, you don't enjoy - priorities change immediately. You become such a virtuous person, you are surprised at yourself what has happened to me. I have known people who have been, so called, uh.. all kinds of things they call it I don't know what names but all sorts of perverted people, I can say, in general uh.. they, if they come to sahaja yoga, they become such beautiful husband, such nice wives, such straightforward people, enjoy their married life, enjoy their children and enjoy each other with purity. Now our society here in the West - for Me it is now My society because I'm sitting here - Indian society has it's problems, you have your problems but the society has become so funny that we say that uh... if you have an Indian in your house, maybe your things might disappear but if you have an Englishman or a Western man in your house, maybe your wife may disappear - is a dangerous thing and nobody minds it - it's love you see; Any nonsense is love. You spoil anybody's daughter, anything - it's love. All wrong ideas, you see. If there's purity, say, everybody is a sister or a brother or a mother - a pure relationship - the life becomes so much easier. You don't know, sahaja yogies are like that; They travel thousands. This time they went to Switzerland we had one program there, a seminar, they all lived together, no problem otherwise if so many people live there, half of the marriages would have been broken down and so many would have eloped and come back again to say that we have divorced again. This madness of divorce has come because our, our ideas have confused us - we're confused.

There is no purity. If a pure person like that even looks at such a person, he becomes pure. Like Marie Magdalene when she was blessed was Christ, she became a pure woman. So the purity has to be brought in the society. If you have to save this society, you have to purify yourself. Every individual has to purify oneself. Now they say, "This is freedom," - this is license, this is not freedom. Freedom is where there is purity. Without purity there is no freedom - is abandonment, is nonsense and that's how we

have felt about our life. Of course, when I'm saying that, please don't feel guilty because that is another thing can happen to you.

It's just I'm saying, just telling you how you purify but don't feel guilty about anything because whatever I say, you have to forget about it. When I am giving you realization, don't remember all these points otherwise it will be difficult to give you realization. So that's past, finished, gone case - don't worry on that. Just think that how we immediately become part and parcel of a pure, beautiful society. The race that has been described, the race of God, that what William Blake has described that, "Men of God will become prophets and they'll have powers to make others prophets." For example, for a saint there is nothing like a temptation; He doesn't do wrong things - why? He just doesn't do. He doesn't have to tell himself that, "I don't run away with his things," or, "I don't run away with his wife," or, "I don't do this wrong," or, "I don't murder anybody." He doesn't have to remember that these ten commandments are there - he's just there. He doesn't have to remember - how?

Because he's gone above them. These ten commandments are in these chakras. In this chakra are these ten commandments that we have to keep a balance - don't do this, don't do that. That was alright at the time of Moses - if you say these days, "Don't do," you'll have it, so best thing is to raise your Kundalini. Once you become the Spirit, you become your own master - you start guiding yourself, you know what is wrong, you don't just like it. I don't have to tell you, you just don't like it - you become a different personality. Like, I told you, a dog becomes a human being, he doesn't like a dirty lane and when a human become, a human being becomes a saint he doesn't like it, he doesn't like. But it doesn't mean that you run away to Himalaya, you run away from here - nothing. You lead absolutely a normal life but you are a detached person and that's how you enjoy the most. For example, see this carpet is beautiful - it's not Mine, I don't possess it.

Thank God! I can enjoy it better than the person who possesses because he might, the one who possesses it might be thinking, "Might be dirtied don't know, Mother is sitting there, God knows what's going to happen to the carpet. I may have to take it for dry-cleaning," or some sort of a problem will be in his mind but for Me, nothing - I'm just enjoying. So this idea of possession is a myth, we do not possess anything. It's a myth created by human-beings, you see. They have a registration office where they put it. This is, belongs to this person but can we carry it with us when we die? It's all outside and that's how we understand and then we understand something very, very beautiful about matter that the matter is for giving others, matter is to express our feelings to others. And you become generosity and generosity has it's own blessings. I enjoy My generosity very much but sometimes, you know, I feel generosity give a problem to Me because I open one door to give and ten doors are open to give Me and I don't know where to keep them, you see, it's very difficult.

Now we had a big house, now My husband is saying, "You better have another big house." I said, "Why?" He said, "These things what to do? Everyday, You see, You're having from ten doors while You're giving from one door." Now if I give from ten doors, there will be twenty doors open. Generosity fills you completely; You're not at all in need of anything. You try that - open your heart. You have to open your heart. People don't open their heart, they're so frightened, they'll open a chink and see who's there, "Oh, I see." It maybe raining, it maybe a snowy day, a lady might be standing with a perambulator and a child will be inside that but she'll be afraid to see from a chink.

Who's going to invade you, who can destroy you? Who can destroy your spirit? Just enjoy your generosity. See how you will have everything. I'll give you a very small example of this in My own lifetime. I've been like this all My life and My husband had problems and My family had problems because of this. One day I was just sitting outside and knitting something when I saw a lady coming down with two other men and she said, "We are refugees from Punjab, we have no place to live in." And I had a huge house because My father was Member of the Parliament and he had a huge house of his own so, I said, "Alright, there's a room here you come along and settle down." Well I didn't ask who they were, what they were doing, I said it's an outside room let them stay there. They stayed.

Then My brother came in - you see, he's now, he's now a minister, you see, a very careful man and My husband came in and My brother screwed into his brain that, "This is wrong, we don't know these may be thieves, these may be this and My sister always does like that, I don't know what's going to happen to us and all." I said, "Whatever they are, they are My responsibility, now you're not going to drive them out at any cost." At that time a war started and people came to kill and one of them was a Muslim so he, the people came in our house and they said, "We have heard there's a Muslim staying in your house." I said, "See this, I am a

Christian but I put on this." I said, "See this is a mark, now, do you believe Me or not." I said, "You better get out from here," and they went away and this the fellow was saved, you see. Now, he was a very great poet. I went to Bombay long, long uh.. years later, I should say, about twelve or fourteen years later and we were making a little film about something and I was dealing with it so I said, "I know this lady uh.. but I won't come there to ask her because she was a great film actress." I said, "I will not ask her because she'll have no choice." They said, "But You must say something about."

I said, "No, nothing doing, I'm not coming, you go and ask her." So they went and asked her. She said, "No, no, no, no I cannot join, I must have so much money and you cannot have me for nothing at all and this I don't believe in all these charities, this, that," so I kept quiet, didn't say anything but for the opening of the film I went and she was there, she looked at Me and tears started rolling her eyes, just came and embraced Me. She said, "I didn't know You were with this." I said, "I know you didn't know, " but she said, "Forgive me, I'll give money, I'll give everything. This is the lady who saved me long time back," and everybody was amazed how this lady who was so materialistic and so particular about her payment has suddenly melted away. She said, "Oh God, now I learnt, I'd forgotten, I'd forgotten what it means to be generous," and she was completely changed after that. So all these things are the quality of the Spirit which is not afraid of anyone - why should you be afraid of anyone if you are one with God? Look at Christ, he had nothing to do with the prostitute but when people started hitting her with the stone He came up and He said, "Now among you, who has not committed any sin, can throw a stone at Me." Imagine the courage!

The courage comes from the Spirit. Because He was Spirit, so He could say such a thing. He was not a man compromising with His values, "Alright, if you want we can have discotheque in the church," or we can start a pub; Nowadays they are selling it for pubs. "Let us compromise." Truth cannot compromise - it does not. Compassion is different from compromising. It cannot compromise - truth stands on it's own legs. So that's what happened when Christ said that and that happens to you, you become a strong person. You become a person who's strong but does not try to oppress other. You do not try to destroy others, you do not want to hate anyone but what you do is, to stand up on your own, to stand up for the rights of other, to stand up for something great.

Like we will say Abraham Lincoln, a person like him - Abraham Lincoln was a realized soul - and how he fought for the rights, how he talked about democracy. Today let's compromise this, let's compromise that. Even if somebody is a Hitler - doesn't matter, as long as he is with us, alright, accept him. To have that strength you have to be the Spirit - so you become a very, strong, compassionate person. Only a person who is strong can be compassionate. How can a weakling be a compassionate person - tell Me? A tree, which is strong, can only give shelter to people or do you think a falling tree can shelter the people - on the contrary it will fall on the people. Our ideas are very, very confused about compassion and when you become such a strong person, you see the truth before you, you know the truth and you are no more afraid of anyone and God looks after you, the best part of it. You just don't worry - God looks after you in every inch of the world. Every inch of the world - in material way, in your emotional way, in your physical way - every way you feel surrounded by His love and His guidance and His help.

He does in such a way - I'll give you a very recent example of sahaja yogies. They wanted to go to a place, a very beautiful uh... hill, mountain peak, which is known as Zelmet, in uh... Switzerland and it's a very expensive place to go to because I told them something about that - it looks like a one of the deities and all that - they were wanting to go and have a seminar there. It's a very expensive place and we cannot pay for that, they thought that it will be very difficult because uh.. they are not so well off. So I said, "Alright, you go and find out." So the people went down to find out and there is a huge, big hotel like place and, "Oh," they said, "When do you want to come?" So they said such and such date. "Oh, for that date!" they just ran, "Oh, very good, very good. If you want to come for those dates - we somehow or the other cannot fill those dates so we are very happy." And they were charging 70 francs per night and for three days now they're charging us - how much - 33 francs, for three days - means about eleven pounds or twelve pounds - can you imagine?

And now all of them can go and see. This is just a miracle and so many miracles take place like that. Even the poster they have put here - you have seen a big poster uh.. in Brighton - now we can't afford because we don't take any money, we whatever little money they have, they collect and put things. They were finding it impossible to advertise. We cannot compete with these false people on two things. Firstly, we cannot advertise the way they can because they have money and secondly, we cannot go on telling lies the way they do. They can tell any lies, they'll say that, "We, we will create a new world for you and there will be all gold

for you, " and all those because they're liars. We are our limitations, we cannot tell you lies. So these uh.. advertising thing also was impossible for us to do it but they did it for a song, just for a song.

1984-0727, The Language of The Divine

View [online](#).

27 July 1984

The Language Of The Divine

Public Program

Canterbury (England)

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Public Program, Canterbury, England, 27-07-1984

Awareness, now you have got the sensitivity, the sensitivity to understand what is filth what is dirt, but we have not got the sensitivity to know what is wrong for our spirit for our ascent to become the spirit and that's why there is a big confusion in our mind. We are very much confused and in this confusion when we are born we start looking for something that is beyond. With affluence and with all our developments we have reached a point to understand that this matter cannot give us joy. There must be something beyond which we have to seek, because we see very rich people committing suicide, we see very great successful people committing suicide. The richest of the richest we can say are the three countries now like Norway, Sweden and Switzerland and all these three countries are competing among themselves as far as the suicide rate is considered of course this time they say Switzerland is the maximum. Now if affluence can bring you joy why should people commit suicide and so many that in the whole of India you won't find so many suicide committed in one year as they are in Switzerland or in Sweden or in Norway. So that shows that there is something missing in our advancement or in our progress towards materialism. Of course so many are now fed up with it and they want to go beyond and this is the first thing that happens to people who I feel are the special category of people who want to seek. At this moment when they are trying to seek a sort of a market blooms out just like for anything else any demand a supply comes in and so you get a market of people where they come come along you pay us five pounds and I will give you God you give us ten pounds and you will get the God and they try to organize and want to give you ideas and say that alright do this way and you will get God. Now we must use our brains which God has given us quite a lot, instead of wasting it in some sort of a stupid venture let us see what we should expect to be something higher. First of all we must know for definite that you cannot pay for it. God doesn't understand money, he doesn't care for money, he has nothing to do with money, money you human beings have created not God. So first and foremost thing the man who lives on your earnings is not a God's man, he has no self respect, he is a parasite. This is a simple thing one should understand that we should not pay to a parasite. Alright, sometimes we may pay for his travelling or maybe little bit for his food that's all. But not for his Rolls Royces. If such a thing is happening then one must know there is something definitely wrong in the person who is so much interested in your purse cannot be a person of God. Now today in our younger generation even here I find everywhere there is an awakening and people are thinking all these things we have done our forefathers have done and what have they achieved. We are ending up with wars with jealousies we are becoming smaller and smaller people very localized and we have lost that sense that vision of universality. But its not so man has evolved so much today that he has to just jump a little bit a little breakthrough and he gets it but for this we must know there is a very big arrangement within ourselves and that arrangement is beautifully delicately placed within ourselves. This is the subtle knowledge of the roots. This whole development of the west is like the tree outside but every tree has the roots. The knowledge of the roots has to come from the east because people have devoted their time more towards it. And more time they had because nature was so much better. They could devote more time to the meditative processes and they could find out what was in the roots how are we sustained what is happening to us from where do we get our vital forces that doesn't mean in any way they are higher or superior or you are higher or superior as you have got the knowledge of science now science is very important otherwise how can you tape it I have to speak to thousands of people without science how you would do it. Science is very important no doubt but the other side is also very important because if the tree outgrows its resources it can be completely destroyed so we have to go to our roots and understand the knowledge of the roots. Now whatever I am telling you, you need not accept as complete truth there is no need to accept because that again shows that it is a blind following and blindness is of no use for enlightenment so you have to understand that as a scientist also you have to keep your mind absolutely open to everything that is to be said. Not to close your mind and have your barriers by which even a science can become a barrier.

Anti science, the science itself can be an anti-science or even intelligence can act against itself and can cheat. So be careful on that point and you have to understand that whatever I'm saying is like a hypothesis. If I prove it, then it's all right. If I do not prove it, then still you should try to understand me. What I'm saying about. Because I'm saying what so many have said before in all the scriptures, in all the big religions that have been accepted and have outlasted the times, it is said that you are to be born again. It's not only Christ said it because Christ is the outcome of that tree of life, of that great a working of the divine that came on this earth for a very special work and that special work is that he was crucified for our sins, that his crucifixion for our sins. We must remember. Was that we don't have to worry anymore for sufferings or any of our sins. We don't have to feel guilty about it, but what we have to do is to understand that if Christ could be awakened within us, he can suck our sins our karmas our problems in no time, but that has to be awakened within us. Only through him. We can get a realization, no doubt, but where does he lie within us? These people do not know because they do not know about the roots. They only know about Christ when he came on the side. But what was he before? How was he made for what purpose? These things you can know from some other scriptures which give you full idea about it, but when we close our mind to something, then we don't want to see something else which is absolutely relevant, connected and gives you a clear cut idea about the subtler things that are behind these gross. verse that we see like Mohammed sahab himself as set at the time of resurrection your hands will speak. What does that mean? They will not have tongues, but the hands will speak means your hand means your tip of the fingers will become sensitive and they will decode what? What will they decode? They will decode what problems you have and what problems others have, but only possible when you are resurrected means when you get yourself self realization, then only you will get this on your central nervous system that you can feel the all pervading power of God. Now, for this within us is placed the representation or the reflection of the Holy ghost. Now, if you ask any priest about the Holy ghost, I asked when he said, I'm a agnostic, so I said, what are you doing here? So he says, I'm doing my job. What job can you do without knowing what it is? But he's doing his job and he blesses people in the name of Holy ghost. But what is Holy ghost? Now the Holy ghost is the power of God, the power of God, which is the motherhood. Because you have a father, you have a son. Have you seen any father and a son without a mother? No. Impossible. But they didn't want to say it was the mother for some reason. I don't know why, but. In the Indian scriptures or any other scripture, you find it very clearly written it is the power of God, which is the Mother. God is the spectator, is the witness, and it is the mother who creates it is the mother who plays and the father sees it and he's the spectator and when he says that, this is no good everything finishes off, but as long as he likes it, he's there and in our heart he's reflected as the spirit. Now, when this power, the Holy ghost called in Sanskrit language, as Kundalini rises within us and pierces through our fontanelle bone area. It touches the spirit though the spirit resides in the heart. But this being the seat of the heart center. It touches the spirit. And by that you become collectively conscious. I say you become, I do not say it. Uh, you take some sort of a membership or you pay 10 pounds and you become sort of a sahaja yogi, No, you become, it's a state you achieve by. You become collectively conscious so that you can feel others. This is a simple thing that should happen, has to happen. Everything that is living, if it is living God, all living processes are simple. You see, I went to India when I went it was so, gloomy. All the leaves had fallen down. Uh, in my garden when I live, it was very gloomy when I went there during winter time and when I came back it was all lush and green, beautiful. All the flowers coming up in the spring time. Who did all this? This is done by the all powerful power of God's love and this for the first time you start feeling as cool breeze as it is described in the Bible that. Holy ghost, the cool breeze of the Holy ghost entered into the disciples. It is said then they started talking in a strange language. Now to interpretation is foolish because people don't know what happens. Actually, the thing is that when you get your realization, you start talking in the terminology of the centers, like supposing somebody comes to me and says, mother, my agnya is catching, this is the center of Christ. He says, my Agnya is catching. Meaning what that I'm egotistical. It means that, but he won't say I am egoistical, but he'll say that Mother see my agnya is catching you do it alright. Now you might think he's a mad man. What is he talking? Agnya, this that it's made we [unclear] for you because you may not understand what people are talking, but it is not. It is the language of the divine. They are talking and that's why it is strange to people who have not known this language before and the secondly, they use their hands. They use their hands in a way because the power is flowing through their hands, as I told you on their fingertips. So they move their hands in this way. They maneuver who are the power this way, they want to enrich your centers to get you well or to get themselves well. They know how to do it is the true knowledge is the what we call the pure knowledge of God's divine laws. And once you know that you start doing the same, so they will say it is strange. It's funny, like when Mohammed Sahab taught them how to do Namaz, they all laughed at him, mocked at him. They said, what is this stupid thing? But when he died, then they raised big Mosque. Now you will start to find big groups of Muslims here and there, but in his time he was

poisoned, he was poisoned and how many disciples he had. Very few and all the time there was a fight going on and he had to live like a nomad actually like a nomad. So this is what it is. That rent and incarnation comes in to tell something about good people don't want to listen to it and bothered about, but one has to know that after realization you cannot deny the truth, then you are dishonest. You are dishonest because if you feel the cool breeze of the Holy ghost by which you get cured yourself, you can cure others. You can feel their chakras. All those things happen. Your life get completely transformed. Your priorities change. All your guilt finishes off, all your problems finishes off. Even the mad people become sane. Then you have to believe in it, isn't it? Even then, if you don't want to believe in it, that means what is this? This has been absolutely dishonest, and that's what one has to understand, that you must ask for the truth and not for false. The thing with these Gurus and all these people who have come to this country is that they can take money from you as much as they like. Then they can advertise. They can purchase any, uh, thing you try to obstruct them? or say that these people have given us epilepsy or anything. They can purchase your lawyers, they can do what they like because they have money. This world is money oriented and apart from that they can tell you lies after lies. Any amount of lies. Like one fellow who was going to this transcendental meditation who was the director of this raunak flying academy where they used to teach people flying. It's all nonsense. And this fellow had paid 6,000 pounds to be with that. He has been paying money and he had epilepsy. His wife had epilepsy, his son had epilepsy, and the wife was a granddaughter of a Duke, and they came to me in that condition with their just paupers, no money, nothing. And they were all epileptic people. So. He told me that I used to tell all kinds of lies. I said, what sort? He said, I used to say I passed through the walls I used to just jump out of the roof and get out. So I said, did it impress people? He said, yes. They were very much impressed. I said, why do they want to pass through the walls? Have they got no doors to go through? Why they would want to do such absurd things? Why not ask for something that is higher and divine something greater? Why. Do these things. And then he said, I used to tell them that I fly in the night like a bird. I go around the whole of London and then I come back because the place was in Ronak in, uh, in Scotland. So he used to come every night, he said, and he used to go back and he used to give them news and all, all false. There's no limit to falsehood if you get to falsehood, there's no limit to it. But a person who is truthful cannot cross the limits of truths. And that's the trouble with a person who is truthful and who's trying to give you the truth, will not be able to tell you lies. And that's how people get enamored by these lies that you can pass through the, um, walls and you can get out of the roofs. Now, one has to understand that. What are we seeking? What are we seeking? Are we seeking to pass through the walls? Are we seeking to fly in the air? What are we seeking? We are seeking the divine. We are seeking ourselves. And when you get yourself, what happens to you is first thing is that you become peaceful, that you become a transformed personality. That you become righteous. You become virtuous. I don't have to tell you, don't do it. that You become powerful so that no habit can crawl up on you. You are above all habits, no matter can crawl upon you. You are about all matters. This is what happens to you to begin with, and then you find that you become the light. You can do this to others. You can give light to others, you can cure others. You can tell them all about it. Like Dr. Warren, who came to me about how many years back, four years back now, when he came, um, I don't want to tell you because he'll be embarrassed, but he was riding a very fast horse to say it was difficult to get him down to the ground, but somehow he was an honest man. He could see that the people who were sahaja yogies were very different type of people very loving, compassionate, and so, unassuming no gruelling no jealousies. Then he started thinking, what sort of people are these? I've never met such people. How are they so much secure in their virtues? How much they are so much blissful and peaceful? And then he was amazed at the whole thing because there were thousands and thousands of Indians who were realized souls in the villages and the villagers, so sweet and so beautiful they had become that given up all bad habits and all that. And they were living in a absolutely a domain of joy. So he said, this is the kingdom of God, and that's how rationally he came down. to earth and he started seeing what is this sahaja yoga. Saha-ja Sa means with Ja means born, born with you, is this yoga is the union with the divine, is your birthright to get this? I am not doing any obligation on you. No obligation at all. Because if everybody's in parcel, part and parcel of the whole, what obligation can I go do on you? If this one finger is paining, and if I rub that finger, what is the obligation on this finger? It's if you are all part and parcel of one being, we are not doing any obligation on anyone. Not you're obliged. So one should forget about obligations and forget about paying for it. Then we have to understand that everything that is living has happened spontaneously, absolutely spontaneously. Because if you want to sprout a seed, what you have to do is to sprout the seed. Just put it in the mother earth. The mother earth has the capacity to, raise it, Within us is placed this mother earth, the representation of that is the Holy ghost, the essence of mother earth, which is the Kundalini, which does the job. It does. It happens spontaneously. You don't have to stand on your head. You have to dance. Nothing of the kind. You don't have to change dresses, nothing. It is all within yourself, it happens. But to awaken this, it was necessary that somebody has to do the job because somebody has to decode it. Somebody has to tell about it, and somebody has to communicate and have a rapport about otherwise. How will you know how to do it. Because even for the seed to be

sprouted, the showers have to come, so somebody who has this power already awakened in him can put that shower on the seed so the seed can sprout. But once you get it, you can do it and many can do it. And as you can see, there are so many people who have come all the way from London to meet you who have got it and they are doing very good work there. By this, you will solve most of your problems. Physical, mental, emotional, social, material, any type of problem that looks, uh, absolutely. Uh, unsurmountable can be done without, without any effort put into it. But once you get your realization, it is important to understand the mechanism that has worked it out. Very important is like. If you want me to put a light on, it's very simple. You will tell me. Just push that button and you get it. So I get it. You get the light in the same manner. But then I say that. How did it happen? So there is a mechanism, there's a history there's everything there and a big organization behind it. So what is that subtle thing? We have to find out. When, we have to find out that subtle thing. We have to know about it. It's not too much of studies. Nothing of the kind, even a child knows because you become so, you don't have to worry about it. You come to know about it, but you know how to grow yourself. Yourself you have to work it out because you become your own master. You have to know what are your problems. You face them. Like this saree of mine now is, suppose it gets dirty then a lesson until I see how will I know how to, uh, that is dirty. But even if I see it's dirty, if I don't know how to cleanse it, how will I do it? So first of all, I see that, and then I cleanse it because it's not me and I'm not identified with it, so I don't, I'm not bothered on the contrary. I would like to get rid of it. And it's very, very simple, very, very easy. It's the most loving thing that can happen to human beings. And this is the last breakthrough of our evolution. Now, I would say this is the judgment time that has come. This is the judgment time which is described because how are you going to be judged by your weights? By what are you going to be judged? You are going to be judged by the awakening off this Holy ghost within you. And she will judge and she will tell you, you will be your own judge and she will tell you what's the problem with you and you will have power to improve that. So all this can be worked out in a very simple manner. I'm sorry, in a little speech like that. I cannot very elaborately explain to you and I cannot even find the chart here all about what is inside. But the first thing is you get the light because to talk about all this instrument is a headache. First you have your enlightenment and then we'll talk about it. For that you don't have to worry at all. That can be worked out very easily, especially for people who live in such beautiful nature. It should work out very easily. I would say, uh, because today's the first day, I would like to have some questions from you. Some questions, not too many, because I have to go back to London. Last night I returned very late and I was awoken. My family would be waiting for me. So if you don't mind, ask me some good questions. Questions by which you want to know something and not upset? Questions like, I read in this book and this happened and aggressive. There's no need to be aggressive with me because I have nothing to get out of it. May God bless you. [He's recording but making a big sound is loudspeaker working] 27:03 like this instrument has to be connected to the mains. Your instrument has to be connected to the mains. That's the only thing. It's so simple as that. When it was not connected it was not working, Any Questions One thing Shri Mataji didn't say was that there is a regular meeting held here in which all the details, which he hasn't had time to go into, it can be explained about the chakras, about the rising of the kundalini, how to decode it. It can all be explained as a center here is established. They meet just here on Tuesday evening. So the whole process has to be explained, you deserve it but there just isn't the time now what Mother is going to do tonight give you the experience of that, you begin to feel the cool breeze on your hand it emitting from the top of the head. [Usually he does that just a little bit]. Now, another thing is. That Sahaja Yoga is meant for serious people, but not for frivolous people, but serious doesn't mean that you are gloomy. Serious means you're pleasant. And you are seeking, otherwise it's not for very frivolous people. That is one thing because I told you that Sahaja Yoga works out in no time. It will work out in you also. But if you cannot go further with it, it's a waste for me as well as for you. It's a waste. A seed, which is sprouted, must become the plant and then the tree. Otherwise it's a waste. And if you have any value of your own life, you must try to follow it up. Age makes no difference. Race makes no difference. Nothing is important. Only thing if you are a human being and a human being who is seeking something beyond you just become, you don't have to give up anything. You don't have to give up your families, nothing of the kind, but you remain so detached about the whole thing that you enjoy it more. Like if you possess something supposing, I possess this thing, I would be more worried. What is the matter is the price is not all right. I hope I'm not spoiling it. All sorts of nonsense and I must insure it, but if I don't possess it, I'm using it and enjoying it, have not bothered as to what it is. So that's how the idea of possession is one myth. There are so many myths we have under which we suffer all these myths drop down and what we get. As a fruit of all that is the joy. Joy doesn't have unhappiness and happiness. It's only a singular thing. It's an absolute thing, and once you get it, you become a witness of the whole play. You start seeing it, but attachments to things actually spoils you up like in the tree there's a sap rising and the sap goes to different places. It goes to the leaves, it goes to the fruits, it goes to the flowers, to all the places and comes back. It doesn't get attached. If the SAP gets attached to one point, then the whole tree will die and that fruit will also die where it is attached. So the attachment is another myth, but when you are not attached, you are dynamic and your love is

even more dynamic and nourishing. It just flows. It's a good news for you, isn't it? It's fantastic. No doubt. But you are fantastic. You don't know how God has made you. You're fantastic. Sounds very fantastic for the first time. No doubt. I can see that. So should we have the experience is the best, isn't it? Or you want to ask some questions. Some of you have already become thoughtlessly aware you have crossed this, so you cannot think about questions also beyond thoughts. Even if you want to think you can't think of thoughts. Some of you, now, let's have it. So take out your shoes [unclear] be for one reason that we have to use our mother earth for helping us and put the feet on the ground, straight. Left is too much now, can you put the light on my left side? Left is too much in the hall. He said, that teacher here, the one who wrote a letter. He's here. I feel it. Well, I'd like to see you not just put it here in my feet because it's too much of a left side on. I don't know. I hope you have not been going into trances and things like that because seems like that is too much of left in the hall. See all these things dealing with dead is very dangerous and it's really very detrimental. One should never get into these things. And when you will have my other lectures, you will know what they do and how they trouble us. And one of the outcome of these, uh, dead indulgences is cancer disease. Cancer, comes from them, and it's being proved by doctors also. And you can see from my lectures, I have tried to explain how it works out. Now, what you have to do is to put your hands like this towards me. You can take out your spectacles and all that because you have to keep your eyes shut completely and sit comfortably. You have to be comfortable. So at the time of meditation, you should not feel that there's any problem, but it doesn't mean you should sit loosely, but sit comfortably. In an erect manner, keeping your neck neither backward, not forward, not sideways, but in the center just like this. And two hands like this and both the feet parallel to each other. I'll tell you reasons later on, but if you just follow this very simple it is. If there's anything tight on your waist or anywhere, you can loosen it. If you find it uncomfortable, if it is comfortable, it's all right. It should be comfortable so there's no disturbance. If your ties are tight or anything, you can loosen it if you want to, if you want, whatever is, I leave it to you, your own discretion. Now just put your right hand on your heart and left hand towards me. It's important to put, because this is the hand of your action, and we have to nourish our different centers. We have to nourish them. Now we are nourishing our heart. So put it on the heart center where the residence of our spirit is. Here when you put your hand, you close your eyes and don't open your eyes til I tell you, because when the Kundalini rises, if your eyes are open, she may not come up. So it's better to keep it shut till I tell you. That you can now open your eyes. So please put your right hand on the heart. Stand up and show them. Now at this place, resides the spirit. So in your heart, you have to ask. Without feeling guilty with all confidence. What I'm saying is that you are the spirit, so you better ask me a question like a computer. Ask you can call me Mataji or Mother, whatever you feel like. Mother, am I the spirit? Ask the question. Ask the question three times. Earnestly, Mother, Am I the spirit. Now keeping the left hand as it is with understanding that if you are the spirit, then you are also your master because your spirit is your guide, a guide master. So you need not have any other master. So you have to put this right hand on the upper part of your stomach. Upper part of your abdomen where the center for the mastery is upper part of your stomach is important. It cures many troubles and many problems. Upper part of your stomach, left-hand towards me as I showed you, and the right hand on the upper part of the stomach. This is one of the most important centers because this makes you the master of yourself, master of everything. Now here you ask me a question three times. Mother, am I my own master? Ask a question, Mother, am I my own master? now steadily put your right hand on the lower part of your abdomen, the lower part of your stomach. Here is another center which is responsible for the deftness or the working of the divine laws working off the true knowledge or pure knowledge at this point, I cannot cross your freedom. I cannot force that you have to learn it. You have to ask for it. At this point, you must ask in a humble way. Mother, please give me the true knowledge. Give me the pure knowledge you ask. It's your right to ask me. Just ask me Left is too much. Right. You have to ask six times because this center has got six petals, and according to the petals we have to ask. It works out in the gross, what we call the Aortic plexus, which too has got six sub plexuses [unclear]. Please ask. Now. You raise your hand again to the upper part of the stomach. Upper part of the abdomen where you had it on the left hand side, keeping the left hand towards me. Now as you have asked for the true knowledge, I will tell you at the center what you have to say and how many times at this center you have to say 10 times with full confidence. You have to assert Mother, I am my own master. Please say that 10 times with full confidence in yourself Mother. I am my own master Please say 10 times because as there are 10 commandments that have come from our masters, the prophets are the masters. They are the embodiment of the primordial master. Now. You have to, again, gently raise your hand and put it on your heart. Now here again, you have to assert with full confidence without feeling guilty. You are not to feel guilty at all. That's one condition I have told you is not to feel guilty. Just put your right hand there and say. Assert 12 times Mother. I am the spirit just assert it. Let's take it down for now. [at the heart point]. 12 times. Very good people deep. If you are feeling guilty still, it's better to say that, Oh Lord, please forgive me if I've done any mistakes, but don't feel guilty. Just say that. Just admit that and just get out of it. Don't feel guilty. The Lord God who has made us is the ocean of love. He's the ocean of compassion. He is the ocean of forgiveness. So if there's any guilt, better to

tell that, Oh Lord, please forgive me if I've done anything against you. Just say it once for all so that you have no more problems of your guilt. [Guilty] now don't count or don't count that just saying in general everything has to be said in general and it will work out. now raise this right hand at the base of your neck on your shoulder and from front and push it back towards the spinal cord and press it little hard. Now this is the center mostly catches in the West, the center of guilt. I have to make humble request to you that you have to say 16 times. Mother, I'm not guilty from the front. Please put your hands go from the front, not backwards, but from the front. You go to the left side of the neck. Left side of the neck? Yes. Left side of the neck. Now you have to say, Mother, I'm not guilty. And if you have been all the time cursing yourself with guilt is better to say 108 times to punish yourself, that will make you a little lighter. Now, what guilt can you commit if it's the ocean of forgiveness? What guilt you can commit? Christ has already done everything for you. So don't stop his awakening by feeling guilty. For anything why to feel guilty. Okay. This is how you get your anginas you get your spondolitis all that by feeling guilty. Especially angina you get with it all troubles of the sluggish heart you get with that. It's very hot feeling very very guilty, now please raise this right hand to your forehead, across all the fingers, across the forehead. at this point is the chakra of our Lord Jesus Christ. Here you have to say, Mother, I forgive everyone. You have asked for forgiveness from God. Now it's time for you to forgive everyone. Otherwise, why should God forgive you? Now, many people say it's very difficult to say this is the easiest to say, but as it is, it's a myth. What do you do when you do not forgive anyone? You are actually torturing yourself, not the others. So please say it with full heart in it. Mother, I forgive everyone. That's very important at this center. Now put your right hand on the fontanelle bone area or the soft bone, which you had in your childhood. Put the palm on that. Put your palm the palm on your top of your head where you had the soft bone. Now you're giving baptism to yourself. Now press it hard. Please press it hard and move it clockwise. Again. At this point, I cannot force you to do anything, so you have to ask for your Self-realization. You have to say, Mother, please give me self-realization. Otherwise I cannot force it on you. I want my self realization. I want my baptism, the real one, so please give me my baptism. Please press it hard and move it. In a circular way, in a clockwise manner. Put your attention there. Put your attention on top of your head. Just press it hard and move it seven times and say it seven times. Ah. Seven times. Now, please put down your hands. Now, don't open your eyes. Slowly. Now put your left hand on top of the fontanelle bone area and move it up and down and see if there's the cool breeze coming. Say about four inches above your head. Just see if there's a cool breeze coming out of your head a little higher. It may be a little hot first maybe little hot, little hot. Sometimes move it up and down and see. Backwards and forwards. Now try with another hand, put the left hand towards me and try with the right hand. Okay. Now. change over the other hand, if you want to see for yourself, and if you are getting it already, you need not see it again. You just put your hands like this. some are catching on the heart, so you have to say that Oh Lord. Please forgive me because you are feeling guilty, and again, you are feeling that I've done this wrong or that wrong, so it's better to say that you forgive me. That's all. Will you allow the Sahaja Yogies to check you whether you have got your realization or not, put your hands towards me like this. First of all. Now see, rub your hands a little bit because the hands are insensitive. They have been gross you see rub them, even the fingertips. You rub them a little bit now you can blow on your hands on the fingertips. Now put your hands up like this. Let's see if it works out this way. Just put them up high like that. Keep your eyes open. Because you are without thoughts now. Now just see, and ask a question within yourself, is this the power of God's love? Is this the all pervading power of the Holy ghost? Ask a question within yourself. Three times. You may close the windows otherwise they may think it's coming from the windows Now put down your hands and see are you getting the cool breeze in the hands or not just like this. See, keep your eyes open if you want like this, if you have been smoking, you'll have to pull your ears a little bit three times. If you have been smoking before, because the center is, see the center goes out of order, so pull them three times. Three times. Now see Better, Are you feeling?, Are you good. This lady, you have to gonna ask at the holy ghost. Can you Sahaja Yogies see them, doctor them, and just find out, Put your hands towards Shri Mataji and just ask the question. Mother, are you the holy ghost? Ask that. Yes, you can ask that question No Harm. Ask the question three times in your heart. Mother, are you the holy spirit? Because Christ has promised. Alright. It's better now. It's like a computer, you ask any fundamental question, you get the breeze. Good. Good. Now, you go around and see them. Some of them don't have. Those who have not felt. Please raise your hands. Get it. You all can get it. Please get it. You haven't felt it. Alright, raise good. Just put your hand just so that they should see. These two were not even closing their eyes. I don't think they can get realisation they weren't interested. Why are they here? They should go away. They're not interested. You see, they give bad vibrations. Yeah. 2 persons just because of them, you see that they are distracting everyone. So if you could request them that they can go now these two persons, no, no, not, not this one. No, no, no, no, no, no, no. These two They're not interested. Now see them because they spoil others chances. Also by the distraction. Now see this lady. Are you alright? Not yet. See her, see her better close the door. Is he all right? Where did he go? What's he saying. Both, the palms, that's tell him. You're alright. Is he now, now on the palms, you have to say, uh, about me. Ask him to say in the brains,

what's this? Yeah, just say that. Come in the brain. Is it? Maybe that or maybe the Holy ghost. Just say that. Then ask the question of the Holy ghost may be. Did you go to any. Alright. Alright. He's still following. Now put him left to the right and say, Narkasura's mantra left. Left, right to the left. Right to the left, say Narkasura's mantra. What about this lady. Got it, great now see others. What do you say Antonio. Just remind me inside of the best, if you close your eyes. Yeah. He's the one asking him, what is his name?. Blockly uh, he stays here. [unclear] you should get their names and addresses. And so that he can manage it here. It's lucky for you that we have got here, Paul Blockly, uh, who is a great Sahaja yogi and we have another one Mary. Uh huh. who is little away from here, but they'll always come. What? When do you have programs? Every Tuesday evening at seven o'clock. Alright. And they will give you all the help that you want. Hannah, what about him? It's from the team now. Anybody from the team can work on him better. Is he all right? Sure. Right? Yes. Good, good. Good. Now, so which smiley? What about you? Are you all right? So no, no, no, no. You should be sure. No, just see her work on her. It's better that these people are work on you. What you have to do is come back each week. More going into a strong, strong working group. it's a very good idea but I was saying that is he, to do it in a proper way would be to talk to the headmaster and who owns the school, who are the owners. So you could talk to the County council that this is the way he can discipline children better because there's a power like and all that would be much better to go in a straight forward way. And maybe they might understand you have a mayor there. You can talk to them, and I think they're very sensible people and you can say then in, India in many schools that have started, the first thing happens that you get [unclear], you can talk to them. Yes. And then you should say that it's very simple[unclear]. You should say it's about. It's better to state forward with them in every way you see because they must have understand that this is your own. There is nothing, it has nothing to do, some might say its against Christianity it nothing of the kind on the contrary it supports, it very much supports Christ much more than your artificial Christ [unclear] support all his miracles everything and we know that he was like. Its all intellectuals trying to be funny. You can pull it also . She's good. She's good this one is she alright, good. Now enjoy yourself, but you must learn how to grow further to become real masters. All right. All of you should promise me now I've come all the way and now you must become [unclear]. What about this lady? She has got it. Look at them so beautiful, isn't it? I've been waiting for it. It has happened now, huh? Is it doesn't matter. Now they are all Sahaja Yogies you see her cousin catchy , is a Sahaja Yogini but her uncle is not so I said, what is he? He's an ordinary person. [unclear]. So take their names and everything, take their names, look after them, they are beautiful people I tell you, except that little left sided sort of dejected people. So tell them nothing to be dejected about. Life is worth such a lot and everybody can be the instrument of God and it will work out. Give them some hopes. Its true we are not telling you something lies, alright, it's fantastic. Now you are entering into the most fantastic lives and that you have now become the citizens of God's Kingdom and you will see at every step how it will help you every step in every way So May God bless you all. I'll take your leave. I have to go back. I'm sorry today. But next time I come for two days and then we have a bunch of time here. Thank you very much. Thank you.

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Understand The Meaning Of Life

Public Program

Teesside University, Middlesbrough (England)

Talk Language: English | Transcript (English) – VERIFIED

Public Program, Teesside Polytechnic, Middlesbrough (England), 31 July 1984.

I bow to all the seekers of truth.

First of all, we have to know what truth means. We want to seek truth, there's an urge within us that we have to seek the truth. Because of this seeking only we all have become human beings. Now after human beings' stage, what is going to happen to us?

As it is, you find there is so much of confusion in this world, so much of confusion, so many ideas, so many thoughts, so many ideologies, so many religions. All kinds of things have come up and a simple human starts looking at it and he gets quite puzzled, "What sort of thing this world is?" It's a very confused world, first of all. The confusion gives you a greater urge to seek, because you find, "What's this going on?"

Secondly, I went round your city today just to vibrate the whole place and I felt the place has got a kind of a feeling of dullness and I asked the person who was driving Me, I said, "Why the people here are looking very dull?" He said, "The people are now without any jobs," so, I said that should happen to any country which is so industrially developed.

When we are industrially developed, you see, all our industrial wants are over perhaps, then we start seeking more because we think now we've got everything, we've got proper dress to wear, we've got food, we've got everything, now what next? And that's how we become dull because we don't understand the meaning of life. Now this meaning of life is more in the people who are affluent and has to be less in the people who are still developing because they want to become like you, have all plastics around them, they want to have foundries with all pollution, everything. Once they have that then they will start seeking.

But in a country like India which has been a very different type of a country I say, because of climatic position. It's very good climate, like this, it is always there, so you can be always out in the villages, you can be in the forest and you don't have to worry so much to fight the nature. So in such a place people have been meditating and trying to find out, "Why are we here?"

Now all these things when you see the development everywhere, you find it's like the tree, the tree outside you see very well developed. But any tree that has developed very much must have very deep roots, otherwise it will be all finished and destroyed. So when there is such a lot of development outside, there must have been some development inside also, the roots. And this is what we are going to tell you about the roots now because your development is sufficiently enough and if you have to sustain this development you must know about your roots.

We have neglected our roots very much and that's the reason today we also find people suffering from terminal diseases and all kinds of trouble. That is one of the first worry for Me that everyone should be healthy and that health comes to you not from outside, from inside. Because supposing if on a tree you find a leaf is sick and you start treating the leaf, you don't treat the tree. You don't treat the disease at all. But if you have some means of entering into the roots, you treat the whole of that tree very well, very easily in a very simple manner. In the same way if you can somehow reach your roots, you can treat yourself without much difficulty, without any medicine also.

Now where are these roots? Uh, for that you have to see to this chart, I don't know if everybody can see this chart, that within us

this beautiful instrument is placed, and this is what is described in the Bible as the tree of life. Unless and until you achieve a state which we call as self-realization, which Christ called as the second birth we cannot understand what is this. Because now you are listening to Me very closely but if I say, "Pay attention to yourself within," you cannot. It's a difficult thing, our attention is outside. Now what should happen for that?

There's a happening that takes place, because of that happening your attention is attracted inside. And once the attention is inside, the same attention gets the enlightenment of this power which is within you, us in the sacrum bone, sacrum meaning sacred, that means the Greeks knew about it. When this power rises, awakens, it's like the plumule in the seed, the germinating power of a seed and it just gives you a new dimension. It enriches your subtle centers. These subtle centers actually are the subtle entities of the gross plexuses. When they're exhausted you suffer from diseases.

Now for example, today's article made Me think that I should tell you how we get a particular disease called horrible cancer and that is so common in the West, not so much in the developing countries as it is here. They say cancer is a rich man's disease. The thing is that within us there are two systems, of nervous systems which cater us. One of them is the one called as the central nervous system another is the one which we call as autonomous nervous system. Now the doctors are honest, they just call it by name, autonomous. Now if you ask them, "Who is this auto," they won't be able to tell you. Just they call it some name, autonomous. This auto is the Spirit in the heart and this auto if you somehow or other bring into your attention the light of the auto comes into your attention, you start controlling your being completely. This is a simple method I'm telling you.

Now the nature of the roots is such that this autonomous nervous system has three channels. The two channels of the left and the right sympathetic nervous system and the central one is the parasympathetic. Now you can see here the three channels but these are the subtle channels which control, which control the gross channels. Now these subtle channels work out in such a way that the left-side channel caters to your past, caters to what has happened, caters to your conditioning It is what we call is the channel of the moon, or this is the one that works out the power of desire within us.

The right-side channel is the channel which works out the action, so it is the channel of the action, caters to your future, to your mental activities and to your physical activities. It is called as the channel of the sun. Now both of them are parallel to each other. Now when a human being tries to find out something, he tries always to go to the extremes, in anything. Supposing he goes to the pub then he must drink the whole of it. If he goes to some other work, he must finish off his work with completely dedication, as they call it and exhaust all his life doing that. Always we go to extremes, either to the left or to the right.

Now if a person is a person of moderation, he stays in the center. The central path is for our evolution. The whole of matter has evolved, as you know there's a chart and in the chart if you find the periodic laws the nature are so beautifully made and it is all very much balanced. And in the center lies the carbon and the carbon is in the first center lies within us. Now all these centers are nothing but the steps of our evolution. Like we were first carbon, then we became animals, then we became human beings and now we are seekers. That's how we develop one after another and the evolution takes place and we become human beings.

Now the question comes, what next? Why are we here? We are human beings but what are we to achieve next. If this question doesn't come into your mind then it will come later on, no doubt, but it's better that the time is here for you to seek that; why are we on this earth? We are here on this earth, like this instrument if you make, you'll ask, "Mother why are you making this instrument?" This instrument is made to carry My voice. In the same way you, the human beings are made instruments of God. Now you are to be employed by God and He's going to use you and this power is going to flow through you. Only thing is, you have to be connected to the mains and this connection takes place through the ascent of this Kundalini which is actually the Holy Ghost in the Bible.

In the Bible nothing has been written about Holy Ghost as such. I asked a priest, "What do you mean by Holy Ghost?" So he tells Me, "I'm agnostic about it." So I said, "Then why are you there? What are you doing?" So he says, "I'm doing my job.", you see. There's no job in God's realm, like that where you can get money without knowing what you are doing. You're supposed to know what you are doing. You are supposed to know what Holy Ghost is and you are supposed to know where it is. You just cannot get a job, become something and profess something without knowing much about it.

And this is what is the dilemma of today's religions, not one but all of them. They do not know that they have to be born again, first of all, to profess any religion. Christ has said so clearly that you are to be born again. And when Nicodemus asked Him, "What do you mean by born again? Have I to enter into my womb again?" He said, "No. The flesh gives birth to flesh but I'm talking about the Holy Spirit. The Holy Spirit has to give birth to your Spirit."

And that's what it is, the Holy Spirit within you is this three and a half-coiled Kundalini or the Holy Spirit. Now through meditative processes because as I told you the attention of Indians was more inward so they tried to find out how we are made. And this is not the knowledge of today, it's a very ancient knowledge. A book written about a person fourteen thousand years back has described in all details all the things I'm telling you but we have never come to know about it. Neither we tried to look at it. Even about Christ there's so much written in those books thousands of years back About Mohamad thousands of years back, we never try to translate those things or bring this knowledge to that level that everybody could read it. But now it is possible for you to understand that you're not only the body, mind, ego, superego, but you're something much more. And that much more is the Spirit and the truth is that you have to become the Spirit.

Once you become the Spirit, means when you become the light what you do exactly is to give the light. But before that there are lots of hurdles, like as I told you there's cancer, this, that, all kinds of diseases that hurt human beings. There are mental diseases, there are emotional problems, there are all kinds of problems and they can only be solved if you go to your roots.

Now let us see a simple case of cancer, for Me, it is simple because it can be cured very simply. Now for example, you take one of the centers, it's like this within us, like this, you can see, all of you. And this center is inside here. While this is the left and the right sympathetic nervous systems and in the center, we can say is the parasympathetic which supplies the balance, which supplies all the energy that is needed for the left and the right. When we go into any emergency, for example, if you start running then the heart starts pulsating very fast But it comes to normal through the central path of parasympathetic. Now what happens that this center supposing is used too much because of our extreme habits, you see, you use too much. Anyway, then what happens, that starts breaking this chain and you lose your contact with the whole. Then you become on your own, means you become malignant. The cells become malignant; they start eating other cells without any relationship to the whole. You don't know how far to go. Supposing you develop a cancer of the nose, the nose cells start becoming bigger, they start eating other cells and whosoever they touch, like an egotistical man, like Hitler, whosoever they touch, that cell again becomes malignant and then that starts eating and that's how the whole body becomes malignant.

This is how cancer is set in, a simple thing. But recently, about a year back, I saw a very interesting television show of the doctors. They said that the vulnerability of cancer is present in every human being because we live on extremes all the time, but the triggering takes place when some entity attacks you from the area built in within you since your creation. And this area we call in Sahaja Yoga as the collective subconscious. That is whatever is dead within us resides in that area. Now this is the area beyond the left sympathetic. So those people who go too much to the left side, too much to the emotional side or those who go and bow to wrong type of gurus, wrong type of people and accept wrong type of religions I should say where you take to dead, to spiritualists, spiritual work and all those things are very much vulnerable to diseases like cancer. Cancer is not the right-side disease but heart attack could be a right side as well as a left side disease.

Like in Sahaja Yoga we have two types of hearts, not one type. One is the over active, another is the lethargic heart. Now the people who are over active, you see, all the time running, looking at the watches and just on the run, you see, all such people have an over active heart which is absolutely exhausted. And the attention is so much outside that the Spirit in the heart is agitated and it recedes and you get a heart attack. Now there's another type of a heart which is lethargic, which takes to emotional side, weeps all the time, sings about the past, "My father was so rich and I'm so poor," all those things, you see, specially the ladies have that problem. And then when they start talking too much about the left side then what happens, the lethargic heart becomes a problem because you develop symptoms like angina and all these things. So we have two types of hearts. Now you cannot treat a person who has two styles, I mean, everybody cannot be treated the same way because we have two types of heart troubles.

Now in the medical science which I have done Myself is there's only one type of human being. They do not separate one from another. But in everyday life you see we are so different from each other. So there are three types of people actually, one of them are the ones who are futuristic, another are the ones who live in the past and the others who are in the center. And they have three types of combinations then, that permutations and combinations work out with these, mainly, we should say, nine types of people. But then there can be even greater permutations and combinations depending on the kinds of people they meet, the kinds of people they admire or live with, or dominated with or dominate.

So we have very complicated human beings in this world, doesn't matter but they can brought down to the simple thing as left, right and center. If you can bring them down and classify them to these three things it's very easy to treat them. Because if somebody is a right-sided person, he'll have certain symptoms, he'll be hot-tempered fellow, he'll have a liver trouble. he'll be thin, he'll be shouting all the time on top of his voice. He may be good outside but in his family he would be very hot-tempered. He may be a person who is egoistical but maybe that he'll look very humble because he has to deal with people and maybe that he may be very, very aggressive to such a point that he might become sadistic.

Now the another type are the other ones who want always to run away, escape, they could be these, not people who will be grossly aggressive but will be very sly and will be trying all tricks and playing games and intrigues and all sorts of things and also, they will be living with their past, this type of thing.

Now there are people who are in the center, the people who are moderate, who take life pleasantly, not bothered so much about life, life's complications but keep above it. And they lead a very normal life, they do not indulge into any nonsensical things. These are the central type of people and that's why all the religions came on this earth to establish that balance within. Religions, all of them came on this earth to establish that balance. Why the balance, again the question can come up, why the balance. The balance is for our ultimate ascent, for example, if you have to take an aero plane, ascend it, you have to first see if it is balanced or not, otherwise, it will be not floating horizontally but it might go one-sided, you see so one has to have a balance in life. But if you read yourself, if you face yourself you will understand that, "No, we are not so much balanced as we should have been."

So this balance has to be brought in, in human beings and that's why we had great prophets on this earth to teach us the balance. And these prophets came at a time where we needed this balance, at every time people became imbalanced, they came on this earth to teach us balance. When this balance is lost, mostly we develop diseases. Even in religious things we can be very imbalanced. Like I've seen people reading Bible for three hours, what is the need to read Bible? I mean, for three hours you don't learn anything. Actually, if you understand religion, is not to be read, but to be felt and experienced within yourself. Religion is like the ten valences of human beings. And the ten valences of the human beings when we lose the valence, we lose our balance. Now anything like, say a country which is over-developed loses its balance. A country which is under-developed also can lose its balance. Anywhere it can happen the same way, makes no difference whether you're developed or under-developed, you are in the same way whether the balance is up or down, makes no difference. So it is like that.

Now with the Kundalini what happens, the first thing it does is to create the balance within. When She rises in that part of the thing, area of the stomach it creates the balance, it brings forth the balance. Once the balance has come then it's much easier for you to balance all the chakras which have gone upside down or which are crooked and the balance comes and fix them together. With that balance the chakras get their forms all right and because of that the Kundalini rises. She rises and pierces through your fontanelle bone area which is the true baptism. It's not like somebody coming putting water onto your head and say, "Now you're baptized." And we accept it. It's just an exercise, there's no truth about it. The cool breeze of the Holy Ghost has to be felt on top of your head.

So the truth has to be felt on your central nervous system, that means you must feel them on your fingertips. Mohamad Sahib has clearly said that at the time of Resurrection your hands will speak. But nobody wants to talk of Resurrection, nobody wants to talk of something that is good to happen, that there will be a period where people will be redeemed, that there will be a Redeemer, there will be a Counsellor; nobody wants to talk of that. They want to talk of the doomsday because people will be

frightened and they'll be pouring money for them. It's a money-making fright which is created in people. The God Almighty who has created this beautiful universe has created you as special people who are human beings, do you think He's going to allow us to destroy His great creation? He's made us so beautifully within ourselves and we have to just understand that you're not what you seem to be, you're much greater, you're much more, you are glorified by Him. Because only this thing has to happen and once it happens you'll be surprised that you become in charge of yourself, that you become empowered with that power of God which flows through you. You can cure people, you can help people, you can raise Kundalini, you can get rid of all these stupid problems, all these big problems and all the universal problems because a transformation takes place within you.

We had an alcoholic in Brighton one day, he came to the program completely drunk and he started abusing Me. I just smiled at him. Next day he came and he got his realization. Today he's a first-class man, he's earning such a lot of money, he's doing so well. So what happens to you that you become yourself and to become yourself means you become the Spirit, and Spirit is the reflection of God within yourself. Once that happens, you become the dynamic power of God and you're surprised the miraculous way you're helped.

Now of course, Sahaja Yoga has definitely cured cancer, no doubt, it can cure so many diseases. But when we wrote to the British council about it and they found out that we were curing people, they said, "There's a big red tape going on," they've to go through the files, they have to find out, this, that. So we said, "All right, doesn't matter, let them have their own time." But Sahaja Yoga is not only for physical being because you are not only physical being. I tell you there are many wrestlers and boxers who come to Me and say, "Mother," who are very, very sturdy people, they say, "Mother, we have no peace, give us peace."

So it is not for physical being, it is not for mental being, it's not for emotional being but it is for your spiritual being. But as you're the temple of God, the temple has to be cleansed. When some guest is coming to your house, we clean the house, make it beautiful, put flowers, decorate it. In the same way, when your Spirit is going to enter into your attention your body has to be cleansed; your mind has to be purified and that you have to become a beautiful temple for that enlightenment. And that's how as a by-product of this Kundalini awakening you get cured.

Now what happens to your awareness, that you become collectively conscious. You become, again I say there's no certificate. In Sahaja Yoga there's no membership, of course you must have heard, there's no money to be paid or anything. I mean, it is stupid, how can you pay money to God, what does He understand about money? How much money are you going to pay for yourself, first of all? He has given beautiful eyes to us, what do we pay Him, nothing; on the contrary we spoil them all the time by looking at things with lust and greed, we spoil them. We have adultery in our eyes, so we spoil them, the beautiful innocent eyes that He has given us, the pure eyes, we spoil them.

But when you're awakened, your eyes become so beautiful that you look at the person, the person gets all right. Your presence, merely your presence can help so many. But you have to achieve that state. Now as he said, you cannot demand it, you see, there's no shop here. In a shop you pay the money so you can demand, "All right, come along, this was bad and I paid so much money." But here what do you give? Your seeking, you're seeking the higher being, you are not seeking your cure but you're seeking the higher being within you. The property, the wealth of spirituality that resides in all of us. It is there, it is all there, only thing we have to pay attention to it and get it.

Now you become collectively conscious means you start feeling other people on your fingertips. Even a child can say, "This is the problem, this is the problem," now you have to just know what these denote and that's what I have decoded that this means heart, this means something else, this means something else and all the centers, the five and the sixth and the seventh centers, on the left and the right-hand side. So immediately you'll know the person's suffering.

But we don't talk like doctors, we don't say, "This fellow is egoistical," not like that. But we'll say, "His Agnya chakra in the front is catching," that means he's egoistical. But we don't say that. Even a person will come and say, "Mother today my Agnya is catching, just take it out," meaning, "I've been egoistical." So the language is different as you must have read in the Bible that when they got their realization through the Holy Ghost they started speaking in strange languages. That doesn't mean that they started speaking in Latin or Hebrew. It means that they started speaking in the languages of chakras, of centers, of the subtle

centers. They started talking about the channels, because you become subtle, you start seeing something subtle. Like the way you see colors, animals do not see. The way you see filth and dirt the animals do not see. But when you become realized souls you see the dirt and filth of a much subtler nature. That is the sin that they call it or anything like that. So you become separated from this, and you start witnessing the whole world like a witness. You become collectively conscious, so supposing you get cured, so-called by Me, so-called, I would say, then there's no obligation because if you're part and parcel of Me, whom do I help? If this finger is paining and I rub it like this, whom do I help, I help Myself, isn't it?

So you become part and parcel of the whole and when you become part and parcel of the whole, the whole thing works out in such a homogenous way. As a result of that the people in England who were suffering from many diseases, people in Australia, so many countries now we have, most of the European countries we have tackled, have been cured. They have been cured of their diseases, of their ailments, they've become so powerful that they have no habits, nothing can deter them. They're very joyous, happy people, if you see their photographs, you'll say they're lotuses sitting down beautifully pink. And the same thing is happening in India where I'm working for a much shorter time than I have worked in England.

England has a special place; I must say because in the universe England is the heart of the universe. Perhaps you do not realize, you're not aware of it. But English are very balanced people compared to all other Western people, I must say. But despite that sometimes you go off because you've lost your confidence, you try to follow French, you try to follow Americans, they have to follow you, not that you have to follow them. You can articulate. Now once upon a time it was the industrial development and all these things were there, so you articulated into these but now that is over. Now it has to be spiritual development, for that also I think one has to work out in England. And that's how perhaps My husband got elected to this job and had to come to England. I've been here for ten years while in India I was just two years after I started My work. Of course I travel all over and the most wonderful thing I've found out about the Western people is that their hankering is no more now for material things. It looks little bit but is not so much. Once they get to their realization, they want to save others, they want to help others.

Now all the way Dr. Warren has come from Australia. Now they said the psychology is such if the Australians talk to the English, they feel happy. So we sent English to America and you'll be surprised that in Houston an Englishman went there and he was regarded as a very respectable man, you see, and they all listened to him nicely. It's a funny psychology but we have great Sahaja Yogis even in England. In England we have very great people who have mastered this art and once you know this you become so scholarly that many a times these newspaper people ask Me, "Have you got all your disciples as scholars?" I said, "No, they're not My disciples, they're children."

But they become scholarly because they get to the essence of knowledge and this is the true knowledge. The otherwise whatever knowledge we have is of the dead. For example I was looking at your foundries, what do we do? We take out the dead and make something out of it. Can we make anything living? Can we transform these flowers into fruits? We cannot. After realization you start doing the living work and this is the process which a living work of living God. So you just cannot say that, "I stand on my head and I get the Kundalini there," or, "I cut my hair short or I have another kind of a dress." It's nothing outside. It's inside the happening takes place and you become another person.

In Sanskrit language we call a bird as dwijaha, means born again and a Brahmin, the one who has known the power of Brahma, the power of God's love, is called also dwijaha. Dwijaha, means the one who is born again. Now a bird is first is an egg and then it becomes a bird. That's why you'll be surprised that Christ when He was crucified and when He was resurrected on the Easter day it is to show that a person leaves this material body and becomes the Spirit. Resurrection is the message of Christ which is a very great thing He achieved because He was nothing but Himself the Brahma, the Chaitanya, Omkara, what you call the word. So that's why He could achieve that thing.

It's all written about Him in Indian Scriptures. You have to go out to see all these things, what is the thing written about Christ. Bible cannot contain Him within Himself and the four years life that He led in this misery is not representative of His whole background. If you have to know about His background you have to read some books which were written fourteen thousand years back. They have told about that. So when He resurrected what we do, we present an egg on the Easter Sunday. What does that mean? That on an Easter Sunday you're an egg and on the Easter Monday you are the bird. But we don't know, we do it just

automatically without understanding why we give those eggs to people. This is what we have to understand. Even to understand Bible we have to be self-realized, even to understand the life of Christ which was just so great we have to be realized.

Now the controversy about Christ has started, it really pains Me that these people don't want to take their realization, otherwise how can you explain to them any miracle whatsoever? Life is full of miracles. Even in My lifetime people have seen miracles happening.

I don't know if they have brought the photograph. Once I was giving a lecture in a very remote village where there was a very great soul who had died. And as soon as I entered the village I told them, "Who was the great soul who lived here?" They said he was a Muslim called as Mian. And I sat down for My lecture and suddenly I found that I got connected and there was a big light on My head coming. And then I saw it seven times the light was there and I got connected and it showed that, that he was there with Me. And then suddenly I stopped it, like this laughing. Imagine the photograph was taken by one girl and all these seven stages were clearly shown and you could see the light there. Now these boys went to show to someone, they said, "Oh, you must have arranged all these in the village." But it was not, in that remote village there is no electricity also. So where's the question of... and why should we arrange that?

There are so many miracles that have taken place in Sahaja Yoga, so many miracles. I mean the President of India was cured of his cancer in five minutes, you won't believe it. He came to London from his operation and it was very unsuccessful and he was going to die. And because of My husband I went to see him. We knew him otherwise but he didn't know Me that I was also Mataji Nirmala Devi because I don't tell this to these bureaucrats, they're rather difficult people. So it so happened that one of the... that was B. K. Nehru who was the High Commissioner, he told, "Do you know this lady is Mataji Nirmala Devi?" And the wife of the President had heard My name as Mataji Nirmala Devi also and she said, "Mataji, why don't you cure my husband?" And he said, "Yes I didn't know you were Mataji Nirmala Devi." I said, "All right." So I put My hand on his back. In five minutes..., he could not sleep, he was so much with pain. He said, "I'm feeling so relieved I want to lie down and sleep." He went off to sleep.

They had prepared for his cremation and everything in India and a big show was there, imagine, and they reached with the ambulance there. And there he walked down the steps and they saw him, they thought, "Is this his ghost walking or what?" He told Me all the story in a very jocular way and he said that, "I don't know, I went, after that I forgot that I was sick and I went on a tour." And next year when I went his wife showed Me that even the mark of the operation had gone, but I must say he must have been a very great soul to get that way, in such a simple way. And then he said, "You must have Mother some land because you must have some place where people should meet you." And so he allotted some land to us and that's how now we have some land in Delhi.

But what I'm trying to tell you that miracles are the nature of God. For human beings He's miraculous, isn't it? He's not human being, how can we judge Him with our limited brain? He can do whatever He likes and He is full of miracles. These intellectuals cannot understand Him. For example, Paul, he was an intellectual, he was no way a free man, he was not a realized soul and how can he understand Christ, he cannot. Because he was just an organizer and intellectual. You have to be a realized soul and you'll be surprised Khalil Gibran has clearly written about Paul if you read him because Khalil Gibran was a realized soul that, "I can't understand this strange man and he's not a free soul," and how is he in Bible?

When I first saw the Bible I was surprised. I said, "How is he here? Who is he? I have never known him." That's what it is but we get enamored by his organizing capacity, the way he's organized everything. You cannot organize God, can you? How can you organize God? Nobody should feel shattered because they are saying they were not miracles and they were allegories. You will meet so many miracles as soon as you will become the Spirit. God is full of miracles. Every miracle that is described of Christ is true. It was an immaculate conception. And we have His previous life, we know how He was created on this earth through complete immaculate conception by a virgin and everything we know about it in India and Indians are shocked how could you accept such a nonsense from people who are just intellectuals, they're not realized souls.

Thank God in India even today people know what is a realized soul is. Even the president, he would not sit down when I went to see him. He would not sit down, I said, "Sir, I'm your citizen," he said, "No, Mother you're a saint." And he sat on the ground, he

wouldn't sit with Me on the same couch which he was having. That's what it is. Our sensitivity in the West is gone down because of intellectualism. Even the science is a barrier, all these things are barriers, you see, and this barrier we must understand we have to become the same innocent person as Christ has said that you have to become children to enter into the kingdom of God. And this happens to you as soon as the Kundalini rises you become innocent, you become an innocent person. Innocent doesn't mean a fool, innocent is the most intelligent, is the most powerful person. And a person who is a realized soul is also not a compromising person, "All right, if the churches are not working let us have a discotheque here."

That's not possible, how can you have discotheque? Like in India in the temples they are selling all these drugs, can you imagine? Everywhere in all the religions they're doing this compromising with the truth. Because they have no power; if you have the spiritual power you'll not compromise with anyone. See the life of Christ. He took one hunter and started hitting all the people who were sitting outside and selling things outside the temple. It was He who stood against the people who were trying to throw stones at a prostitute and challenging because He knew that everybody was sinful and nobody had right to judge others. It was His power that made Him stand against all of them. I would say anyone of these who talk against Christ like this should stand up and say it. Have they got courage? They have no courage and that's why I say they are not free people, they're bound. If you want to attract people this is not the way to attract, through unreal thinking and mental projection. But by giving them their realization, their property, what they have. They don't want to accept it because they think they'll be challenged. They all can get realization themselves but they will not come forward.

So don't believe when they say that there were no miracles of Christ. Without miracles how are we created; ourselves we are miraculous. Think of ourselves; we are made like a computer which doesn't think, it doesn't need any programming. When you are seeing Me, you are seeing Me, you don't have to think about it, isn't it? What a great computer we are made. Can they make even a flower? What are they talking of intellectualizing and the miracles of miracles that are so many, how we are channelized, how we are born, how out of thousands of genes, one gene is used for the eyes, one for the nose, how they develop into a particular thing. Just look at the miracle of the whole universe, we don't want to see that because we are becoming egoistical about it. We think that we can manage God, we can organize Him, we can do whatever we like. In the same realm, when we start seeing the horrible people coming from India and looting you, we succumb to them because they pamper your ego. They say, "All right, you can pay for me" "Oh, we can buy him, he's for sale."

And now, I was surprised among the elite societies, it's very funny but it's true, they discuss, "I think this guru is three pounds less," or, "That guru you can say five pounds," it's a big discussion on. It's a guru-shopping going on, you see. I've been talking against them for the last twelve years openly taking their names and blasting them. About this Scientology, I told them in Brighton two years back and now they've found out about this Scientology. So the Brighton radio was very kind to Me and they called Me. I said, "When I told you, you were the ones who blasted Me, then why should you say this against Scientology?" Anybody who takes money from you in the name of God, know that he is a devil. No one should take any money in the name of God. All right you have to have the hall, you pay for the hall not for God. If your climate was all right, we could have done it outside but paying for the hall is different from paying for God. And the way these people have minted money is your naiveness, your stupidity, I should say that you didn't understand this simple thing that these people are buying lots of aero planes and Rolls-Royces and you're paying for it.

Still I must say, English are wiser than many others. Like in America, I went and they told Me, "How many Rolls-Royces she has?" They said, "She has no Rolls Royce, She doesn't take any money," so they said, "We are not interested." It's a pop show going on, you see, how much money you make in this guru business. If somebody is a smart one, if he has made a big money, "Oh, he's a smart fellow, he's made so much money." Can you imagine how money-oriented they are? You're not, you are much better. So keep to your styles and I'm sure British will one day teach all of them a proper thing which is called is the proper balanced spiritual life.

Somehow in this lifetime I have learned English language, I'm not so good but I can speak English and you should not mind if I have made any mistakes in English language. But one thing is there that English is much better than many other foreign languages because I find there is no word for awareness in French, how to translate awareness. There's no word for conscience, there's no word for consciousness, there's only one 'conscia', whatever you call it. Of course English also has little problems.

Like for spirit, you call the spirit that is dead the spirit, then you call the spirit that you get in the pubs also the spirit and also you call the spirit, that's the pure thing within yourself, the reflection of God as spirit, and also the Holy Ghost as the Spirit.

But in Sanskrit language, because it deals more, more with the roots it has more words for all these things. But it may not have so many words for the use of the, say, a glass and the tumbler for this kind of a wine and that, that it may not have anything about it, it's a general thing, what we call as one word for the whole. All pubs are one word and all alcohols and everything is one word. There's no differentiation at all because they do not know this area but the area they know, for that, they have different words. And that's why sometimes one has to take to Sanskrit language in a way to understand. But you need not worry because we can do it in English language also very well now, it's very simple.

Now the happening takes place and then you become empowered and then you should only learn to maneuver it. So the yoga has two meanings, the first one means the union with the Divine, it is 'sahaja' meaning spontaneous because in the modern times there are all kinds of yogas. So it is a spontaneous, living yoga and that's the only one is the real yoga, the rest is all something like an exercise. And the second part of the yoga means that the deftness to know the art of handling this power. That's why they said when they got their realization or when they got the blessings of the Holy Spirit they started moving their hands in such a way that people thought that they were mad, but the whole of Namaz itself is awakening of the Kundalini, the whole of Namaz is. And the way we move our hands, you see, the power moves through our hands. So the movement of our hands gives us the empowering and we know how to handle this power within ourselves so you become your own guru.

Now as I'm here for the first time I would like you to ask Me questions about Sahaja Yoga, about anything but still I would say you need not be aggressive with Me because it's not good and don't waste the energy of other people because there are many people who are seekers here I can see very clearly writ large on their faces, they're real seekers of ages and let them have their seeking. Now if you have any such questions which you want to ask you can ask Me because in a short lecture like this, in one visit what could I do, how much could I tell you?

I must have given at least two thousand lectures in English language and they are all on the tapes and later on you can get them and listen to them, the nature of the Spirit, what it means to be realized, how we become the citizens of God's kingdom, what is God's kingdom within us, where are these chakras placed, everything I've told and everything is to be told to you. There are some books also we have written but we don't give books in the beginning because again, you see, the brain starts thinking about it. You have to be in thoughtless awareness, so there only you grow. So we don't want you to give some food for thought all the time so that you are all on a thinking level but you should grow and that's why one has to understand that this lecture is not sufficient enough but is just an introduction to Sahaja Yoga. It was suddenly decided that I have to come here to Middlesbrough and this gentleman rang Me up and I found him very positive. It was very great, you see, and I think people are little in a puzzle these days because the way everything is attacked. And I think in a way it's good because that will give them a curiosity to ascend. May God bless you all.

I would like to have some questions from you.

(Warren: Any questions? Very soon Shri Mataji will give you the experience and you can begin to feel what She's speaking of.)

I shouldn't say I will give you because you'll get it. It's like the sun shining saying, "I'm shining," I mean it has to shine jolly well, that's its nature, and we have to get the sunshine, jolly well. It just works spontaneously.

(Question: You gave this yoga a particular name, how many types of yoga do you have?)

I don't know, as many brains there are in this world, but there's only one yoga, is Sahaja. If you read the Patanjali Yoga from which this so-called yoga has come, has got ahstangas eight folds, out of which a wee bit is called as yamanyama, in that a wee bit is the exercises. But these exercises are of no use without the Kundalini awakening. It's written very clearly but nobody reads that big book, you see. Somebody has read only the beginning of it and has started calling it yoga.

Now you have to make the Kundalini start and then you know where the problem is, for example, you have a problem in the stomach and if you are doing the exercise of the neck what's the use. But the way people do sometimes it frightens Me; they want to take out the whole of their intestines outside, the way they are at it, it's too much. There's no need to do all that because that will really give you a heart attack or something like that. It gives Me a terrible fright; yoga doesn't mean exercise by any chance, it means giving relief to a particular center which is obstructed, and how to do it, we also do exercises whenever it is needed to a particular thing but it's very simple one, once in a while. It's not like madness all the time, even people who do yoga I've seen, they cannot sit for one minute straight, you see. They just go into all these tantrums, it's very difficult to understand. You become very normal, decent people.

So the other yogas I don't know what they are all like, Kundalini yoga you can call it, is the Kundalini yoga if you want elaborately say it, Kundalini Yoga, it's Sahaja Yoga or you can call it Yoga itself. But I have called it Sahaja is not the point is a word very ancient Sahaja Saha-ja, 'Saha' means with, 'ja' means born, it's born with you Like every seed can become a tree, it is born with you, you all can become that tree of life. I could have said yoga, but it means nothing I have seen people who were taking some drugs and I said, "What are you doing?" They said, "We are doing drug yoga." Everything is a yoga these days, you don't know. Coca-Cola yoga, all kinds of yoga. Yes, I tell you it is. Human beings are really ingenious, the way they manage everything. They know how to mess up everything.

(Question: There are many interpretations of the Bible, how do you know that your interpretation is the correct one?)

Because it can be proved, it can be proved - you see the interpretations that come out of brains will be many - because it can be proved, you see now for example I say Christ resides on a center called as Agnya chakra which is placed on the optic chiasma which is controlling your pituitary and the pineal body, supposing I say that, all right? Now you keep your mind open about it. Now when I raise the Kundalini I find that it is stuck here. This is the window; this is the window of Christ. This is the blood of Christ, symbolic of His blood which protects you. Now this is the window of Christ. Now when I say that, this interpretation, that when the Kundalini is rising, it stops there. I have to take His name, request Him or I have to say Lord's Prayer. That's the mantra, that's the chanting one has to do, then it rises. He sucks in your ego and superego and you can see it clearly happening that here on the fontanel bone area, you get a soft bone and you see the cool breeze coming out of it.

Now, you ask a question, putting your hands like this, ask a question, "Is this the cool breeze of the Holy Ghost?" The vibrations start flowing much more. Supposing you ask about somebody who is not a good man the burning may start coming on your fingers. Now supposing you say there is no God, you may get a terrible burning on your hands. So relatively you understand that whenever you ask for something truthful you get lot of vibrations. That means your computer has started working but for anything you find out whether it is true or not you have to work it out and see for yourself. Now when it happens with this if you get cured automatically, if you become a joyous personality, if you get completely transformed and you start curing others and you know all about it, you become knowledgeable about it.

It's not that you start shaking before someone and then the person gets..., you are quite normal and not only that you cure but you make another person so peaceful and joyful and enlighten that person that that person can himself give realization. You can see the Kundalini, the one that is in the triangular bone just like a heart pulsating in some people, not all, if there's an obstruction in the higher chakra then you see it actually like that. We have got pictures of that. So whatever interpretation you give mentally is not true, you must prove it. So you have to accept it as a hypothesis. As in any science you give a hypothesis first and then try to prove it. If you have proved it then you have to accept it as a law otherwise you are dishonest. If you're honest, really if you're honest you have to accept it, isn't it? That's what My husband told Me that, "I cannot be anymore dishonest about it, I have to accept it, that's the truth."

All right, now what's the other question?

(Warren: She's heard and read that if you awaken Kundalini

before it's ready it can be dangerous.)

Yes, must be, because the people who raise have no authority to do it; they don't know how to do it. A person who is not a doctor if he tries to operate, what will happen? It's dangerous. So far so many people their Kundalini has been awakened. I haven't seen any dangerous things happen to anyone, on the contrary everybody has gained by it. The reason is you should know how to do it, you should be an authority to do it. Supposing you put one seed in the steel box, will it grow? No, you have to put it in the Mother Earth, she has the capacity to do it. In the same way the one who knows can do it, has to be an authority on it, and it is your Mother, She is your Mother. Everyone has an individual mother waiting to give that self-realization, how can She be unkind to you? Of course, in the beginning little heat is thrown out of your body because you're heated up. It's all right, doesn't matter, it's not so much and sometimes you do feel little shaking if you have been to a wrong type of a guru or something or if you are suffering from nervous trouble there's a little shaking that's all. I have not seen anything wrong happening but like one gentleman came and sat on the ground. I said, "Why are you sitting on the ground like that with your feet towards me?" He said, "You know Mother, my Kundalini has been awakened and I'm jumping like a frog." I said, "Why are you jumping like a frog?" He said, "My guru has said it and he wrote it down on a book that you jump like a frog." I said, "Now are you going to become a frog or an earthworm?" Use your brains, all right? Nothing to be afraid of. I don't think I look that frightful, do I?

(Warren: If there are no more questions we'll have the experience.)

No, one more, yes let's have it.

(Warren: First of all, she says that she agrees with everything that You've said, but she's concerned about one thing, as she herself is a spiritualist medium, she is aware of the dangers and she wonders whether You are able to distinguish between the dangers and the blessings.)

Absolutely, that's what it is, that you should know what are the dangers. I've already told you, moving to the left and the right and the spiritualists are moving to the left. They're using spirits and it's very dangerous. You don't know how to protect yourself, unless and until you get your realization you will not even know how spiritualism is wrong; absolutely it is most dangerous.

There is no danger in Kundalini, but in spiritualism it's most dangerous, whether you may be all right for the short time but they are spirits, you must know and spirits are the most dangerous things. Don't go near them. It's very surprising that in the West, people have no idea about spirits and the way they go headlong into it, it sometimes really upsets Me. In India people know about it, they call it Bhootavidya, Pretavidya, Smashanavidya, means the knowledge about the dead, we can say, in small the dead knowledge and they just don't want to go near it.

Say, the other day we had a visitor and I took her to a church and she was holding her sari, going like this. I said, "What's the problem?" She said, "All dead are here, how can we cross over them?" She couldn't understand and we have them in the churches where children go. It's very dangerous. Only the realized people in India are buried, only realized souls are buried, not the people who are not realized. They're not to be buried; they're to be burned so that their body gets purified and again they come on this earth for their realization. And the dead in the church! It's so dangerous, playing with spiritualists, nobody will do. Here I find housewives, and all people responsible getting into this mess of spiritualism.

It's all absolutely against Sahaja Yoga. We have nothing to do with them. On the contrary they suffer a lot. Spiritualists suffer a lot later on in life. Not only but seven generations of their family can suffer.

We had a doctor here who came and I was surprised that he being a doctor was suffering from this kind of a disease. He was a Russian doctor and I asked him, "How did you get into it?" So he told me his mother, his grandmother had a hobby to take him to the cemetery. From his childhood he used to go to the cemetery. We could not locate the problem anywhere, he was very depressed and he used to get into problems and he had to give up his jobs. Now then we met another Indian doctor who was here and he had the same type of trouble, he'd given up his job and his wife didn't know what to do and his children were also

suffering. So I asked him a question, "Why, why you are like this? What did you do with your studies?" And he was quite normal. He said, "I led a very normal life." But his grandfather used to do black magic, in the sense we call it, all this is black magic. All spiritualism is black magic, because it has to deal with the dead. And this boy was suffering, his children were suffering. Now we have one person from Guyana, another one from Guyana, he too, his father used to do this kind of a thing and he is suffering, he's still suffering. He's come to Sahaja Yoga and he's still... but he can see now and he knows how to protect.

So those who deal with dead are going to suffer, take it from me,

whatever you may do, because they're just like human beings and sometimes slyer people than we are. We should have nothing to do with the dead. Let them take their birth again, let them take their realization.

All anorexia, all these diseases come out of that. So many diseases I've told you, cancer is caused by the dead. Be careful on that point and I don't understand all educated people here, so much developed, how can you take..., Indians won't take to it. They won't go near it; they understand.

Tantrikas and all that are prevalent only in very poor countries like... say, it's a vicious circle, it brings poverty also. As soon as there is a dead in a family or a dead work done, the money disappears. The reason is the goddess of Lakshmi as we call them, she just disappears, she doesn't like that black thing at all. And so the countries where we have, I mean, in our country the provinces which are poor, the whole country is not poor, they're doing all black magic. In Kerala, it's very poor country, I went there, they bury their dead in the house. It is all that. You must keep them out, because the goddess of wealth doesn't like it.

All this knowledge was not known to you but that doesn't mean that you should go headlong into these things, it's very, very dangerous. Never go near the dead; whatever it is the planet said, this, that, it's all nonsensical. There's no need to do that. But people are really..., I don't understand, they're daredevils.

Like from America three big scientists came to see me, in India I'm very well-known. So they came to see me and said that, "Mother, teach us how to fly in the air." I said, "Why do you want to fly in the air? What is the need?" "No, we want to leave our body and go to the moon." I said, "You are already doing it with your body, why do you want to do it?" So they told me that, "Parapsychology is practiced now in Russia and we want to do the same." I said, "It will affect them." You see the way their presidents are killed, this is all parapsychology. I told them, "Don't go near them." They said, "No Mother, we want to do it." I said, "But then you will be slaves of these dead, would you like to do that?" Still they said, "Yes we want to do it." I said, "I have nothing to do but who has told you about this?" They said, "There is one fellow, Patanjali, who is a reporter." I said, "Look at this Patanjali, he was suffering from this trouble, that his body used to be left behind and he would fly out and do..." And he came and his wife came and begged of me that they should be rid of this trouble and he's telling them that am I going to put the trouble into them?

All this parapsychology business, when I went first to America I must tell you, this experience is very good. I told them against parapsychology openly because they, I didn't know what they were doing in parapsychology, first of all, and they are the people who invited me in their hall. I blasted them and I said, "Don't do all this nonsense, it will all destroy you, just don't go near them."

Second time when I went to America, only last year, I was giving on the television, I was on the television and before the television they had told that Mataji Nirmala Devi is going to come. And somebody telephoned from San Diego saying that, "Mother had come last time and she told us about parapsychology and she told us about the gurus, she warned us but we never listened to her and now we are destroyed people. Can she save us?" I said, "Yes, but still it's difficult now, you should not have gone to that."

And the whole of that parapsychology thing is finished now. The building caught fire, the gentleman went to Australia, he got a funny temperament, he ended up in a lunatic asylum. The wife, she became paralytic, she ended up in a lunatic asylum. Brezhnev and all these people, they all suffered from this. You can see their faces, all like this, possessed.

Don't go near the spiritualists; don't do that, it's very dangerous, for you, for the progeny, for everyone. I must warn you; it's the

most dangerous thing and should not do that. Even if you don't like it, I have to tell you. I don't want to tell you something that's not true. You depend on yourself, on your own Spirit, on your own being. Why to depend on somebody who's dead, let them be alone.

But when they suffer, they come to me, I've seen it, when they suffer then they come. Then it's so difficult, you see, afterwards to give them realization, it's so difficult, they've already harmed themselves. He (Warren) also had gone to someone like that, but his wife we lost because she was going too much of it; we've lost her, she's..., I don't know, she may come back, but I mean, she's very much attacked, very much attacked. And she used to become like a furious personality and all sorts of things used to happen to her and I hope she comes back but it's very difficult, you know, to pull them back out of the clutches of that, because they don't know what they're are doing, what they're talking, how they're behaving.

A sickness of the worst type. Even AIDS is a sickness from the same. Most of the terminal diseases come from them. It's very dangerous, don't go near them. Christ has already told you; he's the one who told so plainly, he took them out and put them in the pigs and pigs went into the sea. You have heard of that or not; so why do you want to bring them back? Put them in the pigs. If they don't want to reside in the area where they are supposed to reside, let them go to pigs. They've no business... they're busybodies, you know.

There're also one Dr. Lang in here. I must tell them about him, this Dr. Lang, late Dr. Lang, dead. And he capsized a man in Vietnam who was a soldier who was under a shock and this soldier came down to London to see his son and he said, "I'm Dr. Lang." The son was shocked, he said, "Who? How are you... my father is dead." He said, "No, your father has possessed me, and he has told me that I must start my clinic here and there are many doctors who want to help me and I'm going to start this clinic." So the son listened to it and he said, "How am I to believe that you are my father?" Then he told him some secrets which were between the two, and told about the house where he had put some money and all that.

And the son was surprised and he started the clinic; and that's how the International Curative Centre of Late Dr. Lang started in London. How I came to know about it, that in 1974 I met a lady, she was shaking all the time like this. I said, "What's this?" She said, "Mother, I don't know but I was cured by Dr. Lang, late Dr. Lang." Then she told me the story. But they were honest to tell about this whole thing what had happened but he did not enter into the body of the boy, his son, entered into somebody else who was a very healthy man. And she told me that, "When I wrote to them, I am suffering from these troubles, stomach trouble, they told me that you will have the experience at such and such exact this time." That shows it's not living because you cannot give time to something that is living. You cannot say exactly what time a flower is going to become the fruit, can you? And this thing entered into her body, she started shaking, shaking, and her stomach was all right.

For about two years she was all right, afterwards the whole body

started shaking, she became like a mad woman. She used to run out of the house and people would say that, "This woman is going to kill herself." Once she jumped from a very high ceiling just to kill herself but somehow she was saved, and they brought her to Me and she told me the story of late Dr. Lang. So I have to tell you, though they cure you for a while, don't go near them, better you cure yourself and know all about it. You be the master of yourself.

It's nice she brought out the point because otherwise... it's all Sahaj, it's spontaneous, so that I could tell you about it; it's quite possible that people could take to that.

Now should we have the experience now, all of us?

1984-0801, The Work of the Divine

View [online](#).

1 August 1984

The Work Of The Divine

Public Program

Guildhall Theatre, Derby (England)

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Public Program. Guild Hall, Derby (UK), 1 August 1984.

I bow to all the seekers of truth. It's a great pleasure to come to Derby, and I must extend My apologies for getting late as the train was late from London. We are here today to know about the truth, about what we are, about what we are going to be. All these questions relate to the unknown knowledge of our roots. Whatever we know from science or from any other mental projection is the knowledge of the tree. This is the knowledge of the roots which nourishes us, which gives us growth, which gives us desire, which works out all our actions, physical and mental, and which evolves us.

The problem is when we are dealing with the tree as in the West we seldom forget that the tree has to be related to the growth of the root. When in the West the tree was growing was so fast, in the East, in India, people were understanding, trying to meditate, about the roots. As the East has to learn scientific ways from the West, the Western people have to learn about the roots. There's nothing to think that something is higher than lower. The roots have no meaning without the tree and tree has no existence without the roots.

Whether you are born in the East, West, North or South, all of us have got a human body and human body is a very special thing that God Almighty has given us. It's a miraculous thing. Of course these days, all the intellectuals are trying to challenge the miracles. Even if you look at your body outside, it's a very miraculous thing. We take everything for granted and in a way it's good, because if we had not taken it for granted, we would have been really very different type of people. We would have been really much more frantic, agitated and upset.

The laws that govern us are the divine laws. And to understand the divine laws, one has to enter into the Kingdom of God. It sounds very poetic, imaginary when people talk of Kingdom of God. Whether it exists within us or not is really a thing of experiencing. It is not that you can decide about it, only by discussing it, arguing it on the television; the person who argues for it or against it are both blind. And when they argue, you can see clearly that they cannot convince each other. One lives, he says, "This is my faith," another says, "This is my reasoning." The faith is blind and the reasoning is stunted because we reason out everything through this brain which is a limited.

As it is, one-tenth of the brain we can use mostly, they say. But even if we use the whole of the brain, still it is a limited thing. If we have to talk about something unlimited, then we have to go beyond reasoning, beyond blind faith and we have to experience it on our central nervous system. All our evolution that has taken place so far has been in the central nervous system recorded. Like you can see that a dog cannot feel any filth or dirt or any smell and he can pass through any dirty lane, but for a human being it is impossible to cross that. So many things we are aware, so many ways we are aware than animals. But still, why the human beings are in such a confusion? In these modern times, you find there's such a big confusion. All sorts of ideas are coming up about health, education, about politics, economics, God, realization; all sorts of markets are there. One gets so confused that one does not know how to believe into this or that.

What we have to understand that we have to believe into things which can be proved. Now the time has come that Divine itself has to be proved. That God Almighty has to be proved. That Christ as a son of God has to be proved, that His birth as immaculate conception has to be proved. Not by argument, not by reasoning, nor by blind faith but by actualization on your central nervous system. This is the challenge of our seeking today. We have been seeking before also. As amoeba we have been

seeking, as animals we have been seeking, as human beings we have been seeking in power, in positions, in money, in possessions, in relationships. But what we have discovered is that even when everything is all right, we feel we are very far away from joy. The joy is lost. We've come so far and we feel there is no joy. Where is that lost? Where is it that you have to find joy?

You refer back to the scriptures like Bible, Quran, Gita, Lao Tze's treatises, anything you read, you find that it's a very mysterious thing that they have described. But one thing they have said, that you have to be born again. That there is a mysterious place to describe and we say you have to enter into it. But nobody says how. Nobody knows how but indicates one thing: that the human awareness is inadequate. There has to be a higher awareness to our evolution because we have not achieved the top-most stage. To achieve that ultimate, absolute stage, something more has to happen in our evolutionary process, which is a living process, which is not a dead process.

Like some people think if you change your dresses you become different. Some people think if you live like a primitive person, your brain becomes primitive. There are so many ways and methods people think that they can achieve it. It's not so. It's a living process, again I say, of the living God. And what living things are, they are all spontaneous. I see you and spontaneously I know I see you. I don't have to use My computer for it. It's just I see. More than that, if you see a living process of a seed sprouting, you can see that you can just put the seed in the Mother Earth and you get the sprouting spontaneously. How? Spontaneously, but how? The seed is built in that way. And the Mother Earth has got that capacity to sprout it. That's all we can explain.

In the same way, within us lies the seed of this tree of life, which is not yet enlightened. And the seed is that triangular bone which we call as sacrum, meaning sacred, that means the Greek knew that there was something sacred about it. This triangular bone has got the Holy Ghost within it, the Holy Spirit, the reflection of the Holy Spirit.

Now one may say that is not written in the Bible. So what? Christ is too great a personality to be contained in Bible. Same is Holy Ghost.

I asked a priest, "What do you think of Holy Ghost?"

He says, "I am agnostic."

I say, "Then what are you doing here?"

He says, "I am doing my job."

It is mentioned that you are to be born, not of the flesh, Nicodemus was told, but of the Holy Ghost, of the Holy Spirit. And where is this Holy Spirit within us? Is this three and a half coiled, in Sanskrit language called as Kundalini resides in all of us. Now what is Holy Ghost? It has to be the Mother. Because we have the Father, the wrathful Father, the watchful Father, the witness Father; then we have the Son. But how can you have a son to a father without the mother? And the third one is the Holy Ghost; it has to be the primal Mother's power. And that is what is called as the Kundalini. And She is placed in this sacrum bone in all the human beings. Without any caste, creed, race, nationality, it is there. This germinating power of the primule of the seed has to be awakened and it has to pass through these six other centers to enter into this area which is shown there called as the limbic area, which is the Kingdom of God. And it has to pierce through this fontanel area to give you your real baptism, your Self-realization.

It's nothing artificial that we can just say that now you have become a Brahmin, by performing some sort of a, what you called, a ritual or another ritual of saying that you are being baptized. It's some sort of an exercise which is very artificial. It's just like a drama; there's no truth in it. But when this happens, actually, you can feel on top of your head, the cool breeze of the Holy Ghost very clearly, coming out. And after some time, if this center is all right, you start feeling the cool breeze flowing from your own hand.

Like this instrument, when it is not connected it does not carry anything. As soon as it is connected, it carries My voice. In the

same way, we carry the power of God, the divine power of love. We have never tried to get to that point or experiment with that power of love. Normally, we have only experimented with power of hatred, power of competition, but this power of love is not something imaginary or poetic but is actually there, which acts, which works, which shows results.

Like I say, there is a candle here; then if you go near the candle, it will burn, it will also give you the light. But supposing I say there's a candle here and there's no candle. And I go on pumping into your head, like that you may accept a situation that "Oh yes, there must be a candle, otherwise how can this lady see that?" That's exactly what has happened to us so far as far as our divine knowledge is concerned. And that's why we cannot relate it to truth and so, so many people in the West have decided to turn their back to divine forces and to the work of the divine. But it exists. Not only exists, but it does all the work that we know of.

What do we do, except for the dead work? Like a tree is dead, so we make a furniture, think, "Oh I have done this, I have done that." From dead to dead, we make a chair and we can't sit on the ground. Changing the forms of matter and then we use it so much that we become slaves to it. We cannot exist without it. But a little flower is turned into a fruit, not one, not two, billions and billions of these, at the right time, at the right occasion, at the right, we can say, the season of it. Imagine the tremendous task of choosing the right child for the right father with the same nose and with the same eyes and the same style and certain cells out of the thousands of cells in the human beings become the nose, the eyes. Who does all that? There must be some power. There must be some power that understands, thinks, cooperate, coordinates and is tremendous and dynamic, much bigger than ours. There is.

But now, how to feel that one, the all-pervading power, is the problem. We don't feel it around, we don't know it, that's why it is said you are to be born again. So there also, when I went to America, I told them that you have to be born again. They didn't take to realization or anything.

They put up a board, "We are born again." Just imagine.

A gentleman told Me, "You should have really got Your lectures registered or something."

I said, "For what?"

They said, "They'll use these."

I said, "Let them use. That's not truthful. What they have do is to get to their realization. If they want to live with myths, what can I do about it? It is their loss, not Mine."

What is the registration and all that because I don't take any money, nothing of the kind. So what is it? Let them use whatever way they like; they are free to do it. But they should be wise enough to use it in such a way that they take advantage of it. It is for them to see what is good for them, not for Me to say. And then, they stick on to certain ideas. They stick onto certain things. In My lectures also, I have seen people getting up and talking about a particular cult and that cult and this cult, as if they are paid. What have you got out of that? How can you make a cult out of God? Just think of it. How can you organize God? How can you enroll some people that they are such and such and such and such?

Supposing you say you believe that there is God. So what? And if you say you don't believe in God, so what? How will you prove to your children that there is God? Is there any way? Have you found out that way? Or are we going to continue with that faith: "Oh, I believe in God, you know and God helped me a lot. I remember once I remember God and I got ten pounds on the way." Such a ridiculous idea about God; it is very ridiculous. What God is going to do for us is to make us the citizen of His Kingdom, of His Kingdom. We enter into His Kingdom by the awakening of this Kundalini, and we become the spirit. We become the light. Now, all these are still words to you. So what happens, that when you become the light, truthfully what should happen to you is that you should actualize the experience. You should get it, not believe into what others are saying to you, but you must actualize the experience and see that you become collectively conscious. That you become collectively conscious is the question of becoming. Please, there is no time for deception anymore.

Who is deceiving us? We are deceiving ourselves. If we do not want to deceive ourselves, nobody can deceive us. We have to be alert about it. With all these advertisements and with all this talking and all this, you are not to believe, not even Me. Maybe, I am another hocus-pocus. But you have to keep an open mind. That's very important. Because you don't lose anything with Me. Keep an open mind.

You have this Kundalini within you. And when it rises, you start feeling the cool breeze on top of your head. This is the one that is going to judge you and who is going to judge you? Not God Almighty in person, because He is just watching the show. It's you, the spirit. The spirit is the reflection of God Almighty and that reflection is going to judge you and is going to tell you, "Now, this is wrong with you, that is wrong with you." But as if you get separated from yourself, like you get separated from your clothes and you see it dirty and you know the ways and methods of cleansing it. You cleanse it. You purify yourself. And you become the egoless instrument of that divine power. This is exactly what should happen to us. Not any mental projection, not any intellectual discussion but a happening within us by which we become collectively conscious, by which we can feel the centers of others, five, six and seven and our own centers. Then effortlessly, effortlessly, we cure others and we get cured, effortlessly, spontaneously. If this is the light, then it doesn't have to put an effort to become the light. If you become the light, there's no need for you to put in the effort.

So one has to understand that we have to become a higher personality which is the spirit, which is the truth, which is the enlightened attention, and which is the joy. Your attention becomes so enlightened that even if you pay attention to somebody, that person can be cured.

You must have heard about a miracle that took place very near Bedford, which was out in the paper, that a boy fell down from a bridge. I don't know how, but he fell down very low, so much so, that people thought he must be dead. He was going on a motorbike and they sent for an ambulance and when the ambulance came in, they saw the boy walking up all that distance and came out. And they were amazed.

So they asked him, "How did you manage to come?"

He said, "I'll tell you."

They took him to the hospital and the police also had come and he told them that there was a lady in a white sari who came in a white car - of course, I have a white car too - who came down here, I mean, nobody can go with a car there, "She came, She touched me and She cured me, She healed me. And She said that there's a little part this is to be done, you come to Me and I'll do it."

At that time, I was giving a lecture like this in Bedford hall, when it happened. Next day, he saw My photograph in the newspaper and he told the police, "This is the lady." And they contacted us. Now, how it has happened? I was sitting here, everybody knows, is a miracle. There are so many miracles like that in Sahaja yoga you will see, which you may not be knowing which I understand, which you will also start seeing.

Like once, I was in a village, a very remote village and I asked, "Was there some great soul who died here?"

They said, "Yes, there was a Muslim fakir, who died. His name was Miah."

I said, "Really?"

And when I was giving the lecture, I felt the light was coming on My head, I got contact with him and through the light I was feeling very happy about it. Seven times the light came on My head and then I put My head like that. That happens to Me many a times. But only thing, what happened was that the camera, the camera clicked and it caught that picture. So many things

nowadays camera is catching you may not catch. Cameras are more sensitive than human beings are. Because we have so many barriers of our ego, of our conditionings, all sorts of things, camera doesn't have. It's a truthful thing. There are so many miracles like this which these people can tell you, I mean, you can write a book. But God is miraculous. To challenge that there cannot be any miracles about Christ shows the ego of man. Is all self-appointedness: "I am such and such, I am such and such, I can say whatever I like." You cannot elect a person who is authorized by God. You didn't elect Christ, did you? He was not an intellectual. But whatever He said and whatever He did can be proved today. So one has to understand that when we try to condemn something, are we adequate enough to condemn it?

There's another thing I'll tell you about sixty or seventy years back, before we got independence in India. There was an English engineer in a place where he was trying to build a bund and at a point he reached where he could not just do it. Every night he used to build and everyday it used to fall off like that. So he had to actually go round like that which is never done for a bund.

So they said, "Mother will you come and see that?"

I said, "What happened actually?"

They said, "Another saint came and he said this is the place you cannot build because this is God's place."

When I went there, there were these cool vibrations of the Holy Ghost coming out of that is extremely cool. And not only Me, but many those who are sitting here have felt it. It is said in the Bible that whatever is created by Mother Earth or by the heavens is not to be reproduced. But we don't want to know that there is something created by the Mother Earth, self-manifested.

Now these things are there. But we have such a closed mind and that we don't want to accept anything that could be called as miraculous because it challenges our ego sometimes. Because it challenges our reading like Bala here, he was a over-read man, the one who spoke to you. And in the beginning, he got his realization. But still, he used to wonder, "How can it be?"

I said, "Have you faith in yourself or not? Then, if you have faith, there must be some reason God has made you into human being. The second thing, have you got faith in people like Wordsworth, like Shakespeare, like William Blake? They were historical people. What do they say? Can they tell you lies? Why should we think we are very honest with our limited brains?"

And then, he started seeing the truth: that it was flowing from his hand, he was curing people, he was raising Kundalini of others, he was giving them realization, I don't know how many people he has given realization to.

It's said by William Blake clearly that men of God will become prophets and they will have powers to make others prophets. How could William Blake see that? Who was William Blake in his previous lives? How was he such a personality that he could see today where I would be living, where our ashrams will be, how could he exactly say that? Is very easy to make everything into a kind of a [UNCLEAR WORD] or some sort of an expression of an imagination or some sort of a thing. It's not so. It's the limited brain of man. Doesn't allow you to accept that you are limited. Intelligence has the power to cheat you. But in pure intelligence if you rise, then you can see very clearly that there must be something beyond.

Here now we go to another point when we think of the beyond. Now there are many things that are not in our awareness. Like there are some birds, some birds who can feel the incoming of an earthquake, they have ears. There are some fishes who have magnets in them. There are birds who fly for thousands of miles on the basis of a magnet. Human beings have some other awareness. But we have seen that animals have some special type of an awarenesses. In the same way, we should know that if something is unknown to us, it is because of our human limitations. Now, if whatever is unknown is not divine. That you should understand. Everything that is unknown is not divine. Because some people get possessed, they started painting like Gaugin, I have seen, you must have seen also in the BBC that there was one man who was possessed by Gaugin and he was painting just like him. That's not divine.

So how are we to differentiate? is the point. So when you become self-realized, you become your own master. You know each

and everything what you're doing, how you are working it out, how the energy is flowing, where it is stopping, what is happening and how you are moving it. It is not like some spiritualist standing and shaking hands before you and then you feel it. The other day there was a lady, she came as a spiritualist and she said, "It's very dangerous to be a spiritualist."

I said, "It is absolutely dangerous. Don't go near them."

She herself was a spiritualist, I did not know. I said, they are horrible people, they don't know anything what they are doing. They are entering headlong into these things, the dead. Christ has told you not to go near them. He took them out and put them in the pigs. Why should we go near the dead? Because we are naïve, we don't know. Of course, thank God, in India people know about it very well. Because we have gone through these stages much before that you are passing through. We call it preta vidya, smashaana vidya, tantrika, all those things. Going near the dead is sure-shot a complete destruction of the family. It has so many types of problems; even cancer is caused by that, which can be proved very easily.

The other day, the doctors were having a conference about it, about I think two years back. I saw that, two years or something more. They were saying that everybody is vulnerable to cancer. But it's triggered by some proteins, they don't call them entities, but proteins, they call them protein 52, 58, you see, they are honest, they just give names, these entering into the human awareness, they trigger. But they come, now this is the important point they said: they come from the area which is built within us since our creation, is the collective sub-conscious. So, we have to be very careful about the unknown also.

In this chart you can see that we have got altogether seven centers. Actually, these are the basic seven roots and that we have got three channels, one of the left, one on the right and one in the center. These are the subtle centers of our gross autonomous nervous system. The center one stands for the parasympathetic, the left one stands for the left sympathetic and the right one for the right sympathetic. The left one is for our desire power - in short, I am telling you - the right one is for our action. These put together, left and right, make a center like that in you and here lies the central path of our evolution. Through the central path, we rise from carbon stage to different stages and these centers are the milestones of our evolution.

So cross here, is the cross of the optic chiasma, where Christ is ruling. But He has to be awakened through the raising of the Kundalini, so He opens the gate and sucks in these two by-products, the ego and the superego, respectively of these two powers, one of action and another of desire. Because of that suction, it is said that He died for us. That He takes all our sins that we don't have to suffer anymore. Only what we have to do is to raise the Kundalini to awaken Christ within us. And by that, these two, one is Karmas and another are sins as whatever you may call them and another are conditionings are sucked in and the space is made here in the fontanel bone area and the Kundalini shoots up. Despite that, we believe that we must suffer.

Christ has suffered for us. What more are we going to suffer? Why should we feel guilty? Why should we try to hurt ourselves and always try to say that something is wrong with us when God has made you so beautifully and that you have to just get your realization? Why should we torture ourselves thinking that we have to suffer for God? At least, don't do that for God. He wants you to be happy. He wants you to enjoy that supreme bliss of His compassion. So to have these wrong ideas, actually these have come from [RECORDING NOT AVAILABLE AFTER THIS POINT ON CASSETTE, THIS IS TOWARDS THE VERY END OF SIDE "A" OF AUDIO CASSETTE]

[INCOMPLETE SENTENCE ON SIDE "B"] overpower you that give all your power, surrender yourself to us and you suffer. But God wants you to make all powerful. He wants you to become all free. You have to be free souls. So what happens to you after realization, you don't become an abnormal person, but you come a dynamic person. All your problems have to be solved, physical, mental, emotional; also material in a way Krishna had said, "Yogakshemam Vahaamyaham - once you get your yoga, I'll look after your well-being," which Sahaja Yogis have experienced. You will be surprised in Sahaja Yoga, it is hard to find a jobless person. Those who have taken to Sahaja Yoga, all have improved in their capacity to work, they have become very popular workers, they have got very good jobs. They are very well married, they have beautiful children and they are enjoying a blissful life in every aspect. That's the sign that we have to enter into this Maha Yoga, where the emancipation of all the human beings is going to take place. No use fighting on political, economic, all these nonsensical basis. It is not going to work out.

All politics is also artificial. Like, I would say, I am the greatest capitalist, because I have all the powers within Myself. And I am the greatest communist, that I am moving from places to places, hopping from places to places to share that wealth of joy with you. I can't live without it. This is the real communism and this is the real capitalism. Otherwise, what do we have, these stones? What are we going to share? We share money for what? You want to have more money, for what? To go in the pubs and waste it and kill yourselves? What else? Why do we need more money for? For all nonsensical things which are actually detrimental to our health, detrimental to our growth, detrimental to our awareness. But as soon as you become self-realized, I have seen many; they become so powerful that no habits can touch them. They really become exceptional personalities, peaceful. We talk of peace, on political level you cannot have. Here they are building up nuclear weapons and they are talking of peace. One side they talk of peace and another side they are building up nuclear weapons. What a hypocrisy! But when the human beings become the source of peace, then they don't talk of wars. They talk of finding of ways and methods of spreading love, of giving love, because this love acts, it cures, repairs, counsels, it redeems, it comforts. But only thing one has to know that we have to be honest and open. That is how it is going to work out.

I am very much thankful to the Sahaja yogis of Derbyshire who have invited Me here and that you have listened to Me so patiently. I hope this will work out for all of you and that you will enjoy the bliss; that is your birthright, Sahaja - Saha means with, ja means born. It's born with you; it's your birthright to have it. And you should enjoy that and enjoy the powerful love of God within yourselves.

May God bless you all!

I would of course, like you to ask Me some questions, but you need not be aggressive with Me, because I have not come here to take any money or anything from you. It's a very different school which you may not have seen anywhere, where somebody just does it out of love. So anything that is questionable should be answered, because I don't want you to suffer later on that your mind starts troubling you, you should have asked this question to Mother. Please ask Me the question. But, with understanding that others, who are anxious to have realization must have their realization and you should not be dog in the manger. I'll be very happy to answer your questions.

Q: In yoga, one must desire it for one to receive it. What's your comment?

Shri Mataji: It's true. It's true. You must desire it and deserve it, also, a little bit. For example, if Hitler comes here and says, "Mother, give me realization," what should I do? You better decide. It is a very decisive power, which decides. Yes, the Self decides. But first, you must get yourself into your attention. Self is still away from your central nervous system, it not manifesting. When the Self starts manifesting, now the Self that we have is either our ego or our conditioning. But when you become Self-realized, then the vibrations starts flowing, the cool breeze. You become like a computer, you ask any question, say you want to know if there is God, all right? You put your hands and ask, "Mother, is there God?" You'll start getting tremendous vibrations. You want to know was the birth of Christ, was it an immaculate conception? Ask the question. You'll get vibrations. But you want to ask about Hitler, ask, what about Hitler, was he a good man? Immediately your hands will start burning or you'll get blisters also, maybe, such a bad name. I should not take his name even. He's so funny.

But, this happens to you when you get your Self-realization, not before that. Mohammed Sahib has clearly said, at the time of resurrection, your hands will speak. Actually the whole Namaz is nothing but raising of the Kundalini, but He was also tortured like Christ, was given no chance, time to say things, people used to mock at Him when He told them to do Namaz. He talked of resurrection throughout, if you read Quran, He never talked about doomsday so much as the people are talking, but all this doomsday and all this is there to frighten people. There has to be some chance for people to rise, isn't it?

Shri Mataji: What is the other question there? Loudly, little loudly.

Q: [NOT CLEAR]

Shri Mataji: Yeah, that's the beauty of this. I must be something that I don't need all that. Isn't it? All right, I'll say another thing, maybe you have done it in your last lives, all that balancing. But it works. As long as it works, what does it matter? It was very difficult. In yoga, books were written thousands of years back. Say Pathanjali was written thousands of years back. And in the Pathanjali Yoga also, I mean it's not that you stand on your head business is there, it's ashtang and in those days, they would only try on one or two persons like, in the tree of life, there were only one or two flowers. But, today it's a blossom time for Me. They have all worked it out. I have to just reap it.

Shri Mataji: Any other question please?

Q: [NOT CLEAR]

Shri Mataji: Yes, they do cure. They can. But that cure is very dangerous sometimes. Now, there are two types of spiritualists also, they don't know. Some, which are realized souls. And some which play with the spirits. Those who are realized souls can cure. Also, it is not a spiritualist, it's a realized soul; it's the spirit that cures. And the spiritualists are the people who unknowingly use spirits. So, depends on, in any case, whatever is the situation, I think we have a nice repair shop, don't worry on that. None of you should try to condemn yourself. I would request you that. Or to say, come cure all your sins, so-called, and condemnations and how could it be, please have full confidence in yourself. That's all I want. What do you know about yourself? Nothing. Let Me judge. I know. Please don't in any way condemn yourself. And don't get worried about it. In My lecture, if I have said something that worries you, I am sorry for that, I didn't mean it for that. But, I assure you that none of these things matter. Sounds fantastic, isn't it? But, as I told you, human beings are fantastic, aren't they? We take ourselves for granted. The most beautiful things that God has created are human beings. Much more beautiful than all the flowers put together, you have not yet felt your beauty, your glory.

Is it all right now? Should we start? Please have no diffidence, no worry about your past, forget it. Many people are like that. They just worry about their past. Forget it. Past doesn't exist for Me, the present, just the present.

Q: [NOT CLEAR]

Shri Mataji: Spirit. In English language, there are many meanings to spirit. Spirit, is also what you get in the pubs, English language is funny. The spirit, I am saying is called as Atma is the reflection of God within yourself in your heart, is the spirit. It means that. In Sanskrit language it is called as Atma, is the Self.

Q: Holy Spirit [NOT CLEAR?]

Shri Mataji: Yes, like we can say that, it awakened these disciples of Christ. All right, please be seated, I'll tell you. Now, when it was awakened, I'll tell you that, if you don't mind please sit down then I'll tell you what happened is described in the Bible, see the misinterpretation of the whole thing is. That they felt the cool breeze of the Holy Spirit, first sentence is correct; the second that they started speaking in a strange language, now, the misinterpretation is there to such an extent that unless and until you come to Sahaja Yoga you won't understand. These Sahaja yogis, when they talk to each other, you will think they are strange people. Because, they don't talk the way we normally talk, but they talk, "This gentleman's Agnya Chakra is catching". He'll say, what's the matter? Why is he saying his Agnya Chakra is catching? Meaning that he is egoistical. But he himself will come and tell Me that "Mother, my Agnya Chakra is catching," means that "I am getting egoistical." The language is very very different I tell you. And sometimes, I have seen in the train when we are talking, the people start thinking, what are these people talking about? They say things, which, for a normal person is not at all intelligible. But they understand. Even if they don't say, they just put a finger and show; we know what is catching where. Is the strange language, because that language is only known when you get your realization.

Supposing I have not been to Derbyshire, how will I know the name of particular corner or another corner? If you have not entered into that realm, how will you know the names of these centers and what it means and how you will find it? Even a child would tell

you this is the center they are catching. So, this is the second thing.

Now the third thing they said that they started moving their hands in such a fashion that people thought that they were mad because the power is flowing through their hands. So they start maneuvering it like this sometimes, sometimes like this, sometimes like that and it may look strange to people. Like when Mohammed Saab told them that "You please do this kind of a Namaz," to normal people it was very funny. But we do so many funny things and we don't its funny really. To a realized soul, so many things we do is really funny. Sometimes I feel you have come to a lunatic asylum. And while people call the sane as the lunatic, those who are themselves lunatic. So it's better to achieve that state and see for yourself.

But anybody who says that "Holy Ghost has given me," supposing, somebody says like that. Let him have his self-opinion, but it is not so. When the Holy Ghost gives you realization, then the cool breeze comes out of your head. Cool breeze flows through your hands; that's the minimum. But still you must know the deftness. The yoga has two meanings. First, is the meaning, yoga means, the one with the Divine to be the [UNCLEAR SENTENCE] To be the saint. And the second meaning of yoga means the deftness, the technique of the divine laws, the technique of handling the divine power. So even if you are a born-realized, say, maybe, still you do not know what you are doing. You may be you touch somebody and that person gets cured. You don't know how you have done it. You don't know even that you are a born- realized. I have known many people who came to Me, who were born-realized.

When I asked them, "Do you know you are a born-realized?"

They said, "No, Mother. But, I was different from others."

"Why?"

"Because I didn't think so much as the others thought. And things worked it out for me." But that's the only thing that they knew. Not all the dimensions of it. I agree. Some do. No doubt. They have to. And they are very welcome.

But most surprising thing I have seen, which is never recorded in the history of spirituality anywhere, that in these modern times, which is such a confusion and a nonsense, I know of a realized soul who used to smoke and drink. And it is not possible normally to do that. But when I asked the gentleman, he said, "The fashion was so much. First I vomited, first this thing happened, then that, still I went on and on and on and I really developed that habit."

I mean, this is really something surprising that in these modern times, how things are working out. But only in these modern times people are going to get their realization en masse. This has been promised: resurrection time.

All right, so let's have the experience of the Holy Ghost. Now nobody should think that you have done anything wrong or absurd or sinful that you cannot get realization, that is one thing promised between Me and you. And you should, at the very outset, tell yourself that "I am not guilty of anything." It's a fashion in the West to feel guilty. Really. I don't know why. For anything, I mean anybody does anything in the whole world, we think, "I am responsible." It's good in a way; it is collective. But if somebody does good also, you have done good.

So let us start with that presumption that we are not guilty at all, that we have to enter into the Kingdom of God. So, what do we do? Effortlessly, it has to work out. But only thing we do is to nourish our different centers, which might have been augmented due to certain problems, may be physical, emotional or anything for which you need not feel guilty again, I would say. We have to just nourish these centers with our own hands and it will work out I am sure. May God bless you all!

For this I have to make one humble request that we have to take out our shoes, because we take advantage of all the elements and one of them is the Mother Earth. So we have to take out our shoes and Mother Earth can suck in many of our problems. Another thing, I have to make another humble request. Those people who have to go out or if they want to go out for a while and come back should do it now, but should not disturb later, to be kind to everyone, should not disturb later on. Can go now and come back if they want. We can wait for two minutes for them if they are coming back.

Now the left hand represents the power of desire. So, first we have to desire our realization. Put the left hand, just like this on your lap. Just like this. In a very comfortable way, you have to sit down, not to pressurize anywhere, to put your neck in a straight manner, but neither bending backwards or forwards or sideways. And we have to use the right hand for giving vibrations to our different centers. This will be done only on the left hand side of our body, which one by one I will tell you in a very simple [UNCLEAR WORD].

First of all, we have to say that, call Me Mother or Shri Mataji, "We are not guilty, I am not guilty," this is very important. Secondly, we are not to open our eyes till I tell you, because there's no mesmerism in it. So, when the Kundalini rises, She pierces through this center, comes up, you won't have any problems, you won't have any trouble, you won't have any trouble whatsoever. And it pierces through your fontanel bone area without giving you any trouble. But, you must keep your eyes shut because if your eyes are open, then the invitation to the Kundalini doesn't reach properly. And She doesn't rise, in many cases we have seen. So please keep your eyes shut. And attention is also drawn easily inside.

Now, put both your legs in such a manner that they are parallel and the feet on the ground. If you have anything tight on your neck, if you think it is uncomfortable, if it is not, it doesn't matter. It's everything internal, so that your attention is not drawn anywhere, please try to correct it and be comfortable, that's the first step.

Now please put your right hand on your heart, it's very simple, it is on the left hand side. Little higher on the left hand side, where resides the spirit. Here you have to ask Me a question, a very simple question. You can call Me Mataji or Mother, whichever way you like, "Mother, am I the spirit?" Ask Me the question, it's a fundamental question you have to ask. Ask three times.

Now, please don't open your eyes. Take this right hand on your abdomen on the left hand side. In the upper part of the abdomen resides our principle of mastery, what we can call the Guru Tattwa which was established by all the prophets who came on this earth, Guru Principle. If you are the spirit, you become your own master. So putting this finger on your stomach, please ask Me a question again three times, "Mother, am I my own master? Mother, am I my own master?" Three times with full confidence, you have to ask.

Now take this hand into the lower part of your abdomen, this is the Swadishthana Chakra. It is the center which looks after the aortic plexus. Just press it hard there, on the lower part of the abdomen on the left hand side. Keep the left hand as it is, with the right hand you press it. Here, I have to say that you are free to choose. I cannot cross your freedom. You have to say that you want the true knowledge, the pure knowledge of the Divine, otherwise I cannot force on you. So here you have to say, "Mother, may I know the true knowledge? Mother, may I know the pure knowledge?" You have to say this six times, because there are six sub-plexuses. Six times. You are asking for it, the initiation as you call it, you are asking for that knowledge. "Mother, may I know the true knowledge?"

Now, raise this right hand please again towards the left side of your upper part of the stomach. Press it there; place it in the upper part of your abdomen on the left hand side. Now, here, you have to assert now because you have asked for the true knowledge. I am teaching you how to do it. At this point you assert, with full confidence again, without feeling guilty, "Mother, I am my own master. Mother I am my own master." Again, "Mother, I am my own master." Please say it ten times because there are incarnations of the primordial masters which are ten, primordial. There have been many real masters. Just say it ten times.

Now raise the same hand on your heart, on your heart. Do it carefully. Now, at this point, you have to again assert without feeling guilty, "Mother, I am the spirit, Brahmaasmi, I am the spirit." You have to say this twelve times, because there are twelve sub-plexuses to this center. Please assert. "I am the spirit." Know that you are the spirit, assert yourself.

You have to know that God Almighty is the ocean of love, is the ocean of compassion. He is the ocean of forgiveness. So, what guilt can you have? Now raise your right hand on the left hand side of your base of the neck, on the shoulder. You just press it hard. This is the center that is catching the worst. This is the center where you catch when you feel guilty. So now, sixteen times,

please say, "Mother, I am not guilty." Please say it with full force, "I am not guilty." If you still feel that way, then better say it hundred and eight times to punish yourself. With full faith in the forgiveness of God. He is the ocean of forgiveness, so what guilt can you have?

Now, raise this hand to your forehead, across you spread your palm and hold the forehead carefully, press it a little bit. Here you have to listen to Me and say, "Mother, I forgive everyone." Now don't feel that it is difficult. When you don't forgive also what do you do? Or when you don't forgive, you just, you are actually playing into the hands of others. So, just say, "Mother, I forgive everyone."

Now, put this hand carefully on top of your head on the fontanel bone area, the area that was soft in your childhood. Place your palm on there, press it and move the scalp in a circular way in a clock-wise manner. Try to move the scalp. Here, don't feel guilty, don't feel upset, but just say, "Oh my Lord God, if I have done anything wrong against You, please forgive me." But that doesn't mean that you count it or you feel guilty, just say it. Thrice you say that.

Now, just after that you have to say seven times this thing because again, I cannot cross your freedom. You have to say, "Mother, please give me my realization." I cannot force it on you. "I want my realization, Mother, please give me my realization." Just say it seven times.

Now change hands, put your right hand down, and put the left hand on top of the head. Again, rub it the same way as I told you, to move your scalp in a clock-wise manner.

1984-0802, Faith Has To Be Based On Experience

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2 August 1984

Faith Has To Be Based On Experience

Public Program

Leicester Quaker Meeting House, Leicester (England)

Talk Language: English | Transcript (English) – Draft

Public Program. Leicester (England), 2 August 1984.

I bow to all the seekers of truth.

You have just now heard that within us lies the power of our ascent, ascent to the Divine. Now maybe there are some people who can say "How? How do You say that? What's Your authority?"

Naturally, one can ask such a question. But as a scientist we have to keep our minds open to any knowledge. I say this is the knowledge of the roots. Why? Whatever we have known so far is the knowledge of the tree. It sounds fantastic sometimes to people how can the awakening of the Kundalini or the Holy Ghost as described in the Bible can bring forth this tremendous change; this transformation and all the benefits of physical, mental, emotional and material being within us. It's impossible to believe because it's too fantastic. But we don't realize that how fantastically we are made by God Almighty.

We take Him so much for granted. When we make a computer in this world we feel we have done a great job. But do you know you yourself you are a computer which knows without thinking. I see you and I know I see you. I don't have to go back to some sort of a programming to find out what am I seeing; is also spontaneous and living. All the living things are created by the living God and then we know that we have come to this stage of human awareness; from here if we have to ascend, there must be some method, mechanism within us.

Now some may say that why should we seek. There's no why about it. Because you see the confusion all along, you see what's happening to people. There are so many thought waves coming up like 'we must look after our health', 'we must look after our mind'. There are so many sorts of theologies and also many intellectual expositions and manifestations; that one gets absolutely confounded and can't understand where are we. Naturally in this confusion one feels very frustrated and wants to find out what are we here for? Any intelligent sincere person, honest person thinks that way. 'Why am I here?' Of course for the frivolous, they can manage for some time. They can continue for one or two lives till they become little bit concerned but normally any intelligent person would think that I have been made a human being for what? What is the purpose of my being a human being from the animal stage? Then people say that you are a human being now you forget about your creator; you forget about anything like that and you think you are the creator. You just believe that you are the one who has to rule the whole world. That's how we create a barrier between ourselves and the truth. The truth exists and God exists whether we believe in it or not. Actually blind faith is not going to take us to God. The faith has to be based on experience which is called as 'shraddha'. It has to be based on experience of the truth. Supposing, I have not been to this room; I have not seen it; I don't know what it is and I started describing it and if you believe Me, then I would say it's just a brain wash and it has been nothing but a talk and talk and talk about God throughout. The reason was the human beings were not ready at that time I should say to get to their Realization. We had few people very few in the last say sixth to the modern times.

I asked a Zen master, "How many Realized souls you had? 'Kashyapas'"

And he said, "We had altogether only twenty four 'Kashyapas' from the sixth Century to the thirteenth Century and we had none."

So I said, "Then what are you doing there? You are a Zen Master and you are not a realized soul."

So he said, "I am doing my job."

A priest, I must say John Clover is also a priest; and a priest very well known personality and I asked him, "What do you mean by Holy Ghost?"

So he says, "I am agnostic."

I said, "Then, what are you doing in the church?"

So he says "I am doing my job."

I was surprised! What sort of a job you can do when you do not know what you are talking? You are professing something about which you yourself are not sure. You yourself you are not a free soul and you are talking about freedom of the soul; is something like a advertising department.

So people start wondering, is there anything like God? And no wonder that so many have discarded as nothing. But the time has come now to prove the existence of God. The time has now come to prove all the miracles of the scriptures. At this time only there's a controversy should come up that there were no miracles and the time has come to prove that. Isn't it surprising that spontaneously at this time only all these intellectuals are coming out with their novel ideas? And that this is the time we can prove it that there is God. We can prove it that there is Kundalini, the Holy Ghost and we can prove it that there is Spirit and that a human being can ascend. I think the background is so dark that the light will show better and that has to happen. In these modern times, I find if you talk to anybody about God, they will laugh at you. Is not regarded fashionable to talk about God but despite of all that in the modern times we have the maximum numbers of seekers. We never had so many seekers at any time.

Think of Christ, he had those twelve disciples who did not believe in Him till they saw His resurrection. I mean they did not believe in Him fully, I mean to say. Look at Buddha or look at anyone of these people. Mohammad Saab, how they tortured his life? And they all have talked about this time as the resurrection time because before the doomsday the resurrection has to come. But the people who are in-charge of the, there are people who have taken their charge in this world. Will not believe that there can be redemption, that there could be resurrection because it's a money making proposition.

I met a Mayor today in the morning of another place and he told Me, he asked Me actually "Why people become so fanatic about religion?"

I said, "Because it is a money making proposition everywhere".

Any money making proposition has to be fanatic because you have to be successful money wise and also compromising. It's an enterprise and God doesn't understand money, that's the worst part of it. He doesn't know what money is. He does all that is living what human beings do is nothing but they convert dead to another dead. Now for example some tree is dead, we make a bench out of it; from dead to dead. But can we transform these flowers into fruits? We do not. And the one who does billions and billions of these at the time, at the right time, proper seasons, who must be that? Whatever we have done so far is the dead work. But the work of God is the living work and the living work of God is evident in our own existence that we have become human beings from amoeba stage and that if higher ascent has to take place it has to take place through some spontaneous happening meaning living happening not by some artificial things like in the Hindu religion we have a ceremony called as 'munja' where the, at eight years of age they say the child has now become a Brahmin, means he has known the all pervading power of Brahma, of Holy Ghost, certified. As we have in Christian religion also in the churches they'll put their hand and your head and say now you have become Christian, Baptized. How Sir? Just an exercise and we believe in it. We accept the situation and we believe that we are that. Mohammad Saab has said, "You have to become the Pir."

There's no religion which has not said that human awareness is for just balancing yourself. That's the religion is. It's like trial and error and trial and error; that you make mistakes improve yourself, make mistakes improve yourself. You move from one extreme to another as you see here to the left or to the right and then you come to the center and the central path of ascent is within us and which we achieve through our moderation and not through our extremes and those who go to extremes and become fanatic are people who are not religious by any chance because religion must give you a balance. That's the first thing one must attain, attain through religion. Now within us lies the power of our ascent and the path of our ascent and on this path we have got different centers which represent something very subtle within us. As I told you this is the knowledge of the roots.

Supposing a tree is sick we see the leaves are falling. So we take one leaf. First of all once if we pluck it out it is already finished. But even on the tree we try to inject something to the leaf, does it reach the whole of the tree? It does not. If you have to cure that tree, you have to go to the roots. In the same way within ourselves these centers are placed and the root has to be awakened so that it passes through all these centers, enlightens all these centers and give you the ultimate that we call as the true Baptism or Self Realization or in Sanskrit knowledge they say 'Atma Sakshathkar'.

Now where does the Spirit reside? The Spirit resides in our heart. Now this is a hypothesis for you. You need not accept. But keep your mind open for it. But the seat of God almighty is on top of your head though the reflection of that as the Spirit is in the heart. When this Kundalini which is called as the Root also or is called as the Holy Ghost, which is the reflection of the Holy Ghost, which is the power of God, which is the Primordial Mother, which is your individual Mother rises and when it touches that point the Spirit in your heart starts emitting these cool vibrations. First you feel it here coming out of your head, the Cool Breeze. This happens. This is not artificial you can even see in many people the pulsation of the Kundalini very clearly just like a heart or in that bone, which is just a bone; pulsates like a heart, when there is an obstruction in the higher centers.

Now the subtle side of these centers are that the first center is related to our innocence. Have we bothered to find out how are we innocent in our childhood? What is that creates innocence within us? Then the second center that we have is the center of Swadishthana which deals with the creativity that we have. Now God has made human beings in his image. He has the same centers within Him which He reflects within us. So with this center He has created all this universe. This is for the creativity.

The third center within us, which is the navel center, which looks after the solar plexus on the gross, is called as the Nabhi Chakra meaning the naval center and is responsible for giving us the seeking. We should know why do we seek. Why do we seek food to begin with? We feel hungry, but how do we know that we are hungry and that we want food? Even a child knows that, even an animal knows that; how? This is the center tells us that now you are hungry better go and have some food. And this is the center tells us now you better seek some money, maybe some power, maybe all the human things that we seek and waste our life quite a lot in that. After that when you are affluent when you have solved all these mundane things like no more we are living in the jungles like animals. Then we start thinking that there must be something beyond because I have got everything now but I haven't got joy. I don't feel joyous. I am not satisfied, what is that? When this seeking starts then you are a special category of seekers for which William Blake has clearly written very, very clearly two hundred years back he said that men of God will become prophets and they will have powers to make others prophets and that is today's Sahaja Yoga. This seeking is a special category of people who we find now a days all over the world. That's why I said it at the very outset that you do not find so many seekers, in the history of spirituality so many seekers. But today there are thousands and thousands; I would say millions and millions of seekers. But what happens to them? Again they get lost. Some start getting lost in the intellectual understanding of God, finished. How can you understand God with this limited brain? He's unlimited. You have to go beyond this mind to understand. What can we understand of that God who does all these marvelous things of living processes which we cannot do even a wee bit with this brain of ours? So some are lost in the books and some are lost in the organized religions, finished. Sunday morning have a nice dress, go to the church, I have done my work as far as God is concerned. Or I would say for a Hindu is to go to the temple, take some money give it to the Brahmin there, done. So they are also lost in it. Then there are lots of markets now a days. We have 'spiritualists' and we have 'charismatics' and we have got 'seventh day adventist' and 'born again'; all sorts. They are only same people with different brands. There's no difference between one human being and another, even if you put any brand on our head we are just the same. There is no difference at all. They may profess something, but whatever you profess is not within you. So it is not what you profess is important, but what you become. Becoming is the point. What you

become on your central nervous system. That is the evolutionary impact. When we evolve from animal to human state it is expressed on our central nervous system. For example if you have to take a dog through a dirty lane, he has no objection, he just walks through. But we cannot go. Now you bring a dog here in a good garden, he's quite happy, he doesn't know whether it is a beautiful garden of flowers or it's a dirty lane. But for a human being this awareness is there and he can feel it. Now to human beings if you talk of sin this that, they don't understand. They'll say, "What's wrong? What's wrong?" "If I kill somebody what's wrong?" "If I do like this what's wrong?" Because the awareness is at that level. But Christ, would He do such a thing? Buddha, would He do such a thing? Khalil Gibran, would he do such a thing? William Blake? No, why? Because they are above us and their sense and sensitivity has developed in such a manner that they are the people who know what is right and what is wrong. So we live in a relative world. We must accept this. We have no sense of absolute and even if we have it is told to us from our fathers, forefathers or in the church or in the temple somewhere; is all conditioning. We do not know for definite whether it is right or wrong because we haven't got that awareness.

So what has to happen to you is that you have to become collectively conscious that means you can feel your own centers on your finger tips. That is Self-Realization, you know your Self and you should feel the centers of other people on your finger tips and so that you know what is wrong with another person or what is wrong with you. But you are so much separated from yourself like it becomes your cloth, the whole body, the ego, the superego that you know it is wrong and you clear it out, if you know the technique. This is the another meaning of the word Yoga.

The first meaning is that Yoga is the union with the Divine; also Yoga means to be deft in the art of God's love, in the technique of Divine laws; this is the another meaning. Yoga doesn't mean standing on your head. That's just a misnomer, because some people have got very little knowledge about things and they start saying this is Yoga. But I mean Patanjali who has talked about it thousands of years back has described nothing but Sahaja Yoga; is the spontaneous union, spontaneous union with the Divine. That's what he has described out and out but who reads that big book. Yoga you can buy in three pages you see. Stand on your head; bend your feet, but why? We too have to do some exercises in Sahaja Yoga but the Kundalini has to rise and tell us where it is obstructed accordingly we do the exercise. Supposing you have a trouble on your head and you do the stomach exercises, the stomach will be spoilt for nothing at all. As it is you have a headache plus the stomach is also spoilt. So it is a big science one has to understand. But it is so simple as a child. Now this child is a realized soul he knows because you become the absolute. Now if you want to know whether there is God or not you just put your hands like this and ask the question, "Mother is there God?" When you ask the question you'll get tremendous Cool Breeze flowing.

Is like a computer, an absolute computer. Now you ask a question, "Was Christ the son of God?" You get tremendous; but ask about Rasputin "Was he a saint?" I don't want to ask because it might burn My hand. That's how you know the absolute. Afterwards you don't need also to use the hands, just without that you know and that is what the state one has to achieve, that is the final break-through we have to achieve because this modern times as they say, these are the times that are described as the resurrection time, the judgment time and this is the time that people have to judge themselves. Your own Spirit will judge you. Nobody is going to put you on a weighing machine to see what have you got. Your own centers will be judged by you yourself. You become your own master, your own Guru and you judge yourself and correct it. You judge others and correct it. But you don't tell them, you speak in a strange language as the disciples of Christ spoke. You talk in the language of centers. Like you ask somebody, "What's the matter with this person?" So he'll say, "His left Vishuddhi is catching." Means he feels guilty. If you feel guilty your left Vishuddhi catches.

We went to Nottingham today and there was a taxi fellow who came in. We sat in the car and I knew he was a realized soul. And he started talking to Me. He also took to Me easily and he confessed to Me, "Mother I am a healer." I knew he was a, everybody knew that he was a realized soul. He did not know much about it because he's not a Sahaja Yogi to know all the deftness of it. But he knew that he was something different and a very gentle and a sweet personality he had.

And while talking I asked him, "What's the matter with you? Why do you feel so guilty?"

He said, "I don't know but I feel like a criminal."

I said, "Why?"

"Because everybody thinks I am queer."

I said, "In a lunatic asylum if a saint man goes everybody thinks that he is insane. So you must not feel that way, you should have all full confidence in yourself."

But he was so surprised that I could tell all these things about him. I said, "Anybody would say because we know what you feel on your finger tips. It's nothing great that we are doing."

Because supposing, dog cannot talk to us, but supposing we tell the dog that this is music, Indian music. He will ask, "How do you know it is Indian music?"

Because we know, we can hear. You can't hear; you cannot differentiate. But we don't take such pride in saying that we know this color or we know that thing and we know what is art, what is not. We think it is our own right to know and we know it.

In the same way once you get your Realization you just know it because you become. So becoming is the main thing that you become a realized soul, a saint, a sage, a seer, but as a result of this awakening because it passes through various centers, into various layers, first thing that happens to you, first thing I must say, that you get your physical body cured. That's how Sahaja Yoga cures cancer. What is so great about it? It does and it's only this Sahaja Yoga that is going to cure cancer.

Otherwise you'll take chemotherapy, loose your hair, then they'll cut your throat and cut your nose and you'll end up by parts, you see and when one will die it won't be in one piece. But in Sahaja Yoga the Kundalini rises and she supplies the necessary vital forces to all these centers and you get cured. Practically everything that is to be repaired can be repaired if the stage is not very much advanced. If the stage is very much advanced then the Divine takes a decision that let this body die and come back again in a fresher way. Then it allows it to die. But mostly if it is in a repairing stage without taking any medicine, without going to any doctor, without anything you can cure yourself. It's not difficult.

It transforms your personality in the sense that your priorities change completely. I don't have to tell you 'don't do this'. That I will not say because then half of you may run away. But it will happen in such a manner that you yourself won't do that. I don't have to tell you at all. Because firstly if you try to do it you will lose your vibrations you feel unhappy. You'll lose your joy and peace and maybe your body may react and that it may vomit out the thing or it may make you very painful so that you just don't do it. You become righteousness, you become virtuous and you enjoy your virtues. You don't force your virtues on others you just say that one day he should get Realization.

The concern is as if a part of your body is sick and you want to soothe it and put it right. No obligation, nothing. If somebody is drowning himself actually part of you is getting drowned that's why you jump into it. But here actually you feel the another person and if you know how to cure that, then there's no obligation at all because there is a part and parcel of your being. Supposing this finger is paining and if I rub it, am I obliging myself? But it is so spontaneous, it is so automatic that the idea also doesn't come into your head that you have obliged him. It's so simple. This is the power of God's love. We have never used that before because we were not capable of doing that. All these wars and all these problems of the world are because we are using the power of hatred.

We talk of peace but how will you make peace on this earth when the people are so disturbed?

The source of peace is the Spirit and if the whole world or a part of it, and a very wee part of it, accepts that they should have their Spirit manifesting and they establish themselves, you'll see all these problems will vanish into thin air. As it is in your private life they vanish out. Everything becomes smooth joyous happy. The relationships become very pure and you really enjoy human beings for the first time. Otherwise it is just, we'll say: "Oh we are brothers, brothers, brothers. We are sisters, we are this that."

When it comes to selfishness everything drops out, because it's just a mental projection. Even countries will say: "We are all friends, we are going to help." But when it comes to something important, they drop out. But this is no mental projection, is reality. Become that and that should happen to many, many people. By that a kind of a catalysism will take place and the whole world has to be changed as promised.

Those days are ahead, is working out very well, I have worked in this England for ten years. In India hardly two years, but thousands and thousands in the villages are now Sahaja Yogis. They have given up all their bad habits. They have become masters of themselves. Even, I would say in England we have quite a lot of Sahaja Yogis, but still is a very important place is England because it plays a very important role in spirituality because it is the heart of the universe and the heart has to pump out the truth. It's pumping out all kind of nonsense on the television.

Today on the television they gave Me hardly thirty seconds first and then three minutes. What do I do in three minutes? But for a joker or a clown or for absolutely an useless person there will be hours together. This is the problem that we have to face, but I am sure when the chaos will be seen clearly people will ask for the answer. And when they seek that they will receive what they are seeking. That is a promise and the promise has to be fulfilled. All that is promised in the scriptures has to be fulfilled.

May God bless you all.

Now if you have any problems please ask me. Today I had a very, very hectic day. The whole day I have been moving from places to places and somehow you have been so kind to come here and I am sure we'll get the experience tonight. But in any case if you have any questions please ask. Is important.

From the seekers: May I ask a question Mataji?

Shri Mataji: Yes please.

From the seekers: Is it possible to awaken Kundalini without a spring guidance like You because You are not available to us so only by reading books?

Shri Mataji: Yes it is possible. Only

Sahaja Yogi: 'Only by reading books' she said

Shri Mataji: By reading books. No, no, no not at all. Kabir Das has said "Padhi, padhi pandita murakha bhaye". That by reading too much even the learned have become stupid.

Seeker: So how could we have Divine guidance like You?

Shri Mataji: What you have to do first of all is to know that it's a living process and for any living process you don't need mental understanding. Just I have talked to you because after all you are very intelligent people. But supposing we want to sprout a seed what do we do? We put it in the Mother Earth and it sprouts. Do we give it a lecture before hand? All right do we do anything? It is built-in in the seed as well as in the Mother Earth the capacity to do it. So of course you have to have somebody who has the capacity. Satguru is the real Guru. But these days they are all in the market; all making money. First thing is no money can be paid for sprouting of the seed; first principle. Ninety nine point nine percent [99.9%] will drop out on that point and is said that 'Sahib Milaye'. The one who makes you meet the Divine is the Guru. The one who talks and gives lecture is not the Guru. But these days there are some very great Gurus but they are hiding themselves in the Himalayas and I sent one of them with great request to America that please go and do some work in America I won't be able to go. He stayed in New York for three days and ran back into Himalayas. He said, "The people are at a very lower level you see, they just talk of dollar." He ran away. So they don't want to deal just now perhaps maybe after sometime if they see that the area is all right, they may come down. But there are many great saints all over the world. But sort of they have receded themselves. First you all become saints and they will all come to join.

Seeker: To become saint is very difficult.

Shri Mataji: Who told you that?

Seeker: Afreed

Shri Mataji: It is the easiest thing. Living process is the easiest. But we are so difficult we don't want to eat like this we want to go round and eat, then say...It is the simplest thing. 'Sahaja Samadhi Lago', Sahaja you get it. Is said by everyone who said it is difficult? Who has said it tell me? No one. 'Ek hi akshar premaka pade so pandita ho'.

Who has said it? Did Christ say so? Did Buddha say so? Nobody said. But they could not do it because people were difficult. So

they said all right go ahead, carry on. Krishna at the very outset of Gita he said that you find yourself. You become a 'Sthita pragnya'. You become a realized soul, at the very outset.

But Arjuna says, "But how You are telling me to go on war and here You are telling me to become 'saakshi', the witness?"

Krishna was a Father. He said, 'This gentleman won't understand in a straight way.' Because Krishna is a special incarnation of diplomacy, he understand how human beings are, like a Father you see. He won't tell straight forward. He will say 'all right you want to do it go ahead.' You want to jump in the sea go ahead. So He said, "All right," it's very interesting we don't understand Gita also without Realization. Like a father who comes out of his house and sees his son trying to drive the cart.

So he says, "All right you want to drive the cart please put the horse before the cart."

But the son says, "No I can put the horse behind and drive the cart."

He said, "All right do it no harm. Only put your attention there."

So he says that, "All right you do all your work, but put it at the Lotus Feet of the God."

You cannot do it, is an absurd condition. You cannot do it; absurd condition. But when you get your Realization you don't say "I do it". You say, "It's going", "it's coming", "it's working", "it's happening". You become a third person; 'akarm'. The second he said about 'bhakti' is the devotion. He said 'pushpam; all the flowers and fruits and all these you give Me, I take them' but where did He play? On the word 'ananya' means you have to do the devotion when you are not the other 'ananya'. Now when are you like that? When you are one within and also is logical that unless and until you are connected within what sort of a bhakti [devotion] you are doing here? You must be connected. Only 'bhakti' you can do is to say that "Connect me". But otherwise if you are not connected, if the telephone is not connected what are you telephoning? Is as simple as that, is very logical.

So the whole 'Karma Yoga' and 'Bhakti Yoga' is nothing but that you get your Self-Realization first. Now this is the problem with human beings that they want to live on words, but how long?

Nothing is difficult. So far I have not seen it is a difficult thing to do. It has worked out.

Any other question please?

Seeker: At what time would you suggest [Inaudible]... to come to get Self Realization?

Shri Mataji: Is of no consequence.

Seeker: Is of no consequence?

Shri Mataji: No consequence.

This is very subtle, above everything else, makes no difference. But, later on I find - because here we are problematic people and the Kundalini comes down to help you in different places - and I find that sometimes the people how they are made at their birth, by astrology, behave in different manners. But still, the sign and all these things that are so gross do not bind you. You just throw them away and get out of it. So it's nothing important.

Seeker: [Question inaudible]

Shri Mataji: No, you'll go beyond all stars, beyond all science and things. It is of help in a way. For example they cast My horoscope, in India, and they discovered something about Me and which is something very fantastic I should say. It has something.

For example, discovering this, [technologie of the mic] you may think: "What is it? Discovering this, what was the use if the Kundalini has nothing to do, [with] it?"

But today only on the radio, I could give Realization to many people. On the television you can give Realization to people. So this is also useful. Everything is achieved for Self-Realization. Science has achieved everything for Self-Realization. It is at the service of God and whatever is not, is all destructive. Even I would say atom bomb is important otherwise people would never have thought of God.

Seeker: Yes. Hum, on to religion, Catholics, why is it that they make such a do of the Pope? He's only flesh and blood.

Shri Mataji: What do they do?

Sahaja Yogi: Why do Christians and Catholicism particularly make such a thing of the Pope? He's only flesh and blood.

Shri Mataji: You'd better go and ask them.

[Laughter]

About this Pope John, I went with My Husband to Krakow [before 1978] and being a VIP or something, they asked Me, "What would You like to see?"

I said, "I would like to see some good Church."

So they took Me to Krakow where this fellow was the Cardinal and they held some sort of a mass. I was sitting there and then I shook hands with him and had tea with him and I rose his Kundalini. It came and went back in the same shot.

But sometimes, when he is talking sense, the Kundalini is up there. (Shri Mataji puts Her hand above Sahasrara.) You see it come up and goes down. Still he's not established himself, the same fellow who became the Pope.

But why they make out of it is this: because Mr. Paul who is in the Bible, I don't know why he's there, has done all this. Now first you must ask Me a question 'Why Mother Mr. Paul is there in the Bible?' Can you explain to Me that?

He never saw Christ; he had nothing to do with Christ. Now I am asking you a simple question you see, from God's side. Somebody must ask from God's side also sometimes some questions. [Laughter]

All right now this gentleman was just torturing Christians, he becomes epileptic, he sees some cross as he says. Whatever it is, sees something so what? And then he is in the Bible. How come? Now he is not a free soul. If you accept Paul, this I had said long time back, you will have to give up Christ and that's what is happening today. All right?

And even Protestants because I took My birth in Protestants, among Protestants. I know them. I know about all of them – Christians and Hindus and Muslims and every one, are all funny fanatics, but the Protestants are very sophisticated fanatics. It's impossible to talk to them, specially in India. Oh baba! They are so sophisticated, they've done all the science of the Bible. They've made science out of Bible. Bible is so great how can you put it in the science? Science is a wee part of it.

You agree there with Me? So now first let us accept we are first and foremost human beings and we have to become super human beings as Realized souls, whether you are Christian, Catholics, Hindus, Muslims anything. It should be such, how can it be different? Does God know that you went to a Anglican Church or to another Church? Does he, will he know? Accha tell Me, do you think he will know all these things? Do you think? Somebody must be keeping a record, do you think so? I mean, is it not ridiculous the way we fight about these things? Can He keep record of all these things?

And it's not only about Christians, it's same in Hindus. Hindus are very fanatics, Sikhs are fanatics, Muslims are fanatics; all blind people are there. But they are good people you know? They believe in it. They are innocent; they believe that what they believe into is the truth. They have to just know that the truth is universal and is for everyone. You cannot claim anyone as your own. Actually by that, you've killed the truth. Like a tree has many flowers, living flowers you pluck some of them saying this; this is mine, this is mine and the flower dies. And that ugly flower becomes your fanatical religion. It's not a living flower.

In Sahaja Yoga we know that all Prophets were right, what They said were right; we believe in Them. We use Them on these

different centers and all the incarnations we use, but as far as the outside religions are concerned, we think they need some cleansing and light. Then everything will be all right.

You are Catholic? I mean you're educated. I am sorry now you are no. But whether the education was in Catholic Church?

Seeker: No.

If you want to hear about Christians, go and ask Muslims. If you want to hear about Muslims, go and ask Hindus. If you want to hear about Hindus, go and ask Buddhist. You'll get the full picture about them. You see we can see what others are, we don't see what we are. True.

Sahaja Yogi: Any other question? Mother's going to give you the experience tonight, so why don't we do it now? Just lift your shoes off so that your feet...

Shri Mataji: You'd better take out your shoes. That's all I make humble request, that's all. I hope it's not difficult to take them out. I'll stand up I think. Paul, can you help Me please?

Sahaja Yogi: She wants to stand....

Shri Mataji: There are lots of saints behind sitting there and you all have to become saints. For that just you have to put your hands on your lap as they do for Namaz like that because these fingers as you will see there are indicative of your sympathetic nervous systems, left and right and they form centers. So just put your hands like this. Now this hand represents the power of desire as you will see on the left hand side and this hand represents the power of action. Now what we have to do is to release our own centers by giving help to them and the Kundalini will then rise immediately because if the centers are augmented or constricted then Kundalini has to fight it. To make things easier for Her, we'll have to put our hand, right hand on different centers, which I'll tell you, which is very simple. You don't have to do much about it.

So now the right hand that is the power of action we'll be using for touching different parts like the heart, the stomach, the lower part of the stomach, then here at the base of the neck like this and then here on the forehead. Ultimately on top of our head where the bone was soft, the fontanel bone area. That's all. It's very simple one by one I will tell you. Another thing very important is that you should not open your eyes till I tell you because the happening has to take place within. Your attention should be inside and not outside. It will be sucked in. You don't have to do, don't fight with it, don't fight with your thoughts, don't fight with anything. Just let it loose it will work out. You have to sit comfortably in a straight manner without being lousy or without being over alert. Just sit in a very comfortable manner with your left hand towards Me and the right hand on the heart. You may take out your spectacles or anything because you have to keep your eyes shut all the time. It helps also the eye sight. Now put the left hand on your heart.

Sahaja Yogi: Right hand

Shri Mataji: I am sorry put your right hand on the heart and left hand towards Me.

At the very outset I have to tell you one thing that you should not feel guilty about anything because that's one of the biggest hurdles in the West. So before saying anything you have to tell yourself that 'I am not guilty, I am not guilty, I am not guilty'. Close your eyes and say that. You are not to put your neck very much backwards or forward or in any abnormal way, but sit comfortably. Now, on the heart you have to put your right hand and all the time keep the left hand towards Me. At this stage you have to ask Me a question because I said you are a computer and this is a very absolute question. You can call Me Mother or Shri Mataji whatever suits you.

'Mother, am I the Spirit?' Ask this question, three times. Please don't open your eyes, keep the left hand towards Myself and put your right hand on your stomach in the upper-part; in the upper-part of the abdomen on the left hand side. We have to just look

after the left hand side of our centers. So put the right hand on the left hand side of the upper part of your stomach. Here lies the center of mastery; the Guru, the Prophets. So here you have to say, because you have already asked a question that 'Mother, am I the Spirit?' You have to ask now another question relevantly with it. 'Mother, am I my own Guru?' Because if you are the master, if you are the Spirit, automatically you become the master. Unless and until you are the Spirit you do not become the master. So the second question should be 'Mother am I my own master? Am I my own Guru? Mother, am I the Prophet?' Three times please.

Now, now we start with the real asking by putting our right hand in the lower part of our abdomen in the left hand side. The right hand on the lower part of our abdomen, stomach, on the left hand side and press it a little bit. Here now is the beginning of asking for the true knowledge, for the true technique, for the pure knowledge. So please ask Me six times because this center is very important and has six petals, six sub plexuses it controls. Please ask six times because I cannot force you to do it unless and until you ask for it because you are free. To respect your freedom I have tell you that you have to ask 'Mother may I have the true knowledge, the pure knowledge of the Spirit?' six times. Now you must be confident about it, you should not be diffident, you should ask with full confidence.

Now, six times. Please don't feel guilty and be confident. Now we have to raise it so we go back to the same position on the left side of our stomach in the upper part. Please put your right hand on the upper part of your abdomen on the left hand side. Now here you have to assert with full confidence. Ten times you have to say because there are ten valences we have, we have Ten Commandments and ten times the Primordial Master incarnated on this Earth. So we have to say ten times in full confidence 'Mother I am my own master. Mother I am my own Guru. Mother I am the Prophet'. Now please say it ten times. Don't feel guilty, please don't feel guilty.

[Shri Mataji blows Cool Breeze twice.]

Now ten times; raise your right hand after saying ten times, to your heart. Again here there are twelve sub plexuses, so you have to assert with full confidence by saying 'Mother I am the Spirit', which is the truth. Without feeling guilty you must say that because God is the ocean of love, he is the ocean of compassion. He is the ocean of forgiveness and what kind of guilt you can have? What kind of sin you can commit that He cannot forgive? So don't try to count your sins and count your mistakes and count your guilt just say, 'Mother I am the Spirit'.

Now saying this about twelve times you raise your right hand at the base of the neck and press it hard on the shoulder. This center is always caught up. So again I have to say that for sixteen times you have to say, 'Mother I am not guilty' and if you have the habit of feeling guilty too much better say it hundred and eight times to punish your self. I am assuring you that you are not guilty but if you want to say that again and again all right go ahead with it for hundred and eight times. Don't feel guilty otherwise you'll miss the point.

[Shri Mataji guides someone in the audience] From the front hold it from the front not from the back, 'saamne se hath lijiye, aise pichese nahin, saamne se haath lijiye', tell him. That gentleman also, that one. Haan! Better from the front, much better.

Sixteen times; believe in yourself. Have faith in yourself, forgive yourself. First of all you forgive yourself. Or at the most you can say that 'O Lord forgive me', but don't feel guilty while saying that.

[Shri Mataji to Sahaja Yogi: You shouldn't disturb, I know what to do. I don't want to listen to you.]

Now... you have to raise your hand up to your forehead and here you have to say in a very simple words, 'Mother I forgive everything, I forgive everyone' with full heart in it. Now some people told Me it's very difficult and this and that but actually when you don't forgive, what do you do? Or when you forgive what do you do? Nothing, it's all mythical. On the contrary you are torturing yourself by not forgiving. So please say from your heart, 'Mother I forgive everyone'; on your forehead.

Now, now raise your hand on top of your head, put it on the fontanel bone area, your palm and press it and move it clockwise, your scalp. At this point you have to say, 'Mother please give me my Realization' because I cannot cross your freedom again.

This you have to say seven times. But before doing that please say that, 'If I have done anything wrong, O Lord please forgive me'. Without feeling guilty again; three times. Now seven times you say, 'Mother please give me my Self-Realization' because I cannot cross.

[Shri Mataji blows the Cool Breeze twice...]

[What heat baap re...]

Now take down that hand.

[Shri Mataji blows Cool Breeze twice.]

Now put the left hand on top of your head about four inches above and see for yourself if there's a Cool Breeze coming in.

[Shri Mataji blows Cool Breeze seven times]

Now change your hands and see for yourself if there's a Cool Breeze coming in. Right side is clear, good. Now left side. Again change your hands and see if there is a Cool Breeze coming. Ah! better.

Shri Mataji to Sahaja Yogi: You have to ask the master question, Holy Ghost; later not just now.

Shri Mataji: Now those who are not feeling the Cool Breeze raise your hands please. Please raise them high so that they could see. Now the Sahaja Yogis will come and attend to you. Now don't get upset with them. If you are not feeling the Cool Breeze raise your hands and if you are feeling it you got it. She's got it, Vishuddhi, it is, she feels guilty. You felt it? Have you felt it? Not yet? All right; Aapko nahin hua? Aarahe hai. Some have felt, some have not felt doesn't matter.

Sahaja Yogi: Just describe again what they should feel

Shri Mataji: You should feel a Cool Breeze coming out of your head like a cooler. There might be hot coming in doesn't matter. You got it?

Sahaja Yogi: ...He's got a Cool Breeze coming from his hand into his head.

Shri Mataji: Correct! Now just see if it is coming from your head or not. Just check. Tell him to say that 'Mother come in my head'. This lady, Derrick you go, just come and see. It's better now, see. You may ask 'Is this the Cool Breeze of the Holy Ghost?' What about this lady? Ya, no somebody should attend to her and this one. Is there some another way someone should come and attend to this lady? 'Aapka nahin hua? Ho gaye? Aaraha hai? Ho gaye paar? Paar utara gaye sant jana re. Haan'

From the audience: There's slight tingling on this palm.

Shri Mataji: In the left hand? Ask him to ask the question of Holy Ghost. On the left hand if they have tingling you can very easily do that.

Sahaja Yogi: Anyone who's getting the tingling or not getting the vibrations on the left hand...

Shri Mataji: No, no let them tell them privately; don't make it open

Sahaja Yogi:...just put your left hand to Mother.

Shri Mataji: Ask the question

Sahaja Yogi: Give me the Cool Breeze of the Holy Ghost.

Shri Mataji: No, 'Are You the, Mother are You the Holy Ghost?' I am asking to ask 'Mother are You the Holy Ghost?' Aa raha hai (it's coming?) left hand towards Me. Left hand towards Me.

From the audience: 'Mother, are You the Holy Ghost? Are You the Holy Spirit?

Shri Mataji: All right the tingling has gone, the answer has come, now recognize. May God bless you. Now this gentleman, what about the one who was worried about the Pope? Did he feel the Cool Breeze? This lady she's got it.

What about you?

Lady from the seekers: ...tingle

Shri Mataji: tingle on both the hands?

Lady: ..On both the hands

Shri Mataji: She has both the hands give her a bandhan. Haan ab bas shanti dharo, chit mein hi shanti. This gentleman – Maria? You have not forgiven; keep your eyes open and watch Me and say 'Mother I forgive'.

Seeker: Mother I forgive everyone. Mother I forgive everyone.

Sahaja Yogi: Getting less tingle? Just say it again ..., while looking at Mother.

Shri Mataji: Ho gaya jagaran? Have got it. You got it sir? Inke bhi ho gaya (he also got it). Aap unke sar pe dekhiye aura (you see on top of his head, aura). Haan has he got it? Tingling left? Ask him to ask the question of the Holy Ghost, you ask.

Just enjoy don't think about it; just enjoy yourself, you got it. Now you have to establish yourself that's the most important part and in Leicester we have a very powerful Sahaja Yogi, .. has spoken to you.

Sahaja Yogi: Just say 'Shri Mataji are You the Holy Ghost? Shri Mataji are You the Holy Ghost?'

Shri Mataji: Holy Ghost mane [means] Adi Shakti. Haan

Sahaja Yogi: You are feeling it on your left hand?

Shri Mataji: That's the answer. What about this lady? She got it? She's got it.

Sahaja Yogi: ...she is Sahaja Yogi

What about her? Haan what about this one, this gentleman with spectacles? Is she all right...? Good. Dekhiye sab paar hogaye. Tell him not to feel guilty. This gentleman here

Sahaja Yogi: Yellow shirt

Shri Mataji: Yellow shirt, please don't feel guilty. What about the gentleman behind.....he's all right, he's got it, he's got it. John you better get their names, who belong to Leicester. Maria, Maria come. Gavin I saw I think?

Sahaja Yogini: Yes he's here.

Shri Mataji: He's here; all right, all right. What do you say comes up and down? Tie it up, tie it up. Gavin...

Sahaja Yogi: ...he's the Indian gentleman

Shri Mataji: Haan he's what? Ask him to pull his ears.

Sahaja Yogi: He's feeling it now, he pulled his ears. Please work in silence. Please work in silence. Please work in silence.

Sahaja yogi: It's very important that you should follow-up this experience. There is a center in Leicester and at that center they can teach you very simple techniques some of which you've seen being done now to purify and remove these blockages in the charkas. They'll teach you how to raise your Kundalini how to establish it, how to develop your vibrations and then ultimately how to cure yourself, how to cure others and how to give others self-realization. It's so simple that you have to work it out together. John is going to be here ultimately and meanwhile they are going to have regular meetings so that you can follow it up. John will tell you little more.

[Shri Mataji: Agnya; she has very bad Agnya. Ask her to forgive everyone.]

John: We'll be holding meetings every Thursday evening at his place; probably in the other room but in this building, 7.30 Thursday evenings. If you come along we can help you to maintain this experience and also to deepen it because what's happened this evening is like a seed as I say it's not become a old tree yet. It's still a seed so by nurturing it, protecting it, watering it so on. It will enable it to grow and that's what you can do at these meetings. Very soon you can learn as much as the

Sahaja Yogis here have learnt, maybe even more hopefully by Shri Mataji's blessings. There's an address list that we are taking if you'd like to leave us your name and address we can then get in touch and you know in any other big meetings we can send you a post card reminding you where our regular meetings are and we'll also put in the address of the center, the Sahaja Yoga center and then if you have any problems any [stage?] or anything like that you can contact us and we can tell you what to do and so on. Thank you very much

Shri Mataji: So I am very thankful for all this...What was the name of the gentleman on the TV?

Sahaja yogi: The interviewer?

Shri Mataji: No the other person. He's the main person...

Sahaja yogi: He's the editor, the film editor.

Shri Mataji: Now I have to tell you one thing, you should not discuss about your realization too much. Please Sahaja Yogis also should know. You see you are all Sahaja Yogis and you have achieved it, but they are still just, they have just gone into it. So try to understand, they are not like you that whatever is the situation you keep there. They, you have attained it, they have to attain still. So keep quiet and another thing is please don't think about it don't talk about it too much. Work it out. Its not that by talking is will work out on the contrary the more you'll think about it the worse it will be. It's like a small little plant, a little shoot. We have to be now careful with it, respect it and gradually when you'll be coming to those meetings you'll develop it. While the Sahaja Yogis who are here, all are experts and whatever may happen even there's earthquake...

1984-0802, Radio Derby Interview

View [online](#).

2 August 1984

Interview

BBC Radio Derby, Derby (England)

Talk Language: English | Transcript (English) - Reviewed

Radio Interview

Interview: You feel it on your hands. You feel it emitting from the top of the head. You feel it flowing over the body but that's not the only thing. This is an outer experience because your central nervous system becomes enlightened by these vibrations but inwardly you start to feel a very joyful person. You start to feel the silence. You know that what is happening inside you is transforming all the things that were negative or undesirable within yourself into something positive and what's more, you can give it to others. And that's the most beautiful part.

Shri Mataji, you were at the Guild Hall in Derby last night for a meeting there. How did that meeting go?

Shri Mataji: Oh very well. I never had such a nice meeting before in Derbyshire. It was wonderful. People were very beautiful. I think certainly awareness is showing in England which is very promising. I have been here for 10 years and I've been struggling to work it out because I think England is very important, it's the spiritual field. It is the heart of the universe and people have to understand it. And I found this year, it has suddenly taken a new turn in the awareness of people, they are started looking at it from another angle whereas maybe the controversy that is on about the miracles of Christ's life and I'm here to prove that all the miracles were true. Absolutely true. I mean you can prove it. It's very simple to prove it.

Interviewer: We will be having a demonstration in fact very shortly in the program which listeners at home might like to know they can join in with. That is a little later on. We will return to you both in just a few moments. The time is 16 minutes to nine o'clock now. With me, in the studio, we have two people. First of all, Shri Mataji Nirmala Devi, who is a disciple of a technique known as Sahaja Yoga and also one of its devotees, Dr Warren Reeves. Thank you very much indeed both of you for coming in first of all. You were at the Guild Hall last night and I understand you are capable, Shri Mataji, of giving the crowd the experience, an experience of self-realization on mass.

Shri Mataji: Yes.

Interviewer: Did you manage to achieve that in Derby last night?

Shri Mataji: Very much. We had very beautiful people yesterday and I think 90% did feel it.

Interviewer: How do people react to it?

Shri Mataji: They are quite amazed and surprised because you become so silent, you don't think. So you don't react much but you enjoy yourself.

Interviewer: Now what are the benefits of this Sahaja Yoga? Are there practical benefits to a person?

Shri Mataji: Innumerable because you get connected with the Divine which is the vital force which looks after our mental, physical, emotional being and the whole thing gets filled up with it again. It's like, I'd give an analogy, like a car going and the petrol is about to finish but here something else all the time bubbling in. There's no problem of getting exhausted.

Interviewer: So how does it affect the person? I mean, does it give them more self-confidence or...?

Shri Mataji: No, no. You get completely cured of your troubles, diseases, even cancer can only be cured by Sahaja Yoga, by nothing else, you see. That's what doctors have to now come to. They do not want to compromise with it but it is a fact that cancer cannot be cured by anything else but Sahaja Yoga.

Interviewer: That's incredible.

Shri Mataji: It is very much fantastic I must tell you that I have cured the cancer of our President of India.

Interviewer: Dr Reeves, have you used these techniques?

Dr Reeves: Of course! Of course!! We've used it so many times.

Shri Mataji: We have some English doctors here who are using this.

Dr Reeves: I'm Australian but around England for example, there are many doctors practising Sahaja Yoga who cured so many people of really serious diseases but this is the point that the power of God acts. It acts and it acts in a way which heals, which fixes up problems of a physical kind and a mental kind. Because we're dealing in the realm of causes, not treating effects which is what basically doctors are doing.

Interviewer: So to what extent is this whole thing dependent on faith?

Shri Mataji: No, no, not at all. We don't need any blind faith for it. It is like sunshine. I mean you are a human being and you have to become something higher, is your birthright, is an evolutionary process and God has to do it and it is done. There is nothing to believe into God if whether we believe it or not, He's there. So it makes no difference, it's like sunshine.

Interviewer: I'm told it is actually the sunshine actually will work through the radio. How do we go about that?

Shri Mataji: Yes it will. If you people who are listening, look we are listeners if they put their hand towards the radio for example now, both the hands towards the radio or one hand if they are driving, then they will after some time feel a cool breeze coming out of the radio or they might feel the cool breeze coming out of their fontanel bone area which is the soft part which we had as a child. They can put the hand about four inches above their head, the right hand and see there's a cool breeze coming out of their heads. It is to be seen there it's, there's a cool breeze coming out.

Interviewer: Extremely interesting. I might just mention that this will work actually whilst we're talking so we're not interrupting anybody. If you are trying, I'm actually sat in a rather difficult situation because I'm in a studio which is, has got quite a lot of air conditioning because it's sort of fairly airtight and sound tight.

Shri Mataji: But still their air will work out (?)

Interviewer: I can certainly feel the breeze.

Shri Mataji: Yes, that's it! That's it!! That's it!!! You got it!

Interviewer: To be honest. And I'm wearing headphones. So, that is or would seem to be a simple demonstration.

Shri Mataji: Yes but now whatever has happened to them you have to know what it is. What this power is. This is your own power and which you can work it out. You must know how to work it out. Yoga means union with the Divine, also it means the

depthness or you can say the technique of Divine laws and Divine methods. So you have to know about it. For that, we have here a person who can help you. We have some people who are realized, souls. They got their realizations in London and they know all about it and it's all free. You cannot pay for it. That's the main thing one should know. It's a living process.

Interviewer: So just us (?) go back to the power first of all. Does the power come from you or does the power come from the person themselves?

Dr Reeves: I think I'd better answer that.

Interviewer: Yes. Please tell me.

Shri Mataji: No, no. He will embarrass me. Let me tell that. You see it is your own power we should say, for the time being. Because you see the power that comes to you is the power of God, and God is reflected within you at your heart point. And you have another power which we call as the power of the Holy Ghost which is residual sleeping in your triangular bone called sacrum. Now it rises just like a premium (?) in a seed, like a germinating power. And it pierces through your fontanel bone area where resides, this is the seat of God Almighty on top of your head. So it touches that and that's how you start feeling it on your central nervous system. For the time being, it is better to keep me out. For me, my safety and your safety too because when Christ just said that He's the, He's the incarnation of, He's the son of God or when He said He is the light, He's the path, people crucified Him. So it's better to be tactful with people because if (?) the ego that's challenged suddenly if you bring in a human being you see.

Interviewer: So what are You? You are the teacher, presumably? The catalyst?

Shri Mataji: I think that's the best you can say about me.

Interviewer: Okay now you said you couldn't pay for it but I mean there was a lot of your time and effort and it must be a lot of expenses involved in this.

Shri Mataji: The time is free for me because I'm a housewife and expense also I think my husband is quite well-off and we are paid well and the UN people don't even pay the income tax so not such a problem there but also sometimes you see the people who invite me pay for my travel but they don't pay me they pay to the railways.

Interviewer: I see. You're going to Leicester tonight but I understand that there are regular meetings in Derby, aren't there?

Shri Mataji: Yes, yes there are. And you have got the address.

Interviewer: The Friends Meeting House and St. Helen's Street which is just alongside our building and it's every Wednesday at 7:30.

Shri Mataji: Yes, please.

Interviewer: Why do you think, yes I think I ought to ask Dr Warren Reeves this. Why Dr Reeves, do you think people might come along? What will be the thing that will make them come or...?

Dr Reeves: I think seeking is there in everyone. So many people have been born today who are seekers and they're wanting something beyond this worrying anxious time that we're going through, the crass materialism. They're seeking something deeper and they'll come. They also will come because they detect the sincerity and the depth of what Sahaja Yoga is and this is why it's spreading all over the world. It's so profound and it's so essential in line with all the teachings of all the great scriptures. In fact, it proves that all the great incarnations were right. It's what Christ described as the beginning of that page of truth which has to manifest in all humanity.

Interviewer: We ought to perhaps decide whether it is in itself a religion.

Dr Reeves: It's beyond religion. You see religion ties you down. It's a tying down of the consciousness but this liberates you from the need to be tied down. When you're one with God, do you need religion?

Shri Mataji: Now, can I come in?

Interviewer: Yes, please.

Shri Mataji: You see within us lies a power by which we have our human awareness and that power is our valency, you can call it like carbon has four, we have ten valences within ourselves. And when these ten valences, what we call the 10 commandments. And when these valences topple down, then we lose our human awareness in the sense we go out of it. Now the people who have worked these are all the prophets who told us that we have to follow this religion but nobody follows religion. What they do is to make a sort of fanatic boundaries for all these so-called religions. I give an analogy to that, this way, that the people pluck out. The plucked out the living flowers from the tree of life and called them mine, mine, mine. And that's how the ugly dead flowers are the so-called outside religions. But the real religion is within you, living, it exists within you. So in a way you get aware of your own religion and one has, doesn't have to tell you, don't do this because you become your own master and your spirit tells you that if you, if you try to do something wrong immediately what happens that you lose your vibrations firstly, and secondly that sometimes people have vomited or they feel uneasy they don't like it. In short, we can say in our awareness we rise so much higher than sin we, we feel within ourselves, sin. Like an animal can feel, cannot feel the filth and dirt as we can feel it at the human level. But at this level, we can feel the sin and we just don't like it and we live in a very virtuous and very righteous life and enjoy our virtues.

Interviewer: There is a lot to be said for that. Thank you very much indeed Shri Mataji. Thank you very much indeed for joining us this morning.

Shri Mataji: Thank you. Thank you.

Interviewer: Dr Warren Reeves, thank you for joining us.

Dr Reeves: Thank you.

1984-0803, God Can Be Proved Scientifically

View [online](#).

3 August 1984

God Can Be Proved Scientifically

Public Program

Doctor Johnson House, Birmingham (England)

Talk Language: English | Transcript (English) – Draft

Public Program. Birmingham (England), 3 August 1984.

I bow to all the seekers of truth. When Bala says that I can give you realization in a split of a second I have to tell you that it is you who get it. You are built in that way like a seed; when you put it in the Mother Earth it sprouts. Whom will you give the credit - the seed or the Mother Earth? Without the Mother Earth the seed cannot sprout and it does not mean that if you put a stone in the Mother Earth it will sprout.

So the credit is not to anyone but it is a process which is built within us through ages of our seeking. We have been seekers in previous lives and before that we have been seeking. Even when we were amoeba we were seeking. That's how we have become a human being. And now we have reached a stage where we are human beings and we are seekers of truth. This is the epitome of the highest that any human being can reach where he is seeking.

As a human being when we are born we are quite aware that we are higher than animals, that we have capacities much more than animals have. We are quite aware of our being as a human being but this awareness that we have is still not complete because we are still in confusion. We do not know why we are on this earth. We do not know what we have to achieve. We do not know what mistakes we are committing or this is right or that is right. A man lands up himself into confusion because of ignorance. Now this ignorance, as has been described by all the prophets and saints, is just a myth, like if you have darkness here that doesn't mean it exists, but because there is no light. In the negation of the light gives you the darkness.

Where is the light, and how do we awaken it? This question has been very much looked into by thousands and thousands of people earlier also, and thousands of years back people have bothered to find out where is this light and how do we awaken it. Now this light is within us because they found it, and the method they have said also is within us because they knew about it. But this knowledge was quite a big secret for many years, thousands of years, and was not given to people because people were not ready to accept it and to take advantage of it. But we should not say that it was not said. It was very clearly said in most of the scriptures that you are to be born again.

Unless and until you know yourself you cannot know God. First you know yourself and then you will know God Almighty. For example, supposing we are coming to Birmingham and we do not know the way, and we get lost. We can come here, can be brought properly, but the car that you are driving, you don't know the car. You don't know how to drive. You don't know the way. Then how are you to reach the right place? If everything is missing, how can you say that you can reach Birmingham without any knowledge about it? In the same way, if you have no knowledge of yourself itself, how can you know God when you have not known yourself? It is very logical, and extremely simple logic should tell you that you do not know about yourself.

People become mad and when they are absolutely gone cases they end up into lunatic asylum. But when it starts they do not know. They get cancer diseases, terminal diseases of the worst type, and they don't know how to overcome it. Till they have reached their last stage they do not even feel it. Suddenly they discover, "O God, I have this disease." So we do not know even our physical being that when it is hurt, when it is in danger, when it is diseased we have no idea. We do not know our mental being either.

When we are impressed by other people we start behaving like them. When they mesmerize us, we start following them. We are

not aware that we have no mind of our own; we are just following something that is very aggressive and that's how we accept it. If you are accepting something about which you have no idea just because you are impressed by somebody's personality or the way he talks or the way he comes to you, then definitely your mind you do not know.

Like Hitler, he came with funny ideas. He told people that, "We are a very great race and we have a right to kill everyone and to put the people in the gas chamber." They accepted. How can you accept such a mass massacre of people like that? But they did accept. The reason was they did not know what is their mind. We do not know our emotions also. We say, "This is my son. I'll give my life for this son. I'll do this for him. This is my daughter. This is my father." But when it comes to selfishness everything drops out. So we do not also know our emotions. If we had known we would not talk like that. Every moment we are changing our mood from this to that. Sometimes we are happy with that person. Then we are very unhappy. Then we become enemy of that person. We fight for that person first. We say, "No, this is my brother," and then we say, "No, he is my enemy." Why? Because both of them do not know their mind.

So first we must know ourselves by which we get the light to know all these things. Now what is that self? What is that Spirit, that Atma about which all the great people have talked? Where does it reside within us? It resides in our heart. Now when I say this, you need not accept Me. In these modern times nothing should be accepted blindfolded. It's very dangerous. That's how you have fallen into traps of so many wrong people. When I say that you should only have an open mind of a scientist, to see whatever Mother is saying is true or not. Now the time has come that God can be proved scientifically. The science of Sahaja Yoga can prove that there is God. The science of Sahaja Yoga can prove that there is self, the spirit. It can prove all the saints and prophets who came on this earth told the truth. It can prove that whatever is said about the miracles of God is all true. The time is like that. Only our mind doesn't go to that side. We don't want to know about it. We don't want to understand it.

Now this is a special time which is described. This is a very, very special time which has been prophesized by so many. Every one of them, those who were great saints, have. They have to be great saints or real saints, as we say Sat-Guru [Hindi word meaning True Master]. Those prophets who were real prophets, they all have said that the time is going to come when you are going to be resurrected. Mohammed Sahib has said, "At the time of resurrection your hands will speak." Very clearly he has talked about resurrection throughout, but who is bothered to know that? They all only want to talk about the doomsday so that everybody is frightened. Another is that we talk of the day when you are all going to be damned into something because you should be all frightened and you should just go under their clutches and surrender yourself so that these people who will be destroyed first are going to save you.

People have made money out of God. Imagine! How can you have an enterprise in the name of God? How can you make money in the name of God? I mean, how does it go into your logics? I can't understand that you can pay money. How can you intellectualize God? It's amazing the way they are intellectualizing Christ and believing Paul was nothing but an intellectual. Why is he there in the Bible? I can't understand he should not have been there. That way, we Indians are sensible.

We had Guru Nanak who wrote Guru Granth Sahab. He has taken all the poets who are realized souls. Not one is none realized. We don't listen to people who are not realized, who are not of a great evolved state. But this Mr Paul has come inside there, and now he's challenging Christ and his miracles. What does he know? He is not a realized soul. If he's not a realized soul how can he talk about God? He has no business. He has no right. None of these people who authorize themselves, get elected and selected as big Brahmins and big pundits and big bishops and Popes and others, they are nowhere near God. They are not realized people, are they? What realization have they got? They are just interested in politics, economics and all nonsense that is not God's job. But we get into their traps.

Be careful. You are seekers of truth and not of something that is ignorance. We have had enough of ignorance. Any person who has any power will never succumb or compromise with untruth. That is first sign of a person who is a realized soul. He is not bothered, even if you put him to jail, you crucify him, poison him, do what you like. And this is what surprises me. How do you like such people and adore such people for compromising and meek and taking to all kinds of falsehood? Take the case of Christ. Did He compromise? Did not! Any time, He never compromised. What I am saying about Paul was said by Kahil Gibran. Openly he said it in his book, "The Son of Man" or something like that, he clearly says, "This Paul, a strange man." I don't understand. He's

not a man with a free will. It's true anybody who is a realized soul can see this, and all those who follow him are following falsehood and making others follow him.

I must tell you God is not an enterprise. Remember that. If you understand that God doesn't understand money at all. Is your headache. You better deal with money, not Him. So in Sahaja Yoga people say, "Mother, what about money?" I say, "What money? How much money you pay to the Mother Earth to sprout the seed? You pay that much to Me. If Mother Earth can take for her love any money, you can give me some money." How can you talk like this? This is ridiculous. It is ridiculous. So there is no money. That is nonsense. There is no effort, either. See what effort do we put in? It's a living process and for a living process what effort are you going to put? What effort did we put to become human beings? Nothing! Effortless! Sahaja Samadhi Lago. Sahaj is born with you. Sahaja, born with you.

So what is there for people to put in effort? It is He who does all the jobs. What work do we do? In our ego we think, "I have done this. I have done that." What? A tree must have died and you make a platform. So what? Dead from the dead! What else have we done? Then you make a chair and sit on the chair. You can't sit on the garden, floor. The other day somebody was interviewing on the BBC. Poor thing! You see, they were trying to arrange a platform and I sat very comfortably, but he had such aches and cramp. He couldn't even ask me proper questions because he can't sit on the platform. He said, "Mother I have never sat on a platform all my life," because now he must carry a chair with him on his head.

So one must understand that this dead is going to make us slaves. What we do is to create dead out of dead and think, "Oh, I have done this. We have done that." Can you transform a flower into a fruit? Can you? One flower? What can I describe? The glory of God! There's no words. Just think that every human being gets a child according to the family. Who does that job? Imagine! Imagine that child has cells developed. There's thousands of cells: some for the nose, some for the eyes, some for the hands. How it develops automatically - Sahaja. What do you do? Spontaneous! Do you give any treatment to the child or give any suggestions to the child?

The One who does all these things, how can you describe His glory? And you challenge Him. Here we are, like Newton has said in a very humble way, collecting the pebbles on the shores of knowledge. That's what we are. And so we have to know, only thing that we can become is a drop in the ocean and become the ocean so that all our angularities drop out. This is the only thing we have to achieve. But for that also, God has made all arrangements so sweetly within us. He has made us so beautifully; he has created us so beautifully within ourselves. This is the picture of that tree of life which is still dormant within you, and the Kundalini that is the Holy Ghost is described, is in the triangular bone.

Now this Kundalini has to rise, just like a primule in a seed, or you can say the germinating power, and she rises through six centers, comes out of your fontanel bone area and gives you the Cool Breeze, from your body, from your head. For that you need not change your dress. You need not put up any show. Nothing. It is something inside that happens. Kabira has described, "Shunya shikhar par anahad baaje." On the silent apex there is the percussion of Anahata. Anahat is this "lub-dub" of the heart you feel there. And then when it breaks you start getting the cool breeze coming out of your head. If you call it, miracle. It is a miracle, but to Me it is not. It's all there. It is built in. There are thousand and one miracles we see morning till evening. We are not surprised and this is also the great thing that God has done, that you all have to get your Self-realization. The time has come. This is the time of judgment, a special time, a blossom time when thousands of you have to get your realization.

First of all we have to know that we must get the light within ourselves. Then one can tell you all about the chakras and the nadis and everything. Like the light here has to be put on first, and then one can tell you about the history and how it came and about everything else, but very easy to get the light. Now the other day somebody asked me a question, "Mother it used to take thousands of years for people to get realization. They used to be born again and again and all that." I said, "That was all right." Because on the tree of life first there were one or two flowers only, but today you all have come through all that. Now that background is with you. You are just cashing your background with Me. I am just like a banker sitting here. But even you feel that you don't have a background. You have it. You don't know what background you must have had that you have become a human being, and on top of that you are a seeker. You might done some mistakes, doesn't matter. After all, human beings are only going to make mistakes. So we are not to feel guilty. That is one thing I have to make very humble request that we are not going to feel

guilty at all.

Today, somehow or other, the time has become very short for Me. Your train times have to change. You have to go to London tonight, and I will start the program of giving realization to you. But there will be some people here who will look after you, fulfill all your questions and do everything. They have become experts and sometimes they are more effective than Me. Especially in India you see, and here I find that somehow I, being a very gentle Mother, people do not take things seriously. Mother may be gentle but She can be very forceful, and you all should take your realization because the power of love is the highest that suits you, controls you, makes you a higher personality. We have never used the power of love so far. We have only used the power of hatred. The power of love just flows. That is, not to be seen but to be felt as cool breeze all around, is called as Rutambhara Pragnya - in Sanskrit language, is called as the All Pervading Power of God's love. Is called as Brahma, is called as so many Nirakaar sakshat brahma, but all these things are to be felt. It acts so that you get cured of your troubles. It acts so that you are mentally a very happy and a satisfied person that you rise into joy. It acts through your attention that wherever you put your attention it cures; it makes a person innocent.

As Christ has said, "Thou shalt not have adulterous eyes." Where are those people? Where do we find those people who have no adulterous eyes? But you get purified.. Your eyes get purified, and you have those eyes that when you put those eyes on anybody he gets his realization. That sort of a personality you develop. You are so great and glorified by God. Just achieve what is inside you. Just get it, manifest it. But truth has to be manifested on your central nervous system. Not just talk, talk, talk, talk, talk. No mental projection, but you must feel it on your central nervous system and you have to become your own master.

That's what when happens then you say you are a self-realized person. It's not that you do all kinds of bad things and say that, "Oh I am great." Not so. You really become embodiment of virtue, embodiment of righteousness and you lose that capacity to be tempted by nonsense. Nor do you allow any habits to come over you. Such a powerful, compassionate personality you develop and the whole personality beams with that and you can see it clearly. You don't become a miserable bony structure, as they put up of Christ, but you really become like the one Michelangelo has done - that sort of a great personality. When they put up such a picture know that they are miserable creatures themselves. Ask them if they can carry the cross themselves that they can put up such a picture of Christ.

They have done harm to everyone, not only to Christ; to all the great prophets when they lived and when they died. They are still harming them by giving wrong ideas about them, by making money out of them, by spreading hatred out of them. Anything extreme is wrong. You have to be in the center. You have to be moderate and it acts and works out. May God bless you all.

Today I am sorry I won't allow you to ask Me questions because there's no time today. I'm sorry I didn't have so much time, but what we can do is to leave someone here for you, whom you can ask questions. Best is to get your realization. That will work it out and let's see how much time it takes. Actually, Kundalini takes split of a second to rise, split of a second. But where? In Indian villages. I don't know about Birmingham. Let us see how it works out. But you have many people here who are already realized souls sitting and it should take no time for you to be that.

But don't start thinking about it. It is beyond thought. It is in thoughtless awareness you have to rise but you don't have to fight your thoughts. You become thoughtlessly aware. You become - again I say you have to become, it's not just a mental projection or a certificate, "born again", and behaving like a stupid fool. Or, "I am such and such guru," wearing his mala and the guru and the shishas going to hell, taking two running jumps that way. That's not it. It's such a funny sight when you see those people, the chelas of the gurus the way they are. Just can't believe it. The guru has befooled them and they have really become fools and stupid people. So be careful. You have to become your own guru.

I am just your Mother. I am here to give you your realization. As far as the Mother Earth gives sprouting to the seed, that's all. There's no obligation, nothing of the kind. It's your own. You have it and enjoy it. Only thing after this, as yoga has one meaning, the Union with the Divine, and another is the deftness, the art of handling this power of God. The Divine Power, the Divine Laws, this is the, another meaning. That is in Sanskrit it's Kaushalam. It's the deftness, the technique, the technicalities. Not of how to handle a car but how to handle this power, this great power that starts flowing through you. You become like the flute of Shri

Krishna, egoless, and you enjoy that egoless state. That's what you all are for and you should get it.

May God bless you.

Question from a seeker.

Shri Mataji: Just a minute, I'll tell you now. Sit down, sit down. It's very simple, you see. Your question is all right but is not thought out. But you understand how you have not thought out. Now just a minute, now in this light there is a lamp and a light coming out, all right? Now you think about your question again.

What is it? What are you asking me?

All right! All right! God is everywhere, all right? I can't understand what he is talking about.

Bala: Mother I don't think this is the time to discuss...

Shri Mataji: All right, you can discuss with him later on. All right, we'll give you a full chance. What is he trying to say? Just tell me. One minute.

Bala: He is saying that the Kundalini is wholly within the body but God is everywhere. How can you awaken something which is within?

Shri Mataji: But that I will show you....

Bala: On the assumption that God is everywhere.

Shri Mataji: I mean, God is everywhere. Now see, it's very simple. I'll tell you. It's like this. There is ether everywhere, all right, but how is it that only the radio receives the programs? Why do you have a radio? You can receive yourself. After all, ether is everywhere. It's very simple. I mean, you have not used your brains at all. When asking the questions use your brains.

Comment from questioner: "Let the people receive the"....

Shri Mataji: Now you should not be - Hello, sir, you should not be aggressive. There are many who want it. Let it be. We are going to give you time. I will tell you all about it. Why you are for the people? Are you representing them? How are you talking for people? Who wants to hear his lecture? Is there anyone? No one wants you. Please go away. Useless man, does nothing for you. From where they come, God knows.

Must be from some guru paid by them. That's all, nothing else. They earn money and that's how they manage. They earn money; good advertisements by some people put them up. Some of them came to kill Me because you see they are enterprisers. So, they think when I say, "You can't give money," you see. In Marathi we say that, or in Hindi we say, "Pate pe pair aana." You see, his earnings are hurt. They don't like Me. It's all right. I'll have to say what I have to say. I am not afraid of them.

All right, please take out your shoes. It's not that only I can raise the Kundalini. You see, ego gets challenged by that. I don't mean that. If you get your realization you can give. Actually there's one gentleman in Maharashtra who has raised the Kundalini of ten thousand people, but one light has to enlighten another light. What is wrong in that? And then another light can enlighten just another light. But the one that is not enlightened has to get their light from someone. In that their ego is hurt. They don't mind taking dole from the government but if somebody tries to raise their Kundalini, his ego is hurt.

Such self-respecting people, I can't understand. It's a great blessing that somebody's raising your Kundalini. Where do you get people these days? They only want to have all your money, that's all. Who does that? Have you met anyone? If you have met

anyone like Me, please tell Me. I haven't met one.

It's not that I am something great, but this is the fact. This is the truth that somebody has to do it without any selfish interest. It has to be done. It's a job of a person who has no selfish interest. It's just the love, the compassion. So, how can you challenge that? It is there. It will act and work out.

All right, so settle down little bit. Don't be upset with this gentleman. It's all right. They are always there to upset. Only one is not to fight. Now what you have to do take out your shoes, simple. What I say, you just do it and it will work out. Have faith in yourself. First of all, have faith in yourself. Forgive yourself. Don't feel guilty. I have told you before now, "Don't feel guilty. Don't feel guilty. Don't feel guilty." All of you are capable of this Kundalini awakening. So, please don't feel guilty. Just know that everyone can get realization. Everyone can become a guru and everyone can give realizations to others. Is a fact. This has happened. But if you want to sit on the fence, you go ahead with it because I have to gain nothing out of you. Be sure on that. You see, it's a subtle type of an ego that works in people.

What do you have to give Me? Supposing I say I want something, then it's all right, but there's no shop here. It's a temple. In a temple you have to get something and you don't go and fight with someone in a temple, do you? All right!

So now close your eyes. Put your hands like this, just like this. You don't have to do anything. Effortless! It's effortless. Don't fight your thoughts. Don't fight anything. Just let your attention be loose. Kundalini itself will rise. You don't have to do anything. Just have faith in yourself, that's all, that you are going to get it. Now one thing you have to do is to remember that the left hand is for your desire, desire power, which they will explain to you later, and the right hand is for awakening of the Kundalini in the way that it goes into action. It gives release to your different centers by which the Kundalini rises easily.

It's very simple thing. So, put your right hand on your heart. Put your right hand on your heart. Now, as I said, the Spirit resides in your heart but God Almighty, the seat of God Almighty, is on top of your head where you have a very soft bone in your childhood called Talu. He resides there. But His reflection, the Spirit, resides in your heart. So here you have to say, or ask Me a question with full confidence again, not counting your sins or anything, but knowing that you are a seeker and you are going to be blessed into the Kingdom of God. With all that dignity as a question to Me - you can call Me Shri Mataji or you can call me Mother, whatever you like - "Mother, am I the spirit?" Three times. Three times, ask a question. You are the spirit, but you have to just ask the question. There's no harm in asking. Please keep your eyes shut because Kundalini won't rise if you, if you keep your eyes shut. Please have respect for yourself because you are the spirit. So just ask Me a question, "Mother, am I the spirit?" We all have to become that. That is the epitome of our evolution. We all have to become the spirit.

Now second position of the hand should be on the stomach on the left hand side. We work on the left hand side. On the upper part of the stomach on the left hand side you have to say again a question, "Mother, am I my own master? Am I my own guru," because logically if you are the spirit you become your own master. All these great masters reside within us. So they bless you for that. Now with full confidence, without feeling guilty, just ask Me a question, "Mother, am I my own master? Am I my own guru?" All the great gurus are there within us. This is a very important center. Now ask this question three times.

Now take this right hand down on to the lower part of the stomach, abdomen, and press it hard a little. This is a very important Swadishthana chakra on the left hand side and it is related to the second part of yoga that I told you - the deftness, the technique of the true knowledge. Here I must confess I cannot cross your freedom. You are free to choose. So you have to ask that you want this true knowledge and you have to say, "Mother, please give me my true knowledge. Give me Shuddha Vidya. Mother, give me true knowledge. Give me absolute knowledge. Give me pure knowledge." You have to say it six times because this center has got six petals. These are like lotuses and they have six petals. In the same way it looks after the aortic plexus in the gross and it has got six sub-plexuses.

Now please raise your hand again back to the same position on the stomach on the left hand side, that is the upper portion of the stomach, upper portion of the abdomen on the left hand side, please, again. Putting the left hand there where it was. Now here again you have to assert because you have asked for the true knowledge, so at this center of the guru there are ten gurus; there

are ten masters. Or we can say there are ten valences human being have got. So, you put your hand on that center on the left hand side and you have to ten times assert, "Mother, I am my own master. Mother, I am my own guru." That's what people don't like. They want to be subservient of somebody who is not a realized soul because a realized soul never makes you subservient; he makes you higher and higher. "Mother, I am my own guru." Say it ten times, please. Now please do not feel guilty. Even if you have been to wrong gurus, whatever has happened has happened. Forget it. Don't blame yourself for that. Just say, "Mother, please make me my guru." First of all as you have said it, now you say, "Mother, I am my own guru." Say it ten times.

Now raise your right hand. It's like a play, I tell you. It's just a leela. It works out so well. Now put your right hand on the heart again. Now you have to assert ten times with full confidence, "Mother, I am the spirit." With full confidence please say. Don't you worry. Many people think we have to cleanse this, cleanse that. You leave it to Me, all those things. You just say whatever I tell you, please, believing in yourself, "Mother I am the spirit." This you have to say twelve times because this center has got twelve petals. This is the heart chakra, is called as the anahat chakra, twelve times.

Now raise this hand to the base of your neck and place it on your shoulder from the front side in the corner where the neck and the shoulder meet. Put it tight. This is the center gets caught up when you feel guilty which is very badly caught up just now. What is there to feel guilty? Now take the hand from the front side, from the front side on the left hand, front side, not this way across, front across. [Aside: No. Left hand towards Me and right hand like this and hold it tight, yes. This gentleman is not knowing, you just - this hand like this and this hand like that. Can you do it, please? Left hand towards Me. Yes, left hand towards Me like that, left hand towards Me. Yes, correct and right hand here. That's good.

Now this is a very important center what we call the Vishuddhi chakra on the left hand side. Those who suffer from this center get all the diseases like angina and rheumatic heart and all those things where there's a slow movement of the circulation. So please say sixteen times, "Mother, I am not guilty." You have to be pleasantly approaching towards God's Kingdom, isn't it? You should be pleasant about it. What is there to be so sad or to be so gloomy about? So just say, "Mother, I am not guilty," sixteen times, and if you still continue with that kind of a thing is better that you say hundred and eight times to punish yourself. Please say, "Mother, I am not guilty." Be pleasant about it. There's nothing to be upset about yourself. All the time you have condemned yourself for nothing at all. Believe me, you have done nothing wrong that cannot be forgiven by God because God is the ocean of love. He is the ocean of compassion. He is the ocean of forgiveness. What can you do that it cannot wash away these little specks? Some people say that it is difficult to forgive but just see what is the logic behind it. What do we do when we do not forgive? What do we do when we forgive? Nothing! It's a myth. We are just torturing ourselves. So just say, "Mother I forgive everyone," with your heart in it. Please forgive everyone. To forgive is Divine, and really, that's a fact. You'll feel much lighter if you forgive.

Now you have to put your hand on top of your head for a while, just for a while, pressing the palm of your hand on top of the fontanel area or the soft bone or the talu and press it in a clockwise manner and move it so that your scalp also moves in a clockwise manner. Press it hard. Seven times you have to press it. Before that you just say without feeling guilty again, without confidence before entering into the Kingdom of God that, "Oh God, please forgive me if I have done any mistakes," but don't feel any way guilty about it. Just say it three times.

Now here at the top of the head you have to cross the gross into the subtle. You have to enter into the Kingdom of God. For that I cannot force you. I cannot push you in. You have to ask for it. So again you have to say, "Mother, I want my realization. Please give me self-realization. Mother, please give me Atma Shakshatkaar." Just press it hard, seven times.

Now you can take down your hand. Put your left hand on top of your head. Pay attention there, about four inches above. And now see if there's a cool breeze coming out. Keep your eyes shut. [Mother breathes into the microphone] You start feeling a cool breeze on top of your head. Just move it up and down. Now don't get upset you are not feeling it - Vishuddhi. If you are feeling any cool breeze, well and good. Even if you are not feeling you should not worry. There might be heat coming out. First, there's a lot of heat in the body. Let it come out. Let the heat come out. You can change your hand and see if there is cool breeze coming in. If it is coming you can put down your hand. Little higher! Move it up and down or move backwards and forwards. All right? Good. Now put your hands like this.

Now putting the hands towards Me, you have to ask Me a question again sixteen times, I am sorry, "Mother, am I the part and parcel of the whole? Mother, am I the part and parcel of the whole?" [Aside: that will work out for Vishuddhi]. Now I will tell you how to raise your own Kundalini and keep it there because it has stuck. I know it has stuck. Still you may not feel it. Some may feel it. There are many Sahaja Yogis here who will help you how to do it. They'll tell you, but there's very simple which you should follow every day to raise your Kundalini and keep it in proper place. It's first of all, just hold it. You have to put your left hand in front of your Kundalini, just like this, how to raise it. That is - [Aside: should we give them a bandhan first of all? All right! Doesn't matter.]

Now you put your right hand here and go on moving it just like that. Take it on top of your head. Push it back your head and make a - that's it. This is the first way we raise our Kundalini. Everybody should try because then they will say, "We didn't feel it. We didn't have." It's very simple. Now this is what in the Bible they said that when the Holy Ghost blessed them they started speaking in strange languages, means the languages of the chakras, and they moving their hands in a funny manner. This is the way because that's how you raise the Kundalini. Even the children were doing. I saw them. They are - some of them are born realized so they themselves were trying all the things, so - but we are grown-ups, you see. So we are too much up here.

Now let us be humbled down and take it. This is the first time we push back our head. That's one. Again second time. This is, we are raising our Kundalini. You'll see the vibrations will increase. Second time. Third time, three times we have to give, beautiful. Three times we have to give a knot, beautiful, one, two and three. Now see your hands. Are they feeling cool breeze? In the hands, feeling it, yes. [Mother speaks in Hindi] If it is not coming you should not be dishonest. You have to get it. You should not be dishonest to yourself. You should be kind to yourself and as a result of that sometimes, you know, people think, "Oh, I haven't got it. So what!" It's nothing wrong with Sahaja Yoga. It's something wrong with you. Either you are egoistical or you are conditioned. Either you are not well or there's something going in your minds which is against, or some sort of a thing that works out.

I have seen there was a gentleman who asked me, "Why I can't get it?" He was a very frivolous man and I didn't want to tell him that, "You are frivolous." Another one was thinking no end of himself. So just see if you are feeling. Is it so simple? [Mother speaks in Hindi] Taking the name of Nanaka himself, you see, such a great primordial master born on this earth. Just taking his name itself, the Kundalini rises. [Mother speaks in Hindi] He was the same as Mohammed Sahib. He was the same as Abraham. He was the same as Moses. Why are you fighting? Just see this.

All right, I am sorry I have to catch a train because there is some sort of an emergency for Me to go to London but here is Warren. He is Dr Warren Reeves. I call him Warren because he is like my son, he - they are all My children. He is here to satisfy your mind. If you have any questions you can write to him. If you have not felt the vibrations don't go away. Raise your hands. There are at least here thirty to forty Sahaja Yogis who have been imported. Now we have to import people from Birmingham to London. So there are so many have come. Please just listen to them. You can outbeat them in no time. There is nothing to feel bad and this is how you are going to achieve, that is being prophesized. And now you can ask a question, "Is there God?" Ask a question, "Is the God miraculous? All the miracles of Christ - are they correct?" Real, ask a question and you'll get the answer as tremendous vibrations. You become a computer which is living computer. That's how you can prove everything. Everything can be proved.

May God bless you all.

There are people here. Dr Warren will tell you about it. He is going to stay on. He has given realization to I don't know how many thousands people in Australia, but somehow Australians are very much in the center. I must say Australians are very different. English now think that they have punished Australians; so now they are great. It's not so. In Australia great saints are born. So in England also but we have to become. So the becoming is the point. We have a very nice center in Birmingham and I've been coming to this hall I don't know how many times, and to Birmingham. I hope you people become the tree. Now the seed has sprouted but just don't give it up. Become the tree. That's very important; otherwise it's just a waste and is a sin against yourself if you do that. So may God bless you. I don't think you have questions.

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Kundalini: The Power Of Our True Desire

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Seekers of truth, in these modern times we see so many people who are trying to seek something beyond. It was all expected that they would be seeking God, that they would be seeking unknown, that they would be seeking something they have not felt so much, because at human awareness we are very much confused, we do not know what is the truth, we live in a relative world and we have no absolute answers to anything.

You must have seen that some people say that to worship God is of no use because there is no God. Some people say that God cannot be miraculous. Some say there is God, but you can get God if you pay money to them or have an enterprise or attend certain services (unclear). A human being gets quite puzzled, quite surprised sometimes and baffled there are so many ideas and thoughts that have come out in this world. In a way confusion is helpful because when there is confusion only, people do not take life for granted and try to come out of it.

We must understand that we are created out of amoeba into this human awareness. There must be some kind of reason for this kind of ascent that we have had, and why we are created like this is a question one can ask. Now whatever I have to tell you about it, you are not to believe me as blind help does not help much. Nor you should shun me or create a barrier, because that is not scientific. Anyone who is scientific must keep the mind open to what I have to say.

Now this is the knowledge of the roots by what we know through science and other areas of knowledge is the knowledge of the tree. We see the tree outside and when we study the tree we analyze it, we take out a leaf and then analyze it and put it under a microscope analyze it and we go analyzing it until we reach a point where we cannot analyze it any more.

So this process of upper growth is of analysis. Like the roots become the trunk, then again they become the branches, branches become the leaves, leaves are there and then the branches bare the flowers and flowers become the fruits. The process is a living process and that's why the analogy of a tree is given. That is why in the bible it is called as the tree of life. Now this tree of life has got the roots inside. Those that live only with the tree must know that if you do not look after your roots the tree will be destroyed in no time.

So the time has come for us to know about the roots, what we are, which I will describe to you in short what these things are within ourselves. It's all unknown to many people in the west, also to Indians who are very much westernised, for this knowledge was very much secret for thousands of years and was given to very few people. Only in the sixth century it was really exposed, to a great extent by Adi Shankaracharya, later on Guru Nanaka and Kabir talked about it. But most of them sang the praise of the lord, in creating this instrument within us, in poetry and poetry being quite difficult, people did not pay much attention although they sing the song, they do not know what they are singing.

Now what Christ has said that you are to be born again. Nicodemus asked him, 'What do you mean to be born again, am I to enter the womb of my Mother?' He said 'No, whatever is born of the flesh is flesh, you are to be born of the Holy Spirit'. That Holy Spirit must be placed somewhere within us, and that Holy Spirit is the reflection of the Holy spirit, is.... you see three and a half coiled energy known as Kundalini, which in the Sanskrit language is known as Kundalini but in the Hebrew we call as Holy Ghost. So this power is residing in the sacrum bone. Greeks knew there was something sacred about this bone so they called it a

sacrum bone. Now this energy resides there as a residual energy, it creates all that is to be created of a human being and it waits for the chance when it can ultimately manifest itself. This is the power of our true desire, the pure desire. As we know all our desires are false, because first we desire for something say we want to have a house. When we have the house we want to have something else so the desire had to have the house is not the true desire because it has not satisfied us, then we go to another desire, from that desire to another desire. But the true desire in a human being resides in the form of this Holy Ghost. The true desire is that you have to be united with the divine. This is the true desire unless until this desire is fulfilled, you are not going to be satisfied with whatever you do.

If you read economics the basic rule of economics is that wants are not satiable in general, in particular they are satiable but not in general, means a person never feels satisfied with what ever position or acquisition he wants to have, he wants to have more and the greed increases. So it proves there must be some kind of desire within us, that desire that completely satisfies us and that desire is the Kundalini which is sitting in the sacrum bone.

Now in the course of Kundalini awakening, you can see with your naked eyes, many of whom are sitting here are Sahaja yogis, have seen with their naked eyes, a pulsation of the Kundalini in the triangular bone as if it's a heart, because if there is an obstruction in the higher chakras, then this pulsates and you can see it very, very clearly, that it pulsates and it is trying to get out but it cannot because of a certain obstruction, especially those people who are superfluous or who are not self respecting, those who lead their lives with complete wastation(?). Such people suffer from this centre that we call as Nabhi chakra, because this is the centre of our seeking. And if it is not alright then this Kundalini tries to push herself towards it and tries to open this centre so that she can make her way upward into the other centres and passed the other centres which are six of them she pierces. But actually we have seven centres basically, not that they are all but basically as we are saying that we are dealing with the basic roots.

These seven centres are the subtle centres within us, which look after all the plexuses which are described in medical terminology but all the medical things are in the gross but these are subtle. Like the first centre is so important, which is not pierced through the Kundalini is the centre of our innocence. We must know that when we were born we were innocent and we did not have these funny ideas about life. On the contrary as we grew up we started developing our ego, as shown there and we pushed our super ego and we became a triangular personality as I call it, because this triangular personality gave rise to a new phenomena within us by which our attention started going out and if I say please pay attention to yourself inside you cannot pay. Because of this triangular brain and the prismatic action of the brain, the attention that enters inside goes absolutely outside and it is impossible to get the attention inside. That's why the happening had to take place within ourselves that the Kundalini had to rise.

When Kundalini rises the attention is suddenly sucked in and she goes through all these various centres and pierces through your fontanel area, which is a soft area in your childhood and you get your self realisation. At this time the first thing that happens to you that you actually feel the cool breeze coming out of your fontanel bone area from your own head, it's not coming from outside or anything but you yourself emit that cool breeze from your head.

Now this is something you cannot do. Some people are having funny ideas about achieving God. Some people walk backwards and some people take out their clothes or colour their clothes into some funny things, they think they are going to achieve God, so one must know that it is not outside. It's a spiritual growth, it is an evolutionary process, through which we have become human beings and we have to become something more and this breakthrough has to take place. Of course for such a breakthrough you have done nothing, it has happened effortlessly, that you have become a human being. In the same way there is no effort needed, it is all there, just like a seed has to sprout, your Kundalini automatically has to rise automatically against the gravity.

Another thing is very funny which I found after my birth on this earth, that people are charging money and taking money in the name of God. You cannot take money in the name of God. God does not understand money at all. He has no idea what money is, imagine getting him to understand money is a head ache. Come to London you have to understand pound, go to another country you have to understand franc, it's a mad house I tell you. But for God it's a simple thing that it is the grace and blessing of God

that really gives you this ascent. You don't have to go to anybody to pay for it or you don't have to earn any money out of it, it is just a simple thing just like a seed being sprouted. So it is spontaneous happening. You do not have to put in any effort for it, it is just ready, you are just ready, you are going to get it.

England is a special place because here you had great poets, especially like William Blake who has said that in those days, means in the modern times, the men of God will become prophets and they will have powers to make others prophets. He has said so many things that are related to these... today's special time, which I call as the judgement time. You are not going to be judged by some weight or something, but it is the Kundalini which will rise within you, the holy ghost will rise within you and you yourself will judge yourself. Nobody else has to judge you, you yourself will know what are your problems and if you know how to correct it, then you are redeemed, then you are comforted. That's what it is. I'm here just to give you the counsel, I'm here just to tell you what this Kundalini is and how to work it out, or else you have to know that when it starts coming out of your head, also you can start feeling on your finger tips the cool breeze of the holy ghost. For the first time you feel that subtle energy, which is called as God's love or Chaitanya, in the Sanskrit language it is called the Brahma or in our scriptures it is called the all pervading power of God, you start feeling for the first time.

This is the power that brings forth all the seasons, this is the power that organises children within our being, this is the one that works our parasympathetic, this is the one that chooses where to have which flowers, how to enrich the nature at different times(?). This power, this subtle power, this living power of God for the first time you start feeling on your finger tips.

Now when they start coming, emitting out of your finger tips, you have to only know what these finger tips mean. Now for example this is the left side is the left hand channel, what we call the channel of Ida nadi which represents your emotions, is your past or your conditioning. Now these five chakras and six and seven chakras on the left hand side, in the same way on the right hand side are these five six and seven centres are within us and start manifesting as soon as you get your realisation.

Now even a little child if he is a realised soul, he can indicate through his fingers what chakras are catching within himself or within others. This is how you become that Jung has said after realisation, you have to become collectively conscious. So you become it is not that that we can have an order, or we can have a registration, or we can have an organisation and hierarchy and lowerarchy. It is nothing of the kind, it's a just simple natural method by which you all become yourself the master. You become yourself the spirit. By becoming the spirit the three specialities of the spirit you start manifesting.

The first speciality of the spirit is that you know the truth. How you know the truth that you start feeling the vibrations on your hand, the cool breeze. You can ask any fundamental question, whether this person is a realised soul or not? Whether there is God or not? Whether Christ was the son of God or not? Whether Christ had all these miracles done, was he a miraculous person or not? You ask any fundamental questions and you immediately start getting a cool breeze in your hand. This is the greatest miracle itself that you start feeling the cool breeze out of your head, but here you start feeling then you know that this is the truth. Supposing you ask about Hitler you might get a burning in your hand, you might get even blisters a little bit like that. So the indications come to you as though you have become an enlightened computer. Already you are a computer because you see something and you know. But here you see the outward, but here you see the inside of a person because you have become the inside. You see the subtle side of a human being because you have become subtler. That's what happens to you that you know the truth.

You can know the truth of any distances anywhere, like we had someone in England for the first time, we had only seven people, I was struggling with them for about four years, though they got their realisation but they were not settled so I had to work quite hard with them. After all this one of them asked me that how is it that you can feel in any distance? I said alright what's the problem? He said my Father has not telephoned since long and I want to know what the matter is with him. I said alright put your hands like this and see when you feel warm. So he told me he was feeling a heated feeling, a terrible heat just here on this part. This is all the centres of the Father and these are the centres of the Mother. I said alright you telephone and find out how is your Father, I tell you he must be down with very bad bronchitis. He telephoned and the Father did not come to phone but his mother said exactly the same words that he was down with very bad bronchitis.

So how did he know? Only because like the ether, now you know ether works, if there is a radio you can catch the ether. Everybody cannot now. Supposing there is ether this won't catch the thing but if there is a radio it can catch. In the same way if you are a realised soul you can catch all the indications of the all pervading power and that happens to you after that you know the truth, that means you know that you have become the channel of that great power, that dynamic power that's flowing through you and you become absolutely enamoured by it because you become a complete master of yourself. You are no more bothered by all the kind of temptations and habits and everything drops out. With some people I have seen miracles happening, that people have dropped out most of their habits within twenty four hours. It's something surprising because they become the spirit, sort of you become completely detached like a lotus coming out of that mud and you become that fragrant lotus which makes the mud also fragrant. You become a personality like that.

So one must remember that if you are a realised there should be a transformation within, otherwise it has nothing to do with spirit, it is just a joke that people do. They dance, jump and pay money and think they have achieved something. It is the transformation within; it is not a mental transformation, but a transformation within takes place that you become a different personality.

This is one of the things that happen to you then you become, your attention becomes enlightened. Now when attention becomes enlightened, such a person when he is evolved very much, even looking at someone, it can have an effect on that person. It is not that it mesmerises but it cures, it helps, it can... just paying attention to somebody you can cure that person, you can help that person, you can know about that, so that the attention that now we are paying to this beautiful curtain, you are just paying attention, that is all it has no effect. But supposing a person who is a realised soul is paying such an attention, you'd be surprised the curtain will be having vibrations and anybody who touches the curtains might get alright. It is whatever you touch, whatever you feel becomes like that. An example of that I'll give you. When I was in Kashmir, I had gone with my husband there, we were driving through a very dry place, absolutely a wilderness and suddenly I felt these vibrations and I asked the driver is there a temple here or a mosque? He said nothing, this is all wilderness. I said lets go towards the place where I am feeling it and we went nearer and nearer and after about five miles we reached a place where there were some poor people living. We asked them if there was any Mosque or temple or anything like that here or a church? They said no there is just one mosque called as Hasrat Bal. Hasrat bal is the Mosque of one hair of Mohammed Sahib and I caught the vibrations, you'll be amazed I caught the vibrations about five miles away and we traced it down there.

So these things are to be understood in the right perspective when you become that. Before that if I go on telling you it has no meaning to you but once you become you are amazed at how you discover things and how it works out. Then you become the peace, the joy, the force of peace and joy. Any such person is in a company or anywhere, emits that joy, emits that peace. People talk of peace we have peace, we have big committees this thing, they themselves are not peaceful, what peace can they bring? They are there just to have a big position or something like that but you have to have peace within yourself. That peace is coming from the source which is the spirit. If you become the spirit then you are peaceful. Like you are on the periphery, in the area which is relative. But once you jump to the axis it is absolutely peaceful, steady, unmoving and you see the whole world as witness, see the whole world just as a joke, as drama and also you have powers to cure, to improve and to manifest this power in such a way that you can change societies after societies if it starts working in a larger number, I am sure this kind of a syndrome will work out and the societies can be changed, by which the emancipation of human beings can be brought about.

But one has to know that Sahaja Yoga is... although Sahaja means also easy, Saha means with and ja means born, is born with you, it's your right to get this realisation, no doubt and Sahaj also means it is easy, it has to be because it is spontaneous. But we have to know we are modern people, very complicated so although the Kundalini may rise it again goes back to those places where we have problems and looks after.

So we have to understand what we should do to establish ourselves. If you can establish yourself very well then you become a master yourself and you should all become that because what's the use of germinating a seed which is not going to become a tree?

And that's how every human being can become very great. Like I would say we have in India one farmer who gave realisation to 10,000 people. He is an ordinary farmer, not very well educated but he has given realisation to 10,000 people. In the same way you can also do it and you can also get this realisation.

It is not that we can discuss it or mentally understand it, it is a happening, like if the monkeys sit down and discuss we can become human beings, they don't become they have to become. In the same way no use talking about it or discussing about it, we have to become that. Once we become that then we are surprised that we have become something so great, just like when an egg becomes a bird. That's why on Easter day we give an egg, because Christ through his resurrection has shown how you pass through this centre of Agnya which is shown there, you pass through this centre of Agnya which is the centre of Christ. This is the window of Christ or you can say this is the blood of Christ, that your attention passes through that or the Kundalini takes you through that and you become a citizen of God's kingdom.

After that your fontanel bone opens out and you become one with your spirit. So when on the Easter day we give the egg we suggest that now we give you the egg but you have to become the bird, as Christ was resurrected we have to be resurrected. In the same way Mohammed Sahib has said, at the time of resurrection your hands will speak, he has very clearly said it. But the Muslims or any one never want to talk about the resurrection; what they want to talk about is the doomsday because they want to make money. They want to frighten every one, now the doomsday is going to come you better pay all your money to us and we'll look after that while you look after God. All these ideas are false, there is nothing to give up, there is nothing to take because what are you giving and what are you taking when you are not holding on to anything, what is there to sacrifice? You see when you are holding on to something, then only is this myth this is my possession. Then there is nothing to be given, nothing to be taken. It is just a happening that takes place. It happens to everyone and you become the catalyst of so many people.

May God bless you all, it's a big subject and you cannot talk about it more elaborately in one lecture. I'm sorry I am only in Bristol for a day but then I am going to Bath, I hope you will make it convenient to come there, because then I'll be talking more about this Chakras in that lecture. I hope it will be convenient for you to come down there.

But if you have any questions I would like to answer them. But still yesterday, (yesterday or the day before?) I had a funny ...er this thing, some people from the TM had come and they started shouting at me and saying how can you do it and this and that. Now these are the people who are suffering from epilepsy and have suffered so much, I have cured them, I know what terrible things these Gurus have done. But these are paid by these people because they pay money, they make money, they have advertisements, this, that, money begets money, that sort of a nonsense. So they were very funny but I asked them why are you identified with something that is false, what is he giving you? It is taking all your money, you have become a beggar. Now at least understand that you are the spirit and get over all this nonsense. Do not be identified, many people get lost and get identified. Perhaps they are mesmerised or they have paid for it (?). I am sorry for them because they are all seekers. They are people of a special category. A very special category of human beings are lost like that. One day by God's grace I am sure all of them will enter the kingdom of God.

Thank you very much. If you have any questions please ask. Please ask me if you have any questions.

'How do you deal with say for instance Parents who don't understand?'

Sri Mataji: (laughs) I know that problem. Parents don't understand. You must understand your parents if they don't understand. Firstly you must know in all the western countries, your parents were shattered by war. They are shattered by war, their value system, everything got disturbed. You must understand you have no war, you are in peace time and that's how they have become like that. If you start understanding your parents and if your behaviour changes, they will change. If your life changes, if you are transformed you become compassionate and you start understanding them and gradually they understand you. We have seen people....we had a girl in England and she had not been to her house for the last nineteen years. She was with me and she had a widow mother and she would not go and see her as she was such a staunch person and very fanatic. So she wouldn't go and see her. So I said it does not matter you go and see her. But she would not go in the beginning, but then she felt so much

compassion for her mother who was alone and was old. So she went down and changed the views of her mother because she was so much transformed. This girl when she came to me, she was absolutely what you call in a coma, she was in a coma because she was taking terrible drugs, I don't know what sort she was taking and she had been even in the prison for that and all kinds of things and she thought taking drugs was the only way she would save herself. But the parents do not understand for another reason also, because we have made a lot of mistakes in our seeking. Some people have taken to wrong type of people. Now I know some people who become bankrupts going to these gurus. You see because we have such a terrible seeking we go head long into it. We go head long into it and that's how they see their children, if they go to see anyone like this, and to me they see the same way, they think the children are going to be absolutely bankrupt because this is another fad they have started.

So you must also understand your parents why they are frightened about it. Thirdly, I feel that in our seeking we have severed our relations with them, there is no report between you and your parents. But it can be established through Sahaja yoga, we have many families where the parents and children and grandchildren are all in Sahaja yoga, because the homogenous family feeling and the great attachment to each other starts coming when you become such a nice person. I mean parents do not want to torture you because you are going to any Guru or for your seeking but they think you are doing a wrong thing, that you going to waste your life you are going to end up in some epilepsy or some lunacy, naturally they could be worried. I myself am a Grandmother and I can quite understand that what parents are feeling could be there. But when you are a seeker you should know that they are not seekers. If they are not seekers they cannot have your style of thinking.

But if you can prove through your life that you have done something miraculous, you parents will start coming automatically. We have seen this happening to literally thousands of parents who were first of all so angry, this that and then they started coming and now they are great Sahaja yogis. So it is the way we are going to improve our social life also. There's a big hope.

A very good question I must say. It's true, I have seen with that. Yes my child?

'He has heard that Kundalini is very powerful and has to rise through the chakras, do you have to give up anything like smoking and so on in order for this to happen?'

No, it is powerful but it is your Mother. Everybody has a Mother, an individual mother and she is compassionate and she's understanding. She is the one who operates with her own understanding of all your past like a... you can say it's a tape recorded thing in her, she knows you too well, how you are gentle, where you are harsh, what you have done. She is very kind. I have never seen anybody getting into trouble through Kundalini awakening. Of course some people do shake a little. Some people lidle(?). And some people do feel heat but that's not much, it's not much. But afterwards when she comes out from here, there's a cool breeze and you feel extremely relaxed.

Now as you said that you have to give up this and that, I say nothing has to be given up. First my style I have decided to have this style, that first there be a little light, it does not matter, but in the light you start seeing. Now for an example you say Mother there is a big spot on your sari, there is a dirty one and all that. If there is darkness and I don't see it and I'll be angry with you. But supposing I see a little light this thing, I'll try to clean it.

So first the Kundalini rises, you start seeing it very clearly and then you clear yourself. I don't have to tell you and you drop everything that is smoking automatically. I mean so many have been smokers who came to us have dropped it. But I don't say that because some people may not like it, they just leave so I do not want to say anything that you will give up your smoking or you'll give up your drinking, I don't say all those things because some people don't like it. Nothing has to be done, it will be done now today, just now, you will be amazed at yourself. You see after all if you have done some smoking you have to pull your ears thrice and it's alright. It's very simple. God is compassion; he's the ocean of compassion. Not only the ocean of compassion but he's the ocean of forgiveness. He is such an ocean you are amazed at how he forgives, because he wants you to be realised, he wants you to enter his kingdom. He is the one who is much more anxious than anybody else. After all he has to save his creation isn't it?

'He has heard over the years a lot of talk about God, how would you describe God?'

Just now there isn't much time because it is too big a thing. But as soon as you get your realisation then we will talk about it. That's why Buddha did not talk about God, he said first get yourself. Even people said he did not believe in God. Unless until you cross this step it is not proper to talk about God because if there is no light then what is the use of talking about this hall, what colour everything. Let there be a light first, then we'll talk about it alright. I'll definitely tell you all about it.

The curiosity about it is so sweet. It's nice that people want to know about God in these modern times, it's very great, very encouraging.

'Is everything happening in this creation happening as it is, as it should, is it working out properly?'

You see the first thing we missed at the time of Adam and Eve was that time when God said that you just be as you are, an innocent state and you will get your realisation and that would have been the easiest way to enter into his kingdom. But that time we failed, so we started another style because then we became people with ego, we started finding out ourselves, what's wrong and things like that went on, so human beings invented problems. When human beings invented...actually most of the problems you see are created by us because of our ego or our conditioning, everything is... we can blame human beings. Only when God gets angry we have some calamities as a punishment to us or something like that.

But mostly we should say that God has been so compassionate. How much he has done for us, we should count our blessings, there is no end to it. But we try to spoil ourselves morning to evening, we have become so self destructive. Though the creation is alright, it is all working alright but what about human beings? They have to come on the stage; they are the ones for who the whole creation was created.

Now we have some stars like Pluto to help us in all this. But where are the people because people are just going in the opposite direction of the construction. So it's nothing wrong with the creation but the human beings have taken the responsibility of deciding for themselves if they want to go to hell or to heaven.

Alright now should we have the experience? It's very simple it will work out for everyone I am sure and also it will work out for any style of people. They were the ones who asked the questions, this is always so, those who ask the questions are here not to get any realisation but just to disturb. Both of them have walked out of those who have asked the questions. You can imagine this is what it is. How can you blame anyone for that kind of a thing? This is what we are disturbing time. We are not the people who really want something when we go on asking questions.

So this is not the way to look at things. Alright, now what we can do is to be first of all is to understand that God is the ocean of forgiveness. This is very important because in the west the tilt is on the other side as we call it the left side. In the beginning they were aggressive, they did this they did that. Now it is on the other side, people are extremely apologetic, all the time they feel very guilty, they feel very upset, they want to help everyone, so much so they want to help a criminal. Like in America they told me one man had arranged a particular kind of a lock for his jewellery shop and the people resisted by saying what do you mean by putting such a lock, you must give a chance to the burglar so we have gone to the other side we are so guilty for nothing at all, we want to be so compassionate. I heard the other day I heard of a man who threatened an old woman in the tube and was threatening so many people and took out some money and was relieved by the judge, not only that but was given his ticket and taxi fare you see. So now we have become extremely generous and kind, in that we are only helping the people who are criminals. So we are going to the other side now.

The first thing we must know is that we are not criminals, we are not to feel guilty at all, that is one of the conditions of Kundalini rising, that you are not to feel guilty of anything, first you must forgive yourself, so that God forgives you. So that is the first condition of all of you, not to feel guilty.

Now after that once we decide...as soon as I came to Bristol I had the feeling, terrible feeling and I told him the whole place

suffers from guilt. I don't know what guilt they could have done in Bristol? Supposing your fore fathers could have done something, now they have gone they are different people. You are not the same people incarnated so why should you worry about that? I mean the other day somebody told me because there was a slave trade here that's why people are guilty, I mean that is finished forget it, it's over now. You are seekers and you should stand in your own glory. So please do not feel guilty for anything. Whatever you have done, whatever you have been doing, just forget your past and at the present moment know that you have no guilt.

Now let us start with that simple, pleasant idea about one self. You have to take out your shoes because we have to take the help of the Mother earth. She helps us a lot, not only that but the light..every element helps us, so you please take out your shoes, there is no harm in taking out shoes.

To begin with I say again do not feel guilty. It's still there that is why I am requesting you don't feel guilty, it's very important don't feel guilty for anything what so ever. Let your Kundalini judge you, you do not judge yourself at all. Now you have to put both your hands on your lap like this and be very comfortable.

Put both feet on the Mother earth parallel to each other. I am just sitting down to show you the demonstration how to do it. Just be comfortable and you have to sit strait without bending your head left or right or front or backward, just keep it strait. Now you have to close your eyes because if you don't close your eyes the Kundalini won't rise. Because something has to happen inside, the whole attention is sucked in, it is better to keep your eyes shut. The left hand represents your desire and your right hand represents your action. So what you have to do is put your left hand on your lap towards me all the time and we'll work on....with the right hand we are going to work on the left hand side centres within ourselves. Now it is very simple to work it out you don't have to do much about it. The only thing is to release your chakras from augmentation. You have to little bit give the vibrations to particular centres which are very simple. One is on the heart; one is on the upper part of the stomach, another on the lower part of the stomach. Another is from the front side you have to put your hand about the spinal cord, here at the base of the neck, on the shoulder. This is the one you are all feeling because you feel guilty. And then one here and one here. Sometimes I may ask you to put the hand at the back also if it is catching. So let us see, it is very simple. You have to touch yourself at different points, that's all.

Some of you have started feeling the cool breeze I think?

Now first of all put your right hand on your heart. Now don't think about it, just allow your attention to be loose, don't fight with it, don't fight with your thoughts, nothing, whatever thoughts are coming just forget it, it will happen automatically and please don't open your eyes, please don't open your eyes. Now at the heart level you have to ask me a question. You can call me Sri Mataji or you can call me Mother, whichever suits you. Mother, am I the spirit? Ask the question three times. Mother, am I the spirit? Mother, am I the spirit?

Now after that please take the hand downward, on the upper part of the stomach on the left hand side but your left hand should be on your lap towards me stretched out. At this point this is the centre of your mastery, is the principal of guru, the primordial master. Here as you have asked me the first question that...Mother am I the master, secondly the question comes Mother am I my own master? Ask me this question three times. Now have confidence when you ask this question. Mother, am I my own master? Please have full confidence in yourself when asking that question. You are, but you must have the confidence built in. Three times ask the question.

Please take this right hand on the lower part of the abdomen on the left hand side, on the lower part of your stomach on the left hand side and press it a little bit. This is a very important centre because through this centre you know the technique of true knowledge. So at this point I must confess that I cannot cross your freedom, you have to ask for it. So you have to ask six times because this centre has six sub plexuses, to begin with as this is a kind of initiation of yourself. Mother may I have the true knowledge? Mother may I have the pure knowledge of the divine? Ask me six times. Six times without feeling any guilt or diffidence.

Now please raise your hand again on to the same point on the upper part of the stomach and press it hard. Now this is the point of the primordial master, you have to assert. I have to ask you again and again to have full confidence, please assert Mother I am my own master. Just assert with full confidence I am my own master. Please say it ten times because there are ten subplexuses, petals. Just assert without feeling nervous about it or any guilt just say Mother I am my own master. That is very important for you to say with complete confidence in your self.

After asking for it ten times now raise your hand to your heart and at the heart point(?) Now again you have to assert twelve times because there are twelve petals to this, Mother I am the spirit. Please assert it, with full confidence. Mother I am the spirit.....twelve times.

Now raise your right hand at the base of the neck and press it hard. At this point you have to say sixteen times Mother I am not guilty. From the front, take the hand from the front. From the front it is easier. Now please say Mother I am not guilty, please say it, with full faith in yourself, forgiving yourself. And those who indulge too much into it should say it one hundred and eight times to punish themselves. This is the greatest crime, to feel guilty. We have no business to condemn ourselves because God has created us with his compassion and love with such care and why should we condemn ourselves for what? And he's the ocean of forgiveness.

Sixteen times.

Now please don't count your sins, anything, don't count them, don't think of them so called sins of yours. Please don't count those things I can feel it, you are trying to count what you have done and this and that, please forget it. Please forget everything and forgive yourself, because you are seekers you are forgiven by God.

Now better.

Now raise your hand to your forehead please. Just the right hand to your forehead not the left hand. Please put your right hand to your forehead and your left hand towards me please. Now here we have to say with full heart Mother I forgive everyone. Now some may say it is very difficult, it is not at all difficult, it is a myth that you don't forgive someone, it is just a myth. If you don't forgive you are just harming yourself, no one is harmed by that, just say Mother I forgive everyone. You don't have to count who you have to forgive, what people have tortured you, just across your forehead, don't count all those things, just say in general Mother I forgive everyone.

Now please put the hand at the back of the head. Press it hard a little bit at the back. Now here without feeling guilty again, I am saying again and again without feeling guilty you can say my Lord if I have said anything wrong please forgive me. My God, my Lord anything you feel like you can say it but please forgive me if I have done anything wrong, but don't feel guilty about it again.

Still feeling guilty. For that you must not feel guilty at all. Now it's better.

Now put your hand on top of your head, at the fontanel area, please put your palm so that you press it, move it clockwise. At this point again I have to confess I cannot cross your freedom. Here your personality is your own and your freedom is your own. You have to ask for your realisation. So you have to say Mother I want my realisation, please let me have my realisation. This you have to say seven times.

Mm better.

Now put down your hand please, don't open your eyes. Now Slowly raise your left hand on top of your head, four inches and see if there is a cool breeze on top. Now left hand on top of your head.

Mm there's a cool breeze coming out, little bit. Don't get upset. Some people might get the heat coming out, it does not matter, it

will be alright. Now you can change over and see with the other hand. You can ask the question, is this the cool breeze of the Holy Ghost? Just ask the question.

You may open your eyes please. You can put up your hands like this. And again ask the question; is this the breeze of the Holy Ghost? Is the all pervading power of God that we are feeling as cool breeze?

Now put down your hands and see for yourself. Maybe in your hands you will feel now.

Huh, better? Are you feeling in your hands? Not yet?

Now I'll tell you how to raise your own Kundalini itself. You have to first of all put your hand, left hand in front of your Kundalini when you are sitting down, just in front of your Kundalini; you all can do it, at home also. And now put your right hand first of to give yourself a protection. You have to give yourself a protection because your auras must be protected. So you have to take it one like that, please do it, everyone should do it because it will start moving it so much you will be amazed that you will start feeling it, the sensitivity will increase. Two, three, four, five six and seven. So you have given protection now to seven chakras. So what you do now is to raise your Kundalini, it's very simple, everyone is to do this raising of the Kundalini. Put your left hand like this and now start moving it in front, in this manner the other hand. Now let us move it, let us go up, like this. Now push back your head and give a twist there, that's the tying up. Why? This is when Christ's disciples got their realisation they were doing all this and people were surprised calling them mad. Now let's do it again, once more, once more, let's take it up on top of our heads, now tie it up, this is the second one. Third one you have to do it three times. You'll see your hands will become so much more sensitive that you can use it yourself. It's very simple even a child can do it. Now three times, one knot, two knots and three you'll see you feel better in the hands, it will improve. Better? Good.

Those who are not feeling the cool breeze please raise your hands because it can be worked out just now. Nothing to feel bad about. Those not feeling the cool breeze please raise your hands. We'll be very happy. So there are people who can work it out, please keep your hands up there. Got it? Now those who have been smoking should pull their ears thrice, they might feel it. One, two and three a little sharply. Now see, does it work out? Alright? In the hand. Some will feel it in the head and not in the hand. Keep your hands, they will come and join you. There are people who will look after you.

Again you are feeling guilty. Those who have not got it should not feel guilty, you'll make it even more difficult. Please understand you'll make it more difficult if you feel guilty. Don't feel guilty if you have not got it for some little problem it does not matter.

You have all got it in the front row. Good. It's great.

What's the problem with him? What is his problem please? What? Huh? Alright. Can I come down and treat you? Alright, look after other people.

1984-0807, Search Something Higher

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7 August 1984

Search Something Higher

Public Program

Searcys at The Pump Room, Bath (England)

Talk Language: English | Transcript (English) – Draft

Public Program. Bath (UK), 7 August 1984.

I bow to all the seekers of truth.

It is such a pleasure to come to this old city of Bath.

The Romans who lived here are so much changed today that it is impossible to locate the Romans who lived here. Life has changed in these modern times to a very, very great extent and the ideas about life is also very much changed. As the society has evolved, we reach a point where we start thinking “What next?” As if what Romans wanted, the power – we have enjoyed it now; then they wanted to have money, possessions – we have enjoyed all that, and seen the nonsense of it; and now beyond that we are seeking something more, something that is not known as yet. But there's a feeling that we have to search something greater, higher, something that is absolute.

This special category exists today in thousands, in millions I should say, all over the world. And this I call as the blossom time, when thousands have to become the fruits. Is a special time, very, very special time mentioned in all the scriptures as the resurrection time, or the time of judgment, or Krita Yuga in the Indian scriptures. It's very clearly written about Krita Yuga in the Indian scriptures, that at this time people will have connection with the Divine – sakshat. They will get their realization, that they call as “atma sakshatkar” and everything will be done, finished and completed. This is how they have explained these modern times.

But on the other hand, modern time is a time of complete confusion, of complete relativity, where people really don't know what to do with themselves. The value system that was very primitive in the beginning became somewhat rigid, because of too many boundaries to the movement of life, movement of mind. And then they started breaking the boundaries so much that they have lost all the shape and forms. There's so much of intermingling into those colors that we had, that it's hard to recognize what was human being, what is he and what is he going to be.

The question today faces us is this: are we born on this earth to live, have our food, some insurances, and have some children, grandchildren and then to die? It's something like animal's life, isn't it? What's so great of becoming a human being? So we understand one thing, that human beings have a capacity to do something, something great for the collective, for the people who are surrounding them, for the society in which they live. And this itself has given rise within us to this awakening, that we have to find out a way and method by which we do things for the collective, for the rest of the world. It's very, very evident, this awareness that we cannot live alone, there has to be some sort of a connection with the whole, and that we should find out that connection by which we can really spread the goodness, the virtuousness, the bliss of peace.

Now the main thing is that when we start doing any such work, or any such social work or any such helpful work for the collective, we develop some sort of an ego within ourselves. Is a very common thing. Like I was a president of one of the organization in India, called President of the Blinds. And when they wanted to invite the governor – see, very prominently these, of very high-ranking families – they had a big quarrel among themselves: who is going to sit next to the governor? I was quite amazed at them, you see. I said, “Because you'll be facing the blind, and blind can't see a governor from another person. And what is there to fight about this, that who is going to sit next to the governor?”

And it was so surprising that the fight became so severe that one could not find out any solutions; so I used some humor to say, "All right, what we will do, we'll put a big plank on top of the head of the governor, and some can sit like sparrows on one side and some can on other side!" And only with that kind of a humor I could neutralize their ideas; because even when they are so educated, they are well-placed in life, they are very well-off people and they want to help others because they think that we must help the poor, the people who need our money or maybe our guidance, and they come out, give their time, money and all that, and they end up so stupidly about that social work.

So it amounts to this, that when we try to help anyone, actually what do we do is to help ourselves. Because we can't bear it within ourselves, that's why we are trying to help another person. But the trouble is, the awareness of this is not there, and that's why people suffer from either the ego or some sort of a conditioning when they come closer to another society.

Like any society, take it now. For example, I'm now in British society we can say, or English society. When I come here, immediately you have to adjust yourself to that society. For example, I wear this red mark. So everybody will laugh at you, make fun of you. Then you'll start wondering, what is this? And you'll just rub it off, you see, because you'll think that something funny is happening. Like in India if you go and if you put on lipstick in the villages, people will say what's wrong with this lady, why is she putting on lipstick, you see – it's not supposed to put there. So then everybody will laugh and see that this is something funny she's doing, and she will try then to adjust herself to their requirements; and that's how we get into our conditionings.

So either, when you are dealing with the society you either develop your ego, or you develop your superego or your conditioning. So what is the problem, why do we develop these things? We should not. We should stand on our right, we should stand as we are, and we should see the whole world as a witness. So the problem is this, that when you deal with the society you must know that you are the part and parcel of the whole; that everyone you see, whether he is English, Indian or Arabic are all part and parcel of one great being called God Almighty. And when these parts are not awakened, then they think they are separate and they fight among themselves, or they condition each other or they challenge the ego, and like that it goes on. But once they're aware about this collectivity, that they are part and parcel of the whole, they become one, they start moving in unison.

Like in helium gas experiment they have found out that when you start reducing the temperature of helium gas, all the molecules which were fighting with the heat just cool down, and they become so collective that their movement and everything goes in the same direction, like the birds, they move according to the leader – in the same way the movement starts. This happening has to take place within us when we talk that we have to have peace in this world, we have to have all the best things, and that people should live peacefully and happily. This is what we have to know, that human beings as they are require a transformation. Unless and until they transform to this new awareness of collectivity, they cannot adjust themselves to society, to another person.

Also, you will see that you meet a friend, you say "he's my friend" or you say "he's my brother" or "she's my sister" – this "my" business starts coming, and you feel it's something very close relationship. But suddenly you discover that "No, he's my enemy." And then you can become such enemies that you would not believe that you were ever friends, and that you will also expose the another person to such an extent that you are amazed at yourself. This happens to us because we do not know about the person with whom we are friendly that he's also part and parcel of the whole; and that we have to awaken that in him, that awareness, so that he realizes that we are all part and parcel of the whole.

Now, within us lies the power to make us collectively conscious. And this power is lying in the triangular bone called the sacrum, which we know as kundalini, but in the Bible it is described as the Holy Ghost. Now this Holy Ghost that we know about in the Bible is very ambiguous for many people, because it is not clearly described what this Holy Ghost is.

And I asked a priest, I said, "What do you mean by Holy Ghost?"

So he said, "I'm agnostic."

So I asked him, "Then what are you doing there? If you are agnostic, if you don't believe in it then what are you doing there?"

He says, "I'm doing my job." So the whole thing boils down to a job for them, when they cannot explain it.

But it can be very clearly explained that this is the power of the Primordial Mother. We have the Father and we have the Son, but what about the Mother? Have you heard of a father and a son without the mother? So this is the Primordial Mother who is the Holy Ghost, and She is the one reflected within us as the kundalini in the triangular bone. Now, this triangular bone is very important because it was called by Greeks as "sacrum", meaning "sacred". So they knew about it, that there's something sacred lying in this place which is a power, or maybe they knew it was the Holy Ghost. Whatever it was, they knew, because they called it the sacrum bone.

Now within us there are seven centers, as I explained to you yesterday in Bristol, that we have seven centers within us which are subtle centers. Now these centers exist within us. But you can ask Me, "Mother, why should we believe?" Ah, you should not, you should not believe Me, but take it scientifically as a hypothesis. And if I prove it to you, then you will know that what I'm saying is true.

So these centers reside within us, and these centers on the outside express themselves, manifest themselves in gross ways in different plexuses, which doctors know about. Now these centers are there, and a very subtler point – like the first center, as I told you, is the center of innocence. The second one is the center of our creativity. The third one is the center of our seeking. We seek food, then we seek shelter, then we seek money, possessions, power, love: all this comes through this center, which manifests outside as the solar plexus.

Above that is the center of – we call it the center of the Mother, because this center is the one that gives you protection. This center has a speciality, that underneath lies the sternum bone. And in the sternum bone, till you are about twelve years of age, the antibodies are created. They are like the soldiers of the Mother and these soldiers are available in the sternum bone, and the sternum bone is in charge of these soldiers all around. Now when there is an attack or when there is something that frightens you, suddenly the sternum bone starts pulsating. When it starts pulsating or moving then as a result of that happening, the antibodies get information – like you get information through the ether; you don't see the ether, but you can get information – in the same way, they are like radios and they receive the information, and they start attacking, attacking anything that is trying to disturb the personality.

Then above that is the center, what we call here is the Vishuddhi Chakra, is the center where human beings raised their head up. This is the center that has made us a human being, and from this center only rises the ego and superego, because this is the center of collectivity. Because we speak through this center, we talk through this, we have rapport with other people through this, and as a reaction to that, ego and superego is built within us. When that is built within us, we become a personality – I am some, he is some, you are some – at that point we become a person who has the consciousness of I-ness. Like then I'll say "I like this, I want this." Say, I will say "I am an Indian," you'll say "I am an Englishman." All these misidentifications start because you become an individual who tries to identify with many things. That's how we become separated from that power. This is the freedom we get, where we have to ourselves learn from our errors and trials what is right and what is wrong.

Then above that lies the center here – is of Christ. This is the window of Christ, I should say. But this center is very important, because this center controls these two institutions of ego and superego. That's why it is said that Christ died for our sins. When you awaken Christ in that center, then He sucks in these two institutions or these two balloon-like structures. He sucks in, so that our karmas – which are talked of, that we have done bad karmas and we have done this and that – all that goes into it, and our sins and our conditioning all are sucked in. And we enter into the kingdom of God, which is the limbic area in the medical terminology.

But from here you have to pierce through; and this piercing through is the destination, is the destination through which you have to come out, and is placed at the fontanel bone area where you get your baptism. But baptism, as I told you yesterday, is just an

artificial exercise. Actual baptism is when this Holy Ghost rises and you start really feeling the cool breeze on top of your head. This is a miracle. It is! Not to believe in miracle is not correct. You should keep yourself open. Even you may be an intellectual, you must be honest about it that if you have not known a miracle, that doesn't mean there are no miracles and that miracles do not happen. But keep the point of view of a scientist who sees, wants to see for himself if it is so. Now this miracle happens when the kundalini rises, pierces through all these centers and pierces through here.

Now, how these centers are constructed, we should see that also very clearly. We have in our body an autonomous nervous system. "Auto" is a word means "myself." But who is this self? Who is this auto? Doctors don't know about it, they have just given a name, "autonomous." Now this autonomous has two systems: one is the sympathetic, another is the parasympathetic. Now, the sympathetic system we use when we are in emergency, because supposing we are running very fast, then the sympathetic goes into action and you get a very strong heartbeat. Also the beat is much faster than normal. This is done by the sympathetic activity. You can raise the – raise the, always, the rate of your heartbeat, but it reduces automatically. How? It is done by the parasympathetic, which is in the center. Now these three channels, as you see, are the channels – one on the left-hand side is the left sympathetic channel, but it's the subtle channel which expresses outside as the left sympathetic. Then right side is the right sympathetic, and in the center is the parasympathetic nervous system, which is also responsible for our evolutionary process.

So now we have evolved up to the human stage. This is not the end, because if it was the end we would have known everything. But we do not know everything. We have to jump into another awareness, which Christ has described – the second birth; but not of flesh, or not of changing clothes or doing something outward thing, but it's a happening within you that makes you member of some group or you say, "All right, I belong to this group" or "I wear this kind of a dress. I do this kind of a thing." That's not the way. It's actual happening that takes place within you, and that makes you a realized soul.

If you have to become something, if it has to happen within you, then that is the one we should call as the real truth. It has to be something. You become something. It's a question of becoming. It is not that you become just a felt on the central nervous system, like you have become a human being. You can feel the dirt and filth, you can see the colors, you can see the beautiful patterns, everything, because you are a human being. But for a dog it doesn't matter whether it's dirty, filthy – it doesn't smell that. So in the same way, when you have to become something higher, then it is to be felt on your central nervous system. It's not just a mental projection to say, "Oh, I believe in this, I believe in that. I don't believe in that." It's not that way at all. It is to be felt on your central nervous system; on your fingertips you have to feel it. And how do you feel it is very spontaneous, because it is a living process. It's not at all difficult, it's not at all any way challenging. It is all built in within you; it is extremely simple. Like a seed you are, and once you are planted into the Mother Earth, spontaneously you sprout.

It's such a spontaneous happening that it is difficult for human beings to believe that you can do it without any effort, or that you cannot pay for it. This is something, for human beings, an impossible situation: now how can you get something without paying? But we get so many things without paying, and if this is the epitome of your evolution, you have not paid for your evolution so far, so why should you pay for it? And there has not to be any effort.

So "Sahaja Yoga" means spontaneous union with the Divine. "Saha" is with, "ja" is born, that is spontaneous, born with you: everybody has a right to get this union with the Divine. The another meaning of the word "Divine" is that the power of God that is all-pervading, which does all the living work – like transformation of flower into fruit, different seasons – all that is living is done by this power. And this Divine, you have to become one. You have to feel it on your fingertips. This yoga also means the deftness, means also the complete knowledge about this divine power, how to handle it, how to work it out and how to use it.

By awakening of this kundalini, as a by-product you get your physical health. I've said many a times that cancer cannot be cured by anything else but by the kundalini awakening. Yesterday I explained to you how cancer is caused, and how kundalini clears it out. Most of your diseases come because the centers are out of gear, they have broken their relationship with the whole, or maybe that there's something lacking in the centers. When the kundalini rises she only nourishes them so well that with that nourishment all these center, your mental, physical, emotional centers get completely satisfied and fulfilled, and they become healthy. With that you get good health, good mind and good balanced emotional life.

But last of all, when she crosses this limit, this is the, this is the place where resides the God Almighty. Now, I'm saying again that you are not to believe Me, because people don't believe in God also these days. So I say that this is the place of God Almighty on top of your head, but He is reflected in your heart as spirit; and as soon as the kundalini touches that seat, the hands start flowing with cool breeze in the hand. First you feel the cool breeze of your own kundalini coming up and then the grace starts flowing through you, and you feel the grace in your hand as cool breeze flowing.

So it happens. Once it happens you have to establish yourself a little bit, you have to understand it, what it is and how to keep it established. It takes at the most for some people only one day but some people a month or so, and then you become the master. You become a different personality, you become so powerful and so compassionate; very compassionate and very powerful like Christ, you see. When people were trying to throw stones at Mary Magdalene – she was a prostitute, and He stood against it. He had nothing to do with prostitutes as such, but He stood against all the people and He said, "Now those who have not committed any sin can throw the stones at Me." And nobody would do it, because He's such a powerful, compassionate person.

And that's what it is, you become a person identified with truth. You are not afraid of anyone, you always tell the truth and will tell with great power. Like you had a great poet like William Blake, who has said about these modern times that at this time the men of God – means the people who are seeking God or who are believing in God – will become prophets and they'll have power to make others prophet.

This is exactly what Sahaja Yoga does, that you get your realization and you start giving realization to another. Like an enlightened light can enlighten another light which is not enlightened, and then that enlightened light can enlighten many other lights. Is simple as that. There's nothing to take or give, it's just a catalyst, that you enlighten another light and that person enlightens another light. So there is no obligation, there's nothing give and take, but it's just a simple happening that you can understand. This Dr. Warren himself has given realization to thousands of people. Even in Madras I could not go, I sent him and he gave realization to three hundred people.

Like in India we have somebody who has given realization to ten thousand people. It's a fact. And you can verify it. When you yourself get your realization you'll be surprised that you can give realization to people and you can cure them. You can give them peace and bliss of God. Then at that time you become collectively conscious; you become part and parcel of the whole. Like many people had the catch yesterday on the Vishuddhi Chakra – because of certain reasons, some troubles, some had spondylitis, some had something – and they couldn't cross this thing. Only they had to say three times, "Mother, I am the part and parcel of the whole," and they started feeling the cool breeze. It's so simple as that. And they started feeling the cool breeze, because they were obstructed here. So it's very simple methods which even a child can do, which you can do is there, and I hope today in this place which is so beautiful, Bath, we will all receive this realization.

May God bless you all.

If you have any questions, you should ask Me. But yesterday two persons asked so many questions. I wasted lot of time with them and then they walked out. They were just people sent by some guru or someone who was just trying to ask questions, identified with some wrong gurus. And here are so many people sitting at your back who have been to all kinds of wrong gurus, and we had to treat them and get them better. Some were suffering from epilepsy, some from cancer, some from this and some from that, and they paid for it, getting all these diseases and troubles. Some have ended up in the lunatic asylums. So I would request you, don't be identified with these gurus. Even if you have paid – forget it. Doesn't matter. Don't be identified with them. Be identified with your Self. And this is your property, it's your own, you should know it. That's what is My humble request to all of you.

May God bless you. Thank you very much.

[Yogi: Any questions?]

[Audience question, repeated by a yogi: I've found some benefit in a Tibetan humming meditation known as Nada Brahma. Is this meditation compatible with Sahaja Yoga?]

Not at all. Not at all. You see, this Nada Brahma is, what is the benefit one gets is that you go on humming and humming like that, and a day will come when your head will be humming all the time. Now I'll tell you the reason for that, it's like this. Supposing we say anything, like we start saying "Aum" or "Hum" or anything, we do not become. Supposing I say "I am the governor of this place" – do I become? If I say I am "Aum" – do I become? By saying thing, can we become something? If we profess something, do we become? Something has to happen within. Unless and until that happens, it has no meaning, it's all outside. You can say anything. Somebody can say I have some benefits because I have been saying prayers. That's not the thing. It's a complete transformation that you must have.

And these are very dangerous things, very, very dangerous; because in the Tibet now, for example, Lama himself is a mess, I tell you, he's a big mess. I went to China with My husband and I was really amazed – you might call it a propaganda, whatever it is – to see in Lhasa this gentleman accumulated such wealth that it could be compared with the wealth of Pope. He used to take his wine in a full gold goblet which was all carved, and he had number of them. His plate was made of gold, his everything was made of real gold. And from where did he get this money? Imagine – from these Tibetans who were poor people. They are so poor: they have no clothes, nothing to cover themselves. I don't say Communism is a very good thing, but what I say, that these people really exploited them. The whole of that Lhasa exhibition was such an eye-opener. Oh God! These people have looted these poor people, and how much they have suffered. If you go and see now Tibet, you'll be amazed. The people don't know, they are so confused. They don't understand. They have given everything that they had to this Mr. Lama. He's touring now everywhere; no one knows what is he up to. What benefit can they give? It's a myth.

The best benefit is that you become a master. You know each and everything. You know what is kundalini, you know how to give realization other, and everything you must do. That's the main thing. In the beginning, you do feel nice with anything, even with a drink. For the time being, in the same way, if you are humming somebody's name you might get possessed for a while and you may feel all right. Like T.M. has the same problem. T.M. people do some mantras: for the time being they feel relaxed because somebody else comes into your mind, he takes over and he starts managing your show. And when he starts managing your show, you feel relaxed. But relaxation is not the thing. You do not become a master.

That's the point is: when you become one with the whole, then you are relaxed because nothing is exhausted. All the time you are relaxed. But see these lamas how they look, all wrinkled, you know, you can count their wrinkles one by one. Horrible people. You cannot say that they have anything great about them. And what good have they done? I haven't seen any lama doing any good to anyone. I had a chance of sitting next to this Dalai Lama once in a dinner party when My husband was with the Prime Minister and he was called, and because the Prime Minister's wife would not sit, so I was sitting next to him, and I felt so hot. And the Prime Minister was Lal Bahadur Shastri and he just could – he knew all about it, about Me and he said, "Are You feeling very hot with him?" because he was a realized soul himself.

I said, "Yes, terrible."

He said, "All right, then put the another foreign minister in between." He made Me sit on the other side and the foreign minister sat there.

Till you are realized you will not know. And also I must tell you, when you go to these people it's difficult for you to get realization – that also is there; because they create a problem within you. With any effort you go onto sympathetic nervous system. Any effort, as I told you, you go to sympathetic nervous system, so your sympathetic gets activated. When your sympathetic gets activated, you either move to the left or to the right. When you move to the left, you go to the collective subconscious. That is the place which is all dead within us since our creation. And cancer, as I told you yesterday, is caused by the entities from that area. And if you go to the right side – most of these lamas put you on the right. Do you know, Hitler was guided by Lama? Dalai Lama

was his guru. He taught him how to capture the minds of people and put them onto this kind of a thing. It's a well-known fact. It was Dalai Lama was his guru. All these lamas are like that.

But when you are realized, then only you will know what they are. Like My grand-daughter is, was about five years – she's a realized soul; while My daughter and son-in-law were not realized souls. And once they went to Ladakh and the lama was sitting, you see, on a mount. And everybody was going and bowing to him, but she didn't like it. And when the parents went and bowed to him she got very angry – she was only five years. She just put back her hands like this, stood before him. She said, "By wearing this maxi, do you think you have become a realized soul? You are not. You have no business to ask people to bow before you. What business have you got?"

And they were so shocked and embarrassed, they said, "Don't say like ... "

"No, why did you bow to him? He's not to be bowed." Just imagine!

But unless and until you are realized Also it's very difficult, because they have a very nice business propositions, they have very nice advertising agencies. Like the other day I went to Spain, I was shocked. There's another thing these lamas have started, that we have to go to Gobi Desert, Gobi Desert. Now imagine! That Gobi Desert is a place where you go for even one mile, you'll be finished. For nirvana you go to Gobi Desert. So take all the money from the people now, they prepare nicely and take crowds of people to Gobi Desert. Poor things are walking towards their death – and they call "it's a nirvana." They never return. So they have gone to their nirvana, they are not returned. This is how they are working it out.

I've had people in England – there was one fellow called Omkar. His name was given as Omkar by some – I don't know what lama gave him that name, because normally they don't have Omkar name. So I said, "Who gave you this name?"

He said, "I went to a monastery." And what happened? All his bones were broken. He said, "They beat me on my back." Just imagine. How can that be? All his bones were broken. And it was impossible to give him realization, because physically it was impossible. But slowly and steadily he is now recovering. He's like a madman. How can you be cruel? So Tibetans, are they very realized souls, you think? What is there to learn from Tibetans?

Anybody who is foreign need not be a learned personality. Whatever is written in the book need not be a scripture. You should understand that all these things have come up just after Buddha's death. It has happened with every religion, with every great personality came on this earth, it has happened. But it is in the old caves the saints who lived after Buddha have written that it is a spontaneous happening. But Buddha did not talk of God because He thought, "First talk of the Self. Because if you talk of God, people immediately start thinking they have become God. So better talk of Self; let them get their Self-realization. Unless and until they get Self-realization, how will they understand God?"

So they are called, He is called as Anishwar, means He doesn't believe in God, an atheist: it's not so. He just deliberately did it because He thought, if you talk of something far-fetched then people live in an imaginary world. So what He wanted practically to have Self-realization first, and then the knowledge about God. Because for a blind person, no use telling him about the whole thing, before first tell him that "you must have your vision."

[Yogi: Any other questions?]

The other day we had one lady from Buddhist meditation, she couldn't get her realization, I'm sorry to say, though we can work it out gradually; but she couldn't get it. Because you see, Buddha resides within us, on this side here. And this is the portion gets very much swollen up when you do Buddhist meditation and we have to reduce it with certain mantras, otherwise you cannot reduce it. One has to work hard for such people – doesn't matter. Because you are all seekers it's your right to have it, and I am here to work for you. Any other question, please?

[Lady in audience comments on how people don't want to know about the spirit.]

Yes, that's the problem in England.

I know, I know. I know that's the problem today is that they don't want to know and they are very skeptical. But things are working out nicely now. You see, what it is after all, God is also anxious that people should get it. Now I'll tell you how it's working out. Like the other day, I was not there but My husband saw a program about a comedian who said that he gets a cool breeze –you see, he was talking about his revelation. He said, "Suddenly I started getting cool breeze in my back and I don't know what it is, but I felt very relaxed and so many people feel relaxed when they sit together with me." Now, he doesn't know anything, he's very vague about the cool breeze, but he, he felt it. That's a revelation he gives.

Now just before that, a day, two days before, we were discussing amongst themselves and they said, "Mother, how many people you need to have that syndrome?" What is it called as?

[Yogi: The hundred monkey syndrome.]

Hundred monkey syndrome. I hope you have heard about it, that when the hundred monkey learnt a trick, every monkey everywhere started doing that trick, sort of a thing. I said, "It will be very soon." And just imagine, this fellow started feeling this cool breeze on his back. Now he came on the television, and the television were very, very skeptical as you say – very, very. And I didn't bother much about it. I said, "The time will come by itself" – because we don't take any money, and we cannot pay any money for any such things. Now when somebody met them and told them that this program has taken place, there's somebody who knows all about this thing, immediately they came to Me. And now they want Me to have a program. And once it starts like that, people will come round.

The trouble is, you see, human beings have so much of a barrier of their ego also. They are very insensitive people. Moreover, say, a traditional country like say, Rome, Egypt, I find they are much more sensitive to divinity than to absurd things. You'll be surprised, in Rome now – we are sitting down here, so I can tell you – in Rome no guru has been successful. No guru has been successful. But when I went there, just seeing My photograph, just seeing My photograph the mayor was so amazed. He said "It's divinity" – just seeing My photograph. And he took it over, he gave us a hall free, he published it and he made so many posters, he put it all over. And it's working very well in Rome. But not in England. I have been here for ten years working hard, but English are rather hard people. Doesn't matter, it will work out.

And then also in Egypt. Egypt is another place which are very traditional people. Another I have found is Greece. They are very traditional, and they – in tradition what happens, you start learning by making mistakes, you see. You believe in Rasputin, you believe in this and believe in that; and then you start understanding what is reality, how we'll get it. And that's how they come to it. But here just people read, read, read and they reach nowhere, they are so confused. I don't blame them for all this. But I must say that they must come to terms with reality and try to understand that you cannot purchase it, first of all, and you cannot work for it. It is a spontaneous, living process of the living God. This is what we have to understand. And once we understand that it will work out, I'm sure. I understand that people are like that.

And you'll be surprised, I've been working ten years in England and we don't have so many Sahaja yogis as we have in other, other countries. Even France is better, surprisingly. Much better off, France, and Switzerland is much better. But England is the one that is lacking very much, and I'm working very hard here. India of course, is thousand times more. So it's all right, it will come. English are that way very balanced – sometimes over-balanced, you see! One thing good about them, they know how to laugh at themselves. So it may work out.

[Audience question repeated by a yogi: She says that You said that the gurus often do more harm than good. How do we know that You may not be doing more harm than good?]

Yes, of course, may be, I may be doing, no doubt; you must keep that open. But you can talk to people who are Always, when

you go to a guru – actually I've seen when you come to Me, you ask Me questions, but when you go to these people you go headlong, absolutely headlong. I've known people who paid six thousand pounds to go to Switzerland and eat only potato, water of the potato that is boiled. And they lived there without asking a question. That is one of the signs that you are free. Secondly, you must know that what others have been, others have been to Me, what has happened to them. Thirdly, you should know, why should I harm you? What is My advantage? Because I don't take any money from you, nothing of the kind. By God's grace, I'm living very well in My life. Perhaps I'm very well-off in life, I don't need anything from anyone, so why should I do it? On another life where I am, I'm at a very high level, so why should I come to you? For what? What am I going to gain out of you?

So credibility must be established through the disciples. You never see the disciples. You just go headlong because you are mesmerized. You don't even think about it. You don't even ask questions. I asked them, "Why didn't you ask questions, why are you taking six thousand pounds?"

"Oh," they said, "Mother, we were walking under the blanket."

And the person who was the head of that organization in Scotland became epileptic, his daughter became epileptic, his wife became epileptic, and he was – he then, then he came to Me. Then he came to Me in that state and I took him, them in My house to cure them.

So those people who have been to Me, like Dr. Warren has been: now he was a patient of high blood pressure, all kinds of things, he got cured – not only, he's cured many people. And there are so many here who have been helped. People who used to, were alcoholics, drug addicts, this, all of them have become all right. So you must see them and see how they are, and you can see how they talk, how they know. But in any other guru's place, they – it's such a hierarchy you cannot even reach them. And somebody who talks is, remembers everything by heart and says something, there's nothing spontaneous, nothing; they don't know anything about it.

So credibility must be established first of all. But that you don't do with anybody else, only with Me. That's a good sign for Me, that I give you freedom.

[Yogi repeats question: She says that surely all paths lead to Rome. You were speaking about the Dalai Lama, and so what's wrong?]

No, but some lead to hell also. We must know. Every doesn't go to Rome, but can go to hell also. Of course, all paths lead to Rome if the person who takes you there is a right guide, is the right guide. You cannot go to hell and then, say, come back to Rome. You cannot. But the people who are right guides can do it. They don't take any money, they don't do. They give you realization. They make you something different. They make you righteous, virtuous and great people. It's a very different thing: are not those who just profess something, or say something. They do not accumulate wealth. You see, they are self-respecting people, they are not parasites. They don't live on your living.

How much did Christ earn? You have such a great example of Christ. Why do you go to anybody else? Did He take any money? He was sold for thirty rupees. What Christ has said, "Thou shalt not have adulterous eyes." I would like to know what Christians are there, which Christians have those eyes which are not adulterous. Have you got innocent eyes? There's no lust and greed in your eyes? Face yourself up. Those who talk of these things have all those, much greater sins than what you have. How can they improve you? They are the ones who are living on others' property, others' money. Will you live on somebody else's property and earnings? They are making the children to get out of their houses, sell their houses, go on the streets. Will you do that? For anyone? Taking money from the poor, will you do that? You are so good! Must understand. Use your brains.

But when you get realization, you develop those innocent eyes. The eyes are so powerful. Even looking at somebody with those eyes, you can give realization. You can cure them. Like the other day we had one – what was his name, the one who came to ...? One journalist, you see, who came and who said that "It is said that You can cure people."

I said, "All right."

So he said, "There's one lady who's suffering from the disease of agoraphobia, and she doesn't want to come out of her house, so how will You cure her?"

I said, "All right, if she cannot come, get Me her photograph; I can't go to her house" – sort of challenging Me. I said, "All right, bring her photograph to Me." He brought a photograph to Me. I just looked at the photograph.

"She's like this for ten years," he said; and he said, "You must cure her."

I said, "All right, I'll try. It's very easy to cure this disease at least." And I said, "You just leave her alone for eight days." But he couldn't, you see, resist, so he went like a C.I.D. there to find out what was going on. And when he went to her house she was not there. She was out on the move with her husband, having a nice stroll. And he's now going to publish a very good article about it.

[Question: Do You see Yourself as a spiritual healer?]

No, not at all. Not a healer. I'm not a healer at all. I am a person who wants to give you Self-realization. It's not question of spiritual healing. Spiritual healing are also two types: one of them is of course the people who are realized souls. Like the other day we went – of course, we met somebody. (Where was that, a taxi fellow who came with us?) [Yogi: In Nottingham.] Aah. The taxi gentleman who came in the car thing, I knew he was a realized soul. So he just started talking to Me. He also felt that nearness. And I said, "Do your fingers tingle sometimes?"

He said, "Yes, very much."

I said, "Are you a healer?"

"Yes," he said, "I'm a healer." He said, "How do you know all about it?"

I said, "Do you feel very guilty?"

"Yes."

"Oh," I said, "I know that."

He said, "How do you know?"

I said, "I know somehow. But you want to know about it." Because he was a realized soul. He was a realized soul. But there are healers who are not realized souls. They are the people who use spirits. They shake before you and shout and – that's very dangerous. A realized soul doesn't have to do anything. Only touches you, you'll be all right. He doesn't have to shake and do all these tantrums.

Because you are so naive, I must say, that's why there is such a problem. Very naive. In the West we have developed our tree very well, but not the roots. We don't know anything about the roots. I was amazed Myself, because there's no idea at all. Not in India – India people know this. They know this. Like we put dead in the church. In India nobody would put dead in the church – it's a, is a holy place, how do you put the dead there? But this is what it is. You are naive, I know, and despite that, that naivety, you are also very adamant. Though what to do now: it's a difficult question sometimes for Me. Doesn't matter. It works out. Yes?

[Inaudible question.] What say?

[Yogi repeats: Could You explain what You mean by this energy rising through the spine? And isn't it just really the same thing as a tingling up the spine, perhaps... (addressed to questioner: Do you mean of a more physical kind?)]

[Questioner: A feeling of awe.]

Yes. Feeling of Awe?

[Yogi: Yes, he's relating the feeling that you might have up your spine to a feeling of awe, and perhaps saying it's ...]

There is not, no – I have not known such a thing as that. I don't know. That's a – it doesn't happen like that. You see, when the kundalini rises you don't feel anything, nothing of the kind. Only thing you feel at top of your head a cool breeze. All right? And in the hands you feel a kind of a cool breeze coming out. But in the beginning you might feel little heat, because if you have too much heat in the body, then you might feel a little heat coming out. Sometimes people who are very nervous type shake a little, that's all. But this thing I have never known, is some sort of a funny thing maybe coming from somewhere – I don't know. All kinds of permutations and combinations I've seen happening to people.

Like one gentleman, he sat on the ground with the feet towards Me – in India is not done. So people said that "How can you put your feet towards Mother? It is not done."

So he said, "No, my kundalini's awakened and I'll jump like a frog."

I said, "Who told you?"

He showed Me a book of his guru, written down that you jump like a frog. Can you imagine? I asked him, "Will you, are you going to become a frog now?" All kinds of permutations and combinations: you don't know how many things are there published all over the world.

[Yogi: Right, he wants to know how is this awakening initiated – the awakening of the kundalini.]

It's very simple as I told you, just like sprouting of the seed. That's My job. But then once I have done it, you have to do it also. All right? On that promise.

[Question: You say that false gurus and teachers can lead maybe to hell. Can You define hell?]

Now, at this good time, why do you want to know hell? You see, it is described very well if you read any one of these great poets. Specially I would say, read William Blake. All right? It's already described so much, why do you want? I want, I want you to enter into the Kingdom of God. Hell is, when I'm saying "to hell": you might get epilepsy. Now I've seen people getting epilepsy, people getting lunatic, leaving their homes, running away, hitting everyone, killing each other, killing themselves, killing their parents, violent, they take to drugs, take to all kinds of things which are self-destructive. What I mean is "self-destructive", in one word. All right?

[Question: What about people who suffer from these things from birth?]

Yes. All right. If they suffer from this, there is something else is responsible. But they do suffer, isn't it? But those who have not suffered and are normal and go to these gurus, pay money and get it, then at least you will hold these great gurus responsible, or not?

What is it, what is it?

[Question: Do you feel there are not any other gurus who are ...]

Oh, many! There are many. But they are not in the market. There are many, many more. Many there ... beg pardon?

[Yogi: Are there any who can be beneficial to you?]

Beneficial to you? To anyone? Yes, they are. But just see now, in this crowd I'm talking to you, you're asking ten questions. They have no patience. They have no patience at all. I tell you, they are so impatient, all these gurus, that you have no idea. They just can't bear it. I asked one gentleman to go to America, with great coaxing and everything, because I had no time to go there. Within three days he ran away from there. He said, "I have no time for these stupid people." Just he cancelled it, you see. Because I'm a Mother, I have patience for you. They have no patience for you. What am I to do? They are telling Me, "After twelve years we'll come and help you, Mother." They know Me very well. They are so many, so many. They have met some, but they don't want to talk to people who are – they think they are stupid. What to do, now? They think all seekers are stupid people. What am I to do? They have no patience. You have to have a Mother to have patience, isn't it?

[Yogi: Let's finish here. Mother's ...]

Now. There's no end to it, my child. These questions have no meaning. By asking questions you are not going to get realization, I must tell you. I cannot guarantee it. I cannot guarantee it. If you get it, it's your luck. If you don't get it, it's your luck. So be careful. There's no need to discuss, argue; by argument you are not going to get it. Listen to Me. What am I going to gain out of you? This is the first place where we have so many questions. Must be some Romans are around here, I think, reborn. Otherwise I can't explain. I mean, nobody asked so many questions as you have asked Me which has no meaning. And supporting the, these fake gurus who have taken money from you, have disturbed so many people; supporting satanic forces. Something surprising, isn't it? All right, doesn't matter. Now, I have already told that I'm – now, that's all. If you want Me to come back to Bath, please, no more questions now.

[Yogi: Let's have the experience.]

But we'll see how many get realization here. That's the main point. Main point is not You are going to be judged by your kundalini – let's see. Before you judge Me, she's going to judge you. So let's see how many of you get realization. I cannot promise you. That's the main thing, I must tell you. All right. Let's see how it works out.

Now whatever I have said, forget it. Let's have a pleasant relationship. That is, you are not to feel any guilty about anything, whatever I have said. You might have been to guru, you might have done anything that's supposed to be wrong – all right. Just forget it. Just now you sit in the present. You have to be in the present to get your realization – that's the most important thing. You are born on this earth to be that, you are a human being to be that. You are not here just to waste your life. And that's what I have to tell you as a Mother, that you have to be humble about it. It's a very different realm you are in. It is nothing is selling here, it's not a shop. And here, it's a temple. And in a temple you have to be humble, and you have to get your realization: that should be your determination. But how many will get, that I cannot say. I'm sorry, but it's not a thing that I can promise all of you. But if it works out on some, I'll be very satisfied. That's My job is.

Now let's have very simple things, without asking any more questions. Now there's no need to be disturbed about it. If you have not asked one question, nothing goes wrong with you or with audience. I tell you, even if you ask hundred questions it's not going to make any difference. I must say, so far nobody has asked anything that is intelligent, and I think you'd better now give up asking questions. I'm bit too intelligent for that.

Now, let's have it the way it has to work out. Let's have it the way it has to work out. If you are seekers and if you are in the present, I'm sure you will get it. Now forget the past. Forget the past. One more thing I have to request, as I requested yesterday, that you are not to feel guilty about anything, because guilt comes from the past. So forget the past and you have to assert that

you are not guilty. There are many people who are good, and they'll get it. So you have to assert that "I'm not guilty."

Now, you have to call Me as Shri Mataji when you address, which is difficult. You can call Me Mother, to make it simpler – whichever way you like. So you have to say "Mother, I'm not guilty," just before starting this process. Now, we have to humble down in our hearts, because we want to enter into the Kingdom of God. But the one who is trying to do it, if you are all the time attacking that person, how will you go? How will you enter in? Just look at that. What is our attitude? Is it proper? It's not being fair, not just.

All right. So we take out our shoes just to take help from the Mother Earth. One of the very important elements is the Mother Earth. And this kundalini is based in the sacrum bone, and the lower chakras are made from the element of Mother Earth. So just take out your shoes, very easily, to touch the Mother Earth with your feet. This Mother Earth is very important.

[Yogi: Anyone who doesn't want the experience, please, you should leave now, anyone who doesn't want ...]

Leave. Don't disturb others. You be kind. You have to be civil. You have to be civil people. Don't disturb others. If you don't want to have, well and good. It's all right; you can go.

Those who were yesterday in Bristol know how much I have worked hard on so many people for hours together to give them realization. And it's a thankless job. I tell you, it's a thankless job; because unless and until you establish yourself, it's such a waste, I feel, it's a tremendous waste. Is just good for nothing, because you give them realization, they do not establish themselves and it's just such a waste. Now, age does not matter, race does not matter, community does not matter. As long as you are a human being, it works out – is as simple as that.

So now you just have to put your hands straight on your lap, without feeling any discomfort while you are sitting. That's important, because I do not want that your, you should feel uncomfortable, and by that you start moving about. Now, you have to take out your shoes, please, because as it is Tibetan problems are there. If you want to have realization, take out your shoes, all right? Yes, just take them out. It's better. Socks, yes. Will be better because I want to work on you, definitely you are a seeker, all right? Put your hands like this. Yes.

Hmm. (Starting.) Now. Despite everything, it's good. It's not so bad.

Now, this left hand, as I told you, represents the left side, the emotional side; and the right side is the hand that represents the action. Now this is the desire that we have, the desire. So to put the desire hand on the left-hand side like this, straight all the time, when we have this process of giving relaxation to your chakras. Because some of the chakras are in augmented state and they are to be relaxed. You can do it yourself, and how you will do it I'll just tell you. There are, on the left-hand side we'll be touching those centers. Now one is in the heart where resides the spirit. Then one is in the upper part of the abdomen. And then another one in the lower part of the abdomen – all of them are on the left-hand side. Now, then one is here. This is the one you catch when you feel guilty. Like this, here, on the left-hand side of your neck. And then another one is here, and maybe here we may have to ask. And then you come up here on the fontanel bone area, where I'll ask you to put the palm on top of your fontanel bone area. Just now it's hot, but it will be all right. Let's do it.

Now, it's very simple. You have to keep your eyes shut throughout, because there's no mesmerism, nothing like that. It has to happen within yourself. The attention is sucked in, and it's better to keep your eyes shut, because if your eyes are open the kundalini may not rise. And it doesn't trouble you, it doesn't give you any problem – nothing of the kind; and you feel extremely relaxed, and you feel fine. All right. So now we close our eyes. First of all, please do not feel guilty for anything, even for asking questions or anything, don't feel guilty. Whatever I have said, just forget it. Be kind to yourself. Be very kind to yourself. And you have to respect yourself.

Now, at this stage put your right hand on your heart, on the left-hand side. Left-hand side is the heart, so put your right hand on the heart. Now keep your eyes shut, and try to look within your heart, in the sense, put your attention to your heart and say – you

have to ask now, Me, a real question which is the intelligent question. Ask a question, "Mother, am I the spirit?" Ask this question three times, "Mother, am I the spirit?" Ask this question three times, "Mother, am I the spirit?"

(Left is too much, it's left ... Hm.)

Now, raise this hand – I mean, lower this hand on the abdomen, on the upper part on the left-hand side. Lower this hand on the left-hand side, on the upper part of your stomach. Here is another center, the center of the Primordial Master. As you become, you become the spirit, you become the master, you become the guru. So now logically you have to ask another question, "Mother, am I my own master?" Ask a question, "Mother, am I my own master?" Ask the question three times. That's a sensible question. You are your own master, you don't need any master whatsoever. I'm not your master, I'm just your Mother, that's all.

Now. After asking this question you lower your hand again, on the lower part of your abdomen. And this is a very important center which is called as Swadishthan, which looks after the aortic plexus in our being. Now, press the fingers in and say at this point – because at this point, I must confess, I cannot cross your freedom. You are free to choose. If you want to have the true knowledge, you have to ask for it, I cannot force on you. So you have to say, "Mother, please give me true knowledge, give me pure knowledge. I want pure knowledge, the technique of pure knowledge" which is the another meaning of the word "yoga." You have to say this six times because there are six petals to this center. There are six also plexuses, sub-plexuses to the aortic plexus. (Terrible! Left Swadishthan.)

Hm – now. Again you are feeling guilty. Please don't feel guilty. Please don't feel guilty. Don't feel guilty for anything. You have done nothing wrong. (Ah, now better.)

Now raise this hand again to the upper part of your stomach, where the center of the Primordial Master is. As you have asked for the technique, I will tell you, you have to at this center assert, to say, "I am my own master." Just say that. You have to say ten times with full confidence, say, "Mother, I am my own master." Because there are ten sub-plexuses, like ten valencies, we have these ten plexuses. Aah! Forget your masters. And forget all the slavery. Hah! All right. (All right. Good.) Ten times.

Now, raise this right hand to your heart, again to your heart. Here resides your spirit. Again in the technique, you assert – this is the mantra you have to say at this point, "Mother, I am the spirit." In all humility, in all your glory you accept, assume. "Mother, I am the spirit." (It's good, very good.) You have to say this twelve times. But don't feel guilty.

Now I have to tell you that God is the ocean of love. He's the ocean of compassion. But best of all, He is the ocean of forgiveness. So please don't feel guilty, because what sin can you commit that He cannot forgive? We are challenging His power of forgiveness when we feel guilty. Please don't feel guilty. Without feeling guilty, say "Mother, I am the spirit." (Come down. All right. Ah, it's better.) Twelve times, because there are twelve petals. (Left Nabhi. It's more on the left, it's all right. There's nothing on the right. Ah! Better. But left Nabhi is too much. It moves from here.)

Now, move this hand upward and put it, the right hand – you have to move the right hand, left hand towards Me – put it on the left-hand side of your neck. At the base, touching almost the left side of your spinal cord and pressing it a little with it. At this point, from the front – you have to do it, take the hand from the front, not from the back but from the front side – hold it tight. Here now you have to say, with full confidence, with all love and understanding about yourself, "Mother, I am not guilty." Please say that, sixteen times. And if you are too much of it, you'd better say it hundred-and-eight times to punish yourself, if you are too indulgent in that kind of a thing! (It's good. It's rising up to the Agnya. Ah!)

Now raise this hand on top, on top of your forehead across. And hold it, your forehead. At this point – you know, as I told you, is the center of Christ – you have to forgive everyone. Some people might say, "It's very difficult, Mother, how can we forgive?" But it's a myth that you do not forgive anyone or you forgive anyone, because when you do not forgive, you suffer, not the other. So please say, "Mother, I forgive everyone." You'll be surprised, when you say that from your heart, this center will open out.

(Better.) Now, if you are still feeling guilty, it's better that you put your hand at the back of your head. Hold it tight – all of you

should do it – and once for all say, “Oh Lord, forgive me if I have done any mistakes.” Just once for all; but don't feel guilty after saying that, or not before also. Just say that “Oh Lord, forgive me if I have said anything wrong or if I have done anything wrong against You.” Hold your back, back of your head. Back of your head – as they call it, the optic lobe. Three times. But don't feel guilty. Please don't feel guilty. That's very important. (Go to the guilt again. All better. Hm – rising.)

Say from your heart that “if I have done anything wrong” – now don't count that, just say it in general. Don't count what you have done wrong, whatever you have done wrong. Please don't count. Just say, “If I have done anything wrong, please forgive me.” That's all. Because you are the spirit; and if you are the spirit, what wrong can you do? You have to just become the spirit, that's all. You come out of the mud like a lotus. (Hah!)

Now, put this hand on top of your head on the fontanel bone area which was soft in the childhood, which is called as taloo. Now press it with your palm and move your scalp. At this point again – the another part of yoga – I cannot cross your freedom, because you have to ascend in your own freedom and glory. So you have to say that you want your realization, and that I should give you that realization. So you have say, “Mother, I want my realization. Please give me realization.” And that you have to say seven times because there are seven centers, the seat of seven centers, in the brain. Now. And push it hard and move it clockwise. Push that part hard and – with your palm.

Now put down your hand, please, down below. And lift your left hand, and see if there's a cool breeze coming out. Move it up and down. Pay attention there. About four inches or five inches there – just move it up and down. Now put the another hand. Now see with that hand. On top of your head.

(It's all ... Because so many Sahaja yogis are sitting there; but I don't know these people if they are feeling it.) Now put another hand like that.

[Blowing into microphone.] (It's like a mountain.)

Change your hands please, again. [Blowing into microphone.] Do you feel the cool breeze?

Now, for your information, we have many people who are realized souls who have come to Bath. And they will have a look at you. You can put your hands like this. Those who are not feeling the cool breeze, raise your hands first of all. Raise them high. All right. Come along now. Sahaja yogis should come and see them. Are you feeling the cool breeze? In the head? In the head. Are you feeling relaxed? Good, good. What about you, from the Tibetan thing? Caleb – he's good, good, good, he's done well!

Caleb, see this one from the Tibetan one. He's a seeker, out and out. He's got it? No? He's been to some guru, I ... Just see their chakras, is what are catching is. Just work on the chakras. Ah, better. It's better now. But in the hands you have to feel. Now keep your hands like this. Hands you must feel it. Beg pardon? ... It becomes cooler. First it is hot. Hands are hot now? All right. Now this is a miracle, isn't it? Now, you put your left hand on your stomach, here. No, this side. Right hand towards Me, yeah. Now, it's good.

She's feeling the hot, that's all. But she'll get it. Just she will be ... no, put her on the liver – left hand on the liver, yes. He is himself a doctor, you see. Did she get, this lady who was asking questions? What do you say? No? Warm? What's, where is she catching? He's feeling it? Good, good. That's nice. A Vishuddhi he has. He has a Vishuddhi. Let him ask if he – “I am the part and parcel of the whole” will work out with him, because the Vishuddhi is catching. [Hindi]

Is she? God, thank God, now! All right. Yes, what is it? (So much of left, I tell you, really.)

Hmm. What about you, why didn't you work? What do you say? Caleb? Anybody who has not felt it, please raise your hands. They have come all the way to help you, some of them have come from north country. Yes, sir. Someone there. Can you see there?

You all just watch Me without thinking. Just watch Me without thinking.

He's got it? Good. I'm very happy. What about you ladies? You got it? Good. Look at them. Such wise people. May God bless.

Just watch Me without thinking. It will work out better.

He's got it? Good. I'm very happy. What about you ladies? You got it? Good. Look at them. Such wise people. May God bless.

Just watch Me without thinking. It will work out better.

1984-0808, The Knowledge of the Roots

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8 August 1984

The Knowledge Of The Roots

Public Program

St David's Hall, Cardiff (England)

Talk Language: English | Transcript (English) - Reviewed

Public Program, "The Knowledge of the Roots". Cardiff (UK), 8 August 1984.

St David's Hall, Cardiff (England)

I bow to all the seekers of truth. It gives Me immense pleasure to come to Cardiff again for this programme of Sahaja Yoga. They must have explained to you what is Sahaja Yoga. That is, 'Saha' is 'with' and 'Ja' is 'born'. It is born with you, and all of us have a birthright to get this spontaneous yoga, that is the union with the Divine. Ascent to the Divine is our birthright. Only thing, we must reach that state of awareness where we become aware of a higher seeking within us. First as a human being we seek food, then protection, house, possessions, money, power, and then we find that all these things, even if you have achieved, you have not been able to achieve what you wanted – that is, the state of joy – and thus you start seeking furthermore to find out what should be that state in which you remain in complete joy.

Many people have no idea as what to expect, and also, they are quite naive about the structure or the nature of this Tree of Life which is built within us. Now what I'm going to tell you is the Knowledge of the Roots. So far with our developments we only know the Knowledge of the Tree, but we have to know the Knowledge of the Roots which sustains this tree. If we do not know that Knowledge, it may be one day this great tree that we see, which seems to be quite secure, may completely be destroyed. So, it is important for everyone to have that Knowledge of the Roots within ourselves and within our society, within human beings as a whole.

Now we have to realise that we have come to this state of human awareness up to a point where we find we are lost. These days in the modern times, we are very much confused because there are so many ideas afloat. All these ideas confuse us, and we don't know where to look, what to see. The value systems have changed rapidly, so drastically, that it is difficult for us to keep and cope with it. Despite all that, it seems that there must be some hope for us: after all, the Lord God who has created this Universe must be worried about His creation. After all, He has to do something about it. It's no use only our worrying about it, or being aware of the shocks, the future shocks that we may receive because of the mistakes we have committed before. It is He who guides us, it is He who has made us and it is He who works out everything for us. For example, we believe that we do this and we do that. What we do is the work of the dead to the dead. We do not do any living work. We cannot transform one flower into a fruit. But you see in different seasons we find different type of flowers, different type of fruits coming in. We find every child that is born has something to do with the society, with the parents, with the country where it is born. It is such a big selection that it is impossible to find out who could have done it with such tremendous powers of accuracy. A child is conceived in a mother's womb. Is a very big miracle itself to all the medical science, because normally anything that is foreign is thrown out of the body, but when the foetus is formed in the body, it is not thrown out. On the contrary, it is preserved, looked after, nourished and thrown out at the time when it is fully matured. Is something such a remarkable thing we see every day, but somehow or other we take everything for granted.

Human beings themselves if they look at themselves, they'll be amazed how beautifully we are made. Something special about us. We know so many things more than the animals do. Like an animal cannot pass through a dirty lane, he cannot understand any architecture, he cannot understand any colours, any beauty, but we human beings have so many ideas and also abstract ideas. But beyond this is a state where you reach into an absolute state. So far still we live in a relative world. Whatever we know is so relative that it is difficult to decide really what is right and what is wrong. Relatively we can say, 'All right, this is little right

and this is little wrong.' But we cannot absolutely say that, 'This is right and this is wrong.' Here then we start thinking: are we really fully evolved? We are not. We are not evolved. And when I say this you should take it as a hypothesis with a very open mind of a scientist. And then if it is proved, you have to accept it as a law, not before that.

It is very very hard to believe that we can become Spirit. This is one of the big myths of modern times, and many a times when I speak about becoming the Spirit people say that, 'How can you say like that? How can it be that easy?' But if it is a living process of our evolution and if it is done by the power of a living God, then it has to be very simple, has to be very easy. Like if you have to sprout a seed, you just put it in the Mother Earth, and the seed has a capacity to become the plant, and the Mother Earth has a capacity to sprout it. In the same way, this happening has to take place. Today that time has come. That time has come. The time of judgement has come, and at this time we have to see that we'll be judging ourselves, but not by some sort of a weight or some sort of an authority, but by something which is within us, which we call as the Kundalini: is placed in the triangular bone called as sacrum. Just see, Greeks knew about it. That's why they called this bone as sacrum.

But what is this bone in the biblical understanding? It is the reflection of the Holy Ghost. We have to understand that if there is a Father God and a Son God, there has to be Mother. So, this is the Primordial Mother who is the Holy Ghost and She is reflected within us as the Kundalini. In our heart is reflected the God Almighty. It is He who is the witness of whatever we are doing. This power manifests everything within us and then resides in a sleeping state in that triangular bone and is said to be residual because it has not yet manifested itself. This is the power of our desire which is true and the only desire we have which is pure, because all other desires are not true. If they were true, any one of them, when satisfied, we would not have desired for anything else. But it's not so. As you know, in economics that wants in general are not satiable. So, you want to have something today, then when we get that, we want to have another thing, then we want to have another thing. But once this desire of becoming one with the Divine manifests, then you don't want anything. You want to give. Like you want to be the light and then you become the light that emits light and emancipate others, raises them to the level of their Spirit by giving them peace and bliss.

Today we talk of peace. But how can we have peace with the people who are so disturbed? We have to have transformation of human beings, who should feel peaceful within themselves and should feel that they are the ones who are part and parcel of the whole. But this should not be a conception of the mental projection, because mental projection can disappear in no time. Like you would believe that this particular person is my friend, but you discover that he's not, and the whole mental projection drops out. So, all mental projections are artificial, they last for a short time and disappear.

But this is a happening that has to take place within us when we become the Spirit. It is the question of you feeling that Spirit on your central nervous system. So, in our evolutionary process whatever has happened to us has happened on our central nervous system, and that is what Christ has exactly said when he said you are to be born again. He didn't say that you just ask somebody to do an exercise of putting some water on top of your head and said, 'Now you are baptised.' No. There is a true baptism of the real awakening of this Kundalini passing through these six centres above, piercing through your fontanel bone area and giving you the true experience of the breeze of the Holy Ghost coming out of your own head, and this cannot be done by just putting water by somebody. It has to happen within yourself, and you have to seek the truth, and not something that just satisfies you for the time.

That's why even if you profess any religion, we find we don't have much transformation within. But here you become the Spirit. As soon as you become the Spirit, the light of the Spirit we can say, on our central nervous system just guides us. Like first of all when this Kundalini rises, She passes through these centres on the physical level, and you get physical health. Some people say, 'Mother, you heal us or cure us.' Is not true. It is your own Kundalini. It's your own mother within you. Everybody has an individual mother. When she rises, she actually fulfils the need of every subtle centre that supplies to your gross centres, because these are the abstract or, we can say, are the subtle centres which are first fulfilled, and they look after your plexuses. That's how you get healed automatically. It is you who heal yourself, not Me. I'm just a catalyst, you can say, like one enlightened light can enlighten another one, and once you are enlightened, you can enlighten another person. That is how it is. So, there is no obligation. There is no give and take. It's like we are part and parcel of the whole.

Now we have, say, a problem on a finger. What do we do? We just rub that finger and find that we feel better. But have we any

way obliged this finger? Because it is part and parcel of you, it just spontaneously has happened and has worked out. In the same way it happens to you also that you get this Realisation automatically.

Now the mass evolution has started, and there are many who have got Realisation like that. I'm happy to know in England also we have at least two to three thousand people who are realised very well, who are established, but there may be much more who have got Realisation. But then you have to establish yourself like a tree. Once you establish like a tree you can give Realisations to other and you can give them peace, and the whole thing is such a transformed personality, because the second thing that happens to you when you become the Spirit, that you become so powerful, so powerful, that nothing dominates you. Nothing dominates you. There is no habit that can dominate you. No temptation can dominate you, and you become very powerful. But at the same time, you are extremely compassionate, you are extremely kind. So, it is a very compassionate power that you develop of the Spirit and you become a new personality, a wonderful personality. We know when we have Christmas, when we have Easter, we give eggs to people. This denotes the Resurrection of Christ as our own Resurrection, that an egg has to become the bird. It is symbolic of that, that we are like eggs when we are closed, when we have this I-ness within us, and then suddenly when this happens to us, this egg becomes the bird, and you become completely free and you know what freedom is. Freedom is no licence but freedom which is absolutely not curbing anybody's freedom nor is giving you any bondages. It is something so great it should happen to all of us.

We have had many great saints in this country. I would like to mention William Blake who was a great saint and who saw all this happening long time back, two hundred years back, and he wrote about it that such and such time will come when men of God will become prophets, and these prophets will have powers to make other prophets. He has said so many things that time has come today for England to rise as he has desired and described. That time is here today. Now at this time you should, when get your Realisation, you'll realise that now you have entered into that Kingdom of God. We have also many people, we can say even Mohammed Sahib has said that, 'At the time of Resurrection your hands will speak.' Exactly this happens, that when you get your Realisation, when the Kundalini comes up and She touches the seat of God here immediately in your heart, the reflection of God starts emitting cool vibrations from your hands also.

When it starts happening you are amazed that all around you feel the subtle power of God, the power of His love, what we call the all-pervading Brahma, what we call the Chaitanya. That's how you start feeling it, and once you start feeling it you are amazed that how now you can find out about everything. You become like a computer. As soon as you want to find out whether it is right or wrong, say you want to ask a question, 'Is there God?' immediately you'll find there will be Cool Breeze coming in. But if you want to ask about Hitler, you might get a blister or a heat on your hands and you'll feel horrible about it. So that is how you start working it out and gradually you become absolutely wise in the sense you become absolute and you understand.

Just now if you look at a person, how will you find out who is right and who is wrong? But when this happens to you, you don't have to know about him. On his centres you know because you become collectively conscious. You become – again, I say, it is a becoming – you become collectively conscious. You can know about your own centres and you can know about the centres of others. And when you feel the centres of others, you know what the problem is. You don't talk like other people talk, but you talk in the language of centres. This is exactly what happened to the disciples of Christ when they were blessed by the Holy Ghost. The Cool Breeze came on them. They started speaking in strange languages. And the same thing you'll find with Sahaja Yogis that they speak in a strange language in the sense that they talk in the languages of the centres, and they start using their hands in a way because the hand has got the power flowing, and they use it to bind it up, and that looks very strange, and at that time also it looked very strange. So, people started saying that they are mad people; they are doing some sort of funny actions.

So, all this happens. It's very simple, has to happen. The time has come. It is the blossom time; at that time, I would say, in the early days, it was, we can say, it was not the blossom time but it was the time when there were hardly one or two flowers on the Tree of Life. But today is different. There are so many seekers all over the world, though misled by all kinds of things, because as soon as they came to know – the negative – that God has decided to work it out, they have come in the market and they are selling their goods. One must know that you cannot sell God in the market. Secondly, you cannot organise God. But we are so much used to it, paying for everything, that we can't understand that we can get something without paying.

But think of a seed which we sow in the Mother Earth. What do we do? Do we pay anything? Does it understand money? Does living processes understand money? Do you think God understands money? You can't pay for it. If you put this one small little test, 99 per cent of these bogus people will disappear from the scene. But we don't think, we don't use our brains, we go headlong into it. On the contrary to Me they will ask thousand questions, but to these people who have taken thousands of pounds and have finished them off, they don't ask any question. They just go headlong into it, ruin their lives, get into epilepsies and all kinds of diseases. Then they come to Me, and I find that they are in a very bad shape. But doesn't matter. Whatever has happened has happened. Nobody should feel guilty about it. That's one condition of Sahaja Yoga is, that we should not feel guilty. We have to be in the present. Forget the past. We are not to think about the past, and at this present moment this should happen to all of us.

Now the subject matter is so great and the knowledge is like an ocean. I cannot in this short time tell you all about it, I would say there must be at least two thousand lectures in English language which I have given all over the places, and I would request you first of all to get the light within you.

Like this room when it is not lighted and if I tell you about this room it will be a headache, and if I tell you about the electricity, the history of the electricity, the connections of electricity, the sources of electricity, you'll be fed up. First of all, let's have the light. Once we have the light, it's much easier to understand, and you'll have much more patience. So, I would request you first to have the light. We can try it. I cannot guarantee, I must say, I cannot guarantee to everyone. Is something that works out, but may not work out also. As far as possible, we should try and let us see what happens to us, and if it works out, that would be really a very great pleasure for Me.

May God bless you all.

Today the time is very short for Me. Otherwise I would have asked you to ask Me questions. But are you interested in asking questions to Me? Or would you like to have Realisation first?

Q: Could this type of philosophy you've been telling us about, is it possible (1:09:55) that we have all kinds of diseases or [Inaudible]?

Shri Mataji: In this one I would say most of the diseases, because certain diseases I've seen that like cataract where the thin tissue is dead, it doesn't work out. When sometimes people put those, plant steel frames and things inside, it doesn't work out. And when it is in a galloping state cancer it doesn't work out. But if it is curable in a way, it works out. If it is in a galloping state, then is difficult. But the way we do it, I mean even for serious patients, we work out this way that we give Realisation to somebody in the family and teach him how to cure the patient so that he can work out intensively, because it is to be worked out intensively on such people who are very serious. But sometimes it works out very well. Like the other day I was in Middlesbrough and a newspaper gentleman came, and he, little bit challenged Me saying that there is a lady, she can't come to your programme because she is suffering from a disease called as agoraphobia. These are all modern ones. You see, I studied medicine long time back. So, I don't know agoraphobia. And in that she doesn't come out of the house and she has been in the house for so many years. So, I said, 'All right, doesn't matter, but you can get Me her photograph.' He said, 'All right.' He got Me the photograph and I said, 'Leave her alone for seven days. Don't disturb her.' But she could not, you see, remain that way silent. So, he went down to see her just to find out if she's all right. So, he found she was not in the house. She has gone out with her husband for a walk, and that's how he telephoned that he is going to write another article.

So, it works out very miraculously in so many diseases. But also, there are many permutations and combinations in a human being. You see, all these permutations, combinations are to be seen, and it works out with that also. So, it is not such a simple thing as we understand that you give one medicine or two medicines, but you have to see how many centres are involved. Now if there are one or two centres it is very easy to work it out, but if there are five, six centres involved, then one has to work it more and try to clear out these centres, make the Kundalini rise and keep it there. Because if there is a problem, say in your liver or some place, then this Kundalini rises, and again She comes back to that point and tries to supply. But once you are established

then all the time it goes on flowing and you feel much younger, you feel much better and all the time you feel active and the energies all the time flow within you. The tensions are no more because you feel that you are one with the Divine. It's all the time flowing within you and you feel extremely happy and healthy.

Yeah.

Q: Could we have the Realisation?

Shri Mataji: All right. For that I have to request you for one small thing that you have to take out only your shoes, because the nearer we are to the Mother Earth, though we are much above, if still it will help us to take out our shoes because Mother Earth, the light, all the five elements help you a lot to achieve this. I'll stand up. (Aside: May I have some water?)

At the very outset I have to request you that you should not feel guilty. To feel guilty is against God because God is the ocean of forgiveness and if you believe in His power of forgiveness, what sin can we commit or what wrong can we do that He cannot forgive? So, we must have faith in His power of forgiveness which is an ocean, as I said. So, let us believe that He is the ocean of forgiveness and that there is nothing like any sin or anything that should really be detrimental to our progress towards Him. And He is the one who is much more anxious than we are that we enter into His Kingdom and enjoy His bliss. So, let us cooperate with that power of forgiveness. So please, first of all, before closing your eyes, I would say you have to say in your heart that, 'I am not guilty.' In a pleasant way we have to face.

Now this left hand is the one that represents our power of desire which you may learn later all about it. But just now I am just telling you. The left hand should be put like this on your lap. Very comfortably put both the feet on the ground. Then you must have respect for yourself and all glory about it. You shouldn't try to condemn yourself by any ways but just say that you are the temple of God, you are the church of God and if He has to be enlightened within you, if He has to be established into you, you have to have all the love for yourself and all the respect for yourself.

So, with the left hand like this sitting, the right hand is to be used for action. And the action is very simple. You don't have to do much, is to give vibrations, or we can call the support, to different centres which are very few, which I will show you, which are very simple to understand. First is on the heart, which is the abode of your Spirit, then on the stomach – I'll let you know later on but I'm just showing you – on the stomach, on the upper part which is the abode of the Primordial Master of the prophets to become yourself the prophet. And then at the lower is the centre of true knowledge, the technique of true knowledge. And then one here at the base of this, we can say the neck and the shoulder, where they meet at this point. This centre is also very important because when we feel guilty this centre is caught up. Like angina and all these diseases are caused by feeling guilty, and with a lethargic heart, a combination, you get angina. So not to feel guilty is very good. I mean, it's being kind to yourself. So, this is the point for that. And then we have this another centre which we call as Agnya Chakra. Actually, it is placed in the centre of optic chiasma, what you call the, between the pituitary and the pineal body, and it controls these two things. That is the centre of Christ; for that, this is the window, and at the back also. So here you have to put your hand, and I will tell you what is to be said and then at the back. And then we go on top of our head on the fontanel bone area where we had a very, very soft bone called talu, and you put your palm over there and you have to just press it, and you have to move it clockwise about seven times. It's very simple. And you close your eyes. You don't have to open your eyes because there is no mesmerism on. Please keep your eyes closed. And it will take hardly about fifteen minutes to work out. And please sit very comfortably with your left hand like this and right hand on the heart.

Now please close your eyes. As I said, you should have a very pleasant outlook towards yourself. Now at this point you have to just ask Me a question, a question that – you can call Me Mother or you can call Me Shri Mataji, whatever suits you – 'Mother, am I the Spirit?' Ask Me this question three times. It's your right to ask Me this question because you are the Spirit. 'Am I the Spirit?' (Aside: 'Keep the window open. It is rather hot. Chris, can you open something there? Ha! Better? OK. Left Swadishthana.) Please don't open your eyes.

Now move this right hand on the stomach, on the upper part of the stomach on the left-hand side. We are working everything on

the left-hand side, on the left-hand side. And now here you have to ask another question as a logical conclusion of the first question, that if you are the Spirit, then automatically you become your own master, you become your own guru, you become the prophet. So, you ask Me a question again three time, 'Mother, am I my own master?' Hm.

Now this hand should be taken down on the stomach, on the left-hand side in the lower region of the stomach. Here you have to press it and ask now. I have to ask you because this is the place where the first initiation of the Kundalini starts, where you have to say that you want to know the true knowledge. I cannot force you into it. I cannot just cross your freedom. So, I have to ask you. If you want your Realisation, first you must ask for the true knowledge, the pure knowledge. So, for that you have to say six times, 'Mother, please, may I have the true knowledge? May I have the pure knowledge?' Six times. Hm. Pressing it hard, at the lower, lower side of the stomach. It is very important. This is the Swadishthan Chakra which looks after the aortic plexus within us. Hm. Now after asking it six times – everything should be done from the heart, should be sincerely done, not superficially, having faith in yourself.

Now as you have asked the question, the first thing is now you have to assume and you have to assert. And that is what you have to do on the upper part of your stomach. Please put the hand on the upper part of the stomach on the left-hand side and now press it hard. At his point you have to assert. 'Mother, am I my own master?' as you asked. Now you have to say, 'I am my own master.' Please say it ten times. Full assertion, with complete confidence. You are. So just say, 'Mother, I am my own master.' Please don't feel guilty when you say that. Please don't feel guilty. Please don't feel guilty. With full confidence say that. Ten times.

Now raise this hand higher onto the heart again. Now, nobody should think what colour, what race, what community, what nationality, what age. Doesn't matter at all. Now again with full confidence in yourself, here you have to assert twelve times, twelve times, because there are twelve petals to this centre of heart, where you have to say twelve times very clearly, 'Mother, I am the Spirit.' But please don't feel guilty. Don't feel guilty, as I've told you that God is the ocean of love, He is the ocean of compassion, but of all the things He is the ocean of forgiveness. So please say it again and again, that is, twelve times, 'Mother, I am the Spirit.' Ha! Please don't feel guilty. Please don't feel guilty about anything. It has to work out. Don't feel guilty. Just help Me a little bit by not feeling guilty. Please don't feel guilty. Still feeling guilty.

Now raise this right hand as I've told you at the base of the neck. At the base of the neck. Here you press it hard, hold it tight and tilt your head on the other side a little bit. Tilt it a little bit. Now with full confidence and assertion, here you have to say sixteen times, 'Mother, I am not guilty.' Please say it with all seriousness, 'Mother, I'm not guilty.' Hm? You can say it in your mind. Sixteen times. If you have indulged too much into that kind of a habit it's better to say it 108 times to punish yourself. Ha.Ha.

Now raise this hand on your forehead across, on your forehead across. Now here you have to say really with full sincerity from your heart, from the core of your heart you have to say, 'Mother I forgive everyone.' Please say it. Now some may say that it is difficult to say, 'I forgive,' because they think it's very difficult to forgive, but actually it's a myth. It's a very big myth that we feel that we cannot forgive. Actually, what do you do when you don't forgive? You don't do anything. On the contrary, by not forgiving you are torturing yourself, not the other person. Across your forehead, please. Full forehead you should take. Forehead. In front.

Now the hand should be taken back on the back side of the head. Just hold it tight. At this point, without feeling guilty – again I say, without feeling guilty, without feeling guilty – you can once say to God that, 'If I have done any wrong or any mistakes please forgive me.' But don't feel guilty about it. Just say it. Hm?

Now put this hand on top of your head on the fontanel bone area. Please put your palm and press it hard and move the scalp in a clockwise manner. At this point again I cannot cross your freedom. So, you have to say, 'Mother, please give me my Self-realization. I want it.' I cannot force it on you. Please. So please ask for it. Seven times. Seven times. Press it hard. Press it hard with your palm. Seven times. (Aside: Put bandhan here).

Now please put down your right hand. Don't open your eyes, please. Now put the left hand on top of your head, about four inches,

just four inches. See if there is a Cool Breeze coming out of your head. Just four inches above. Move it little further. It is rather in the front side. It is more on the front. See if there is a Cool Breeze coming out? You can move another hand and see.

[Shri Mataji is blowing in the microphone.]

Now change over, change over. Keep your hand little higher. Little higher. Now you can change your hand.

[Shri Mataji is blowing in the microphone.]

Now put back your hands. Those who have felt the Cool Breeze should raise their hands first of all. And those who have...Yes, now you can see these people also. Come along. Do we have Sahaja yogis here? They will just come and see if you have felt the Cool Breeze or not, because there are so many who have come now from England and all over the places and they can feel if you have not felt it. Now raise the hands, those who have not felt it. Please. All of you who have not felt it. Yes, yes, good. Now come along. Not felt? She has felt it? I mean, yeah, you feel it. Just see there. Take... Somebody come here! Two persons, and two persons there. Ha. Can call one more person here. One of you. See all of them. What? You felt it? You did feel. Just see. A little bit? Probably, yes. So just confirm it with him. Can you, Sean or anyone? Yeah. You can see the lady there, Sean. There is a lady there. This lady, come along. Who's there? Rachel or someone? Who's there? Come along. There are so many. Those who are at the back and who have come for the first time also, you feel their vibrations. She's got? Hm? Just see him. He should. Hm. Just you will, just now. You are there, I can see that. It will be. Just put your hands like this, please. Yes. Just comfortably. Don't think. Now don't think. It will work out. His left to the right. His left to the right. Put him left to the right. Is he all right? He is good, he's good. It's working out. It's working out. Now is he, all right? [Inaudible] And you say, 'Mother, I forgive.' From your heart. [Inaudible] Because you have not forgiven. Now you have forgiven. [Inaudible] You feel very relaxed, very relaxed. Are you relaxed now?

[Inaudible]

Ha. You feel thoughtless. What about these? Good. Do you feel relaxed? Say it from your heart. [Inaudible]

Already it started moving. All right. Doesn't matter. [Inaudible]

1984-0811, Raksha Bandhan and Maryadas

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11 August 1984

Talk to Sahaja Yogis

Montague Hall, Hounslow (England)

Talk Language: English | Transcript (English) – VERIFIED

After the great tour of UK I feel very confident that Sahaja Yoga is taking its roots, and you can see some of the plants coming up. It's surprising, when I declared that it may be the last tour I'll be doing of UK that things have started working out. Everywhere we went it was very good and successful, specially certain places it was very miraculous. You must have heard about the lady who would not go out of her house, was suffering from agoraphobia, and the press challenged us that she should be cured because she can't go out of the house. And only on her photograph and treatment she got cured, and now she's walking about, and they have given a big report saying that 'The Guru fulfills Her promise'. This is one of them and there are many things have happened of this kind, of which you should get the report.

I must say I found all the sahaja yogis very cooperative, very alert, very helpful and extremely progressive. And I was happy that they are trying to come up and improve themselves, build themselves up, and are doing much better than what I had expected, really. I was very, very enamored by all of them, and I hope that by the time it is 12 years, we'll be all absolutely top class sahaja yogis of the world.

Now today is a very great day of Raksha Bandhan, so I have to tell you something about Raksha Bandhan. Before that we have to talk about the maryadas that are to be observed by sahaja yogis.

One of the things I discovered here, in the West, that though we have understood the importance of Mooladhara, which is a very important thing and that unless and until we re-establish our Mooladhara fully we are not going to have a speediest ascent. Despite all that, still there are lingering things you see around.

Like people start choosing their life partners in Sahaja Yoga. That is not allowed, that is not allowed. You are not to spoil your ashrams, your centres, using them for a marriage searching society. You must respect it, this point you must respect.

If you have to marry, then you can find your life partner outside Sahaja Yoga - to begin with. But if you want to marry in Sahaja Yoga, then you should not go on searching people in Sahaja Yoga. Is a very dangerous thing for Sahaja Yoga itself and for you people. That is one thing one should never try to do with sahaja yogis. For all practical purposes you are brothers and sisters. And that's why I always encourage marriages between people who belong to another country or another centres.

As we are now having a marriage - big program - I would say that most of the marriages which were done like that are very successful than the marriages that were selected and were done. It's very wrong to do such a thing as to arrange your marriage with a sahaja yogi by yourself. It will be dangerous. I don't want to say anything, but it won't turn out to be good, because it is anti-God activity, absolutely anti-God.

You are supposed to develop your brahmacharya, you are supposed to develop your Mooladhara. Instead of that, if you start using a sahaja yogini or a sahaja yogi for the selection of your married life, it's going to be very, very troublesome. Your Mooladhara will not settle down. I mean that's a very bad stroke for your development.

Because of the background and the kind of conditioning you have had, you people don't understand that it is important to maintain the purity of the centres, and of every place. So any such relationship in one city is a very wrong thing. It spoils everyone. To add up to the trouble, it's a habit of people, I have heard, that they try to tease that "You look better together, you are nice together." They tease and enjoy. It's a kind of a very perverted enjoyment of Mooladhara, to tease others "You are looking very nice with him, and you better marry." It's a kind of a romantic nonsense.

Of course, for all the yogis they have to have a brahmacharya. But even if you can't have brahmacharya you must have maryadas. Not to tease each other and enjoy that kind of a nonsense, when the marriage is not settled. [If] marriage [is] settled, is all right.

And this kills completely the joy of marriage, because there is no curiosity left. And many a times I find that absurd relations are established. Some of them are really no good, and they will really be detrimental, and some of them never are established. So if they are established, they are wrong, and if they are not established, they are heartbreaking.

So all this kind of thing you should not do. We've got experiences of people who married outside and brought wonderful people

to Sahaja Yoga. If you can do it, you should do it. But if you have to marry sahaja yogis, you should not marry them at the cost of destroying the purity and the idealism it has. For your own sake, for your own pleasures, you should not spoil the name of Sahaja Yoga.

That is one thing I have seen, so I would say that today, as it is the day of purity between relationship, let us know that you have to treat each other as brothers and sisters. No such play should be followed. Don't allow your mind to drift into this. Because if you allow, then there's no end to it. As it is, you know how hard it is to bring you back to normalcy.

When Christ had said, "Thou shalt not have adulterous eyes," He didn't say it because it was not practical. It is quite practical for sahaja yogis. And there is nothing to worry about marriages so much. What is so important? So many are married and what has happened to them. Even with Sahaja Yoga marriage, some of them have failed because of these bad habits.

So you better get rid of these bad habits before marriage, because after marriage also they go on like this, and searching for boys and girls. Because if these habits are not curbed before marriage, then they go on lingering on. So one should not try to do all these things before marriage. And I have seen such marriages are never, never successful so far. And even if they are, it is a sort of a make-believe thing. It doesn't give real joy, it's a joyless pursuit. Maybe in one case, may be successful; that doesn't mean that you should take any help from such difficult things, but have normal marriages which are enjoyable, which have created permanent bondages between people.

Now we have to understand the maryadas, about which I have told you before also. The relationships between men and women are only pure if a certain amount of boundaries are kept. Like, supposing you have milk in one container and you have got something else in another container. To keep the purity of one container, you have to keep it in its bounds, in the cup. If you allow them to mix up, if they fall together and they mix up, then there is no purity left - is a simple thing like that. One should understand, that we have to understand that how to keep our relationships in proper respect to each other's modesty and chastity.

Now for example, there is a girl who is younger to you. You must keep all the distance from such a person. If she is much older than you, then it is all right. You can talk, laugh, joke - she's much older than you. But normally with a girl who is younger to you, even much younger, you should try to keep away, after all if she is a young girl; not with the children, but still. You must learn these things: how to maintain a distance.

Now, if there's a man who is younger to you, then you must not have any funny ideas about such a person - is absolutely absurd. If some gentleman is younger to you, it's in, only perversion you do such things. You see, you should not have any funny ideas about that person. It's only done when there are emergencies, when there is no possibility of a marriage, when there are so many women or so many men - or under perverted conditions. We don't have none of these conditions here, so we have to behave like normal people, and when the proper atmosphere is given to us, why not make use of it? Why should we create absurd things? Then they come out to Me saying that "Mother, now we have decided to marry. Let us marry." I have to say "Yes." [With] many things I don't want to say "Yes", but I have to say "Yes." But [it] creates a very bad precedent.

Maybe that in certain cases, as an exceptional case, I might have chosen to marry somebody like that. But that doesn't mean you should take things into your hands, and just start doing things like that, so that I'll have problems later on. Because once you do like that, then anybody starts doing. It's a kind of an aggressiveness, that you arrange something, come to Me, say, "Mother, we want to marry." Now what am I to say? "All right, marry." But it creates a problem for Me, for the rest of the people. They will say, "All right. If he has married a girl who is twenty years younger, why not I marry a girl who is thirty years younger?"

You must understand My problems. If you ask Me for something, "Mother, should I do it?" You really force Me into it - I have to say "Yes". I cannot be very strict with you, because I am your Mother. But you should be sensible what to ask Me, how far to go. This is the biggest maryada you have to learn.

Suddenly you will come, "Mother, should I sit here?" What do I say? Should I make this gentleman sit here? What should I say? "All right". You yourself should not ask such a question.

Because sometimes you give undue importance to somebody, who is "my brother," who is "my sister" -something - and make that person sit on My head. Sometimes you telephone to Me, "Mother, she would like to talk to You." Who is she? Is she all right? Should we take her to Mother? Is she capable of talking to Mother? What is her condition? Will she trouble Mother? Nobody thinks about it!

So you must first establish your relationship with Me of proper understanding that you should not try to trouble Me. But this is something is not yet in My hands. I think because people do not understand what they are doing.

So first try to see that you don't try to take advantage of Me.

And secondly, don't try to bring people to Me who do not deserve it.

There is no need to waste My time with them. I have so much things to be done, so many ideas to be formulated. I have to work so hard. You know, I am working harder than any one of you, those who are doing Sahaja Yoga. And at this age, if you try to trouble Me like that, I don't know how to tell you that "Don't you trouble Me!" In the presence of the person you will come, you will bring the person on My head, "Oh, that person has come from Timbaktu, and I have brought her." Just you do it. It's aggressiveness on Me. Please don't try to do like this! This is a wrong thing to do.

So the maryadas are to be established first with Me, that understand that you should not try to trouble Me at all like this.

Secondly, you must try to please Me by being good people. I hear that somebody is trying to be very egoistical. He doesn't even put on My tapes, he just gives his own lectures. This kind of a thing is very surprising. How can people do like that?

Try to bring down your egos, super egos. You must learn to please Me, "Prasanno bhav Devī, prasanno bhav". If you cannot make the Devi Prasanna (pleased), what will be your achievement? As Rustom says that I am Mahamaya. All right, but don't you know that I am that? So try to keep to it. And keep that understanding that if you have to grow, we must have proper relationship with Mother, and we must understand what will displease Her the most. "Am I pleasing Her by doing this?" But if you force Me, "If it pleases You, we'll do." Then what am I to say? "All right, go ahead." If it pleases Me I'll just spontaneously say, "All right, it pleases Me. Go ahead with it!"

Like that, so many things are there that people just try to force on Me and I say "Yes". But I am very cunning and clever in that, because I tell in a way that you should realise that it is not joy giving.

All right, whatever it is. Now the second thing is that the maryadas of relationships between you is a relationship of pure love, of purity.

Unless and until you develop pure relationships, you are going to be ruined!

See, this finger has to have pure relationship with this hand. Supposing if this finger has some dirty feelings about this hand, it may dirty it, it may spoil it. In the same way, we should have extremely pure relationships with each other. Means, we should try to give our heart to another person without any lust or greed in it. That we should try to do.

Try to help each other. I find when they feel in a lusty way, or a greedy way attached to others - this is not for the sahaja yogis, but non sahaja yogis - they get so much interested in that person. Is a very baser way of attachment. But in Sahaja Yoga, your attachment is with your Spirit, with your Atma, and Atma is the purest form of our being. We have to keep it absolutely pure. And then the enjoyment is higher than any romance, any marriage, any worldly thing. It's the highest and the top-most. First achieve that. First of all you should arise and achieve that, achieve that purity. That is very important.

Now the relationship between the men and women, I have told you, that you should not try to enter into any bedrooms where the ladies are - it's not proper. Nor the women should enter into men's thing. But is very common.

Women should not behave in the way other women behave. Like, I was told in a wedding in Maharashtra that the women went and took out all their clothes. I mean, that's not England. They got a shock, you know. Some of them lost their appetite for three, four days. They have never seen such women in their lifetime. They went and took out their clothes suddenly, all of them. I mean, they were shocked, so much shocked that three, four days they didn't eat their food. So you have no business to shock them also. Because if you go to somebody's country, you must know in what way they live. It's never done. Nobody becomes nude like that. And about twenty girls, if suddenly they become nude, what will happen?

So the sense of shame must be developed among men and women. It looks nice, it looks beautiful. It gives you an additional charm if you have the sense of shame, a little bashfulness. See, your Princess of Wales is regarded as something beautiful. She is bashful. Her bashfulness is so natural. That bashfulness is not there, like a - I don't know what animal does that, but somebody who has no shame. I mean, I just don't know which one is that. Everybody has a sense of shame, even animals. So why shouldn't we have that sense of shame? How to behave towards women, how to be... Suddenly there is no need to just... I have seen one lady going from England to India, and she just went and put a big slap on the back of Mr. Modi, "Hello Modi, how are you?" And Modi got such a shock. She didn't mean, she was innocent, but that's not the way in Sahaja Yoga we are going to behave, like some sort of a debonair or some sort of a fantastic, what you call, a modern woman, you see, walking in like that.

One must understand one must have a sense of shame. How do you talk, even with Me they will talk with a hand like that "Mother, (?) thing is happening." But there's no need to do all that, you see. Talk in a way that is gentle and beautiful.

The other day I met a very nice taxi fellow. And I tell you, his gestures and things were so beautiful. Immediately I said, "He is a realised soul." He would not say anything without putting his hand like this, and with his eyes down below. He would not say something like that, nothing of the kind. So sweet he was, his whole gesture. He is an Englishman. Brought up and bred here. Not a single vulgar word he said. Like one of your players was so stupid, when Princess Anne went to meet him he said all kinds of things, you see. Is a kind of an ego, or stupidity, I don't know, because, how you talk, how you speak, everything should be saintly. You are saints now, do you realise? You are all saints.

So how you behave with dignity towards each other, how you respect their dignity, how you live, is very important, and that you should try to maintain in a way that looks like a saintly behavior. You have to be a saint. And that is not difficult for you, to take to that, that you behave in a manner that you are saints.

This is very important I must tell you because I have seen that these maryadas. It would be killing, it would be absolutely killing Sahaja Yoga, if you do not keep your maryadas. That is one of the most essential things one has to be. I have told you again and again how you dress up, how you bear yourself up, how you talk, how you listen to others more than you talk yourself, how you become non-aggressive, is the best way to impress people and to express Sahaja Yoga. I tell you, as it is, people have started saying, "They are very beautiful people, you can see they are very beautiful. You can see they are very different type. It's something different. They are something great." People have started saying that. But still we lack in certain things, like we start going on a plane which is not suitable to our stature, to our dignity, to our position as saints. We are all prophets, and prophets have to behave like prophets. They cannot behave like cheap type people. So, in that we have to understand the maryadas.

Now the maryada to your leaders also, you should be respectful. I have seen that nobody calls anybody - even the children will call somebody, say, elderly person also - never they, say, call them uncle or anything. It's a wrong thing. You must teach your children to call elders by the name as brother or uncle or someone. Give some respect to the elders. But when the leader is also not respected, what is the question of it? I have seen little boys calling big, married people with three, four children, by name. That's not our style. You should never do it.

I saw this - even My husband's office has this problem. Because when I came, you see, they always called you by name. "Tom"- he's such a big man, he's called as "Tom", and all that. So C.P. looked at it like that you see. And we always call them - even the drivers, we call them by the name "Mr.," you see. So we couldn't understand why is it like this. You see, being democratic or something like this, you see, that's how you become demonocratic.

We must respect. We must respect each other, must call them by higher names. Specially when in a meeting, there are people, you should call them - each other, even your friends - by "Mr. so and so." It's all right for Me to call you. It would look very funny if I call "Mr. Brown" or "Mr. Reeves" because they are My children, you see, I'm their Mother. But for you, because you are equal, this thing, at least call them "Mr." and say something in a way which is good.

Like the English language has many words as "please", "thank you." All these must be used profusely, profusely. We are going back a little bit. We are now becoming much more modern. That we should give up and become less modern and more elevating.

Now the whole idea of this maryada is such that when you have called somebody as a sister or a brother then it is not only lip service - "You are my sister" - it is something innate, and very deep. You have to develop that feeling of a sister, because that's how your sublimity will go up, your left Vishuddhi will improve, your Vishnumaya will be satisfied. If you call somebody a sister, the sisterly and the daughterly relationships, and motherly relationships, always bring down, you see, the so-called ego, which is hiding in the left Vishuddhi.

So try to be kind and gentle with the person whom you call the sister. Stand by her, look after her. If somebody you call your brother, you have to pray for his protection, then you must know that you have a right to ask him for his protection also. But you must also give something to him, and you must try to look after him, welcome him to your house, and treat him as a somebody, a part and parcel of your being, because he's very much near to you because he is your brother, and he's very much closer.

But such a brother should not try to dominate the wife. This is the maryada, again. Like a brother is, somehow, is very friendly with the brother, or a lady is friendly as a sister, then she should not try to put a wedge between the husband and wife. That is the worst thing to do, is to put a wedge between husband and wife. Anybody who tries that must know that he's a mean person. One should never try to put a wedge between husband and wife.

I know there are problems between husband and wife, I'll put them right. But you don't try to put any wedge between them. And don't try to create a problem. If it is problematic, it is for Me to solve, not you people don't have to solve. And don't interfere with their married life. Let them be as they are. I will find out how they are, I'll try to help them. But it's very wrong to play with their

married life or with their married problems, and suddenly jump on somebody. Is a very wrong thing, which is very common here. And [if] a woman is in distress, you see, a man will come to help her, even if she is married, he'll elope with her. This is how he comes to help her in the distress, to create another distress for her!

So this is how one should understand that this kind of a cheap heart giving business, and taking business, is not for Sahaja Yoga. In our heart resides the Spirit. We are dignified people, and in that dignity we have to rise and live with that dignity. Not to cheaply allow the Spirit to be insulted or dominated or subjugated to anyone.

Now the relationship with children also one should understand. I have seen some people have a habit of getting a child very much closer, and pampering them, "Oh, that child is this thing. Oh, that child..." Let the parents handle the child, you just don't interfere with other's children. Don't interfere much with them. If you find any child is such and such, inform Me, I'll cure the child. But if a child is being spoilt by you, it's the worst thing to do is to harm that child, is to spoil. Children here are very clever and intelligent, you must know. They are very good at manipulating. They will, because they are extremely precocious. They are realised souls, they are born in this country. What a combination! At that time you must be very careful as to their training.

From the first five years all the parents must be extremely strict with children, extremely strict. Don't allow them to overpower you or manoeuvre, manipulate you. It's very important. If you allow them to overpower you or to dominate you, they'll sit on your head. Tell them not to do like that. And one day you will come and say, "Mother, what to do, these are realised souls and, you see, we were looking after them." They are not deities! They are not deities to be worshipped! They are only realised souls. So keep them at that point. And you are My trustees of those children. And if you spoil them, it is you who will be held responsible.

You have no business to spoil the lives of these children as sahaja yogis, and their chances of ascent. So if they are born-realised, they are not deities - this you must understand. They are not beyond corruption, they are not beyond all kinds of things.

So this, if you understand this little point, that dealing with your children you have to be really strict. They must know how to meditate, they must know how to pray, they must know how to respect; and all the good things you must teach your children. And don't allow them to sit on your head.

Many people have ruined the lives of their children like this. Now will you please see that such child is brought into proper level? If the child is trying to take liberties with you, and cheeky and does not listen, please give that child to some other sahaja yogi to look after, whom you think can look after, and see that the child is put right. Nip in the bud is the best way, because we don't want to have children who are spoilt, who are spoiling other children, nor we want children who are subjected to such children.

So, you can have proper children, well-behaved children, sensible, wise children. Because they can really be a drag on you, on Me, on everyone, if you do not properly bring them up. And they are our liabilities; we have to look after them.

So the relationship between the father and children, mother and children, is important. Actually the mother should look after the child much more. And the child must respect. Father should never scold the mother in the presence of the child. That's one thing one must understand, that, if the father starts scolding the mother in the presence of the child, the child will have no respect for the mother.

But the respect must be maintained, because if the wife respects the husband, then the child will know how to respect her and the husband too. So the whole thing is built up like that. Is a kind of a pattern for children to follow. One should not try to dominate the husband, at least in the presence of children. It is very wrong, because then the children learn that trick and they start dominating you. So it flows from you to children. So try to see that if you have to do anything then you do it yourself. And respect the husband and in a way that is very obvious to the child that the father is respected by mother.

And they are just like monkeys. The way you behave, they behave. So you allow them to behave in a particular manner, they will behave that way. But if you put a good pattern...

The other day I was thinking, how Indian children are so obedient, so sensible. They will never ask for it. "I want this, I want that." They never manipulate. What happens? What happens, how do they do it? The reason is, I think, is a good pattern in the house. Everybody knows whom to respect, how to respect, how to behave.

The relationship in Sahaja Yoga has to be even more than this, much more subtler. For example, if - this I've said before also - if we are in a room, try to give another person a room always, try to. Try to do for them. If you have to pay, better pay yourself, not that wait for another person to pay. Try to do it yourself, run forward to do it. You see, if someone is carrying the luggage, you run, you do it. That is the way a sahaja yogi should be. Mostly, children are like that. They'll say, "I'll get it, I'll do it, I'll receive it." May be ego, you might call it, but whatever it is, but that is the style you all have to achieve by organising a proper type of an image for

the whole society. That if somebody needs something, you run away. "You want water? All right... You want this thing? You take mine." Food also - same thing. First let others have, not that you should first have anything. How you eat your food is very important, everything is very important for the children to see, and to behave like that.

In money matters also, I have seen that people should be very, very sensible and should have proper maryadas. Now with Me, whatever maryadas you want to keep, you must understand, because [it's] very embarrassing to talk about it. But so far, as you know that, I had to shell out lot of money to manage many funds, many things. And last time also we had many people who came (?) doesn't matter.

But now as it is...would you not do just now! In My lecture why should you do? Just wait. At the time, now, when we are talking about maryadas, we must know that, in any case, Mother should not be made to pay anymore. Because we are so many, we should try to manage, if possible.

Like yesterday, I had a person from BBC, and he said, "It is wrong of You not to take any money from them." I said, "Where is the money? No question of taking, I have to pay Myself." I said, "It is so invaluable that how can you charge for it? You cannot charge for it, it is very invaluable. The Spirit is very invaluable, and you cannot charge for it." So he was insisting. I mean, he took half an hour on this subject only. He said, "This Anglo-Saxon brain won't understand unless and until You make it a little more money-oriented or something." I said, "I cannot. Tell me how much is to be paid." Just to shut him down, I said, "What about Christ? How much money did He take? By God's grace I am quite well off and I really don't need either. But He needed, still He never took any money from anyone." Then he kept quiet.

But this is what it is, you see, that people think that you are getting it easy, cheap and that's why you want to take advantage, which is wrong. You must respect. You must respect and understand that it is never good to take any advantage of Me. On the contrary, whenever it is possible we should try to do whatever is possible for Sahaja Yoga - is very important. Try to surrender.

Not that I will take any money from you, you know that. I don't want any money or anything. But surrender yourself absolutely to Sahaja Yoga. That's the best way people have risen and have done so well.

Now the relationship among yourselves, among different groups, among different nations. We should try to help people who, supposing there is a couple now, wants to go to India to get married. Now if they don't have money, of course I am there. I said, "All right, they need not pay any money, I'll pay for them." But Warren has put down his foot, he says, "Why not the people, or the centre, help them out, for the time being?" You see because they helped; now supposing they have helped somebody - he had no money, he went to India, he got married and then he got lost, you see, he misbehaved, in the sense, he doesn't talk to anyone, he thinks no end of himself, then he started behaving in a funny manner. So a kind of a feeling came into their mind that "Why should we do it? If you do it for somebody, he behaves like this. If you try to help somebody..." Is this a natural reaction that if you try to do something for someone then people try to misbehave? That's not so. Must be one person has done it, that doesn't mean that everybody has done it. That's what it is. They say that a kind of a barrier is built in a person who is helped by us, and his ego is challenged, and he tries to behave in a manner which was never known before. And he starts behaving in such a funny manner that he doesn't talk to anyone, he keeps out and he becomes mad with his ego. So his ego is hurt. There's nothing to feel hurt. Because if you have no money and if it is one part and one body, if somebody's helping you out, doesn't matter. You can help, when you are well off, to somebody else. But when it comes to you, you give up. So this is a very absurd type of a behavior of one individual, or two or three, or maybe five or ten. Doesn't matter. But still we must not forget that we have to help. We have to help as many as possible. And we must try to do whatever is possible for us, for others. This is important. If we cannot do for a group, like sahaja yogis, whom are we going to help? So we have to give that help.

Now in Sahaja Yoga itself, on the subtle basis we should not try to judge anybody's vibrations. It is very common in people, "Oh, you are caught up on your Agnya. Oh, you have got this wrong, let me clear you out. You sit down." Morning till evening, without meditating, they are clearing each other's chakras and catching on themselves. It's an absolutely wrong idea.

Everybody, individually, should sit before the photograph, get the vibrations, every morning, there should be a discipline. You must know that the system of Sahaja Yoga today has worked out this way that I have given you Realisation just to say that - let your light be enlightened.

Now you have to see your lamp, if it is clean or not. Only possible when the light is enlightened. See your lamp, if it is enlightened or not. See, if somebody is over-aggressive, then it's all right, you make a joint attack on that person, and tell-off that person. Or there are leaders who will do it. But everybody should not judge others. You better judge yourself, cleanse yourself, look after yourself, and also try to see how your lamp is - is it clean? Mother has given us the light to see and why not see? So if you work it out on these lines, you'll go very fast. And you have to, now, perfect yourself. We have so many sahaja yogis. But how many are perfect? This is the point is.

Now your relationship to Sahaja Yoga is also very important. There's a maryada about it very much. Sahaja Yoga should not be taken for granted. Anybody who thinks he has got Realisation and now he is sitting on top of the world - is not so. You must work it out, you have to have discipline. The same gentleman, the BBC fellow, was saying that it was before, for years together, you had to live in celibacy and wash the feet of the ...wash the steps of the temple and do all kinds of things, work hard, do this, do that - and then they would raise it to one chakra. I said, "Now we do it the other way round!" First build the dome and then the foundation. Sahaja Yoga is like that. So that with the dome you understand, you are protected, you are looked after. But people take it for granted, like. "Mother will do it. Leave it to Mother." No, it is not so. You are My hands. Supposing My hands have to lift this, I should say that Nirmala will do it? Now, which is Nirmala? These hands are the Nirmala at this point.

So, many people drift like that. So, to Sahaja Yoga also, your attitude should be of respect. You should not try to put yourself into bandhan before others, you should not try to do these things, but in a dignified way you must respect Sahaja Yoga. And foremost of all, to Sahaja Yoga your relationship should be that you should know Sahaja Yoga, what it is. Otherwise every time if you have to talk about Sahaja, Gavin must come, or somebody. Why? Gavin didn't know a word about Sahaja Yoga, he didn't know a word about Indian mythology, he didn't know anything, he did not know what Realisation is - he studied. He's even studying Sanskrit. Like many of you have done it. But all of you, one and all, should become a big pandit. But you get lost in your marriage problems. Then your children's problems. Then "my mother," then "my sister." I mean, it will take too much time for you. First of all you should see, "I am a sahaja yogi. Let me get to work." And it creates problems for us also. Because your wife will sue you, your children will come round, this, that. You should say, "I have nothing to do, I am going to study Sahaja Yoga." I was surprised that many people have taken The Advent just like as a Bible, just as a Bible. They never read it. I was surprised that some people do not know what I have written in the Bible. So it is like the Jews, you see, having a Golden Bible tied up here. They keep The Advent in a very good cover near the photograph, worship it - finished. Then the knowledge goes into them straight away! (laughter) You must read some chapters at least of Advent, if not anything else. There are so many books you can read [that] I have told you. Try to make your own library. Try to improve in it. Everybody must try to get perfection it - perfectionism. You should never be a liability on Sahaja Yoga, but a great asset of Sahaja Yoga. That's what everybody should try to be. That, your problems I will solve. But you solve your ascent. That is very important. You must ascend. Otherwise, whatever problems I solve, you get into another problem, then you get into another problem.

Now the relationship - say you have an ashram; somebody has bought it. Now, nobody should think that "This is my house." Now this is the best way to get out of this idea of possession. Because then I trouble you. That's the place where Mahamaya plays. If you say, "This is my house," then you will have it. And you will have it forever. So such things you should never develop, the feeling that "this (is my house)." Now I have seen people,

they go into an ashram, and then they think this is their house. They live there, they manipulate all the money that they save and this and that, and develop this, want to make everything comfortable. They never think that, "This is not my ashram. I am doing it because I am a sahaja yogi. This is the Ashram of Mother. I have to do it." But that detachment is not there. Not at all a detachment. And it is something surprising, that if you have to go to Himalayas and make an insurance policy, then what's the use of coming to Sahaja Yoga? It is as absurd as that, that we are writing to insurance policies, that "I have gone to Himalayas. When I die, give my property to this one. If I don't die, I'll come back after that." And nicely packing up in a nice plastic bag so that ice doesn't spoil it. It's as absurd as that! So you should not have anything. Now some people have a habit, "Oh, I'll get a house for myself. Get my wife there, children there, finished!" All such people should, for a change, leave their houses, come to ashram, put some other people in their house. Because they are getting attached, you see. How will you get detached? Is there any way

out? That is very important in Sahaja Yoga. Unless and until you are detached, you cannot ascend. Supposing you have all the tentacles down here on the Mother Earth, and you say, "Let this plane fly," how will it go? So those people who have houses of their own, or buildings of their own or anything - flats - should give up their houses. Not to be that comfortable. Get out of it. Ask some other people to shift, and you shift to the ashram. Go on shifting, training your mind to shift, to live with everyone, to be able to share and to do things.

I have changed forty houses after My marriage, you can imagine. And the kind of a house I have to carry! What a very multi-purpose house. And I have changed, so far, forty houses, and if I change now this house, Hester's (Hester Spiro) house, it will be the forty-first. You can imagine, I have been married forty years and forty houses I have changed.

So the relationship of purity must be understood, in everything. Is it pure relationship? Am I living in this ashram in pure relationship? "Because this is the house that is giving me comfort, that's why I am living in this house, or am I just living here, just because it's an abode - I am here today, and I will be there tomorrow?" You will be amazed, you will enjoy every part of life.

As soon as you are attached, you are doomed! It's a headache to be attached to something. Then you hanker. "My wife has not arrived. Oh God, what to do now? I must telephone to her, get her here." But if you are detached about it - she'll come in time. Not only that, but you will enjoy her company. Otherwise you'll shout at her, "Why didn't you come in time? I was waiting for you." Then why were you waiting to scold her, and shout at her and spoil all the relationship? Just see, the absurdity of the whole thing is the attachment. You should get completely detached about everything, and you will enjoy, just enjoy. But in that also, one has to judge - you are really enjoying or you are just making a drama out of it? Try to be sincere. Purity is brought forth by sincerity. If you are not sincere to yourself and to others, you cannot be pure. And purity is the main thing you have to achieve in Sahaja Yoga, apart from the unity, which I have given you. But if you do not use this unity for purity - no use. So this light should give you complete wisdom that you enjoy a pure, good life. You are married, all right, you have life of enjoyment with your wife; that I have already described to you. And with your wife how to behave also, I have described to you many a times, or with your husband.

But when it comes to others, you should have absolutely pure relationship of no exploitation. Even there are flirting exploitations, as the same as money exploitations. Here if you exploit somebody by money it's called a thug, but flirting is not called anything. I think that is a much worse crime, according to Christ. So you have to be careful on this point, and understand that relationship with each other has to be clear.

Now there are people who have, say, horrible wives or horrible husbands. I don't mind, they can give them up. If they are absolutely impossible, if they are spoiling their purity, if they are torturing their lives, then the best is to get rid of them, I don't mind. Because if they are so bad that you cannot use them - just like this body, if it is so bad, it's better to give up and die - so that let that relationship die out. But that death should come to you as a very forceful help, otherwise, after that, if you become a nervous personality, what's the use?

So what you have to do after such a thing has happened - that you have given up such a relationship - then, if you have to go to courts and all that, you should give up Sahaja Yoga for the time being. Solve your problems. Solve your court problems, everything, then come to Sahaja Yoga. We do not want to get involved into this kind of a thing at all, that we have broken any family or anything. If you cannot carry on with a wife, not that Sahaja Yoga should not be an excuse because you can not carry on with her! You should have this thing, go out of Sahaja Yoga, do what you like with your wife, finish it off once for all, and you should tell her, "I'm no more a sahaja yogi." Get it out, and then come to Sahaja Yoga. But by coming to Sahaja Yoga you'll be really troubling Me too much. So I have to make a humble request to you, that if you have any such problem don't come.

Do not allow any child who is younger than a proper age, sixteen years, to be kept in the ashram without taking a full permission, written permission, from the parents. Or a wife who has made problems with the husband, should not be allowed to come and stay in the ashram with the children unless and until it is resolved. We are not responsible for all kinds of problems. Then people who are sick or mentally deranged should not be kept in the ashram. That is also quite a sympathetic attitude of so many sahaja yogis. Ashram is for the best people, not for the lunatics. So please do not get such people who are no good. We do not want such people to come in the ashram who are going to ruin the reputation of ashram, so also that you have to establish...

So coming to the relationship of Vishnumaya, is that Vishnumaya is the One Who is the sister, sister of Shri Krishna. She's the One Who announced the coming of Shri Krishna. She's the One Who sacrificed Her life to save Shri Krishna's life. Vishnumaya is the One which surrounds Shri Krishna, and She was born as Draupadi who, you know, was later on humiliated by Duryodhana, and it was Shri Krishna Who came and helped Her. So it's a very sweet relationship of purity, of help, a very delicate relationship is to be maintained of a brother and a sister. And that is a special relationship today. Those who want to tie the Rakhis to a sister

should tie today before Me, it will be a good idea. It is a greater relationship than any other relationship. Because here somebody's your own sister, is all right, but if she's not your own sister you should know that you all are born of one Mother. So the brother and sister relationship should be all right.

In that also one should not have preferences - because some would like to have a rich sister, or some sort of a nonsense like that. Or somebody would like to have the most miserable one, this is all the mind. But a relationship with a person with whom you would like to be happy, you should tie the rakhi. And if there is anybody left out, you should not try to do that. So anybody who is listening, I would say that - best thing would be to have your lucky dips I think, for people, something like that could be done so that they choose their sisters and tie the things. Which ever way you like you choose it. But I have got some nice rakhis for you, that should be done today. And I will be very happy. And then we'll do this little havana for the Vishnumaya.

May God bless you. TIE THE RAKHI AND HAVAN:

(Informal conversation with yogis about who will live in which ashrams)

This house has too much right-side. [Inaudible] It's a very right-sided house, it's very right-sided. I don't know; you have to, little bit, fill with some left-sided [inaudible].

absolutely right-sided.

There is one more thing I have to tell, which he had asked Me to talk to you. I don't know if you are interested, but they are showing some sort of a program at seven o'clock on Saturday. They are showing some program of revelation, how people see lights, things like that. sahaja yogis must know why these things happen. Like, one gentleman suddenly felt a flash. He went to a lady and she was a widow lady, her husband had died in climbing, and he himself used to climb a lot with him. And the husband died, so he went to get the lady, the widow. And she was telling all the stories, and he felt very sad about it, and suddenly - he didn't like the way she was telling the stories, I think - and suddenly he felt a flash on his head, of light. And then he felt tremendous compassion for her. What must have happened, can you tell? No, I'll tell you what must have happened: the Kundalini must have risen. He used to climb and do all these right-sided business, so it must have spread - one possibility - on the right side. It could have been that, without Kundalini awakening also, the sympathetic might have broken its way to the right because he's too much right-sided and all that. And ultimately with these things, he might have broken himself to the right and gone to the right most probably. But by going too much to the right, you see, he must have felt the pull of the left, because right is too much pulled out, then you sink to the left. And that's how he must have felt the compassion for the lady. But could be also with Kundalini. With some people it can happen that Kundalini, at the time of such tension and problems, sometimes rises and tries to... because It's a parasympathetic thing. Might rise and just soothes the person, at that point. But most probably, I think, it is the sympathetic activity which he was doing, and suddenly the whole thing flashed into the right, then he went to the left.

Another lady who did some dirty act on the stage, some filthy act, and she was not very happy with it. Though it was indecent, she had to do it. And she did that on the stage, and after that she was feeling very sad, and then suddenly she felt a lot of fire in her stomach, tremendous heat in her stomach. And then in the morning, when she looked in the mirror, she felt her eyes were all heated up, and heat was coming out of her eyes, when she looked at her eyes she felt very sad about it, and all her body was frozen. And this is the one where, I think, is Shri Ganesha's anger, that He showed Himself as the Mooladhara heat, and from the eyes Christ, His heat was coming. And because the heat was all consumed in those chakras the rest of the body was heat.

One fellow has an experience that from his back he gets cool breeze coming out, but not from his head, because, I think, should be an Agnya bhoot was blocked, so he's just emitting from his back only, and the Kundalini is trying to come out.

(With) some people, the Kundalini will rise, definitely. The reason is this: that so many now of you have got Realisation. And I have told you that once a particular number of people gets it people will get the experiences. But getting the experience is a very vague thing. They are just vague; they do not know what it is. So it may be also that hundred monkey syndrome has started and that people are getting this Kundalini awakening within themselves. Because suddenly so many revelations are coming forward.

[Shri Mataji asks for the center leaders to come and perform the Havan]

Let this fire light go into your Left Vishuddhi and cleanse it completely, burn off all baddha.

May God bless you

So we had this complete, this Vishnumaya where we have never done before. And Left Vishuddhi has been the biggest problem of this country - feeling guilty and all that. So now I'm sure the people will come out of it, and will try to show everyone not with ego but with complete balanced mind, the dignity of sahaja yogis.

May God bless you

Now, we have decided not to have too many marriages in Switzerland, because, as you see now, we cannot go up to that point where we can have marriages. It's all full of snow, you cannot have fire, you cannot have all the arrangements. Even a garland of flowers may cost you fifty pounds. And it's not going to be cheaper marriage, in the sense that everything is so expensive, even if you find out in the market. Now I have to make a request to you people: those who want to get married in Switzerland should be mostly the people who want to remarry, or those people who can not at all afford to go to India. But try to help the people who do not have enough to go to India, that they get married in India. It's much easier, it's much [inaudible], much more simple. All right? So, if you understand that, if you can go to India and if you have leave, then do it. It's better to do it there. And you need not jump...They say that [Indian saying], means a person who is very anxious to get married, doesn't even raise the head-dress here, he ties upon his knee. So one should not be that much excited. Take a very sensible view of the whole thing, those who want to get married. And we have decided on the people who could marry in Switzerland.

So those who have no money or something, apart from this you should try to help them if possible, every way possible. I will also try to help.

Now another thing I have to say is that you all have to send some money for My travel, because I have to travel now. We have been traveling throughout England, again I have to travel; and if there is no travel money, you know who has to pay the amount. But the people will be again replacing the money of the travel, which will again be there ready for other travel. As it is, for India and all that, you don't have to pay. But, I think that, if you decide that I have to travel, that you should pay for My traveling, then it is better that you should send some money for the traveling. We have been all over the country and, so far, nobody has paid anything for travel. So please try to send the traveling money to Gavin Brown, and all the money that you want to contribute to him and the travel.

Now another one, we have decided now to keep the emergency money. Plus, if you people donate more than the travel money, or the money you want to donate for the programs and all that, should be in the emergency money. It can be used for other things like mailing, for photography or any kind of such expenses where you have to have a hall - all these things. Certain people, like Isle of Wight people have sent five-hundred pounds for the program, within three persons it was too much so I decided to pay half of it to them back to the travel money. Then we have to buy one tape recorder which will cost about sixteen hundred, fifty in the market, for which we have money - not the whole but we have lot of it - and we have to buy that also. So the only now money left with us is emergency money and the travel money. Out of it, the travel money is very limited. If I have to travel, then either I pay and then we reimburse, or something like happens. It's a big problem, because how to adjust it and how to do it? So keep it free from all these problems. If you people donate some money for the travel money to Gavin Brown, it will be easier, which will be again replaced by the people. But just now the traveling is important, for which you have to pay. And the rest of it, just now, is that we don't have to pay much for anything else. So that all the money should transfer to the travel money - for the time being, only for the time being.

1984-0813, The awareness of the Kingdom of God

View [online](#).

13 August 1984

The Awareness Of The Kingdom Of God

Public Program

Cambridge (England)

Talk Language: English | Transcript (English) – VERIFIED

The awareness of the Kingdom of God, Public Program. Cambridge (England), 13 August 1984.

Will You sit down Mother or stand up?

- Have you finished or not?
- Yes, Mother.
- Please continue.
- No, no they're very anxiously waiting for You, Mother.
- Oh, I see. They all see and I'll get up and talk. I'll stand up. Please be seated.

I bow to all the seekers of truth.

We came on this earth without knowing why are we here and when we grew up, we felt, we are here for various things to enjoy our physical being, our mental being, our material side, our powers, our possessions, our friendships and our limited love. We worked very hard with it to achieve some sort of a joy out of all that. But the other day I was watching one film very funny and a very – a grotesque type of a film it was, lot of hard truths were there – showing a man trying to achieve some goal of marrying a particular lady, for that trying to get some money. The picture was presented in a very, I should say, in a very, very violent way which was really repulsive to My mind but it proved that all these pursuits are good for nothing. They lead you nowhere, you're left high and dry as you were – much worse than what you, you were born. Your innocence is lost, your sense of love is lost, your value system is lost and you are absolutely in a position that you see that life has been worth nothing. Some people, of course, take help from limited understanding, "Oh, I have four children, I have insurance for them, I have to look after them," or some people think that they have written few books and these books will be good for others or they have done some painting so it will help others and it will be a nice thing. But as Shakespeare has very beautifully and delicately always suggested that the life is futile. All such people who show that, we call them avadhuta, is the kind of a prophet who shows that the whole thing is futile – that is very important. Unless and until it is shown that all such pursuits are futile, people don't take to something higher – they're not aware of it.

Is better to tell them beforehand that all such pursuits are futile. [ASIDE – PLEASE OPEN THE DOOR]

Now the trouble is that we reach partly to that conclusion many a times in our life, we reach that conclusion sometimes totally also – so what? We start thinking – then why am I here, why God has created me from amoeba stage to this stage? What was the need for Him to bother so much, if He existed? To create me into a human-being and then make my life miserable and then I die – many people must be asking this question to God who Himself is an imagination for many. So, we come to a proper, logical end, logical understanding, conclusion that there must be some purpose to this life, there must be some meaning to this life and that's what exactly you have to know that you have a very, very great purpose. The greatest purpose is that God Almighty who has created you – you may believe in him or you may not believe in Him but He exists. He exists and He loves you and He loves you very much – has created this universe only for you to come on the stage. He has created this beautiful world that you people as human-beings seeking Him, will come up to this point that ultimately you are at the threshold of His Kingdom. And then something little has to happen to you so that you jump into that new awareness which is the awareness of the Kingdom of God.

It is not at all difficult if you understand one point, that so far, we have become human-beings without going into any turmoil or without going into any effort. So, if you have to achieve a higher state, what effort can we put in? I had a big discussion with a television gentleman the other day, who was saying all the time that, "Mother, how can it be instant?" I said, "Then tell Me how many hours it should take, how many minutes it should take?" Because if it has to happen beyond the time there cannot be any time limit to it as Nature is. In the nature you find that a flower becomes a fruit – no one sees it becoming. It is so minutely working out nobody sees. It just works out automatically, spontaneously and how much time, you cannot say. You cannot definitely say that at this time this flower is going to get transformed, nor can you say that it will be a complete fruit by this time because all living things are done beyond time. They have no relationship with time but they have relationship with the moods but not with the time.

For example, the Mother Earth is in good mood, she's very happy – I mean, when human-beings are nice, she has to be happy – and when she produces beautiful seasons, everything works out smoothly. But She's angry, annoyed and She creates earthquakes, all kinds of problems, then no seasons – it's her mood. If She creates anything great, she creates or else it is Her mood, she can create a big, vast ocean or a huge, big sandstorm or could be anything that you can call as a mountain or a river or whatever way She whatever way she wants to do. It's Her, it's her whim. Can you ask the Mother Earth, "Why did you put Himalayas there? Why was this river Ganges is flowing in India?" We never ask Her. "How much time did You take to make it? What was the time limit for You to create it?" You cannot put all these things to Her, She does it the way She wants to do it.

If she wants, she can create deserts after deserts, so we, the ones who have these watches in our hands, must know that She doesn't go by our watch. We have to set our watch according to Her watch which is a very difficult thing and that's why we are in trouble because we cannot set our programs with the programs of the Divine. She works according to the Divine nature of Her being and that's how we find that when we try to excavate too much out of Her, use Her too much, make Her completely barren, then She reacts and Her reactions come in, in so many ways that the atmosphere is spoilt, you can't exist in such a place you have to leave that place because of pollution – it's such a nice integration with other elements also that people have to leave that place and they cannot do more excavations. All this happens, not only with Mother Earth, with all the elements. It is their mood that works out everything and when their moods are spoilt, they can do any havoc they want to – people cannot explain why a particular time lightning hit some place, what was the purpose of lightning? Why it rained so heavily at such a particular point? Because we are not tuned with the Kingdom of God, His laws, His methods, which are tuned with the Divine beings of all the elements.

Now it is hard to believe what I'm saying because people might think how does Mother know? That's another question, you see, as everybody has a right to ask Me but I would say that it is better that you also know as I know, which is very easy, and also that to know something is not by your brain. For this, your brain is not sufficient to answer these questions, for this you have to become something more than the brain, more than this limited time, more than this limited brain, more than this logic that you think you can find out everything through your logic – you cannot.

And this is what has to happen to us. First of all, we must understand that we are very limited as human-beings. In our ego we might think, "Oh, we have done this, we have done that, we have built this nice building, see how beautiful it is!" But what have you done? Something was dead, you converted into another dead. The One who transforms the flowers into fruits, does all kinds of living things, according to One's mood. How can you understand Him with this dead, limited brain – how can you understand Him? So, there's something has to happen to us that we should go beyond time and beyond this limited brain to achieve it. Now one may say that, "For this what should we do?" We have to do nothing, as we have done nothing.

From animals to this stage we have come without doing anything. There is nothing to feel bad that you can do something without doing anything. Actually, we are doing so many things without doing anything – we're breathing we are; our heart is beating – everything is happening automatically and we're existing like that without doing anything. So, when we are doing something without doing anything – the evolution that has taken place has taken place without doing anything and if you have to go higher, we must accept with all humility, that it will be done because we are built-in that way. Like a little seed has all the future trees embedded in it, in the same way, all our future is embedded within us. That's how we have come today to this state

in a special way, as you see here, what we have been from Carbon we rose, supposing – Carbon is at this red spot and then gradually we started moving upward. At the yellow stage the ether was created or Antriksha was created and all the stars – – Can you bring it further here for everybody to see? – Would You like to stand here? – Alright – No, I would say that one – Yes. If you could bring it there, everybody can see it better and I hide it.

With the second one all the Nature, all that you see in matter was created. By the third one, which we call as the Nabhi chakra, everything was sorted out at a very gross level. As you know in Chemistry, that all the elements are put into a proper periodic law and in that periodic law, this period is for, say, Carbon, this is for Hydrogen – like that there are eight classifications, at a very gross level so, they were given different valencies. Ultimately at human level also, you were given ten valencies. As you know, in the matter there are only eight valencies and in the animals there are nine valencies but in the man, human-beings only, there are ten valencies which are told to us in a very gross manner – because, I think, that time human-beings were extremely gross – as ten commandments. But people listened and obeyed those days without questioning but when they questioned in these modern times, better to tell them in a very subtler way, that these are eight valencies within us which actually make us as human-beings and when we disobey those valencies, then we go either to the left or to the right and we become either sub-normal or abnormal. To be normal we have to have those eight valencies within us. But why these valencies were created, is another question which I will tell you later. Then the another center was created – the center, this one, came at the time when people started feeling the fear – fear of animals, fear of nature, fear of something unknown – a protection was to be built-in and for that protection a deity is created and this deity is the deity of our protection and that's how this center was created. In human-beings it acts first at twelve years of age in the sternum bone when the anti-bodies are created and these anti-bodies start getting distributed completely to the whole body but is the sternum bone which gives the message to the anti-bodies when they have to fight.

So, an army was created within us to fight all that is invading us. Then we have the higher center than that, is the center what we call of the center of Vishuddhi – is the center where human-beings raise their head up from animal stage to this stage when they raise their head, then this center became a perfect center in the sense it developed sixteen petals. We take our face for granted, we take everything like our eyes, nose, ears, everything for granted. All this was created in a very special way because we raised our head up and we became human-beings. But as soon as we raised our head, a complication started building-up within ourselves and that complication was when, I would say, Adam and Eve raised their head and wanted to find out what is this knowledge. That is the time when we first made a big mistake – if we had not made mistakes at that time, I think, the realization would have been achieved thousands of years back. Whatever it is, the mistake is made so God has forgiven us and He thought that He should try to help you to come out of it, out of the mistake and achieve your realization. Because of this center you build, started building up two institutions within yourself, called the ego and super-ego. Somebody said to you something, you get conditioned and you get your super-ego and somebody says, challenges your ego and you develop your ego or when you talk to others in an aggressive way also you develop your ego. Also, these two, two other channels that you see left and right, are the channels which are within us working on the left-hand side, the power of desire and on the right-hand side the power of action.

As a result of that, we develop from the left side, the power of super-ego you can call it or we can say the myth of super-ego and on the right-hand side the, the temper of ego. That's how both of these things join and we develop a personality which has it's I-ness like I become so and so, you become so and so, another person becomes so and so. This I-ness develops, gradually we start identifying ourselves because of this I-ness with other things like, "I am British, I am Indian, I am this caste, this community, this race, this country, " all those identifications starts coming in our head and we start building up our personality much more strongly separated, alienated from the rest of it.

So, our collectivity, the oneness with the whole, is lost – we become a separate entity. By this center we become a human-being, I should say, and then another center is built-up here. On this center a deity, which we know as Lord Jesus Christ, came on this earth. Because He thought that these two, two institutions are very heavy in human-beings – the ego and superego – and unless and until these two institutions are, somehow or the other, sucked in there is no possibility of an ascent and so this great deity came on this earth to suffer for us and to create a position there. Now if this deity can be awakened, then it sucks in those problems of ego and superego and that's how we get opened to the Kingdom of God. Ultimately, we pierce through this Kingdom of God from here and we become the Self, as if we enter into the chamber of God Almighty, you can say or into his court where after the kingdom you enter into His court by piercing through this and you get the powers that a citizen has to get from His

Kingdom.

Now what should be done to again enlighten those deities which are within you. Something had to be done and that is what is within us the triangular bone, in the triangular bone you find the Kundalini. This Kundalini is nothing else but the reflection of the Holy Ghost. In the Bible there isn't much written about Holy Ghost and people really don't know because I asked a priest and he says, "I'm agnostic, I don't know." If he's agnostic, why, what is he doing there? He says, "I'm doing my job." So, I mean, what job can you do when you don't know about the thing like a professor in Cambridge university doesn't know what is Physics and what is he doing his job, how can he do it? You have to know about your what you're professing. So they don't know anything about Holy ghost and this Holy Ghost is reflected within us as the Kundalini and this Kundalini has to rise, pass through these centers, awaken all these deities, awaken Christ by which to suck in these two problems within us, open out the gate and then we enter into the Kingdom of God and then ultimately we enter into the court of God Almighty.

(23.35) This is how the whole story was built-up and that's how we have to get our realization. But it takes hardly any time. It is called in Sanskrit 'tatshat' means the same moment – there's not a split of a second also in between – tatshana, immediately it does. Like if you put the seed in a, in the Mother Earth's care, in Her warmth, immediately it starts sprouting – you can't say when it started. If it is wet, immediately it starts sprouting so, if there is somebody like that which we call the 'Sandrakaruna', the one who has got that moisture and that compassion of the Mother Earth that person can instantly raise the Kundalini, is all described in the, in the Scriptures in India and many others but the problem is that Bible being a very microscopic book cannot contain everything that is knowledge nor can it contain a person like Christ. You have to go to other books to find out what Christ was, how He came on Earth, what was His background – you cannot just say that, "I believe in Christ and I go to church so I have the selected one – Christ will catch my hand and will take me to Heaven." Is a wrong idea people have and if you live with that idea, I'm sure, a day will come when you will have to repent. Christ Himself has said that, "You are to be born again," and when Nichodamus asked Him, "What do You mean, have I to enter into the womb of my mother?" He clearly said that, "No, whatever is born of the flesh is the flesh, " but I'm saying, you're to be born of the Holy Ghost and this is the Holy Ghost that is to give you your re-birth, this is the Holy Ghost which is your mother – everybody has an individual mother – and She's just waiting for this moment to give you Self-realization and that's how you get your Self-realization. What we call is baptism, is the same as Self-realization but it has to be a true thing.

As in India also many people at the age of eight or ten years of the boy, they say, "He's become a Brahmin now," they give him a thread and all that but it's just a ritual just like baptism – is artificial. Actually, to call yourself a Brahmin, you have to be a realized soul. Brahmin is the one who knows Brahma, the one who can feel All-Pervading power and that's what should happen to all of us when we get our realization. Now, many people say, "Oh I'm a Self-realized person, I'm twice born," – this is self-certificate. When you get Self-realized first of all, your life is a transformed life – you become virtuous, you become righteous – nobody has to tell you, just automatically. You just become that. You become a powerful, compassionate personality. And you become like a witness – you start watching the whole world without feeling the pressures or anything. This at least minimum should happen to a person who says is a Self-realized person. But I've seen the other day, those people who call themselves twice born, came with a Bible to hit Me and I was just laughing I couldn't I mean, the joke was so big that for Me, I just never felt angry or anything – I just started laughing that they should come and hit Me with a Bible.

So, this is what it is. One must know that when you're transformed, the whole life pattern changes – we become innocent. As Christ has said, "Thou shalt not have adulterous, thou shalt not have adulterous eyes." How many Christians there are who have no adulterous eyes? Is there innocence by going to church, does even the priests, I don't know, if they have got clean eyes? So, when do you become that is to be seen, to be understood, to be experienced, to be truthful, to be honest to yourself – you must know that, "No thus innocence has not come to me." And this innocence comes when the Kundalini passes through your Agnya chakra here, then She cleanses your eyes, cleansing takes place and you become innocent so much so that you put your eyes on somebody or you just look at somebody, in Sanskrit there is 'Kataksh, kataksh nirikshand' – if you look at somebody, that person feels nice. If you just put attention to somebody, that person feels nice and this should happen to all of you. If it cannot happen, then what, what is the use of saying that, "I've got Self-realization," and appointing yourself as gurus and making money out of that? Another thing which was surprising, the gentleman argued with Me that I'm not making any money.

I said, "How much will you pay Me, first of all?" The second question is, "How much did you pay to Christ?" – Did you? You have such a great personality before you, like Christ. I mean, He is the essence of all the personalities and what are we doing about it? 'Thou shalt not have adulterous eyes' – that's missing and we're paying money for our gurus, we're paying money for our seeking – how much did we pay Christ? and he didn't see, shut up, he didn't answer anything. And this is a fact that you cannot pay for it, you just cannot pay for it. He said, "This Anglo-Saxon brain won't understand unless and until You make them pay." I said, "It is too invaluable and if the Anglo-Saxon brain doesn't understand, I do not want to convince them by taking money from them."

It is devaluation of the whole thing, is something so nonsensical that it is absolutely absurd and such a nonsense I will not tolerate whether it is Anglo-Saxon or Saxon-Anglo – makes no difference to Me. So, these brains have to come round and understand that Divine cannot be purchased at any cost. You may think too much of your money but you cannot purchase your Divinity in the market – it is not for sale in the market. And please understand this. I know there are some people who have come here, have been to other gurus and some of them are identified also with those gurus and sometimes they come and fight with Me but why do you want to fight with Me, why not fight with those who have cheated you, who have taken money from you, build their empires, bought Rolls Royces, why don't you go and fight with them where you headlong you went down and did it. Only good point is that you're free before Me you have your own ideas – that's a very good substantial thing that encourages Me no doubt but try to understand that you are fighting in a wrong place.

Where you had to fight, where you had to judge, where you had to know, you made mistakes and where you cannot judge, where there is nothing to be judged, you are putting your noses too much into it. And this is the problem with the brain is, that it doesn't know what is right and what is wrong; For that you must get your realization. So, in sahaja yoga what I have thought of is this way that let them have their light first, let be they awakened – all of them should be awakened. Let them have their light because they're all light, they're all Spirit, they're all glory.

Let them feel that glory, that peace, that bliss within themselves, then gradually in that light they will see what sort of a lamp I have got. and then they become their own gurus and correct themselves – I don't have to tell them. It is they who look after themselves by understanding and this is the best method has worked out because I can tell you this much, never in this world on any time there were so many realized souls.

Today in this Cambridge to see so many realized souls sitting I feel very heartened. I remember the first time I had come some missionaries, they arranged a program for Me with some very old people who could not hear Me nor could see Me. I was amazed at their greatness, what am I to do with them and they said, "You just heal them," I said, "For what?" What's the use of healing people who are not going to give light? Any, any light which is out of order and which never will be in order, you don't want to give the light but still out of compassion I did it for them whatever was possible. But they are useless because they are themselves on the way – one foot in the grave, one foot outside, I may save them for a while but they are going to die and what are they going to help? It's you people who are on this earth, now responsible for this, have to come up and see that it is your duty that at this great moment, at this resurrection time, at this judgment time, you are born with a purpose otherwise you could have born at the time when the people were busy fighting Napoleon – no, you are born at this time when you have to fight the ignorance of the people, at such a special time of resurrection, about which Mohammad Sahab has said that, "Your hands will speak."

He's talked of resurrection much, much more than he has talked of doomsday but Muslims don't want to talk of resurrection, they want to talk of doomsday because they can frighten people to get some money out of them. Same with Christianity – Christ has said that this will happen that, you will get your realization that Christ will be born within you and all these things have been already revealed to you. Even a great poet like William Blake has said that, "Those days when there will be resurrection time, men of God will become prophets and they will have powers to make others prophets." All those scriptures are to be proved today, everything has to be proved today and that is only possible if you become the light yourself otherwise in the darkness what's the use of proving that this is red or this is black? Makes no difference to a person who has not seen the light. And that is why, I have to make a very humble request to you, that you first get your realization – that is the best way you can understand yourself and others.

May God bless you!

I would like to have questions, if possible, but make them precise and helpful type. Just to waste money or to take a floor, one should not ask questions. Thank you.

I'll have some water, please. –

Mostly there are sahaja yogis sitting here. – Any questions? – I think they all want their realization. – Hmm, also they have become thoughtless.

As a first result of Kundalini awakening, there's no thought – even if you want to think of questions you cannot, is there's no thought at all. The first thing that happens that the Kundalini rises and goes between the two thoughts and creates a position where there is no thought and then you go beyond so, I think, some of you, I find, have already become thoughtless but if there is any question, you can think about, you can ask. –

Yes. – Mother, what is the source of evil and where does it come from?

– Kundalini?

– What is the source of the evil, where does it come from? – Evil comes from your choices. You see, you have got the freedom, you asked for the freedom – alright? Now, freedom is given to you. Then what happens that in your freedom you, you, you seek things which are not good for you, in ignorance, in darkness and when you are in darkness you start accepting all those bad things and you feel comfortable with them, gradually, because your ego is there whatever satisfies your ego, you try to do that or some conditionings that have come to you, you try to act according to your conditionings. So it's a long story sometimes like for ages together, supposing in a family, people have been all their lives been evil – the mother, the grandfather, the great-grandfather – all of them have been doing evil things then what happens in that family even the dead who are forefathers and all that – even the dead – they hover on these people and teach them bad things and tell them how to do it and they become geniuses in this. There are many people in our country and in your country and everywhere, who, who learn this craft and create the evil.

Now in this world, I don't know how many, at least I know sixteen horrible devils have taken birth. Out of them three are lead women of the worst type but there are many devils who have taken birth and they are trying to create evil in the world. So as, as there is God, there are also these evil forces which we have created. They have become from good people, some of them became angels and then fallen angels and then devils – in your freedom one chooses evil.

But it is a myth, in a way because if there is light, there's no darkness – darkness can, cannot enter into light, it runs away.

Alright, now better we have our realization, is a better thing to do. I'll get up to tell them. You all have to take out your shoes. I'm happy you all have already done it. Is very good because, as I told you, the elements have to help us so the Mother Earth helps us a lot. Especially, this Kundalini is placed in the triangular bone which we call as the Mooladhara, is the, is the support, support of the root and the center below that is the Mooladhara chakra, is the, is the center of the support of the root and is made from the same element, the earth element and that's why the Mother Earth helps us a lot when we put our feet on Her with respect, with respect. Now put your feet on the Mother Earth, parallel ways, because we are made of two types of personalities, one is the left, another is the right. So, what we have to do, is to keep them parallel, whichever way is the problem passes out to the Mother Earth and then you have to put both the hands towards Me just like this. After that you have to close your eyes, just close your eyes.

And to remember that your right hand is for action and left hand is for desire. So, you put your left hand all the time towards Me like this on your lap – you have to be comfortable so that you are not disturbed. Put the left hand and now right hand you put it

on your heart and close your eyes. Whatever we have to do, we will do with our right hand on the left hand side and that's very simple which I will tell you one after another. Keep your eyes shut. Please don't open your eyes. If you open your eyes, the Kundalini will go back so please keep your eyes completely shut. [Shri MATAJI SPEAKS TO SOME YOGI ASIDE – UNCLEAR]

Now, you put your right hand on your heart where resides your Spirit – Spirit is the reflection of God Almighty and the Holy Ghost is the reflection of the Primordial Mother, His power. So now what you have to do, is to bring forth the yoga of this – the union of these two. You have to say, assert in your heart or ask Me a question, a simple question three times, "Mother, am I the Spirit, Mother, am I the Spirit, Mother, am I the Spirit?"

Now on the left-hand side again. You must know that as, you can ask this question about the Spirit, you have to know also that you are your own master because if you are the Spirit, you are your own master – you don't need anybody to tell you so you have to ask second question by putting right-hand on the upper part of the stomach, on the upper part of the stomach. You have to ask the question by putting your right-hand on the upper part of the stomach and say, "Mother, am I my own guru?" Please ask this question three times. "Mother, am I my own guru, Mother, am I my own guru?" Now, three times asking this question, you put down your right hand down below on the stomach, on the left-hand side. Please don't open your eyes, put it on the left-hand side. Here – on the left-hand side – now here you have to ask a question "Mother, can I be initiated?" Ask a question within yourself, three times. "Mother, can I be initiated?"

without feeling guilty, three times. Now I say, "Yes," so to initiate yourself you ask, you say, "Mother, please teach me, please give me the knowledge of the Divine. Please give me the true knowledge, please give me the pure knowledge." That's what you have to ask because I cannot force it upon you, you have to ask for it. Please put the hand.

Now, six times because there are six petals. Now raise this hand higher, again on to the same stomach point where I told you is the center of the Primordial master. Press it hard here now on the stomach on the left hand side in the upper part of the abdomen. Here you ask Me a question, "Mother," as you have asked Me already, "Am I my own guru?" You can say without asking a question, with full asserting, with full right, with full confidence, "Mother, I am my own master. "Please say it ten times, "Mother, I am my own master."

Just now we can have it, just now we should have it [INAUDIBLE] Now, raise your right hand on your heart. Here resides your Spirit and here you have to say with full assertion "Mother, I am the Spirit," you have to say twelve times because there are twelve petals to this beautiful center of heart. "Mother, I am the Spirit," please say it ten (Should be twelve times) times. Please don't feel guilty, please don't feel guilty, please don't feel guilty. You must know that God Almighty is the ocean of love, is the ocean of compassion and last of all He is the ocean, ocean of forgiveness so don't feel guilty, don't judge yourself – you have to achieve your glory by understanding that you're glorious so don't have any diffidence, just say with full confidence, "Mother, I am the Spirit." Now, again don't feel guilty, please don't feel guilty – is the biggest catch and don't feel guilty, is wrong to feel guilty, is harmful, is self destructive – don't feel guilty for anything. Now raise your hand on to the base of the neck, on the left-hand side, take it backwards a little bit, press it hard and here you have to say – press it hard at the back, take it at the back little bit, yes furthermore, furthermore, yeah. Press it hard, hold it hard.

Here is the center when you feel guilty, it gets caught up. So now, sixteen times you have to say, "Mother I'm not guilty, I'm not guilty, I'm not guilty," and if you are indulging too much into this kind of a thing and still you believe that you are guilty then say it 108 times as a punishment. sixteen times, sixteen times.

Now take this hand on your forehead across – this hand, right hand, left hand towards Me – on your forehead across, forehead – forehead is where My red mark is – across, left hand towards Me. Now, here is the center of Lord Jesus Christ so you have to say, "Mother, please I want to forgive everyone, I want to forgive everyone, I forgive everyone," say it from your heart. It's a myth not to forgive, it's a myth because when you don't forgive, what are you doing and when you forgive also what are you doing? It's a myth, get over it. Just say, "I forgive everyone," you can say, "Shri Mataji, I forgive everyone." Now, say it from your heart, don't feel guilty, please don't feel guilty. If you're feeling guilty, then it will not work out.

You may put your hand at the back of your head, back of your head, without feeling guilty, you have to say "O Lord, if I've done any mistakes, please forgive me," but not to feel guilty, again I say. "If I have done any mistakes knowingly, unknowingly, please forgive me." Again, feeling guilty Just say, "Please forgive me," He is the ocean of forgiveness – don't have to bother much about it. Now – left Vishuddhi is there – please don't feel guilty, still catching on that center.

Alright, now put your right hand on top of your head at the fontanel bone area. Place your palm hard on the center of the head and try to move your head in a way it is clockwise. Try to move your scalp pressing hard with your palm. At this point again I cannot cross your freedom so you have to say, "Mother, I want my realization, please give me my realization." Please say this seven times because there are seven seats of all the centers.

[Shri MATAJI BLOWS INTO THE MICROPHONE]

Now put down your hand, don't open your eyes please. Put left hand on top of your head and see if there's a cool breeze coming in. Just put your left hand on top of your head. See if there's a cool breeze coming in. Just feel it, little bit raise higher, raise higher, move it forward, backward – see now if there's a cool breeze coming in. Move on this side, I think. Take it on this side. Is it coming, cool breeze? Say those it is coming. Yes coming, alright, good idea.

– Is it coming? Say loudly. – Yes, Mother. – It's good! Now ask the question by putting left hand towards Me and right hand on top of your head Ask a question, "Mother, is this the cool breeze of the Holy Ghost?" You'll get it more – three times. Put your hands up all those who are feeling it also. Put up your hands, now open your eyes, watch Me without thinking. Put up your hands like this and ask a question, ask a question in your heart, "Is this the breeze of the Holy Ghost, is this the Chaitanya? Is this the Brahma? Is this the All-Pervading power of God, is this?"

– Do you feel more when you ask questions? Yes, say it loudly. – Yes good! Now in your hands you see yourself. Better now, in the hands? Those who are feeling the cool breeze, raise your hands all of you – both your hands. All those who are feeling the cool breeze, raise your hands Just... It's great! Is great.

Keep it this side also, keep your hands up, I would like to see who are getting the cool breeze – higher. Good! You didn't feel it? You will, very soon.

May God bless you!

Now, alright? Not yet? It will work out, alright. Please put down your hands. Thank you very much.

Now those who are not feeling please raise your hands so the others who are here can help you and find out why you are not feeling it. But this is just the beginning of your seed sprouting, just the beginning. You have to now grow into it and become your own masters which is very simple and this is the very crucial time for you – say the first one month. If you could work it out for a month properly, I'm sure you all can be masters – is not much. We have the program in the center here – luckily, we have a very nice center and very nice people. They will give you the address which you should have. Please attend it at least for a month. – Give the address. – Jim – Now stop it. – Those not feeling the cool, after Jim has finished, just raise your hand, so that some of the sahaja...(Recording ends)

1984-0813, Look East BBC TV Interview

View [online](#).

13 August 1984

Interview

Cambridge (England)

Talk Language: English | Transcript (English) – Draft

TV Interview, Cambridge (UK) 13 August 1984.

Interviewer: She is here over the last few years who according to their followers have the one true message. Well, the latest to visit the Eastern counties, 62-year-old Indian woman Shri Mataji who lays claim to the title of India's greatest saint but her brand of yoga doesn't only lead to a serenity that can transform people's lives. It even produces a cool soothing wind out of thin air. Rather sceptical, Julia Booth caught up with Shri Mataji in Cambridge. This man was a drug addict. His life in tatters at the mercy of LSD. He met Shri Mataji, learnt her Sahaja Yoga as it's called in a few minutes and now he's prosperous and happy. It isn't physical yoga, it's based around something called Kundalini, which is a sort of inner energy, which when released can apparently give you serenity and cure illnesses. The great Indian leader Mahatma Gandhi met her when she was a child. He recognized her gift and invited her to live and learn with his household. Her teachings follow no specific religion and are imparted in minutes. Receiving physical proof, apparently, a cool breeze can be felt from the head when you're enlightened.

Shri Mataji: It comes up here and pierces through this area called the fontanel bone area and you start feeling a cool breeze coming out of your head and that is the time we should say it's a real baptism because that's the time when you really feel the cool breeze of the Holy Ghost coming out of your head.

Interviewer: And I gather that you have a cool breeze coming out of your head all the time. Is that, is that correct?

Shri Mataji: I must feel (?)

Interviewer: May I, may I feel it?

Shri Mataji: Yes, all right.

Interviewer: Yes, I can. But it's hard to know. Oh yes, yes. It's definitely cooler up there. It's incredible. Is it something that I can do on my own now?

Shri Mataji: Yes now you can do it very easily. Now how to raise your Kundalini is very simple. You put your hand like this. I'll show you here. Now you put your right hand. You have to take out your shoes, I'm sorry because of the Mother Earth...

Interviewer: I have to take my shoes off?

Shri Mataji: That's better. Because Mother Earth is another element. It helps us a lot.

Interviewer: Oh right.

Shri Mataji: All right. So we have to take help from every element. Because there's a problem in the elements, that's why we have problems. All right now what you have to do is to put this hand in front of the Kundalini in a straightforward way. It's nothing difficult and then this right hand has to, because this is the hand of action, this is the hand of desire. Now you put this right hand like this go on moving in a clockwise manner, take it up, make your neck little loose, put this hand up and just make a knot. One. Now again let's do. Now it's moving faster if you see your hand itself is moving now, pick it up. Now again put it back. It's the

second one. Now second.

Interviewer: And what is this...

Shri Mataji: Three times, now you'll see that. Now I'll show you. Now the three times you have to do, the third one, you'll see the results of that. All your heat (?) is going into the Mother Earth. Now, one. It's two. And now three.

Interviewer: Well I have to admit that the breeze from my head and hands were the nearest flicker compared with almost gail (?) came from Shri Mataji herself. Now here's your chance because this cool breeze can apparently be felt through a television set if you're particularly sensitive.

Shri Mataji: Yes, if you can place your hands towards the television, you can feel the cool breeze quite easily because you are just there. The only thing you have to make a little breakthrough and the time of Resurrection has come. This is the time of your Judgement and it has to work out. The Blossom time as I call it many are flowers and it has to work out. Now put your hand so they will see that you feel the cool breeze in your hand. Do you feel the cool breeze? And do you feel the cool breeze on top of your head? You can feel it with your right hand or you can feel it with your left hand and this is the cool breeze of the Holy Ghost coming out of you and now you can feel it all around you. In a subtle way it is everywhere working but now you can feel it the first time you can feel it.

Interviewer: And you'll presumably let us know around here is hot air. If you felt it coming out of your television set let us know. Right, let's finish with a look at the weather forecast.

1984-0817, Talk to Sahaja Yogis

View [online](#).

17 August 1984

Talk to Sahaja Yogis

Englewood Ashram, New Jersey (United States)

Talk Language: English | Transcript (English) – Draft

Talk With Yogis 1984-08-17

Shri Mataji: This [inaudible] you can put on your heart Chakra. Now, hold your hands.

See, hold it, not for a very long time.

Not for a long time. Better now.

All right, leave it. All right now, good?

Lady: Yes, thanks.

Shri Mataji: Just now, ah cool.

All right.

Sahaja Yogini: The other problem is that I have gained a great deal of weight, I have gained like 30 pounds and I am now too heavy and the thing is there is tremendous pressure on my feet and bones on my feet. And went to a Doctor there. And he said that because of all that extra weight, it's pressing on my bone on my feet. And I have continual pain on my left foot and he said it was because of the way the bones are on my foot, like that. It's pressing on and there is nothing that I can do in my work style. What can I do?

Shri Mataji: Just take lemons in boiled water, three times two lemons for one week, then 4 lemons, then two lemons.

Sahaja Yogini: Three lemons and water three times a day?

Shri Mataji: Two lemons, so six lemons a day in hot water, in boiled water after dinner, after breakfast, after lunch. And repeat it for a week. And then, the other day take four lemons. Then take two lemons every morning. That will be sufficient. All right?

And you know ajwain also.

[Conversation in Marathi]

Milk will do something better. That will reduce [weight]. Don't eat rice, don't eat potatoes, anything that grows under the Mother Earth.

Sahaja Yogini: All right. No such vegetables

Shri Mataji: Not such vegetables like-

Sahaja Yogini: Like, no carrots.

Shri Mataji: Carrots and-

Sahaja Yogi: No Storage roots

Shri Mataji: No storage roots. Most of it. And salt and sugar should be less. That's all.

[Conversation in Marathi]

Shri Mataji: I remember it very well, I remember it.

Just be there. All right?

[Yogi in Hindi: Maa, he wants to move to centre]

Shri Mataji: Ah! He's all right, he's good.

You should put forward. Bend your leg, forward. Bend it.

[Applause]

All right, don't press back here.

[Conversation in Marathi]

All right. All right?

Sahaja Yogini: I've got [inaudible].

[Cut in the audio]

Shri Mataji: You are all right, both good. Where are you from?

Sahaja Yogis: Ivory Coast.

Shri Mataji: Where do they live?

Sahaja Yogis: New York.

Shri Mataji: Now, what's the matter?

[Conversation in Marathi]

Shri Mataji: Ah! Are you married?

Girl: Then why are you crying? [Unsure]

[Laughter]

Just one [unclear] I mean why did they run away? There was nothing, [inaudible] isn't it?

They run away from that place.

[Laughter]

May God bless you.

Shri Mataji: Now can you do this for Me?

Sahaja Yogi: This is David [inaudible] Mother, from San Diego centre, formerly Santacruz

Shri Mataji: She will be all right. All right? Done. May God bless you. She will be all right. This country is funny you can't help it.

Sahaja Yogi: Yes.

[Sahaja Yogini in Marathi: She came from France].

Shri Mataji: France

[Sahaja Yogini in Marathi: She came yesterday.]

Shri Mataji: You came from France?

Sahaja Yogini: Yes, from Montpellier, the south of France.

Shri Mataji: Ah, Montpellier.

Shri Mataji: And you are so sane [tense?] since yesterday.

[Laughter]

Shri Mataji: How is it? So, you are all right?

Sahaja Yogini: Yes.

Shri Mataji: I can see that. So, shame, you know.

Sahaja Yogini: Yes there was a shame

Shri Mataji: Now it's fine. May God bless you.

Sahaja Yogini: [Explains her problem. Inaudible]

Shri Mataji: Say, "Mother please come into my heart ".

Sahaja Yogini: "Mother please come into my heart ".

Shri Mataji: Eight times.

Sahaja Yogini: "Mother please come into my heart ".

Shri Mataji: Ah! Better! What about your marriage?

[Laughter]

Sahaja Yogini: Wat my marriage?

Shri Mataji: [] is there.

Sahaja Yogi: He cannot marry [inaudible] he is very old.

Shri Mataji: No, I was thinking on those lines ...[Inaudible]

[Laughter]

All right.

[Yogi in Marathi: Another one from France]

Shri Mataji: So, how are you? All right? You are enjoying yourself?

Sahaja Yogini: Yes, very much Mother.

Shri Mataji: Can you make a move?

Sahaja Yogis: Yes.

Shri Mataji: I'll meet you, just one minute

Shri Mataji: I'm just going there.

Sahaja Yogini: I'm sorry to take your time.

Shri Mataji: No, no, it's all right.

Sahaja Yogini: I know you are busy.

Shri Mataji: No, no.

Sahaja Yogini: This is the problem. I want to ask you Mother, about [inaudible] is the Right Swadishthan. It's very, very painful sometime. Like, I follow a little diet or sometimes I don't eat anything and –

Shri Mataji: You've been to some guru or so?

Sahaja Yogini: No.

Shri Mataji: Never.

Sahaja Yogini: I saw You in Switzerland and You worked on my-

Shri Mataji: Navel.

Sahaja Yogini: My vibrations also. You know, I try to clear myself like -

Shri Mataji: [Inaudible]

Sahaja Yogini: I just divorced from him now.

[Conversation inaudible]

I want to ask You ...because sometimes I wake up in the morning and it's so painful,

Shri Mataji: Right side?

Sahaja Yogini: Most of the Right side and the Mooladhara chakra. And my vibrations are like when I clear myself, sometimes I feel the cool breeze in my hands otherwise I don't feel anything.

Shri Mataji: Come forward.

Sahaja Yogini: I am sorry to take your time Mother.

Shri Mataji: No, no, it's all right. Come forward.

[Conversation in Marathi]

Sahaja Yogini: I am getting cool breeze in my hands.

Shri Mataji: Ah! Say, "Mother you are Shri Ganesha".

Sahaja Yogini: "Mother you are Shri Ganesha".

Shri Mataji: Again.

Sahaja Yogini: "Mother you are Shri Ganesha".

Shri Mataji: Ah! All right?

Sahaja Yogini: Yes, cool breeze is coming now.

Shri Mataji: There is one exercise, you have to do is to lie down on your right-hand side. Left hand like this. And you try to raise your legs. And once you resolve that problem, then you can do it on the left-hand side. Hold this, keep that in hand.

Sahaja Yogini: Thank you Mother.

Sahaja Yogi: Mother

Child: Can I take?

Shri Mataji: Han [Yes]

Sahaja Yogi: Last one from San Diego

Shri Mataji: You have to write down the names of the people who want to get married and

Sahaja Yogi: Weddings in America Mother?

Shri Mataji: They can get married in India. For them, later on, we can have the second one after six months you see. In six months, people [inaudible] I think.

[Laughter]

Sahaja Yogini: Find out no good and can change.

Shri Mataji: No, no, we don't. After travel, we can find that stage. Mostly successful 99% they are doing very well, I must say, surprisingly.

[Shri Mataji in Marathi]

Shri Mataji: Try to come to Switzerland if possible. The best is to come to India. We will try to make some better arrangement this time if possible.

Bolo Shri Radha Krishna, Shri Adi shakti Shri Nirmala Devi ki jay

Bolo Shri Viratagna Swamini Mataji Shri Nirmala Devi ki jay

Bolo ki Vishnumaya Shri Mataji Nirmala Devi ki jay

Shri Mataji: May God Bless you. I have met all of you and I hope you all are very happy with yourself.

[Applause]

[Cut in the audio]

Shri Mataji [to a baby]: Hello! How are you? Oh!

Shri Mataji: All of them feel shy with people, shy with you, with Me. And Gregoire and Machindranath, [inaudible] how are you?

And in the night, he used to crawl into my room and two, three steps, he used to sleep there in night. And in the morning, you see, when I would open my door, I would see him sleeping there on the steps, you see. Now regarding the [inaudible] to crawl there and sleep there. And Mary would see him [inaudible].

Hello, What's your name?

Sahaja Yogini: Andand Chandra

Shri Mataji: This is Andand Chandra! Anand Chandra, see how beautiful you are.

Anand Chandra.

And this one?

Sahaja Yogi: Her name is Amy.

Shri Mataji: Amy?

Keep it without it for some time, it's better for them. Because sometimes you know this [nipple] give them funny- what you call – teeth. They get their teeth coming out, all the time if they have something.

Amy, how are you? Let me have it, let's see.

Be careful. Be careful. It's very big.

Hello Amy? Hello! How are you? Are you all right? How are you?

Amy? [inaudible] Absolutely complete. Isn't it?

Hello, you want to talk? What do you want to say?

Ha, ha, ha, ha [baby taking What is it? What do you want to say? Ha, ha. Tell.

Trying to say something, what do you want to say? Trying to say something, what do you want to say? Hum? Yes yes, see now, Anand Chandra. See, the baby doesn't cry, come here! You want the baby you want the dolly, come along! [Laughter]

You want: that is shy. They are shy, you are not shy, aren't you? How are you? All right? It's very, very warm isn't it? It's no good. All right.

Yes, she has gases in the stomach, see.

You nurse her?

Sahaja Yogini: I am not her Mother.

Shri Mataji: No, no. where is the nurse, mother?

You yourself?

Sahaja Yogini: Yes, it is.

Shri Mataji: All right. I mean she has some gases. She will be all right.

Hum. All right?

Baby: Ha!

Shri Mataji: Feeling better now? She is better? Is it? Yes, what's happening in the stomach?

Anand Chandra, see this little baby, showing your Left Vishuddhi, see. Yes, they all have Left Vishuddhis. [Laughter]

[Mother continues to play with baby.]

They have very different faces, don't they? they don't look like Americans, do they? They look divine all of them. Just like Buddhas, they're divine people. Yes, divine people?

[Baby makes voices].

Yes, yes, it's true.

Yes, yes, yes. Come along. You come along, yes. All of you come along, yes see this little baby. You want it? You want the baby?

Ah...

A little throat also, a throat problem.

You have some, what you call, some honey? Honey is good with her stomach, you see, and also for her throat. Honey, a little honey would be good.

Sahaja Yogini: OK. Thank you, Mother.

Shri Mataji: Come along Anand Chandra, I will give you something nice. Biscuit? Who will have the biscuit? Ah [Laughter].

Ah! Just take the biscuit, yes now. Just take this biscuit ah, good!

What about you? Come along, will you have a biscuit? Come, come along you will have a biscuit? Come, come, yes come along here, yes, yes you have to come here, here

[Laughter].

All your friends, come, come, no come come, come along come here come here come, come along ..Ah, very good.

Hello Anand Chandra, are you all right now?

Sahaja Yogini: Shri Mataji could you tell us if it's all right to bring children, young, very small children to Indian on the Tour?

Shri Mataji: It would nice. But you see rather I don't know, I don't want them to be inconvenient, you see. Because we don't get supply of bags and tissues, I don't know. They haven't got such arrangements yet they have made in India. By the time we make some arrangements you see, you have to wait till evening. They are too maybe small.

Sahaja Yogini: 2 years old.

Shri Mataji: That will be quite small 2 year old child, and we have to make some arrangement for these children there, you see. Now maybe if have some sort of ashram or something in Bombay where we can leave the children with some good care with some people and then you all can go ahead and then come back to Bombay in 4-5 days, it would be better. Otherwise, you all will be distracted and troubled.

Though I would love to have them, all of them. You can leave them with Me and I can look after them. Oh, that's the best one can have for summertime, isn't it?

Sahaja Yogini: Are you saying it's some sort of alternative? [unsure]

Shri Mataji: What do you mean?

Sahaja Yogini: If the arrangement is a possibility for this year, or in the future

Shri Mataji: Maybe this year or may not be. But I will try to see if I can and then I will let you know.

Only thing you will have to bring them [inaudible] and things. In India, they do so but I will have to find out if there are some

people who are willing to take over. Maybe.

[Baby crying]

What has happened, leave her, leave her that way. They must also cry otherwise they don't increase their intestines and lungs. I know now he wants to come. Come on, come come along who wants this? Who want, who want you come here, Take it, what about you, you would like to have some biscuits?

Now let's have this one. Yes, now you have one.

You don't like it? No?

Doesn't matter.

Yes. What do you want?

If there are very few who are coming with the children, you can arrange. But many, if they are coming, maybe difficult [unsure]. We are trying to get a- we are trying to buy a flat in Bombay [inaudible].

India is full of dust and all kinds of things. But the vibrations are the only thing there that makes people survive in that country.

Those who have achieved some heights in Sahaja Yoga India time is very easy and very enjoyable because they enjoy their Kundalini all the time. Allan was telling Me that there if you go to any program, and you don't understand the language, because I speak in Marathi or anything. Your Kundalini is up there, you see. So, you just enjoy that kundalini. While in England, though I speak in English language, you cannot enjoy the program so much

There is one Indian girl, Prena, who came, the wife of Allan, she said, "I never see such a program Mother, any program we have anywhere in India all our kundalini is up there. Here you feel so drowsy and funny". You see, she couldn't believe it was Sahaja Yoga.

It's a very free country in a way, that you can shout. You can shout, you can do what you like in the villages and all that it's very free. You can jump into any river, have a swim. They had their swim in, I don't know, 5-6 rivers. Very clean waters, no problem.

[Next audio]

Bolo Shri Bhagawati Mataji Shri Nirmala Devi ki Jai.

Bolo Shri Saraswati Brahmadeva Mataji Shri Nirmala Devi ki Jai

Bolo Shri Adi Shakti Shri Nirmala Devi ki Jai

[Yogis chatting. Vehicle sounds]

Shri Mataji: After 70 years now, there are four. [Laughter]

Of course, you should all write to them and send your photograph. I think you could send them in a group it's better. This is a group, this a group, like that. It's a good idea and write down where you got your Realization. All right?

May God bless you.

It's really hard to leave all of you, definitely I am coming next year.

[Applause]

Bolo Shri Kundali sakshat Mataji Shri Nirmala Devi ki Jai

[Conversation inaudible]

Bye, bye and I am sending you candy, I am sorry.

[Laughter]

Sahaja Yogini: Thank you Mother, thank you, thank you.

Shri Mataji: I'll be in touch.

Sahaja Yogi: Thank you for coming Mother.

We have to make sure that brain isn't insane [Laughter] anymore.

Sahaja Yogini: Public does see that.

[Laughter]

Jai Mataji.

Jai Mataji Nirmala Devi ki Jai

1984-0818, Shri Krishna Puja: On America

View [online](#).

18 August 1984

On America

Krishna Puja

New Jersey (United States)

Talk Language: English | Transcript (English) – Draft

Shri Krishna Puja. New Jersey (USA), 18 August 1984.

.....many rakshasas and He used His samhara shakti, His killing powers, and His destroying powers to achieve that. Simultaneously at that time He was doing Sahaja Yoga with the gopa and the gopis in the way it was just a play, a leela. "Ra Dha. "Ra" is energy and "dha" means the one who has sustained it. She's the sustainer of that energy. Radha. And She would go and have a bath in the river Yamuna and the ladies would go and fill up their pitchers with that water, vibrated water, and He used to break that pitcher, at the back, from the back with stones, little stones, and make a hole in it just like we make a hole here, He used to make a hole in the pitcher and that vibrated water used to flow down on the back of the gopis to give them awakening.

But that was not the time to tell them about Sahaja Yoga, there was no way of getting people around and giving them lectures and things like this so He was playing about. He played with the gopas also, by holding their hands - Raasa . "Ra" is again energy and "sa" means with. He used to play with them. He used to climb up into a pyramid-like structure made out of them and would break another pitcher which was filled with butter and butter milk and they all would eat it. Beautiful stories about his Mother and He, how they played together. On one side it's a very beautiful, sweet, madhurya, as they call it. On the other side is the killing of the rakshasas.

After that, that is in Hastinapur where they had a war between the Pandavas and the Kauravas. So we can say if in the grossest way is this world and America is the Vishuddhi Chakra, then if India is in a subtler way, it is Hastinapur where Vishuddhi Chakra was. If you see the history of America you'll see there's a fight going on from the very beginning. George Washington came up, there was a big fight. Black and the whites, left and the right fighting. Then you find Abraham Lincoln, a great orator, great personality, talking of collectivity, that is, democracy, developing it to this stage. I don't know what it is now, whether it is democracy or demonocracy. It has reached another stage now which we cannot describe in the divine language and when the challenge to the Divine starts, we start doing just the opposite of what we are not supposed to do.

So the main principle of Krishna was collectivity - Raasa - everybody one with the energy; energy circulates through everyone, and just the opposite that the country developed into individualism and everything was to create something that collective was not. Individualism, when it is not connected to the mains, is destruction. Like all these trees you see, they are individuals as you see them separate, but inside they are fed by the same mother. They have the same sap running in them. When this connection is broken, then all this individualism is nothing but destruction and that's how in America the connection with the collectivity was broken by every sort of funny methods that one cannot conceive how human beings can go to that level.

On the way if you see Americans tried to do everything in a different way as you see the plugs are other way round. The whole world has the plugs one way, they have another way. They have the gear in the other way round, I mean, it's very dangerous to come to this country. If you don't know how you land into and everything they tried to do it in a way that was just the opposite of what everybody was doing in the whole world. And that is one of the things very, very surprising that people accepted that kind of a nonsense.

Language-wise also they tried to have their own language. American language is not easy to understand, I tell you, very difficult. My husband once brought a beautiful record saying, "Oh, I've got John Kennedy's first declaration." I said, "All right, that's good. Let's have it." So we all gathered together to listen to it. When he put it, it was just wae, wae, wae. We couldn't understand anything, like the ducks, you know. We just couldn't understand what sort of an English it was. I mean, we were supposed to

know English and it was not so bad. English was not so bad here. If you see your old films and all that, they are absolutely, just normal English, you see. But this is a modern trend that they developed an English that nobody can understand in the world, you know. It's difficult.

Like the first time I went to, it was in Iran and there it was advertised, "English - spoken and understood, American - spoken, not understood." That's the situation, so even language-wise they tried to make a separate thing. The another problem that they developed with the Vishuddhi is that at the Vishuddhi we have a power to decide because when we raised our head up to become human beings we also raised our power to get out of the bondage of nature, because animals are called as Pashu, means they are under the bondage, but we raised our head and we went out of the bondage of the nature and we could decide, and the power of decision was really maddening for human beings.

So on everything they wanted to decide to such a stupid level, such a waste of energy that the children would say in the morning, "Today I will eat this." In the house, it's a house, a family - it's not a shop. But the child would say, "Today I will have this." And another will say, "I'll have this," and another will say, "I'll have that." So you have to keep a complete shop in the house, you see. God knows what they will ask for and on that they would really make an issue out of it. When I first came to America I was surprised that every child would say, "Oh, why don't you have this, today I want to have this and tomorrow this." There was no common cooking. It was all everybody is having different, different.

Even the tiles - every house has different tiles, every bathroom was differently made. That's why I say it is dangerous because I went into one bathroom and the whole thing started pouring on Me. I didn't know where I placed My feet. All this takes away, drags out all our energy into wasteful things. I could understand on a thing like aesthetics if you waste your time because it has vibrations, but on wasteful things, whether you'll have this size or that size. "I'll have this and that and this." Pampers the ego so much that the ego becomes so big that the Kundalini cannot rise above and that ego is extremely subtle.

I would say an English ego is very blunt, they can see it clearly, you see, and French ego is perverted, they'll never, I don't know whether they are in ego or they're in superego or I don't know what they are up to, but the American ego is so subtle that they don't understand that they are playing with their ego. And that's what Sahaja Yogis must be very much warned of and must understand that they have a very subtle ego which will always cheat them. To fight this ego is impossible because it is too subtle and you cannot fight it. You cannot fight that subtle bhoot. Only thing what you can do is to rise above it, to go to a subtler situation so that it cannot touch you. And this ego is crawled upon you because it is the land of Shri Krishna.

You have everything in abundance, see the fruits, you have vegetation, you have beautiful housing, money, so-called freedom for license. What more do you want? Complete arrangements for your destruction. First of all, the comfort. The comfort makes you slaves of the matter. You remember we had four people who came first after all our money we spent here, the way we worked here we got four people to come to India and three ran away. Whatever we tried, they would not stick on because they said, "We're uncomfortable."

But the problem is when that ego is so subtle that to you comfort becomes next life. I mean, that's the most important thing. But the inside, the inside, the subtler, which is the character, which is the dharma, which is your chastity, which is your purity. You're not uncomfortable with that. With any kind of impurity we're all right, any kind of cheating we are all right, any kind of aggressiveness we are all right. But the material comfort we are very particular about. We must have material comforts because we have lived in America so we must have material comforts. But this is the thing that is responsible for your destruction. What makes you comfortable is the matter. It has exhausted the Mother Earth completely. What did you create? Plastics. What do you have? In the shops - plastic, plastic, plastic. Plastic crawls into the clothes, plastic crawls into everything that you go - there's nothing but plastic in this country. What sort of a comfort do you have? And the plastic is now sitting on your head.

The electricity that you got because God was kind to give you those huge big waterfalls you got electricity. But if it fails, you cannot exist. Petrol you have, once it is exhausted, Arabs will sit on your head. So the whole attitude of America, instead of becoming the witness of the whole thing, became a slave of this comfort. Shri Krishna was a king and He had the powers to make anybody a king, you know that Sudama's story. He was such a simple-hearted personality. He could live anywhere, sleep

anywhere. That's what you should have been.

But this ego which is coming from material comfort has really ruined America, I think, and you all Sahaja Yogis have to know that to fight it out you all have to become very great Sahaja yogis, much greater than any other European or Indian Sahaja yogi. Unless and until you become really great Sahaja Yogis, you cannot take away this country from this real gross mire of matter. Materialism is so ugly and there's no proper even sense of shame or sense of grace when they express themselves. Russians are materialistic, out and out, openly. They say, "We are materialists, we believe in materialism. Unless and until there is material affluence we cannot get over the police force and all that." They also talk of collectivity without God, another stupidity. But Russians, when they try to help other countries, they never understand that it is to be done with grace. They'll help someone, if somebody's a beggar then only they'll take out money, otherwise they will not.

If somebody's a beggar on the street they'll give them money but in Sahaja Yoga I was told many a times Sahaja Yogis don't want to pay money for Sahaja Yoga. It's very surprising, isn't it? Sahaja Yogis think that everything should happen free. It's very sad to hear that and this time that's why nobody wanted to come. Neither nobody wanted to pay for Me to come here. Last time you know we spent about \$41,000. It all came, apart from the money that was wasted by some people in Canada, \$41,000 they spent - Europeans, English and Me. They all spent all this money on American tour and what did they get? Those four Sahaja Yogis so-called, out of which three ran away. See the situation. Amount of money they've spent on you, you are the richest country. Isn't it surprising?

Out of that people from Spain, they're not so rich, people from Portugal, they're not so rich - everybody prayed for the emancipation in America, so many people contributed. Whatever they had they sold and gave it just for this tour because here your P.R. is so expensive, here hall is so expensive, everything is so expensive. Some people sold their chains. There's a Yugoslav girl - she sold her chains to give for American tour. Whatever they could do, they did. Last time, you know, I also spent a lot of money to come to America to spread Sahaja Yoga. It was such a sad thing that we couldn't achieve much. Canada and America, both places. We tried our level best. So the reason is, one of the reasons why it did not work out, because it was not your money. The Deities didn't like it and I was amazed that they said even now the Sahaja Yogis are hesitant to pay money even for the puja.

It is very surprising why in that country which is so poor, India, I mean, it's a privilege for them to pay for Sahaja Yoga. It's something so different, you know, with all the riches you have, the temperament that you have, it's not full of grace and that's what I want to tell you that you all Sahaja Yogis first have to become real Sahaja Yogis otherwise Sahaja Yoga cannot spread here. You have to sacrifice. You know when I started Sahaja Yoga, CP gave Me money and I had sufficient to start it. Three years I came to America. I paid for everybody's travel, everything I did and people collected money for us and you know how much they gave us altogether? Twenty-five dollars. I was here for a month.

In the churches they would collect - give one cent and something like that, you see, and we threw away all the money in the sea and went away from here. It's all right. That time it was. But all the Indians collected money. I said, "I don't want the money, keep it just now. Where do we keep it? We have no trust, nothing." For three years I never told them anything. After three years we started the trust and all of them brought money for the trust. You'll be amazed, people who were just ordinary fisherman, earning about 100 rupees per month. All of them had minimum of one thousand rupees to give Me - widows - thousand rupees. I was amazed. How? How? And they said, "Mother, You have to have it." I said, "But it's too much, how are you giving it? So much, one thousand rupees." Imagine, a hundred-rupee pay they have. They said, "No, Sahaja Yoga is the only way, Mother. What for are we to save for, for what have we to do?" And , can you imagine, in a place like Maharashtra, which is one of the poorest, poorest states, you see. Only in one center we have eight lakhs of rupees even now when they have spent so much of money.

So what's the use of this kind of riches? I tried to study the mind, an American mind - why? Why is it? Actually the problem is that you plan out everything, your expenditure and everything. Plan out everything. I don't know and if it doesn't fit into that plan, then you are flabbergasted. But Indians are just the opposite. As soon as they get the pay, this is for Sahaja Yoga. Mataji doesn't take, so what? This is for Sahaja Yoga. First taken out that much money and the rest manage within that. They never touch that money. It's the auspicious money. It's kept for Sahaja Yoga.

People go to India and you stay with anyone they'll never charge you money, never take money, nothing. You never pay anything. You can try that and for the first three or four years the Sahaja Yogis, all of them who went, went there free, lived there free. Of course, I did pay, I must accept, but they also paid. Lived there free, traveled free and they think it's a privilege that they can look after the saints from abroad. Of course, when it comes to gurus you can go bankrupt, you'll be moving with one dress like last time we had somebody from Rajneesh you see, he came and they said, "Mother won't have you with this dress." They said, "We have given everything to Rajneesh. This is the only dress left with us, so what should we do?" So I said, "Now you better buy them a dress and give it from Sahaja Yoga."

That's the situation. So first and foremost thing I would say for Sahaja Yogis here in America is to see how much you give for Sahaja Yoga, not that I want anything. But you have expenses in this country. Next time when I come here, who's going to bear the expenses? In Australia, Australia paid most of the money. Can you imagine? Australians are supposed to be the convicts. They paid most of the money and Spain, Europe - of course, Europeans sent money and that was all lost. So that must be understood that as Krishna's place first is He's on a rajoguna, He's on the right side, He represents, He's the husband of Lakshmi, He's the Lord of Lakshmi. That's why you've got everything, He's Vishnu. And what? The One Who has given so much to you, we are still not there. So first of all we must establish Shri Krishna within us. Shri Krishna's one beautiful story is of Sudama, I must tell you that at this time you'll understand how Shri Krishna was.

Shri Krishna was studying, studying means in those days the thing was all children were sent to a guru and there was His guru was there and with His guru was another disciple of the guru was a poor boy called Sudama and then they separated. Sudama was still a poor man while Krishna became the King. He became the King of Dwarka, very rich. And Sudama told his wife that "He's my friend."

She said, "How is it? He's a king and you're a beggar. How can it be?"

He said, "It is true, He's my friend. I want to meet Him because He's my friend, that's all. I don't need anything, I just want to meet Him. What should I take for Him?"

He said, "All right, I haven't got anything but I've got some rice crispies you see in the house." In French would call it rice crispies. What do you call? I don't know. Americans also call rice crispies. All right. Because it is surprising. I thought there should be some other name for it. All right, so rice crispies.

The wife said, "All right take this for your friend. If He's your friend, why not? Give Him this. So he put it in a little bundle, tied it up and went there, hiding here. He was feeling shy, to a king to take rice crispies was too much.

And he went to see Him. There was a huge palace and there were lots of guards. So he went and told them he wants to see Shri Krishna. The guards laughed and said, "Who? You want to see Shri Krishna? Who are you?"

He said, "I'm His friend, I'm His childhood friend. You just go and tell Him that Sudama has come to see Him." They ridiculed him, but he said, "No, better tell Him."

So they said, "No, He's in His court, how can we go and tell Him? He said, "No, better tell Him." So one guard went inside and told Shri Krishna in His ears, "There's a crazy man calling himself Sudama and he says he's Your friend."

Krishna just became a Viraat at that time. The joy was so great. He left His seat. He ran out and He hugged his friend and said, "O God, I've been looking out for you. I tried to find you out. I could not get you. How can you forget Me like this?" He hugged him and hugged him and kissed him and took him inside and announced, "Cancel all the court. I will have holidays today. My friend has come."

Took him into His bedroom. Told His wife, "My friend has come, Sudama, I told you. He's a great soul, Sudama, who has come."

He had at that time five wives, means the five elements were His wives and He told them, "Look after him," and He made him sit on His bed. Sudama was feeling very shy, you know. All the ladies came. They washed his feet with hot water and with milk.

He said, "Drink this. This is what it is, he's a great saint." They were surprised you see, and they said, "What about the food?" He said, "I'm going to eat on the same plate. Bring food for us." Then he had food. Then He made him sleep in His bed covered him up and He started patting his head. "Are you comfortable?"

He said, "I'm very awkward here."

He said, "What is there to be awkward? This is My bed. This is yours. Everything Mine is yours. You are My friend." Then He sat down and slept off. The next day He said, "We'll have a big procession with you there."

He said, "Really?"

Then He made beautiful clothes for him, put him on a chariot of gold and took a procession out, and in our country there's a custom that to take out the bad eye we put some sort of a ... sometimes the rice or if they are rich they put some money, and if you are very rich then the kings and all, they throw some pearls on them all the time, on the head. And there were pearls showered on him all through and the people were gathering it as auspicious things. Sudama thought, I wish one pearl would come into my lap also, you see. My condition at home is very bad, it would be a good idea. And Shri Krishna was smiling, asking him, "Are you comfortable?" He said, "Very comfortable," But He was reading his mind.

And then Sudama went home thinking, Oh what a nice time I had. When he went home he saw a beautiful palace. He said, "How there is a palace? There was no palace in my little village." When he went he saw people running up, bringing a red carpet for him. He said, "Me? Not me." They said, "Yes, for you. This palace is for you."

"Who's made this palace?"

They said, "Shri Krishna Himself came here and made this palace for you." And his wife dressed up nicely with all ornaments and all that, smiling. He said, "Did you ask for all that? Did you beg for it?"

She said, "Never! Never! I never asked." So he went in and there he lived forever happily and those great reflections of Shri Krishna born today in this great country, isn't it?

Where are they? Look at the grace, the graciousness of Shri Krishna and that's what I have to tell you. We have lost our grace completely. Ego, you see, ego doesn't give you the grace. There's no (Mother asks someone in the audience in Marathi the English word for sankoch) bashfulness about it. No bashfulness. It's such a sweet thing to be bashful about giving something to someone. There's no generosity at all and generosity only in self-indulgence - buying these plastics. There's no fondness of giving, the enjoyment of generosity.

So one has to understand as Sahaja Yogis you have to just fight that element within you which makes you, gives the idea of ownership. "This I own, that I own." You own nothing in this world. You are just a sakshi of the whole thing, this is just a leela. What do you own? What do we carry? When we're born, our hands are like this and when we go, our hands are like this stretched.

We can't even carry a grain. But that doesn't mean that we should become ascetics. Nothing of the kind. You never become, I tell you. And that is how I have seen people in other countries have gained a lot. Now we have seven ashrams in London, can you believe it? In London city, seven ashrams, all free, all free. But they don't want to live there free. They're paying for it and that money we used last time for coming here. So every Sahaja Yogi has to build up the America within himself onto his Vishuddhi with grace, with that beauty, that madhurya, that sweetness of Shri Krishna.

That is one of the qualities you all have to embed into yourself very deeply and enjoy your generosity. Actually it's the most

generous thing to be enjoying yourself. I enjoy My generosity very much Myself. And I always feel what is this matter for? The matter is for giving to someone. Supposing I give you something, I express My love into that matter, isn't it? Something small. Today I bought 51 saris for the Indian Sahaja yoginis in America. Cotton saris. Some may say, "Why Mother, why did you buy this? Why don't you buy something for Yourself?" But what is Myself? Is these Sahaja yoginis. It's nice and I enjoy buying them and within half an hour I decided which I was going to buy and looking forward. What is there in a cotton sari from America? Is nothing. Five dollars they cost Me only each.

But how much joy is to give to these Sahaja yoginis and when I go they come to receive Me in those saris, beautiful and I thought of Shri Krishna that when Draupadi - you must have heard that story that Draupadi was His sister, Pandavas's wife and She was sold out to these rakshasas - Duryodhana. And he wanted to insult Her by taking out Her sari in the presence of many, and when he put his hand to Her sari, there's a beautiful thing about it, that She thought of Her brother that "He's the only One Who will save My chastity now." So She put Her sari to Her mouth and held it that She might be able to hold it, you see. So She says, "Kri! Kri 'She could say, but if She said "shna," it falls down. And so She was holding on with "Kri," you see. As soon as She said, "shna," it's a beautiful thing written by Tulsidasa, Dwarika mein shor bhayo, shor bhayo bhari, shankh, chakra, gada padm, garuda layi sidhari.

When it happened when She said, "shna," the whole thing resounded in Dwarika where He was and His shankh, chakra, gada, padma - all His four things. On a garuda He came down and started supplying. And today I felt on a Janamashtami to buy saris. I'm doing Krishna's job even today. What a pleasure it was. And always I take from America the saris. You'll be amazed all the saris I take from America because it is Krishna's country and I have to give them saris for their chastity. That's the beauty of this country and you have to rise up to that. You have to become those gopis and gopas who gave joy to others and happiness to others with grace and not leftovers, not leftovers.

But the first, the primordial, the best, the highest. Try and enjoy that. That's the greatest ownership is to own somebody with love, isn't it? Just love, nothing else. Not for any matter or anything but just love, and this matter has only one value, I tell you, that it expresses love, that's all. I don't find that it has any other value that the love of an artist is expressed in these and now you just become thoughtless and you start watching it. Once you think of possession and "my own" - headache. You go to an insurance company. You must insure it. You are always worried no child is treading upon it. Worried about your carpets, worried about your bathrooms. For what? Such a drag it is, matter has dragged you down. Be careful on it.

So all Sahaja Yogis have be alert on that point because matter has auspiciousness in it. Auspiciousness gives vibrations to it. But matter which is possessed loses its auspiciousness completely. It gets possessed by you like, like the bhoots possess, you, possess the matter and the matter possesses you. There's a mutual possession goes on. Vibrations are lost. That sort of generosity which is a part of the Lakshmi, the power of this country is Lakshmi itself. If this is Shri Krishna's place what is the power of this country? Is Lakshmi and what is Lakshmi, the Goddess of wealth, one hand like this, gives. Otherwise, She's not a Lakshmi. Another hand like this. This hand. She gives protection, ashray. Another hand has got a rosary, surrendered to God or sometimes if there is no rosary, is a lotus, both hands. Standing on a lotus and the lotus represents what is a coziness of a home, a beautiful, pink, warm home.

A rich man who doesn't have a warm house and a warm heart where he cannot receive others - even the black bumblebee, such a horrible thing which has got all the thorns and things, has a place in that soft bed of a lotus, is pink in color and beautiful. While the people here, though they may have money, they move like hippies, horrible looking. When they come to India, they wear such little dresses. I mean, it's mostly missing and very embarrassing for Indian people. They find it impossible to look at them. Believe in having no dresses, looking so ugly. All that comes from where? Is not Lakshmi Tattwa. Lakshmi is completely covered with a beautiful dress and a traditional She wears, She's very traditional and She is a mother. You have to mother. She stands on a lotus. Just imagine, how light She is. Light in the sense She has no materialism in Her head. That's why She stands on a lotus and lotus is in the mud. She stands above that.

That's your power. Not this so-called money. If you put some money on the back of a donkey will you call him a lakshmipati? He's just carrying that money as a load on his head, there's no beauty. There's no glory. How much you possess has no meaning at all.

It's so perverted in this country, so perverted the idea. Like the other day you know when I came last year, they asked, "How many Rolls Royces She has? If She has none, we are not interested." They might be from some sort of a bungling or cheating or they might have been taken out of some people whose children might have died or they might have sold their houses, doesn't matter. As long as She has Rolls Royces, whatever may be the source, maybe mafia, maybe anything, doesn't matter.

Just imagine. Is that Lakshmi Tattwa? To change all these how much you have to work hard. Think about it and that's why I didn't want to have public program this time. I said, let's see, work on the subtle and the Sahaja Yogis have to work on the subtle themselves.

They have to work it out within themselves. They have to build up themselves. They have to make all these things apparent, evident, absolutely manifesting to their own character, in their temperament, in everything, and the sweetness for which Shri Krishna is a symbol of sweetness, is a symbol of sweetness, is so sweet. His ways and methods were so sweet, like as a child, you know. He went and ate some clay or some mud or something. His Mother got very angry. "Why did you eat that? Open your mouth." Gave Him a slap on the face. Shri Krishna having a slap from the Mother, doesn't matter - it's mother, after all. He opens His mouth and She sees the whole universe churning in His mouth. She sees that and She bows to Him and so innocent and so beautiful and so dramatic.

Like once the Mother was angry because He has eaten all the butter, because very fond of butter. But Americans are not, they have put up all their butter somewhere, I don't know what's happening to their butter. Why don't you send it to countries where there is no butter. It's all melting away, I don't know where the butter has gone. They won't eat butter. Butter is very important for the Vishuddhi. You have to put it in the noses, you have to take some butter. But they won't have, they want to look skinny. Krishna never was a skinny person. Imagine Shri Krishna carrying that Govardhana with a skinny body you see, standing there. He was not a cinema actor. These days the cinema actors look like..... (rest of sentence missing on tape.)

"What am I doing the whole day? I'm taking your cows, I'm looking after them and when I come home you are angry with Me. I have not taken any butter."

So She says, "Then what did You do?"

"Only, I gave everything to others. I didn't eat Myself at all. I've given everything away to them."

So She says, "All right, open your mouth," and She sees the complete aakash, the whole ether melting. She puts Him to Her heart and says, "O God, please forgive Me."

Such beautiful stories, of Radha and Krishna also, such beautiful stories. Not like modern romances that on the street you can't walk, they're all kissing each other and if you ask them where are they going, they are going to a divorce case. Such a show of that and so many divorces. What's the use of such a show of love? And Radha's and Krishna's love is so beautifully expressed is one of the stories was that Radha was His power on the spiritual and He went as Vitthala to Dwarika and He had His five elements on the right side, He moved on the right side and Radha stayed in Vrindavan. So these five wives were a little bit teased by Narada who always used to create problems. And he said that "Oh, Krishna doesn't love you, He only loves Radha, He doesn't love you, you know? You are just there, five wives."

So they went and told Shri Krishna, "You don't love us." And 16,000 He had, other wives who were His powers. 16,000 powers He had. So they all came and said, "You don't love us. You only love Radha, we have come to know about it."

He said, "Really? It is so? You believe it? Oh God, I've got a terrible pain in the stomach, hearing all this." And He started rolling, you see, all drama. "I've got a terrible pain, how am I going to get cured now?"

They said, "Now You are the One Who is a Dhanvantri, You are the One Who is a, Who is the doctor, you tell us. Divine Doctor, tell us how to cure You."

"Only way that you have to give the dust of your feet for Me to drink." So they got a fright. They said, "Look at Him, very clever, He loves Radha and now He wants us to give Him the dust of our feet. So it's most inauspicious to give the dust of our feet for a God to drink. It's too much, how can we do it? He's playing tricks with us. No, no, no, nothing doing. We're not going to do this. Better have your pain. You are just joking with us."

So Narada was there, he said, "Really? Is that the way?"

He said, "Yes. Now you go and ask Radha."

So he went to Radha and said, "Krishna is having a bad time, He's got a very bad pain in the stomach and He says any one of My people if they give Me the dust of their feet to drink, I'll be all right."

So Radha said, "Yes, it's all right. You take." She took out from Her feet Her dust and gave it to him." He was amazed. The dust was yellow colored because Vrindavan has yellow colored dust. She said, "Take it to Shri Krishna."

He said, "Aren't you afraid that you are doing a sin?"

She said, "I'm not because it is Who, He who does everything. Why should I worry about Him? He does everything for Me. Why should I worry?" Narada was quite surprised. He didn't understand Her so he took down the dust to Dwarika and gave it to Shri Krishna and Shri Krishna still was rolling. "Oh, She has given. Oh, I knew She will be giving." So everybody was surprised, you know. He took that dust and gave drank it. "Ah, now I'm all right."

So Narada asked Him, "I didn't understand."

She said, "Everything He does."

"What do You mean?"

"If She commits sins, that also You do."

He said, "Watch in My heart." What he sees Radha is in His heart and in the lotus of His heart She's sitting on the lotus and Her feet are touching the pollen of His lotus and that pollen is the same yellow dust. So when She can be in His heart, Her feet is touching the pollen of the lotus of His heart, what is there a sin for Her now anymore left? She's sitting in His heart. Such a beautiful relationship.

That's what is the Lord of your country. And with such a Lord what do you have here? People suffering from throat cancer, singing "Hare Rama. Hare Krishna" and ending up as cancer patients, smoking, dying of cancer, talking loudly, condemning all the world, dominating with that horrible American language all the world. The "r" itself is pronounced wrong in this country and "r" stands for the energy and the way you say "rrr" is too much. Change it a little bit. Make it "r, r" is a simple way. Make it mridu, make it soft. Make your language soft, make it beautiful. Slangs, you see?

Like one American lady came to see Me, she's all the time nudging Me, you see. I was surprised at her, you see. And she was winking at Me, nudging. She was friendly, you know, trying to be friendly and we went to see a play and still she was nudging Me and she used to wink at Me like this. Every time she winked I was quite shocked. Then she said something to Me and I said I didn't follow. "Oh, by the way, You can't understand slangs, do You?"

I said, "No I think I don't understand."

"Have You ever spoken slang?"

I said, "Sorry I don't think. I, I don't know."

"Ah You come to America and then You will know all this." And then she gave Me a big nudge.

When I came home it was all paining on the left hand side, you see, My husband said, "What's the matter?" I said I was sitting next to an American lady, that's what you get, all the time nudging Me. I mean, she was very sweet, very good person, nice, knowledgeable, intelligent and of My age, not young lady. But I felt that she was trying to be a child of five years or something or maybe even five years. In India people won't nudge you, and then I realized that there's a big diffidence in the mind of this lady that she thinks she's growing old and she has to behave like a young person. When she would walk you know, like your president.

I have seen all of them, Carter, this one, everyone. They walk, you see, like that. On the airplane when they walk there's no dignity, you see. They walk with legs like this and jump out suddenly and stand up like that, very jerky. You can't understand, at that age, with that position, to be jerky isn't it. There should be some majestic behavior, something dignified. But on the contrary, it's so jerky, you know the whole thing is. At first I couldn't believe it was the President. Then they said, "He's a peanut one."

"All right," I said. And then the second one came in and he was the same. I said, "What's the matter with him?"

"He's an actor." I said, "Who is the next? God only knows." I mean, it doesn't behoove a person, a president. And you have Abraham Lincoln. What a man! I think his blessings should work out one day in this country. What a saint. What a personality. And that's what you had, people, great people in this country and that greatness, that vision is lost now. Have confidence in yourself. If any incarnation had any confidence, it was Shri Krishna. Even Christ gave in at the last minute, He said. "Oh God," That's addressed to Shri Krishna only. "You want Me to drink this?" But Shri Krishna always played, so confident.

(Mother asks someone in the audience in Marathi, what the English word for Sutradhaar is. Answer: Controller, coordinator)

The one who has the string, you see, who is the string holder. The one who is in the puppet show.) Sutra is the thread. The balancer, Sutradhaar is the one you know, who carries the thread, he plays. He balances the puppets. So you have to balance the puppets, the puppets who nudge, the puppets who walk like that, you have to balance them. But unless and until you are steady yourself, how will you balance them? You have to steady yourselves and that's what I've come to tell you about Shri Krishna today that you are the reflections of that.

You are blessed because you did good work. You had punyas in last life, that's why you are born in this great country. You are seekers of a very high quality. But you have lost it completely. That rigid you have lost, get back to it. Every one of you can beat all these gurus out. Everyone of you can give thousands of people Realization. First of all you must become a dynamic, compassionate person. Then only you'll work it out and with so many Sahaja Yogis we can blast. Discipline, discipline. That's one of the most important. Discipline your mind, discipline yourselves because He is Yogeshwara - the One Who is the master of yogas. Yogeshwara, completely disciplined. Nothing can deter Him. No temptations. Nothing. Yogeshwara was ... I must tell you this story also, it's very interesting.

That there was a saint who came and living on the other side of the river and the queens wanted to go and pay their homage to this great saint who was there. But the river was on spate, completely in spate and the water was overflowing. They couldn't cross so they went and told Shri Krishna, "How are we to cross?"

So He said, "All right, you go and tell the river (that river is Tapi river) tell the river that "If Shri Krishna is Yogeshwara and He's beyond physical life, then you go down." And they were all His wives, you see, they had known Him as a husband.

They said, "How can that be? It's so absurd."

He said, "Go and ask." Because He's the Witness, He's the Spirit. And they went and told the river, "If He is so, please go down" and the river went down absolutely and they were amazed. They crossed it.

They went to the saint, gave him food to eat. He ate a lot, sat down, talked to them, ate every sort of food that everybody eats. Like Americans take Coca Cola, so I also take Coca Cola. And after that again the river came up. So the queens said, "How can we cross over?"

He asked, "How did you come?"

They said, "Shri Krishna told us an absurd thing and the river listened to it." So he said, "All right, now you go and tell the river that 'If this saint has not eaten any food, has not enjoyed any food at all then you go down.' The river will go down." And they were amazed, you see.

So they went and told the river, "If this saint has not eaten any food, so far he has not enjoyed any food, you go down," and the river went down and they looked back. They were surprised.

The saint said, "This is the Yogeshwara's detachment."

It's detachment. It's there, everything - you eat, still you don't eat. Complete detachment. With detachment, gradually detaching yourself, you'll achieve that power, you'll have tremendous powers. Then you don't have to worry about Russia destroying you, you don't have to worry about anything. You are so powerful, nobody can touch this country. But when you people yourself become weak, the sudarshna itself, the great wheel that is on top of this country will become weaker. It's for you. It is placed there for your protection. But if you are weak people, it's not going to work out.

The Vishuddhi Chakra, I must tell you something about, it's very important.

At the Vishuddhi Chakra, the beej mantras are all the vowels like in Sanskrit or in Devanagari, you see, like a, aa, i e, u, oo, ey, eiy, o, ou, ru, roo, lu, lulu, ang, aha. Sixteen. These are sixteen. So the vowels have to be all right in your language. The vowels have to be beautiful. They should not be sharp, they should not be muffled out, but they should be very clean and that's what is missing here. Like the first time when I came here I had Mr. Pradhan who was very, you see, protocolish man and he wanted to tell them Bhagawati, how to say Bhagawati. He could not tell the Americans.

They said, "How?"

He said, "Say bha." They couldn't say "bha" so he pulled his ears three times, he said, "Mother, I have to become an American' to tell them."

I said, "All right, doesn't matter." So he puts his ...like this and says bhaegaewaeti and they did, they did say. So first of all you should not make your lips move like that. Try to discipline it. Say "bha", not "bhae". Anything you say clearly, a, aa, is very important for Vishuddhi Chakra.

Not only that you've spoilt your language, but you are spoiling everybody's because you are so powerful. So try to use your lips, your tongue, your teeth, your eyes, your nose, your ears in such a manner that you have disciplined it completely. All these are looked after by Vishuddhi Chakra and the most important of all is the ego and superego rise from here and cover the whole head. So you have to look after your conditioning and your ego because you think you have no traditions, so there's inferiority complex from the left side. It's nonsense. You had traditions of thousands of years, you are coming from that tradition. To believe that you have no tradition - nonsense. So even if you want to buy a rickety bridge from England you would like to buy that. That's not the way. You have to have tradition of your Spirit and not of these material traditions. They'll all vanish into thin air. So the traditions of the Spirit which you have got from people like Abraham Lincoln, you must develop. Thinking of the people all the time. We are

the people. Thinking of the people. We are not alone, we have to share. All that you have to develop if you have to develop your Vishuddhi Chakra in a powerful way. The sharing capacity of the collective and the collectivity. Collectivity among yourselves. But I find always letters coming from Canada and America about the fights that are going on and I said still the Kurusketra is not over, the Hastinapur is still on. The Pandavas are still fighting.

Collectivity, you are representatives of the Viraat of the collective being. Complete circulation and love and affection. Not that love and affection mean perverted or degenerated, but pure love, pure love, enjoying another person's Spirit. You are responsible for it. If I cannot get Vishuddhi Chakra all right, Sahaja Yoga won't be all right. Vishuddhi Chakra has to be all right, though last time I said I'll never go to America. How can it be? I have to come again and again. And you have to be greater and greater people, understanding the responsibility you have towards Divine. Be responsible. It's not only that Michael is responsible or somebody else is responsible. Every one of you. You are like the vowels. Vowels are important. Without vowels, consonants have no meaning. Everybody is a vowel. Everybody has to be responsible.

[Shri Mataji is offered something to drink] Not good for Vishuddhi Chakra. Not good for Vishuddhi Chakra. But I'll have it, out of love, isn't it? Thank you.

What fruits! Such a shyamala [dark coloured]. Beautiful country you have, it's Gokul itself, Vrindavan itself.

I'm very happy I could come again. This is the first time that, Janmashtami, I'm here first time. And today I'm wearing a sari that Radha used to wear this kind, is all hand and dyed, is made with tying up every knot, thousands of knots like the thousand chakras. And what is our brain? It's nothing but Virata itself. Brain is the place of Virata. So, the whole central nervous system is guided by this brain and the brains of the universe is America. But it's crazy now.

I asked, "What is this building?" "Mental hospital."

"What is this building?" "Mental hospital."

So many mental hospitals. I was amazed! You know, every place you go to, I said, "What is this?" "This is a bridge going that side to island."

I said, "What is that building?" "Mental hospital."

I said, "What about the actresses? They used to live here?"

They said, "They have all become mental. It's mental hospital."

The brain has gone crazy. The brain of the universe, crazy Americans! They are known like that. English are mad, Americans are crazy. Children are enjoying.

Violence. Imagine, everything is just the opposite of what you should have been. You should have been the wisest, the sanest and the most confident ones, are crazy people. Anywhere you go to India, "Oh, it's all right, they are crazy." What crazy? "Oh, they're Americans, you know." Branded. Americans means crazy people, goes hand-in-hand. Just imagine. As a task, but you are all the cells which are awakened in the brain. Establish yourselves, balance and grow. Grow into great people. Forget your personal nonsense and personal limitations and personal ambitions and personal possessions, forget that person. You cannot be a person. You have to be people. Know that. This time we had some American people there for the Guru Puja and didn't give very good impression to people. Next time, let the world see what America is in the real sense of God.

If you have any questions, you should ask Me now and then we'll have the Puja.

This brain which is limited has to become unlimited. Don't think you have too much brains when you start thinking you become crazy. He has the brains and your brain has to become one with that brain. You are just a cell in that brain. You have to become one with that, then you are a great brain. You are the brain of the people but if one cell in the brain starts thinking it's very great, he becomes malignant. You get cancer and that's what it is. And the play of Shri Krishna is always in frolic and mirth and joy and happiness. Just a play. In that confidence we just play around. You're not heavy people, serious. Very serious they drink and very seriously they take drugs. Very seriously they become, you know, all the stupid things.

[QUESTIONS START] Any questions?

Someone in the audience: I'd like to ask You a question.

Shri Mataji: Yes, ask.

Question: I've been always worried about the people in the United States have been repressed from the time they were small children that the individual counts more than the group. We have been stressing this. How can you be a collective if you're an individual and the group does not count? And I have been worrying about that.

Shri Mataji: I'll tell you what. The individual has to grow to understand that you are collective. When the individual really grows up, becomes the Spirit, it realizes that it is the Spirit because they are still children, not grown. They're not yet grown people, they're not grown ups. When you grow means you develop, when you evolve to your maximum state, you become the Spirit and you realize that you are collective. It's not lecturing, it's not talking, it's Realization itself. When you become the Spirit, Spirit is the collective being within you. And in a way, you are, in a way. Why are you bothered about Afghanistan? Why you are worried about Vietnam? Everywhere you go you create problems. But you are worried about it. But when you really evolve you become the Spirit and when you become the Spirit you are collective automatically. You start feeling others, you start feeling others' chakras.

What can you do? You become. So the complete individuation is complete collectivity. But it's one-sided. Growth of ego is cancer. Here the individual means you become a big, thick-headed ego. That's all. This is not individual. This is Mr. Ego, the stupid. It's stupidity. It's real stupidity, I tell you. And where are you individuals? Just see that. Very stupid. Like the other day, you see, there was a fellow, Colombo, he was from Colombo and he said, "I'm very good at hair dressing and I'll come and I'll do Your hair dressing."

I said, "I don't do a hair dress. But, I said, you are a crazy man. In your shop you have all this poky stuff. What this all?"

He said, "This is new, You don't know this is the new fashion of the mad people."

"New fashion?"

"You don't know all these people are mad, You don't know. How long have You been here? They are mad."

I said, "Why?"

"Now they want to put gum, glue to pull out their hair. Tomorrow they'll all be bald-headed. Then they'll start using, all of them will start using a, what you call, them, wigs". That's why you have lost your romance completely. You see, because people fall in love with wigs. Where are you individuals? Let Me see. You all move with fashions. If one keeps a beard, everyone will keep a beard. If somebody shaves off their head, everybody becomes that. Where are you individuals? You are so impressionable. Anybody, anything one tells you, you do that. Isn't it? Television has to just advertise, that's all. Any kind of craziness. This pop music. Now what was that? (Shri Mataji asks in Marathi about a group of four) Answer from audience: Beatles.) Ah? How they started it, Beatles, you know? Actually the one who sponsored all that his uncle was on a ship. One day he was, he came as a pilot and he was telling Me the story. He said what they did is to get these four boys, taught them this music and got some girls and boys, paid them some money and they said you start doing like this, going crazy when we sing and everybody started doing it. This is monkeys. They are individuals. But you must have heard about the 100-monkey trick. Have you heard about it?

So even monkeys can do that and that's what Sahaja Yoga is. One day it will spark, you'll see that in the awareness. They're not individuals. They are imbalanced, one-sided people, egoistical and stupid. I mean stupid things they do. They paint their hair. Nowadays in England they are painting their hair. When it gives you blindness, actually blindness. But why paint your hair?

Yes, My child?

Question from audience: Which day is the Sabbath?

Shri Mataji: It's not important. The day you meditate is the Sabbath. For Sahaja Yoga, we are beyond time. In Sahaja Yoga you are beyond time. But is whichever is Sunday is Sunday now. We need not change, is being adjusted. What is there to fight? This Seventh Day Adventists, very cunning people. One of My nieces joined them. They said, "You can't wear any gold." Imagine. What is the connection between the Seventh Day and this? So they said, "You can't wear any gold." So she gave all her gold to them. Then there was a theft and the whole thing was lost, so-called theft. What do they, you, achieve by that? Nothing. Every day is a Sabbath Day for Sahaja Yogis. Every day

Question from audience: Mother, would You care for some tea?

Shri Mataji: Tea also. All right.

Question: Can You reach it?

Shri Mataji: These are all controversies created for nothing at all against the highest which has nothing to do with time, space, anything. Now they are saying there was no miracle of Christ's birth. There was no miracle of anything like He walked on the water, nothing of the kind because Mr. Paul doesn't say so. Now this Mr. Paul, I never understood how he was in the Bible. He was not a realized soul, he had no business to be there. So if they believe in Paul, they believe in all these things because a man who was not a realized soul, when he establishes the church, he will have Seventh Day Adventists, you'll have Pentecostals, all kinds of bhoots, everything there because he was not a realized soul. He was a possessed man. He used to suffer from epilepsy. But he's in the Bible, can you imagine, an epileptic in the Bible? Can you explain that? Epileptic talking about God. What do you say to that kind of a thing? Epileptic preaching about God. Like all mad people you see talking about God. A person who is godly has to be at least above board, isn't it?

At least like this fellow, D. Lorrain. He made all the money and he's supposed to be twice born or something born again and this born again came with a Bible to hit Me, you know. Do you know that story? How are they born again? They have no sensitivity, nothing, very insensitive.

Question: Mother, how is it that we can develop our compassion?

Shri Mataji: Compassion is by enjoying compassion itself. Now you better sit down and think, what should I do to express my compassion to this person? All right, let us plan out this way - as we plan our money, let us plan out our compassion. So now how to express? Like Me, you see, I play lots of tricks of My compassion and it is very beautiful, you know, the way people react to it. What do you say? Isn't it? I know how to play My compassion about, isn't it? And it works out. It works out. So you should plan it out beautifully, how to play your compassion and God has given you brains but have the heart. Pour it into it, you'll enjoy it, enjoy it really.

I'll tell you once how I worked on a really great soul called Gagangarh Maharaj. It's an interesting story. This Gagangarh Maharaj used to live on a hilltop and he would never see people. He was a very angry type of a man. He's John the Baptist and all his legs and hands were broken and he travels on a tiger. Very hot-tempered. Went to see him and every Sahaja Yogi was saying, "Why are You going to a guru?"

I said, "See his vibrations."

So I climbed all the way see him and it was raining heavily and he's supposed to be in charge of rains, he can control the rains, you see. He's a very big, powerful man and the rain would not stop. It was pouring and pouring and pouring. I got completely drenched by the time I reached there, he was very angry, you see, sitting on a block of stones. He was just going on like this, with anger. I was smiling at him and I went and sat in his little cave till he came back.

He said, "Mother, why did You not allow me to control the rain? Was that to kill my ego?"

I said, "No, not at all. I never did that."

He said, "But why didn't You stop the rain? Why didn't You allow me to stop the rain? You are all drenched."

So now see how I played the compassion on him. I said, "See you are a sanyasi, isn't it? And you have bought a sari for Me. I can't take a sari from a sanyasi, so I had to get drenched otherwise I'll have no excuse." And the whole temper went away, you see, just, he just fell at My feet and started crying and said what love!

And I said, "There's another point, that the water was flowing on My body and was completely covering all these beautiful hills and dales and tomorrow we'll have all the greenery lush there for you to enjoy, isn't it? What does it matter for Me? Rain or no rain, makes no difference to Me, I'm quite all right."

And he brought out a beautiful sari for Me there. He said, "You knew about the sari."

I said, "I knew."

He said, "How?"

I said, "Love knows everything, doesn't it? Love gives you eyes, ears, everything." Try to forgive others. Allow your love to flow. If God had not loved you he would not have given you Realization. First of all forgive yourself and then you'll be able to forgive others. All right? Already your hearts are opening.

Question: Mother, what did you mean, Mahayoga is coming? Which change will give Mahayoga?

Shri Mataji: It's all the chakras, these Viratas, this is Mahayoga. What else? People are getting en masse Realization. But for this Vishuddhi everything is all right. This has to be put right. And then Agnya. The Agnya is what? Another horrible thing called Russia which is easy to work out, not difficult. People are simple there. So Mahayoga is all the seven chakras of the Sahasrara. When the complete Sahasrara is all right Mahayoga is set. Already Mahayoga is started the day I broke the seventh chakra Mahayoga started. That's why we are having thousands of people realized, isn't it? Have you ever known in the history of spirituality even so many Sahaja yogis sitting? Never. It has started long time back. It's called as krita yuga now. Krita means, you'll have the sakshat, means you will be in the presence of God. Krita Yuga. Secondly, Krita Yuga means, it will be done. It will be established and completed. For that Americans have to help because Shri Krishna is the complete incarnation of sixteen petals, sampurna. Complete. I hope you understand your responsibility now.

Question: Mother, I was wondering if you would give Amy a name?

Shri Mataji: Tomorrow morning we'll have a Baptism. All right.

Shri Mataji: Yes?

Sahaja Yogi: Shri Mataji, can we bring the watermelon up front?

Shri Mataji: Hum?

Sahaja Yogi: Can we bring the watermelon up front?

Shri Mataji: Yes, yes, yes. I've got watermelon for you.

Sahaja Yogi: Well.

[Laughter]

[Applause]

Shri Mataji: You need two wrestlers.

[Laughter]

Sahaja Yogini: Thank you for this.

Shri Mataji: Here another one is coming.

[Laughter]

And the third one. Three of them.

That is for prasad.

[Laughter]

Have you even seen such big ones before?

Sahaja Yogi: No. I've never.

Shri Mataji: Never. And how I found them, sahaj, on the way. Just, "kataksha, kataksha, nirikshana".

[CUT at 1:34:47 in: Krishna Puja, New Jersey, USA, DP-Opt HD]

Every glance, every glance [is an inspection]. And I just saw this. And Christine said, "I've never seen such big ones before". Poor Mickael helped [unsure]!

[Laughter]

And the one who sold us also was laughing. You know, everybody was carrying. He said, "Give them some cut [curd?] now. And only for you!"

[Hindi]

The time I was to be born, my mother had an inspiration that she must grow some watermelon, you see. And of course, I mean, she didn't have to do the marketing and all that. So, she just, out of her feeling, she did it on the riverbank, where my uncle had a house. And she said, "Such big, big watermelons came out of that, that people were amazed at what sort of a thing it is! [Unclear] underneath. It's beautiful.

What are the questions now here?

Sahaja Yogini: Can you tell us about marriage and relationships outside marriage?

Shri Mataji: Hum?

India Sahaja Yogi: Marriage and its relationship outside; relationship.

Shri Mataji: Mariage?

Indian Sahaja Yogi: Marriage and outside relationship.

Shri Mataji: No, that's not good.

Sahaja Yogi: There are a lot of tapes on the subject.

Shri Mataji: Yes, but I helped 31 [unsure]. It's a myth. What is marriage? It's again, it's a collective sanction. Marriage is a collective sanction. When you get married, you have a collective sanction. And the blessings of the collective. Because you don't have that, that is why your marriages are not successful at all.

And just think of this kind of relations that you have, there is no sanctity about it. The children that are born are out of gear. There's no feeling of a stability for the mother, or the father. And the children have a kind of a, all the time, a stigma. And you have no business to give such a stigmatism. And why shock the marriage? What does the marriage mean? If it doesn't mean anything, then why shock it?

[1:35:01 resumption on amruta]

Some people told me that, "Marriage is just that you are going before the court". All right. If so, then why not do it? If it is not worth anything, then why not do it?

It means something. That's why they frightened. It means commitment, commitment to the married life, and that means the life of chastity, life of fidelity. Fidelity is the main thing. It should be there. Otherwise, marriage has no meaning. People might say

that, "Fidelity is not so important". But why do you feel jealous then?

You yourself contradict yourself all through your life, you see. Why are you unhappy?

Why do you feel jealous of other women, other men? If there is nothing like that? Only in marriage, there is ownership,

[Laughter]

and that privacy. It's a very sacred relationship. It is to be nurture. It is to be worshipped, that relationship. And that is why the marriage is very important. The children will be Realised souls, born to you. And they'll have Sahaja Yogis as their parents.

But this kind of a relationship, I don't understand at all. It's absolutely absurd. What is the commitment? It's like dogs and bitches. We are human beings. It's such an uncertain life! It's very risky, you see. It is very risky. You don't know what sort of man you are with, what sort of a woman you are. You get into trouble. These days, all kind of diseases are coming up. The maximum number of these dirty diseases are in America, can you imagine? In the country of Yogeshwara. Just think of it.

Why do you get diseases, if there is nothing wrong in it? Nature is against it.

But that doesn't mean you all should feel guilty about it, not at all. Forget the past. Throw it away.

It doesn't matter. Whatever is done in ignorance is forgiven. So many problems could have been avoided, if they had respected their marriage institution in this country. The children are just on the street. They are behaving like orphans. Why the people are so nervous? The family is broken. Parents are somewhere. Some have no parents. They have never known a father and a mother. All kinds of problems and everybody is fighting for the property. It's very bad, it's very sad. The marriage was such a blessing to human beings. It's like a nest. You are a building your nest and nest must have some binding force. There should be some binding. Everybody is shattered. It's too much

And you can never be a wise person, unless and until you are really married sensibly.

You cannot grow properly.

It's an uncertain life, you know, shaky, like earthquake. You come home, you find your wife is missing or the woman you have kept is missing.

What a life! You have somebody in the house, he runs away with your wife. It's a very shaky life. And you must know human beings are extremely sensitive. Very delicately made. Even animals have this. Then what about human beings? We are so delicate. We have hearts. We are not stones, are we? All the stories are written about it, about deception, this, that. Despite that, people don't understand. How many people commit suicide in this country, because of heart broken conditions?

All right? Done now. One more question somebody was asking? Yes?

Sahaja Yogini: Mother, what happens in India with the Sahaja Yogis schools?

Shri Mataji: Hum?

Sahaja Yogi: The Sahaja Yoga school, Mother, in India, what is happening about it?

Shri Mataji: You see, Sahaja Yoga, sometimes, becomes problematic. I had decided to have a school. And the area which was selected was good, very good school, but it rains a lot there. And we just thought that we should change the venue. Cause it rains a lot and the children will be coming from abroad. And in that rainy season, I don't know how they'll survive and it is better to change the venue. But it is there. I mean I've already got the land and all that.

So, first my idea was to have an ethnic type of a hut like schools, where the children will be living in a hut, sort of thing. Then there is another proposal now that we can immediately start a school, in Dharamshala. And there's a building in which we can start immediately a school there.

Let's see when I go back this time. Gopy is all right, I think, we'll work it out. There is one fellow, he said that he comes down from Malaysia. He has been a principal of a college and he is retired. He's a very good fellow. And there are some people in Switzerland who are willing to join us. I hope it will work out. It would be good for the children.

Is there any other question?

Sahaja Yogi: Yes, Mother. One is very important in America. It's about hard rock which floats a subliminal message. For these messages are from satanic or Luciferian groups. How can we fight against it? Some rock groups like Kiss and also the Beach Boys and so on. And this, we have discovered this in 1977 in California. And two records in firms are publishing on the evil, evil. And it is very dangerous for the young people.

Shri Mataji: You see, that, you leave it to Me. I'll work it out. You just point it out who are they. But you people keep out of them. The best way to keep out of snakes, is not to go their way. Just avoid them. You see, otherwise, everybody is disappearing gradually. You see, it's much less now. All these things are going and all these horrible things are going. Satanic forces do come up. But now, lots of them are been gradually neutralized.

All right? Should we start now?

Can I have the shawl, please?

Already, I've cooled down for you. Today it was cool day? Was that?

Sahaja Yogis: Yes, Mother, very cool day.

Shri Mataji: Who will do the puja? I leave it to you. I think all the leaders of all the centres should come now. It's the best way. From every centre. And their wives, if they have.

There's somebody who doesn't have, I know.

[Laughter]

1:44:25

All from Canada also. Who is from Canada? Yes.

[Hindi]

Also. Good. You can give the baby to somebody else. Tomorrow, we are going to have the Christ name.

Also from New York, Christine and Mickael can come. Who else is there?

Come here.

[Hindi]

This is for Andrea. I am giving you a sari. You go and change and come along.

May God bless you.

[1:51:00]

[Ganesha Atharva Shrisha in Sanskrit]

[Ganesha Atharva Shrisha translated in English]

1984-0819, Conversation After Shri Krishna Puja

View [online](#).

19 August 1984

Conversation

New Jersey (United States)

Talk Language: English | Transcript (English) – VERIFIED

Talk After Shri Krishna Puja, New Jersey (United States) Sunday, August 19th, 1984

Shri Mataji : Like Christine, I should say, Mary came here, with her fiancé, big objection, imagine French having objection to Mary coming with her fiancé, you see, can you imagine the French going to the other extreme, (laughing). I mean it is absurd, and big telephone calls to me that Mother, this has happened and this is going to happen and that is. I said look at these French telling me about this. Can you imagine? Now they don't want that you should even talk to another person, the one who is your fiancé, before marriage, shouldn't even look at that person, the French! (big laughter) Can you believe it! (laughter) I mean the extreme of that! So I told her better not go to but they had tickets and they couldn't return, I said 'baba don't go', big objection from everywhere, I'm amazed at it myself (laughing) and this is a new kind of a problem coming up. I can't understand (laughing). I have seen this happens like that, another extreme, you see they are so fed up with what they have been. Just don't want to have anything more of that, but this is the extreme can you imagine, French objecting to something like that? I mean, just think of it.

Now racist, English have the worst racist I tell you. Who was racist? They started the racialism actually. But in England if you take the name of that Enoch Powell they will go and vomit, Sahaj yogis. They can't see his photograph, they can't bear him, they just cannot look at it. What about Australians I tell you? Australians are like that, great racists, but I have seen Warren and all that hate people who are racist. Absolutely they hate it, I am really surprised at the way they hate racist. It's just I don't know, hate to such an extent that it is sometimes very surprising, very surprising. They get after Sahaj yogis who little bit say something, I mean unwittingly also say something, just as if they have become their enemies now, so now there a another thing is a, one is a Sahaj yogis vs Sahaj yogis. Is very strong, very strong. Like, er, people coming from Madras are very ritualistic, so if they come to Sahaj yoga they are so much against ritualism that they will not even care for a puja, no, no, no nothing puja, nothing, nothing. You better have it simple because they are so fed up of it. Like a fundamentalist becoming a Sahaj yogi, you see, it is like that. It's a big problem and then big quarrels start because they are living in the same community now and if they become such staunch ritual, ahhh anti-ritualist, how to fight it? Also people go to the other swing, I have seen, too much.(now, thank you, I have had, but little bit if you give me, if you are giving I'll have (laughter) (sound of teacup) Oooh!) So what should happen to Americans now, to go to another extreme, tell me, (laughing)

(yogi: conservative and complicated, Mother...)

Conservative, they can, be careful on that one, don't be conservative, we have to be in the centre, we are neither conservative and neither we are liberalites, you see, liberals, we are in the centre, that's the point.

(Yogi: Mother I think you pointed out the other day what it was that would stabilize Sahaj yogis because of their financial instability, they are like blowing in every breeze, as soon as they lose a job or they have no security, so to work for themselves in some way, a small group of cooperatives in some sensible industry would be a very good idea)

Shri Mataji: No I told you that, you should start some sort of a thing together, work it out together and you will enjoy also each other's company, it's a good idea, but not in the name of Sahaj yoga. But in that also there are problems, I must say. So far it has failed, so be careful on that, like you have to trust each other very much. That's very important and not to get angry. Like you see they wanted to buy carpets, Australians, they said all right, so they asked Modi to buy carpets for them. Modi told them very frankly that carpet is my business but I will buy for you and I will take so much of commission and then you sell it at whatever price you like. Everything was settled. Then when Modi bought it, he bought them at a good price, sold them for a good price,

they saw it, but there was some sort of an artificial thing in between which he never knew which was discovered In Australia. They got angry with Modi for that, but as a result of that, because Modi had not cheated them, he was very angry. He was annoyed with Australians for about 3 years. He could not get out of it, for 3 years, so that's what happens. So I don't want that, there should be any problem between you. If you have to do business do it, but don't have any problems, trust each other, don't try to cheat each other, don't try to play, it will work out.

(Yogi: (yogi speaking in Hindi) about sourcing silk scarfs in Delhi)

(Mother replies in Hindi)

Shri Mataji: How many people will buy scarf? This has no substantial value

(yogi: Same with carpets, Mother, carpets in this country, millions of carpets from India, they don't sell, 1 or 2 carpets they sell now and again)

Shri Mataji: See, what you have to get from India is something that you must have a proper survey, what you can get in India, what sort of things you would like to make it, and get that. That's the substantial way of looking at it because I am your Mother, now I am telling you substantial thing. Like, say for example, now children's clothes, I agree, is a very need there, but the kind of children's clothes you need for America will be that you must have a bonnet with it, you must have a proper dress with it, you must have a matching shoes with it and all that completely done and all the outfit for a child when he is born, something like that. If you have something, sets or something sensible like that. What you need is something sellable. India we use cotton napkins, you wouldn't like that, out of question. They will send cotton napkins, what will you do with that? You see, so you must know what you people want and what is to be done and that should be brought (Hindi-send something from there, will few days and finished, how much consumption is here, very little)

I know what sort of scarfs will sell, I know, I have full idea, but we don't make like that in India, we have to make like that. You see the print should be such that the border should be on all 4 sides, and the colour scheme is also different from ours, very different (Hindi- to work for few days is no benefit) do something substantial, make a steady, proper, what you want to have, what you want to place, where do you want to place it, otherwise it will be just flimsy stuff, little bit, this thing, that thing, (Hindi- not like that). Something substantial, something original, something nice which will suit them, you should get. Even if they export saris what's the use. I mean who's going to wear the saris? So what they have to do you have to tell them what sort of a cloth you would like to have. Now this design won't look nice for your dresses, even if you have this design, its all right for a sari. So if you say that this kind of a design you should have in silk, so much of weaving should be done, they should do it that way and send it, what will suit to your dress. This is the basic problem I think we have.

(Yogi: Must be tailored to their needs, Mother)

Shri Mataji: Or anything you make, just boxes this that, Baba there is no need of these things any more here. I personally think that China has understood much more the need of the west than we have. (Hindi) you see the Chinese cloisonné is so expensive and people buy it because it has that aesthetic; aesthetics are different. We need not have something oriental, you know. It should be American but done in India. (Hindi- no use in indulging in it, no benefit) For example shawls, no use exporting shawls here, how many will buy shawls, but if you make a dress out of this, a proper sensible American dress, then that will sell. (Hindi) And I have been selling these to so many people. You know I was on the board of this Khadi? I was telling them that make something that the people want, why do you want to have your own colour schemes? But they won't listen. Otherwise in India you get all kinds of things, no doubt, but something that you need we can make. Why not make that?

(Yogi: There was a man from Italy Mother who makes the most expensive leather clothes in the world, leather jackets. He went to India and he brought his head designer with him from Italy to teach the Indians how to make the style that would sell in the west. He taught them that they make good quality material, sell for lots of money)

Shri Mataji: Yugoslavia, they sent one person there, he started a factory in Madras and they are selling all over the world, that leather that we get in. Leather is so much cheaply available. Wigs are coming from India. Americans started the wig company in India

(Yogi: Even shoes Mother)

Shri Mataji: Eh? Shoes also, shoes, English, who are making?

(Yogi: in Agra they are making for American markets and English markets)

Shri Mataji:(Hindi) They are making in Argentina whatever is needed. We have to see what sort of thing they like to wear, what sort of, that's not so

(Yogi: (Hindi- parents export to us and England big companies they buy from them))

Shri Mataji: No but those things that we send them, you see, are sold here very cheaply into very large stores because (Hindi- makes no sense) but if you really want to do something substantial then you should find out what they need, what things they will appreciate. You must understand their aesthetics.

(Yogi: Perfumes, they are very cheap on the exporting area)

Shri Mataji: But I don't know if you people like our perfumes

(Yogi: In Europe we sell a lot and they're very simple, we make combinations, for example essential oil of rhododendron is Chanel number 5)

Shri Mataji: What is that? Is oil of what?

(yogi. Rhododendrons, Mother)

Shri Mataji: Rhododendrons.

(yogi: from the Himalyas)

Shri Mataji : Yes,yes,so many things like that, so many like that, only we should learn that much now, that's, the trouble with Indians is. They don't see the bigger vision of things, they do not go into the bigger business, they go into smaller things and send these...all right, that's not the way, that's what I am telling you, that you just find out what people need and then get it here.

(Yogi: Mother, Gandhi, had it there when he told people to stop wearing the cloth from England because what they would do is weave the cloth there, send it to England, and in England they'd make the thing and send them back and Indians would wear them. They should do it the other way round, they should be exporting things that are needed in the west and we can wear them because we have more money than they do)

Shri Mataji: Yes, of course. Not because of that, but because you cannot get hand made things here, the compensation should be there you see. You send us your machinery and we will send you hand made things. Isn't it? Russians are very clever, you go to Russia, oh baba their houses are full of lace work, beautiful lace work. You know in the house they wear lace things and they have chandeliers, they have beautiful crockery, beautiful carpets, huge big carpets and I said 'from where do you get all this?' 'From India, they have bilateral thing', and I said 'how do you?', 'We send them junk and they send us this (laughter) openly, 'We send them junk, what they are sending us these tractors, this that and we send them all these things.' Jewellery of such variety

you can't imagine, they have beautiful crockery, beautiful things in the house, the whole house is filled with beautiful things. They live so well, all hand made. Very clever people I tell you, very clever. I don't know, they did not have much tradition but they are very clever in these things.

(Yogi: In India they have so little equipment, like a sewing machine is such a big possession to have. We saw one man who had one on his bicycle and he was so proud of it. Such a possession)

Shri Mataji: Even bicycle is a big proud possession. Now if you send a bicycle you can get at least one room completely decorated with real silk, minimum. Like you can get the paper made out of Indian silk very easily, very simple. The Chinese use Indian, what you call this kind of er, Indian silk, what you call that, er, raw silk? The whole house is done with raw silks. Can you imagine? What they do, they get the silk, apply the paper and put it, finished. But this is what one has to know; what Americans would like to have, what is to be done and do it in a proper way and for that if my scheme works out I think you will be quite well off, all right? So there is lot of future for us, for our school, for our business things, our living, our styles, everything should improve and we should live in a better style and we should be able to earn much more than what we are earning and we'll be able to have a very distinguished living, very distinguished living with this kind of a thing. Not India, but there are many other places, where from where you can get things done but this would be one of the ways you can work it out I think and it's not.. Then you can also export your things to India as a result of that, you can. You can export your machinery, your cars, everything, you have such a lot of junk lying here, even if you want to send this junk you can sell it in India. All this junk that you have here, you sell it, you sell your plastics, you can sell it. You can sell your nylons. Send all that is surplus here there and you get it these things.

(Yogi: Mother, we are going to India, what things or useful things can we bring the Indian people who I know some are poor, and could benefit from us bringing things which are very accessible here, very easy to get. What could we take them which would be of use to them?)

Shri Mataji: You see of course, I mean, they like these little little tape recorders or something if they can have. I saw some nice watches are quite good here and things like that, nylons, I am already taking lots of cotton saris from here and now there will be about 14 plus 40 will be about I think 54 saris, I am taking now

(Yogi: What about new husbands for them?) (laughter)

Shri Mataji: Husbands will be good idea, husbands, husbands ha,

(Yogi 'Non returnable Shri Mataji!)

Shri Mataji: Good idea.(laughs, general laughter) Nice husbands we should get and anything like that which has to do something with modern things they like, even stainless steel things they like. If they take stainless steel for them they like it

(Yogi: Photographs of you Mother?)

Shri Mataji: Of course, no doubt. What a give and take we have in Sahaja yoga. Just see, from France we took those Arcopal, unbreakable, oh baba, it was so much appreciated, they have a cup in the house now. They gave them one cup each, so they have kept the cup for me, I said now I don't like Arcopal. You see they think it is a very great cup, you know, they won't give me in a silver cup but in that. Arcopal, what you call that, what do you call Arcopal?. Unbreakable, Arcopal, melamine, something like that.(laughs)

(yogis:Try to explain to each other what is Arcopal)

Shri Mataji : All right, let's have some music

(Yogi: This was today, apparently as a result of yesterday's puja, We've taken our collectivity to a new level and we have a number

of items, number of committees, that different groups in America are committing themselves to doing and we wanted you to look it over and see if you approve and if so we will distribute them throughout the country and ask other countries if they have equivalent types of committees that we could contact in order to network our skills together)

Shri Mataji: (reading) What do you do with them? Now agriculture, means what?

(Yogi: Anyone who has any suggestions about agriculture)

Shri Mataji: In India?

(Yogi: Yes. Any literature that they will need sending anywhere, anything of use, like in music Mother, anyone who writes songs either for mass market or whatever reasons they write them. They could be sent experiment for reaching a larger audience Mother, potential Sahaja yogis)

Shri Mataji: So whom will you send?

(Yogi: We will send this to all the centres, all the centres in the country will have the equivalent of this list so we will know who will be the expert in that particular area. We will have all the information gathered together relevant to that particular problem and then we will send this out to the different countries and in hopes that they will have equivalent types of committees in order for us to network on an international level)

(Yogi: It's like sharing and pooling, Mother, our different strengths and capacities)

(Yogi: We need a tape, audio or video tape, we know we can contact one person, not everyone, and that one person will take care of everyone)

(Yogi: It needs a fuller explanation for when we send it out Mother, that's just the names that we have put to the titles, but an explanation would be necessary to expand on that, to tell people what it was that they would have to send. Mostly from within America Mother)

Shri Mataji: No, no, no. This is legal non-profit organization and its finances. Fund raising. No I think Christine, you keep out, because she is the one who has to coordinate

(Yogi: Mainly for advice on financial matters or starting up funds Mother, mainly if we keep in touch contact with her, let her know what we are doing)

Shri Mataji: What I am saying, that you see you keep Christine there and through her you can contact me, because you see that is the problem because I cannot telephone to all of you to find out what is it, you cannot get me there on the phone, you see. Because say now in London I get telephones every day, so many telephones from everyone, so that's not a good thing. You see that keeps me over busy just with telephoning. You see, what you should do is to, whatever you do it you make an office here say, with Christine, keep all the record with her, and if there is anything that you want to get through me out of it, then you should let me know and she should also know what you are doing. Sort of you must have somebody with whom I can have contacts

(Yogi: Yes Mother)

Shri Mataji: Somebody, you see otherwise it's impossible, it will go fritter away

(Yogi: Mother, As far as I understood, some internal organization in the states so that, under Christine's control, everyone can know, everyone can say they have to see these people....)

Shri Mataji: You see the coordinating thing should be through one person, you see supposing now this is cultural exchange program with India, say for example, now they have put Christine and Michael, I would say put Michael Petrunia not Christine, Christine keep it out. Now what happens, that now, anybody x supposing is in charge of this all right, should find out. They have to find out even among yourselves you see. Christine should be informed, she can inform me and you can find out something, but supposing in between you have to find out, say you have to find out something, say from him, directly, something about it, about say, this thing, it's better that ...better would be to have one contact because is easier for me, I have seen it becomes frittered away. Supposing you want to know something about something, say you want to know about, say about television. Like we had a problem, I will tell you an exact problem. We have got say example our Mr, what's his name, Mr Paul who writes big fast for sometimes, it's difficult man, he has got this, what you call, camera. (laughs) This is the camera here, now this fellow works arbitrarily, arbitrarily where it's very dangerous. So this fellow brought his camera, without asking anybody he puts it somewhere in the room, and he is sitting there, so Gavin said he should have asked Mother. If he had asked me I would have asked her will you have the program inside or outside? You just come arbitrarily, you put it here, not have asked somebody, he said no but how will I know that you want to put the camera, I want to put camera where? As soon as I came you see the camera was put inside the room. now inside the room hardly 20 persons can sit if they sit on top of each other. Now how can I give a lecture in the room? Just think of it, I didn't know that the camera was put on this side, I went outside, and they said Mother, the camera cannot be brought, I said 'why not, why not? I'll wait for a while, bring it', but now because he has decided on this, it cannot be done, I said 'Let it be', and it boiled down to such a ego business, you see, that I had to shout at him, and I told him that, you throw away this camera, we have nothing to do, so he came round. I'm not saying that it's Paul. Paul is that way a very loving and a good person but it builds up. If you have anything arbitrary it will build up into a kind of a ego thing, ego centred thing, so you must, if you have to do something, you must, in case it consults, you see use your discretion also. Supposing you want to, now finances take away, see (sky?) finances there. Now she looks after the fundraising, I would say, is the most difficult thing fundraising I think. Is now for that, what you have to do, all of you have to, supposing raise the funds, you have to tell her that we have raised so much funds, or supposing your import/export possible is now Karan Kurana and Gary Nadri is there. Now you are exporting importing something like this and that, now, between Karan Kurana and Gary Nadri who is the person who has to do? Supposing they want to import something or export something or do something about it, you would like to know, from me something about it, isn't it? Now how will they know? Or now suddenly Gary telephones to me, now I have to attend to that, so I become sort of a target, you see my point is, of so many people, you understand? So what you do is supposing he has to import or export something, in short they should ask Christine, 'Will you please ask Mother, is it all right?'. If there is some problem or something, then I will know I have told them, this thing, this thing, or maybe I might give you some good ideas at that time. But if everybody is telephoning to me, you can imagine I'll be sitting at the telephone only, I agree with you it's a good idea, this is to be dealt here, but if it has to be consulted, it has to come and Christine must know about it

(Yogi: This is one thing the we did spell out to everyone, it could go over again many times; that everything, everything will come at least once to Christine's attention, so she knows what we are doing)

Shri Mataji: Or you can have the paper with her so that I can consult. Now I will tell you another horrible thing has happened in England, horrible thing, one of the worst that could happen to an organization. When I was in India, you see, this fellow, what's his name was, Jason, he is not a bad man, I'm not saying he is bad; he started a thing by saying that I am going to look after the legalization of the trust. I said 'All right, you make a Trust thing, you make a thing, properly, according to the Indian style and then you get it done'. All right, now what happen he made it on his own, he made it a business proposition. Now I did not know anything about it, I told him 'You must tell, you must tell Hester and you must tell Gavin, so that Gavin will tell me'. Now Hester he told, and Hester was frightened she said 'No, that's not good', but Hester should have told Gavin and you know the whole thing came before me, I was shocked I tell you! I said what's this? And how it came, because Modi read it, and Modi said 'This cannot be Mother's it's impossible, this cannot belong to Mother'. And because of that, you see the communication gap, and the whole thing was done and all the English laws and everything, it was very badly done, the letters were so badly written, so embarrassing. I tell you I had to apologize to the authorities, I said 'No I don't want that kind of a thing, I want just a simple Trust'. And now only what was the gap was, they should have told Gavin and Gavin would have told me because I used to talk to Gavin all the time. When I was in India I would talk to him. So whole thing was done and it was discovered here in America! And then I told her 'Why didn't you tell Gavin'? She said 'I was afraid of Jason'. So I'm telling you, now, that you see whatever you do, you

must tell someone, don't be afraid. Supposing you do something and you tell him something, you should not be afraid of telling something about what he is doing to Christine, because how will I know? You must understand my difficulty, in a very simple way. And then Jason became very ego oriented, everything became 'I've done so much this thing', I said 'No, I'm sorry I cannot compromise, I am sorry you have to withdraw it'. Now he is all right, he's come round, he is perfectly all right, he is good, but he understood it, that Mother cannot compromise on this point. So I feel that always keep the contact informed, do what you like, I do not mind, but anything you do, you must..... Now say press and media is very important; now one will say 'I paid so much to this man because I went to the press'. We have had problems like this, like Patrick, Mr Patrick coming up, and Christine should have informed me that time, she may say 'I was afraid of Patrick', perhaps, I don't know why she didn't inform me that this fellow has now become the leader. At least ask me, Mother, have you appointed him as a leader, don't you think so, In all fairness to me? And she feels weak there you see, that's the problem is. So this is what I am saying, that you should support her, in a way she doesn't feel weak to tell me, and what a problem it created, you can think of that. Then they gave this money to this woman here, you see, two thousand. Same thing, they are afraid to tell me. Why should the leader be afraid to tell me whatever is there, this is it? Because she feels that, or he feels, that he'll be challenged that you'll challenge, that you may say something against. So you don't challenge your leadership because that's a very bad point, you know, that's a weak point and that is how we always have suffered. I don't mind do anything you like but I must know about it, if there is anything that is to be asked. My attention has to be there, that's all, only My attention has to be there; publishing same thing, I tell you

(Yogi: There, everything was going to be sent to New York first, everything)

Shri Mataji: I mean, at least give her some synopsis about it, this is this, so that I can refer, otherwise Christine, 'Why this has happened?', 'I don't know Mother'. 'Why such a letter was sent?' 'I don't know Mother', and I see this letter in Switzerland when they have already sent the money, is it proper? Somebody has to be connection. If she is there, all right, if she is not there, she is there, all right. If he's there, he's there, all right, accept. This much you must accept, all right? Just this much you must accept that if somebody is there, that is the person. Otherwise arbitrary behaviour is against Sahaj yoga, is against collectivity. You agree with me, Patrick? Anything arbitrary in any business is dangerous. In Sahaj yoga it is absolutely anti-sahaj. So don't feel bad, that you have to tell her, NO you have to tell Me, it is she who will tell Me. If she finds anything funny or anything, otherwise you know she, she won't tell Me also. You shouldn't mind, is important, I must see that, it is through My attention you will work it out better, there's nothing to feel bad about anything, all right (unclear word). Now say for example, Sahaja Yoga school; now coordination with Australians and Indian efforts, now you can do it directly but that's not good, it won't work out. What you have to do is to inform me, I'll tell everyone, or you can tell Gavin who is sitting down there, or you can tell somebody in London if I am there. If I am in India you can tell somebody who is in India. Wherever I am, there will be somebody who will relate it to me, and I tell you it will improve, it will definitely improve. Coordination is the most important thing we must learn from Japanese. Japanese do that way, extremely coordinated people. Like here I have seen now, like in Indian homes anybody's going out, anybody, please tell the wife in the house, she's the one who has to be told I am going out. Even some children they go to the bathroom, they say 'Mother I am going to the bathroom'. So you know where you are. It's a custom, everybody will say (aacha -hindi) OK I am going (in Hindi- true or not, tell Mother always) there is no need to tell the Mother but they will. They will wait till Mother comes out, or if she is taking a bath "Mother I am going", if she says "yes" then go. What is the reason, reason is you are coordinated, everyone knows where you are, where you have gone, what is it; it's important. We are part and parcel of the whole, all right? That's why, so nobody, I am very happy with all that, you go ahead with it, but nobody should so directly that I am not at all aware, suddenly you find oh bah! Something sitting on your head there

(Yogi: We noticed after everything was written that we had 16 points!) (laughter)

Shri Mataji: See this is it, that's the proof of collectivity, you see this is Krishna's week and we must really...

(Yogi: One thing we discovered when we were doing Mother after we finished, we really felt like one, no matter whether that is just the beginning of something, we felt that...)

Shri Mataji: Now this I will tell you about video documentary, what a problem baap-re. Mr er, what's his name is? Douglas, he was doing video, nobody knows what was happening, I had no idea, nothing. One day by mistake somebody told me, Mother we

haven't got any videos from Douglas, I said 'Really?' I asked Gavin 'Why is it there is nothing?' Gavin tells me that he doesn't give his videos to anyone. He says he'll make the copy. I said 'But why?' 'It is he who is going to decide', I said 'Really?' I called him, I said 'Show me the video' When we saw the tapes you couldn't hear anything of My voice or anything (just gargling sounds) going on. He had never heard it, never did anything, didn't know anything, all my speeches wasted! And in India, same thing happened, with Mr Pie, he was the one recording and he was not giving tapes to anyone, to, nobody was getting any tapes and England nobody was getting tapes so I asked him, I said 'Why?'. I asked Modi, Modi said 'Don't ask me Mother, I can't get any tapes', I said 'Why?' He said no, I said 'Why didn't you tell me this fellow never gave you any tapes? Now, so many tapes from that time nothing is available, can you imagine?' 'No, so I was naughty I should say. He said he will not give any tapes whatever I may try', I said 'All right we'll manage'. So I called him to Kolapur, I said you better come and see me here, so they felt very elated, both husband and wife came, and I sent a letter with another person to Bombay, to his son, that 'send me all the tapes'. (laughter) When they were out of their house the boy collected all the tapes and I brought all of them with me here. Now they have to be duplicated, that's all.

So all this is there, there's no coordination is a big problem. Like from here they sent a big huge camera to India and the custom officer said, 'I said from where does this come?' They said 'Paul has brought it, what you do with it?' They said 'The customs don't allow', I said 'I never knew he has brought a camera, that it's coming, nothing of the kind', Gavin said 'I never knew Mother, he's sending on his own', I said 'Really, now what to do? So I said 'You ask the customs what do they want', they said 'You must give a guarantee of 8 lakhs of rupees'. I said 'If the camera is lost we lose 8 lakhs of rupees?' I said 'Nothing doing, we don't give any guarantee' I said 'All right, now you go and tell them very seriously that this is for Mataji Nirmala Devi's programme and we assure you we will take back the camera, we have nothing to do', and you go and tell them frankly, and they agreed, all right. But the two mad caps, they sent from there without asking anyone, and these 2 mad caps were fighting in the car and in all the things, so the driver came and said 'Mother I'm not going to take these people anywhere', I said 'Why, they are going to murder each other?' (laughter) 'Murder, why' he said 'They fight so much, I'm frightened, I'm shaking, I cannot take them anywhere, you get somebody else'. So I called these, one of them, I said 'Why you fighting', he said 'Mother, I cannot carry on with this person', I said 'Who put you them together?' and then they said somebody put them together. The other fellow, I asked him, 'Why do you fight with that, she's the one who knows'. They said 'It is Mother, it is a personality clash' (Mother sounding ironic), I said 'What, is that Mr Heath and Margaret Thatcher having a clash?' (laughing). Horrible (laughs) and such problems you can't even (laughter) so all this joke is to just to convince you that we must have some connection and I should know what's going on, is important, because that's how we can really avoid all personality clashes. Is very good idea, I'm very happy about that.

Now when you say agriculture and horticulture I'll give an idea. This one you have to write, not to anybody else but to Dr Sangwe, you must get his address, Dr Sangwe, who is in India. He is the one who is in charge. How will you know if I don't tell you? (laughs)

(Yogi: Karan just mentioned that could you mention who should do what from that list, maybe it would not be convenient at the moment to do that, but if it was, who would be in charge of what centre?)

(Yogi: Hindi- confusion about centres in North America) some people are confused (?) there's confusion about it)

Shri Mataji: (Hindi.) I don't know how many centres you have really. Nothing I know, how many centres you have, who are in charge, no idea. There's nothing written down anything, systematically karo, then I'll tell you. I have no idea where. I also don't have idea whether you are in San Francisco, or Los Angeles or in New York. There's no system about it yet done, I must say. You must know who are the people in this centre, that centre. London is better because Mataji is sitting down there on their heads, (laughter) lucky people. Everything written down, and we have also got a, what you call that camp, in a hospital you have something, segregation camp, so we one centre for segregation camp, isolation, isolation, isolation we have one centre, is isolation centre also, yeah. (laughter) That's where the people who have all kinds of badhas live together, (laughter) fight each other, we also send them some sticks to fight each other (laughter). They can cut each other's hair if they want to, do what they like, finish with it. (laughs) So we, I would like to know who is where, where it is, write it down.

Christine, can you come and help me there?

(Yogi: 9 centres, 7 United States, 2 in Canada- Boston, New York, Houston, San Diego, Los Angeles, San Francisco, Santa Cruz, Toronto and Vancouver)

Shri Mataji: Vancouver (Hindi) Laurie, Toronto ka Steve hai ____?__, Boston ka Steve hai? Christine in New York, Houston hai Mangal Singh sahib, San Diego has Dev, Los Angeles have you

(Yogi: Santa Cruz has Patrick and Diana)

Shri Mataji: Tikka (hindi)

(Yogi: San Francisco Danny)

Shri Mataji: is Tikka (hindi)

(Yogi: Cannot hear SY well)

Shri Mataji: Tikka (hindi)

Shri Mataji: Yes, it's all right, yes I saw the stars

(Yogi: this is the list)

Shri Mataji: New York Christine Petrunia tikka, Los Angeles Karan tikka, San Diego David tikka, San Francisco Danny ,tikka, Santa Cruz Patrick tikka, Santa Cruz Patrick tikka, Boston Steve tikka, Toronto Michael tikka, Vancouver Laurie tikka, Houston Howard tikka tikka. Till I find them all right. But you all should contact Christine you see (in Hindi and English, if you contact me directly then 16 people I'll have to talk to again, so that should not be, can contact her, it's all right, perfectly all right.

(Hindi) You must not make anybody feel smaller or less, always. Carry on with everyone, try to be friendly, try to be kind, nice. Do not discard them and you have to be mildly about it. That's very important I would say to all the people, you have to be mild. You should not be weak but you should be mild. Try to get as many as possible; among yourself if there is a problem then it is very difficult. So take a patronising attitude, like leaders have to take a patronising attitude, like a father. So treat them like a father in a way or like a Mother that you should be there, is good; give them importance; give them some work, er, congratulate them; help them in a way that is they need. It should not be sort of a dictatorial stuff at all, that's not the way you can lead. How your Mother does, that's the way. Least of all, like the best room like we had in Australia, the best room Terence would have, Terence the great, you see the great hero, I don't know what he was - another... These are examples for us to learn, we can say how the leadership is lost, you see. I told you about so many, but now this is Terence, the rarest one that you could think of. His wife, another Indian great lady, she went there, and she said big stories about him, that Mother told us- all false - that 2 great sons are going to come here from Australia and they are going to lead the world and she said that Terence was something like Vishwamitra before lives, he was Vyasa this thing, that thing. Whatever she knew, little bit, she said all the stories, you see, and then she became a mini Mataji there. She had a room to herself (laughter), and tea was carried to her in the morning, and she would sit there, I mean, imagine, such a description that I would not go to that level and they had to put her water in, they had to make her bath ready, and all things she did, and this fellow used to shout at people and talk, and when I went there I found some of the ladies talking like him, you know, towards... I said 'What's this?' In front of me they were talking like that, all the bhoots from the lady had gone into them. It's horrible it was. Then we threw away some ladies from the ashram, those who were under his influence. Horrible things she did, horrible things he did, so you see we don't want all that repetition, so, also the leaders must know, even, even they threw away Warren from there. So leaders must know they should not be arbitrary, they should not be high handed, they should have the least comfort compared to others, sacrificing, working hard, doing everything that with complete sincerity, and money matters should be above board. Always show how much you have got the money, how you have spent the

money; where you have spent the money. You have to show to all the members, it should be a open thing. We do that in London, everything is open. Isn't it Pat?

(Pat: yes)

Shri Mataji: Anybody can see the register, that's very very very very important. Everybody must be consulted, agreed too. The leader is that one who can carry on with many people, keeping Sahaj yoga in full understanding. Because sometimes you know, people can carry on but there are all kinds of this, that, this, that and they drop out. Like we had one lady, when I came away to America, she started a sort of a thing as Sahaj yoga, and she became a real bhoot, you know, she used to beat people with this thing, and she used to tell them what you are going to get tomorrow in the horse, what horse to put the money in, all sorts of things she did, and she had, when I went to see her she had 3000 people. So the popularity doesn't explain it, but the principle and the principle should be worked out in such a way that everybody should be there. But must use all the tact, all the intelligence and the love and the compassion. That you must use, and that's how you become great leaders, all right. That's a good idea, very good idea, you go ahead with it, I'm very happy. Who is Diana Reah?

(Yogi: Patrick's wife, Mother)

(Yogi: I haven't changed my name legally yet.... my legal name is Diana Reah)

Shri Mataji: And who is this Patrick?

(Yogi: Patrick and Diana, they are husband and wife, but she still hasn't changed her name of her first..)

Shri Mataji: Oh I see (laughter) that's your father's name?

(Yogi: I was divorced, Mother that was my first husband's name, I was divorced)

Shri Mataji: All right.

(Yogi: Danny married her, Mother)

Shri Mataji: Oh, Danny man (laughter) oh I must say, Danny they were going to call you. That fellow, the (unclear) that's a good idea, that's what I wanted to find out from him, all right, I know him. Now Mark Taylor and, is the one, who is Mark Taylor?

(Yogi: He's gone)

Shri Mataji: Marsha and all. The calendar you want to make, is it?

(Yogi: Yes a calendar for India, Mother, a very special one, so we can give the Indians)

Shri Mataji: Now, you see, all those things that require money or anything, these will require money. Now this has to come from some funds, so the fund should be central fund, you cannot collect it, so for example now, Marsha, she should not collect on her own, she should not, but she can arrange all that, how to do it, plan it everything, and should come from the central fund. That's the best way, for anything that like that, you see.

(Yogi: you mean like each centre contributes to the central fund when they are asked?)

Shri Mataji: And when they ask it goes from the central fund and then the account must be submitted again to the central fund, so somebody must keep the accounts, and I would say that for that, best is, will you look after the fund Sia? Will you keep, will you write down all the accounts and things? No?

(Yogi : I was yawning, I could not hear what you were saying. I yawned)

Shri Mataji: All right, no, What I am saying, will you be willing to write down all the accounts? Whatever accounts people send. You are good at accounts?

(Yogi: I never liked banking, but I'll try it)

(Yogi: We have someone in New York who deals with accounting all the time, Caroline)

(Yogi: Banker)

Shri Mataji: You see, then will you write the accounts?

Caroline: yes

Shri Mataji: that's very kind of you (clapping), so now what you do is to whatever money you need you take it from the central account. She will be writing the accounts, you see, and you let me know, and then, once this is, the account writing itself, is that whatever you have given her, whatever has come, and whatever she has spent to be put down in that way. It should be done by you, so you keep the bookkeeping as they say. We have got in London this Victoria, Vicky, she does that, she keeps all the accounts, but I mean, sanction and all that is done by Gavin and he sees to the flow of the money, but the account keeping as such is done by her, which is very important.

All right so, that settles it. So, may God Bless you, thank you very much. It has been a very nice time with you all, and I hope next time I come each one of you will gather, Sahaj yogis, in many numbers and of great quality, of very great quality, may God Bless you. You are all in my attention, please send me the photographs of all the people, that's very important. I have been requesting you again and again please send me photographs, put them in a proper group, write it down properly, just, some people just send me a photograph, don't even write behind that, this is the photograph of this one, sometimes I find I have compiled so many photographs, there's nothing written down, so behind the photograph everybody must write.

(Yogi: Shri Mataji one of our Sahaj yogis in New York is compiling, he took photographs of everybody here, who came to the puja and he is bringing them tomorrow)

Shri Mataji: Aaaah, that's fine, thank you very much (clapping) American style I should say wawww. All right that's a great, that's a real great thing you have done for me, really. I mean nothing can be greater than that, I mean I would love to have that, something really great you have done, because this I was thinking, that I would again lose you, when will I get the photographs what will happen, this and that, was worrying me, I'm so happy. Who is doing that?

(Yogi: Lenny, Lenny Willoughby)

Shri Mataji: where is she?

(Yogi: he had to go away, to print the photographs) (laughter)

Shri Mataji: Will he come back tomorrow? I hope so

(Yogi: tomorrow, Mother)

Shri Mataji: All right, so that's a promise, thank you, thank you, very much.

Yogi: Bolo Shri Americeshwari sakshat Mataji Nirmala Devi ki Jai!

Shri Mataji: (laughing) Now what about the music, one at least? No shawl for the baby?

(Yogi: No it's all right Mother)

Shri Mataji: No no you have this one, come along, you have it All right, come along.

Yogi Singing (applause)

Shri Mataji: Tremendous you are a great singer, isn't he, he's going to be a great man one day you will see, I hope you don't forget me! (applause). Tremendous, he is tremendous I tell you, he's tremendous. Aah, he's tremendous. I'm surprised, how is it, hiding himself? In this country, you may not be understood so much as maybe in England or something. I don't know here there's a big competition I think, but you are great, really you are great. Can do very well, your voice, I mean, tremendous. That's a special gift to you people, isn't it, from God, don't you think so, what voice there is, isn't it? They're very gentle in their movement of the slide, the (unclear) the whole thing is that God gives particular things to particular type people and it's so great, it's tremendous. We have one girl called Rachael in Birmingham, she also sings very well but she doesn't have this steadiness, this system properly built up as here, it's tremendous, it's tremendous. I'm sure you will bring a big name to Sahaj yoga one day, (applause) I'm very sure. Now I want to know, did he improve his voice after coming to Sahaj yoga?

(Yogi: Most certainly Mother, it's a completely different voice)

Shri Mataji: Same with Christine you know. Christine never used to sing so well, her voice has become so melodious, and I asked her, how is it you started singing so well, she said this is after Sahaj yoga. Suddenly her voice, isn't it Christine, has become so sweet. It's so beautiful, so that's what Sahaj yoga is going to give you, that's great isn't it, great? May God Bless you.

How are you, what's the matter, why you crying all the time? You never used to cry before. I have seen you twice crying (laughter). Why what's the problem?

(Yogi: It's not a problem really, it's a sadness, it's out of joy Mother)

Shri Mataji: I know it was beautiful, it's beautiful. What happened Andrea?

(Yogi: Nothing; she wanted to sing with Herman Mother) (laughter)

Shri Mataji: You also wanted to sing? They are all going to be great musicians, great, promises so many things, isn't it? One thing I told you that, this western world is really enamoured by music. Sahaja yoga if you have to spread you must work out, I have told Steve so many times. Steve you have to work out some compositions, just work it out. He said jazz all right, jazz is all right whatever it is, but you work it out, is important. We must have a stage, otherwise without music you see we have to have books, we have to have music, these 2 things are very important. Unless and until that happens we cannot really establish ourselves in a big way, so music must be worked out, and see - we have voices, all right.

(Yogi: One of the things on the list is correlation of the music and there is very many beautiful songs have been written by the people in San Diego and then we have written some songs with Herman)

Shri Mataji: Yeah, poetry, poems, you see should be sent, and should be composed, and we have in London also, some people who can do it, he sings also very well, what is his name is, Pedro, Patricia very good at piano, yeah. We have all these people and we should be able to manage something together, some sort of a coordinated thing. We should have a music concert or

something for people which will create a kind of a very universal appeal. We should work it out.

(Yogi: Mother we can provide a concert that will include varying types of music, types of music that Sahaja yogis can perform, but all the music would be with a feeling about it, a hint about Sahaja yoga and many Sahaja yogis could get together for this concert, be publicised)

Shri Mataji: On this line I would suggest that Alexander has definitely taken some steps about it. He wanted Debu Chaudhury to come and help them. Debu Chaudhury is one of the musicians, who is an Indian musician but he can help you, he has guided some people. He has based some ragas, you see, and played in a English manner, into melodies placed into English manner, beautiful. He'll arrange it, and also I had an idea about this that if I could request my sister to come down here, I mean she can teach you some Indian music to give you that bias. She has a big nose about things, she is rather, er, she says that if some organization invites me I'll come and all that, but whatever it is, supposing she agrees to come then I can send her to America also. She can teach you music here and if you know Indian music you can sing any music because you see every note, everything is just put there, how to wobble it and how to take it round and how to mix it up and how to combine it, Indian music is very very vibrant music, anybody who knows Indian music can sing any song, anywhere in the whole world, there's no problem because it is absolutely basics, and that's what I feel that if she could agree or someone like that, who could come and teach you some Indian music for 6 months, you will be settled, and then you can sing whatever you feel like. The voices will open out, throats will open out, it will be very good, it's a real exercise. I'll see now if she could agree for a year or so to come here, for about 2 months here and 2 months there and a 2 months there, let's see, will be good idea. So many things in the melting pot, lets see (laughter). All right that can be coordinated and found out if she agrees, maybe when I go in October, I will finalise her coming here. And if Debu Chaudhury agrees he can help us also, so on music we can do a lot. Give me your ideas, write to me what you gather, whatever you gather together from different people, let me know.

(Yogi: Will send you tapes Mother too. Would that be good idea to send you tapes of the songs, we have recording equipment)

Shri Mataji: Yes you do that, that's a very good idea, very good idea, send me tapes and things. But it should be for public appeal. You see it should be for a public appeal. You see what these people have such a public appeal they just shout, scream that's all. There's nothing beautiful about it, but they get such a public appeal you see. Shake, do all kinds of things, and just appeal to the people, there's nothing really very deep in it, you can achieve it.

(Yogi: There's a whole section of people, of listeners in America who are, it's quite a popular section, amount of music, but it's not that really horrible kind of pop music, where they are listening to something more serious

(Yogi: but listening to serious message in the music)

(Yogi: serious, more creative music, and it's actually popular in terms of selling a lot of records too)

Shri Mataji: I mean you mean the Jazz?

(Yogi: Well, not just jazz but music that's influenced by all different styles)

Shri Mataji: All right, so you just make some like that, let's see, you have to be a great composer, isn't it and musicians, of everybody has to do that, so just aspire it, ask for it, the whole of the powers of Saraswati will be at your disposal, whatever you want

(Yogi: We have a song for you. Would you like to hear it now?)

Shri Mataji: All right, I will hear

Music

Shri Mataji: Wonderful, beautifully done (clapping) very well written, composed everything, beautiful, very nice

(Yogi: We have so many tremendous musicians in Sahaja yoga Mother)

Shri Mataji: You have to just coordinate, may God bless you.

(Yogi: Through Boston through, via New York)

Shri Mataji: Really, May God bless you. It's very good and Nick has written very beautiful words I should say, beautiful. It's beautiful and we have a very great director of music is Brian, is very well known you see. And, er, he's done some very good music things, but I don't know we do not have a very common sort of thing, some place where we could do it together, but next year when I come for our programme I will send Brian over, before that, and I hope before that we'll have some nice programmes on the stage, before I arrive so that people know about my coming

(Yogi: Mother, Brian was with us in southern California and everybody there, he taught them how to sing in the correct way that all the songs that they have in Australia, so everybody there sings the way he taught them)

Shri Mataji: Good, he is very great, I must ask him to come down here, he is in New Zealand working it out. He is such a simple hearted person you know he felt very sad because he played into the hands of Patrick, and he was very nervous about it, but thank God it's over now and he is all right. He'll come down, I must see that he comes here and really puts you up and then you can have some sort of a performance even before I come; he can do that. May God bless you. Thank you very much, thank you very much for the nice music and for everything that was so beautiful. So nice meeting you all. I go with a heavy heart, and a very light head because it's all opened out, all your Sahastrars are open, that's the biggest thing that should happen, and by God's grace I am sure one day all of you will rise to that top level, that the whole world will be able to see the lights which are put up, through Sahaja yoga. May God bless you.

Hah! Another thing I must tell you, there should be no misunderstanding about my staying in any place or such. I heard that Christine was little nervous, she said 'Mother you should have stayed here, people may think that we kept you away', but I must tell you this is everything I decide, nobody can decide for me, and in any place like that, in any place, I never stay in any seminar or any place. As far as possible, I go for a day only, the reason is I'll tell you, like yesterday you know, day before yesterday we had a puja and yesterday I worked for hours together. I must have gone to rest about 5 o'clock, I was working inside the room, when I came out I was working, again I went in. So your Mother also requires some rest isn't it? So when I am with other people, then naturally, you see, it's my fault, it's my own fault, I cannot control myself (gentle laughter), I'm glad now. I go to everyone, I must find out what's wrong with you Judy, what wrong with you, what's wrong with you. I must find out the children, I must get them together, they must bring them along, call them, I go on cleansing, cleansing, cleansing, even, once I sat down for 9 hours continuously, and then I realized that I am doing it too much and I must live in good health if I have to help everyone, and that's how I always do like that, and you must give me that much freedom to decide. So I told Christine whatever pressure you put on me, I'm not going to go anywhere unless and until I want to go, and you should not force me anything like that. I request you not to feel bad, it was all my decision, I told her that I will stay with you, not for any other reason but for one reason that, with all of you I get dragged into completely, my whole concern is you and I just don't bother as to what time it is. Now see I am sitting and talking to you (laughter) and I don't feel like leaving, so this is what I have to tell you, that this only one thing I have to think that I have to live longer, I have to be healthy, I should not be so much in trouble. Another thing is that I had started suffering from terrible diarrhoea and then the doctors told me that I should not travel by car much, not good for you, and that's what I have to look after myself little bit, for your sake. So you shouldn't mind all these things and these little little things should not come into your mind, that's what I told her not to think like that. Nobody will think like that, it's I who decide, no-one decides. You see I am a very difficult person but I do it in a way that you don't know, I do it the way I want to do it and whatever I do is for your good, only for you, all right? May God bless you

(Yogi: Om twameva sakshat Shri Mahalaxmi, Mahasaraswati, Mahakali, Trigunatmika, Kundalini sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi namo namaha. Om twameva sakshat Shri Kalki sakshat, Shri Adi Shakti Mataji Shri Nirmala Devi namo namaha, Om twameva sakshat Shri Kalki sakshat Shri Sahasrara Swamini, Moksha Dayini Mataji, Shri Nirmala Devi namo namaha, Shri Nirmala Devi namo namaha, Shri Nirmala Devi namo namaha, Shri Nirmala Devi namo namaha,)

Shri Mataji: May God bless you, may God bless you, Herman you have that shawl for yourself as a present for a beautiful music, all right? May God Bless you

(Yogis: Shri Mataji, we the Sahaja yogis of the world, desire and pray for your good health, Shri Mataji we the sahaja yogis of the world desire and pray for your good health, Shri Mataji we the Sahaja yogis of the world desire and pray for your good health, Amen)

Shri Mataji: Thank you, thank you very much, thank you

Shri Mataji: Beautiful flowers! Thank you very much

(Yogi: The red roses are from the 4 Australian people you going to marry in India)

Shri Mataji: Great, great, may God Bless them, 4 red roses. So we were, today, I mean I must say I am very happy, extremely happy and joyous because I feel that yesterday's puja has done wonders. For the first time in the west, my vibrations were sucked so well, I had no problem (applause). Except, when you were doing the puja the Left Vishuddhi was just like a stone, and then afterwards when I said that you have no business to be guilty the whole thing cleared out, so now the only problem you people will have is of left Vishuddhi, and somehow if you could get rid of that, it's going to be very fine for all of us, so this Left Vishuddhi problem, should be got rid of immediately, as soon as possible and it's very easy. It's just a myth, very mythical thing, go on telling yourself I am not guilty, enjoy this, enjoy that, the whole world is created for my enjoyment, why should I be guilty? Count your blessings, and then you will be happy, because if you go on feeling guilty, kundalini can't help you, I mean I found it difficult yesterday but after puja it cleared out, because when I told you that, but you tell yourself, you don't need Mother to tell you that, isn't it? You have to work it out that way. Second thing, discussing with Dr. Worlikar and Danny and all that, all of you, about the money problem, I told them to one day, that, supposing I want to come next year to do a public programme here, best thing would be you start accounts, you see, you can start it in my name and keep the cheques books with you. But because it is in my name you cannot use the money, you go on accumulating it and when I come here, then we will release, the money, then we'll release the money, that's what we do in India also. You keep the cheque books with you but you cannot sign and I can sign but I have no cheque book so we check each other (laughter, applause). So there should be one account, in different places you can have, just one for the programme that we are going to have next year from Mother too, and one account should be ad hoc sort of thing as we have in India also, ad hoc, that you have anything, you want to have a programme of your own and you want to hire a hall or you want to have anything, picnic or anything, you have ad hoc arrangement for that, that's a different one. But for a programme, public programme, we should have substantial money here so that we don't have to take money from others when I come. Moreover, they will be willing to give but there should be some money coming from America and Canada also and if that is done then it's easy also for others to contribute. The third thing we discussed about was that we should have some places here, like some people who can invest money into a building or something for the ashram, so I said I may be able to invest myself some money, let me see what are my bank accounts are like, I don't know what is left in that, because the way I spend I don't know, what's left (laughter). Yesterday I spent about \$1000 for the saris, I had one for the Sahaj Yogini's in India, really, it was \$1000 isn't it?

(Yogi: Yes Mother)

Shri Mataji: \$1000 yeah? So it was like that, so it's all right, let's see whatever is the situation, so you people in different centres should find out places where you think you can have an ashram and the 5% of the down payment as they call it here, has to be done, how much that, and those who are willing to invest that much money should be able to. But it should be a very cooperated

thing that you work out, say it's a New York for example New York, take any place like that, San Francisco or Los Angeles, anywhere, Santa Cruz, then the people there should find out how many will be willing definitely who are Sahaj yogis, to stay in the ashram, so that the person who invests money does not do it for a kind of a loss, so those who can form a group of people, then a house can be bought and a proper rent should be maintained and that's the way anybody will have an incentive also to put the money there. So try to find out places, houses which are large enough, which need not be very posh or anything, but which are good houses, which you can use it for the stay of people there, and a community food and all that. And in the ashram you must be, because ashram is the place where you really develop that sense of cooperation, sense of collectivity, sense of roughing it out and this so called comfort of life which is just fossilized, will release a little more. So that is a possibility in America very much, England was, I must say, the English are the great blessed people. Now we have 7 houses in London, which the co-op has given us about free, can you imagine? So they have no problem, so every country has it's own style, and accordingly we should try to solve the problem. Like France has some problems, and we are trying to solve that problem, so every one of you should try to find out a way and method of establishing these ashrams fast, that's the first thing. With that ashram if you want you can start a shop or something or a restaurant, whatever you want, but it should not a thing done through Sahaj yoga, it should be your own, it's your private thing, you do it the way you like. But people can donate money for the ashram and you should pay back rent religiously and that is one thing we must understand that in money matters you should not play any hanky panky at all, that one has to pay so dearly, so dearly, that I'm shocked sometimes. So in money matters one should not, because I know of some people who did this and they have suffered a lot and I don't want you to suffer physically and a person met with an accident who did that. So he was saved but he lost his leg and things like that can happen, so I would not like you, I don't want to frighten, but do not try to play about with this religious money, be very honest, and meticulous. Do not waste money, is very dangerous. It will affect your parents, it will affect your children, it will affect everything. So be very very careful on that point, I have to tell you extremely, with great care and caution. That is you don't understand because auspiciousness you don't understand. It is inauspicious to play with God's money, which is the work of God. For me what, everything is mine, I mean if I take away everything that you have, I'm not committing any sins because I'm sinless, but still how meticulous I am with money, you can ask people. Every pie that I spend of yours is recorded. Of course mine I don't because that will embarrass me, but every account, everything is recorded if I spend the money and I see to it that I pay back. That's what you have to be careful about, that don't play about with money. That's one thing I must warn you because this is really, you have entered into the Kingdom of God, and the laws of Kingdom of God are to be observed. Now we can say that all right, if you are not paying income tax to the government doesn't matter in Sahaj yoga much, really I said doesn't matter, though I would always like to pay, but doesn't matter so much, but if you don't look after the money that is collected for God then there is dangerous, so be careful. Secondly you have to be very careful about your chastity in Sahaja yoga, very important. Your chastity is extremely important, and you have to preserve your chastity more than anything else, because once you lose your chastity, you will lose all your powers. So that is a very important thing. Keep your eyes on the Mother Earth, when you walk. Try to train your eyes, be on the Mother Earth, treat every woman as your sister, that's how you'll work it out, then the things will come back, because that's the power of Ganesha which we must achieve, innocence, and it will come, it works out. Ganesha was awakened within you, gives you that power. So try to understand this, for that you don't have to exert much because you'll see God helps you so much that you control everything in such a manner that you enjoy your chastity, you enjoy your generosity, you enjoy all your virtues. Anything extreme must be avoided in Sahaj Yoga, like I told people that we don't believe in jogging, in the sense that people should not jog too much but it is not for the people who are needing a little exercise; they should do it. The people who are left sided must do some exercises and the people who are right sided should take some more rest.(laughter). Give rest to your brain, mainly the brain, you think too much, give up thinking. Right sided people should give up thinking, less of aggressiveness, less of organisation, organising things, organising others, better organise themselves. So that's how it will help you on the right side, and the left sided people should take some exercise and should put more effort to plan out and think, so there is a balance. But again one should not go to extremes, once you come to the centre when you are in thoughtless, you just don't do anything, God is looking after you, He is thinking for you. He is the one who is planning so you don't have to worry on that side. So it works out this way that to correct yourself, to give yourself a balance a little bit. The left has to go to the right and the right has to go to the left but when you come to the centre you steady yourself there, work it out and then you start growing. The growth is only when you are in the centre, neither on the right nor on the left, when you are in the centre the growth starts and that is how everything will work out in such a beautiful manner you yourself will be surprised how you have grown. This is the one point and the other which I must tell you, very important, is this the new people who come now, you do not know how far you have gone from the day you had started Sahaj Yoga. You have grown too much, it grows very fast, especially with a puja, suddenly you find you are pushed into it. Puja is

something that really pushes people into it, and you are surprised how I am changed, how it has worked out, how it happened, but it is. When that such a thing happens to you, you must remember that others haven't had this opportunity of the puja, they haven't been in Sahaj Yoga so far, they have just now got realisation, so what should we do? We should be kind, compassionate, considerate, forgiving to them, and try to bring them along. Anything if you say it gently will be very much appreciated, even money matters I find if you are a gentle person, nobody feels hurt because people want to give but you should be gentle. So the gentleness must be used all the time, for telling about Sahaj Yoga. The gentler you are the greater you are in Sahaj Yoga, like a tree when it is laden with fruits it droops down, it becomes humble. In the same way, when you have got the fruits of Sahaj Yoga you humble down, that's what one should know, the humility is one of the sign of yoga. And you will be surprised the way you will be able to manage, the play about, with your oneness is joyous absolutely, and you will feel your own powers within yourself, and a person who is powerful can only be compassionate, weak persons cannot have compassion, what is the non-violence of a weak person, he has to be jolly well not violent (laughter). But a strong person, because he is so strong, well he is not bothered. There's a Chinese story, an interesting one, that there were 2 cocks who were going to be fighting in a cocks fight as they have it in China, and the King wanted to train them up. So somebody told them, told him, that there is a saint who will train up these cocks very well, so he went down to the saint and asked him 'can you make them powerful?' He said 'Yes I can'. So after a month then he returned, he saw these cocks were standing, just like this, he said 'What, they don't even move?' he said 'That's why, because they have so much power'. So they carried these 2 cocks to the arena and in the arena what do they find that everybody was fighting the cock and these stood up like this and all the cocks got frightened with their majesty and they all ran off. So that's why, when you are a steady person, people know you are steady, they understand that you are great and they just look at you and they know you are there, the steadiness. The agitated person is a nervous person, a person who is frightened is also nervous but a person who stands up in steadiness is the one who is a Sahaj yogi. So I would request you to build up your steadiness first, do not criticize others. Do not also get angry with yourself, guilt is sinful, to feel guilty is sinful in Sahaj yoga. Forget the past, forget the past and that's how you all will rise higher and higher you'll know. Just see this tree, supposing this tree is on a wobbly ground, it won't grow, will it grow? Or if it is on a tilted ground, will it grow properly? How does it grow? When it is in a steady situation, so Sahaja yoga being the living process you have to steady yourself, that's very important, steady yourself. And that steadiness will make you grow faster and faster, and you'll be amazed at yourself. As it is you must be amazed, that you have come into a wonderful world yourself, enjoy. There is no frivolousness but mirth and frolicking of innocence. So that's how we are going to organize our next programme, with respect, self respect. People should not say that Americans are no good (laughter). We have to have our self respect, we have to show that we are Shri Krishna's special people and his 16,000 powers are to be awakened here and we are not going to beg from anyone. Why should anybody help us? And that's how we will work it out, so I don't want you to sell your ornaments, sell your houses, do this do that, nothing of the kind. You'll get it, you'll get everything, you'll get the money, you are just an instrument. You are just an instrument but just be an instrument of honesty. If you're a miserly person neither you'll get money nor you'll give, it's a vicious circle. So, any other question now? Somebody wanted to see me? Laurie, where is she? What do you want to say? Come forward. These insects are (unclear) we don't have them in India anywhere. I've never heard this sound anywhere, you went to India, Did you hear this? First I was not understanding, I thought something wrong with my ears (laughter). They must be all disturbed, I'm sure otherwise why should they make so much noise? I can't understand insects don't make so much noise all the time continuously

(Yogi: American bugs make loud noises (laughter))

muffled conversation with yogi

Shri Mataji to Yogi: Did you go to any guru or anyone?

(Yogi: Muktanada)

Shri Mataji: Ahhh, you sit there on the ground. I would suggest put your left hand to the candle and right hand on the Mother Earth, on the Mother Earth. Can you put it down for her little bit or can you have any other candle for her?

(Yogi: There is no candle)

Shri Mataji: Those who have been to gurus raise your hand. Most of those they feel guilty, 1,2,3,4,5,6 Ladies who have been to gurus, please don't feel guilty, raise your hands. All right. Now this is the way to do it, those who have been to gurus, whether you are thin or fat makes no difference, you put your hands, (Marathi). Just see the movement of the candle, there is no air coming from this side. Cool is coming? Put your thumb, full hand, open full hand, now what is the mantra? Mantra is 'I am my own guru'

(Yogi: The eggs of these insects hatch every 17 years, and they only just started hatching)

Shri Mataji: And they're hatching now?

(Yogi: Takes 17 years for these eggs to come out)

(Yogi: laid 17 years ago (laughter))

Shri Mataji: (Marathi) 17th year must be because of the 16 years of Shri Krishna's avatana (Marathi). And then they are quiet, is it? For 17 years they are quiet, but how many years do they do like this (laughter) 1 year? So this is the year they are doing?

(Yogi: This year this area, they come every year but eggs hatch every 17)

(Yogi: but in France is every day)

Shri Mataji: In India you don't have them at all, I've never heard, it's so silent. it's so silent especially if you go in a forest in India and when there is a tiger sitting somewhere, so silent, immediately you can feel the silent presence, because he is the king you see, it's a protocol. Not that he is going to hurt anyone. He may be eating his prey sitting down, but about a 1 mile area it's pin drop silent, even birds don't twitter, nothing, and immediately you know there must be a tiger somewhere. See the presence of tiger, and when the tiger dies in the forest, actually they weep as if, everyone wails, you can feel it the tiger is dead.

Shri Mataji: Better now?

(Yogi: Shri Mataji: conversation unclear?? When the gurus come in India the dogs are silent) (long unclear passage about gurus and dogs not barking)

(unclear passage about Dharamsala and the Dalai Lama)

Shri Mataji: He is the worst of all. Now this Dalai Lama, is a fellow who once came to dinner with Lal Badhu Shastri who was the Prime Minister, and my husband was his secretary, and as his wife never used to go to any dinner party I was the one blasted. So Shastriji was a realized soul and he knew about me perhaps, so I was sitting next to him, so hot, just like an oven, I couldn't bear it you see, I thought I would develop blisters, so I became very sort of fidgety. So Shastriji said 'Are you feeling hot with this man? I'm also feeling it' I said ' yes it's very hot'. He said 'All right', so he asked one Sadarji (unclear name) who was the foreign minister, he asked him to sit in between me and, and the Sadarji was also feeling rather uncomfortable with this fellow- So that's what Dalai Lama was, but what shocked me the most was, when I went to China they showed us the wealth of Dalai Lama, it was such a lot. His plate was real gold, his cup was real gold, he used to take bath in a big thing like that made of real gold, I mean if you see the value of the thing I cannot tell you how much it was and diamonds and pearls emeralds, everything, such a lot. I wouldn't say it was more than four (unclear) or much more, but still he had all kinds of things, supposed to be a sanyasi and he used to drink because lots of drinking things there were all made of gold and (pali?) It was written the names written so Chinese could not have manufactured it, they had been accumulating it from those poor Tibetans and Tibetans are so poor they don't even have proper clothes for themselves they cover themselves up with gunny bags and from them they used to extract this money, take all the money from them, all kinds of things and that's how they have become so rich. And I was amazed to see and I verified it because may have been a propaganda but it was not so because pali and everything and it was all quite old pieces and all of them were there, so this is what this horrible Dalai Lama is, he is just talking big things you see. He is the biggest liar

that you could think. He has nothing to do with Budda, he is just anti Budda. You have to out with them.

(Yogi: Question why Mother Earth has created precious gems and what the real use of them is, what the proper use of gems? (not clear))

Shri Mataji: She is a generous lady (laughter) and she wants to give you everything that she has, and she gives you gems and all the chakras that are within us have a gem with it so you know the chakras, what gems they have, you know or not? All right. In Mooladhara you have the coral, I think it's written somewhere, coral. Then with the Swadishthana you have the topaz, the yellow topaz. Then with the Nabhi is the emerald. Then with the Heart is the ruby; Vishuddhi is the blue sapphire, blue sapphire, that's why in India nobody wears it, very dangerous you know, Krishna can play tricks with you. Then with Agnya is the diamond and Sahasrara is a pearl. So if you have a problem of a particular chakras if you should get a good thing like that you can wear. Amethysts is Amethysts is one of the stones which is actually Mahamaya stone, you can call it, because Amethysts changes its colour, changes its colour and it's from ruby which changes into blue, so it's a Mahamaya, it is a combination of the Heart chakra and the Vishuddhi chakra, is the Mahamaya

(Yogi: ? unclear Opal?)

Shri Mataji: Vishnumaya. I mean, cannot go onto details but most of them have some meaning

(Yogi: How about Lapis Lazuli?)

Shri Mataji: Lapis lazuli? Is not a very precious stone, Lapis Lazuli, is a healing stone because it represents the blood of the saint, that's why, saints' blood is represented in Lapis Lazuli

Shri Mataji: Come here. What's the matter with your hand?

(Yogi: In my hand I had some stitches but they are out now and I could not take the bandage off)

Shri Mataji: No problem, I can work out through bandage

(Yogi: But my problem is I suffer bad depression. Depression for last 2 years, there's just nothing I can do about it) (Some words unclear)

Shri Mataji: That's easily curable, your depression can be easily cured no problem, all right, we'll cure it just now, just now I'll cure it. Now are you all right? All right. Done, all right, it's all right now you go ahead, she has to work it out a little bit, that's all. What happened? Something happened in your life? You went to see some guru or someone?

(Yogi: She lost her son, Shri Mataji (unclear))

Shri Mataji : Before that you had

(Yogi: (unclear))I spent more time in hospital)

Shri Mataji: You'll be all right, you see this country is very depressing otherwise for anybody who is spiritual, isn't it, to begin with. Like Modi, I'm telling him to come here and he says 'No, no, no, nothing doing, I'll lose my vibrations', (laughing) it's all right (talking to Yogi: unclear)

(Yogi: I have to do something (unclear))

Shri Mataji: It will work out just now, just now it will work out (Marathi) mmmmmm working out, your hand is all right

(Yogi: my hand is OK)

Shri Mataji: All right, you can sit down there put your left hand towards that and right hand on the Mother Earth, it will go away, just now. Now what is it? Come here

(Yogi: I'm in a situation with my parental family and conflicts that I feel is very dangerous and I need both some guidance and also I feel I need protection and (unclear) both my sisters have become psychotic, neither of them were at Mother's funeral, Mother died in spring, there's just a lot of stuff still going on (some unclear conversation))

Shri Mataji: What are they doing, your sisters?

(Yogi: my sisters, I can see that it's part of a broader situation where people tried to get money that we were supposed to have inherited and because it was (unclear) and it was more than they could handle, but it also feels like a very evil situation)

Shri Mataji: Who are these people?

(Yogi: my nephews, have kind of taken over (unclear))

Shri Mataji: Whose children?

(Yogi: My oldest brother who died, his children have a lot of problems, so I think it's all in the family dynamic that it's just sort of (unclear))

Shri Mataji: They are trying to black magic

(Yogi: I don't know. They are trying. My brother he died about 20 years ago (had issues with?) my father he didn't resolve (unclear). His children are sort of playing things out in a way that just seems to be evil (unclear)

Shri Mataji: What are they doing?

(Yogi: Well, they signed (unclear) and then they foreclosed on some property, we had Internal Revenue Service (?) bank accounts not a situation must be avoided hard to knowhow to (?9 something. We have to do illegal things, feels like that's not what you're exactly supposed to be doing is it (unclear) for a spiritual person..

Shri Mataji: Just beat them with shoes, write down their names, beat them with shoes, any problem beat them with shoes, that will work out, give them a bandhan it will work out, all right? And discuss it with other Sahaj yogis, it will all go into their awareness, it will work out, don't you worry, legal is very easy very, all right? May God bless you

Shri Mataji: Towards that candle, properly. Now Michael is all right, he's all right (talking in Marathi). Somebody has a left problem, if you are kind to that person then that person sits on your head. If you have a right problem then (unclear) If you are a right person right sided then treat with kindness milder (?) if you are left sided be strict. That's how.

(Yogi: talking about children (unclear))

Shri Mataji: For 5 years you have to be very strict with children, don't pay over attention, don't try to show that you can't exist without them, keep them in proper bounds (?) discipline them, properly, but respect, and as they grow tell them that you are friends, you are great, you should do this and you should do that, and you should not behave like an ordinary person you're extraordinary. You are special, but you must behave first of all, that's the main thing, not in demanding things but how you

behave is important. There's a little booklet that has come out for the children, I hope you get that from London, they have got it.

(Yogi: One more question is; what do you think about, if you have small children going on the tour to India?)

Shri Mataji: Difficult just now, but maybe this year I'll just see what we can do about it. We are thinking of arranging something in Bombay where children can stay with someone till you tour about, so that you will be much more free, might be able to arrange it. Try to come to Switzerland if possible, but best is to come to India, you see if you can, there's nothing like it. We'll try to make some better arrangements this time if possible

(Yogi: Bolo Shri Radha Krishna, Shri Adi Shakti Shri Mataji Shri Nirmala Devi ki jay, bolo Shri Viratangana Swamini Mataji Shri Nirmala Devi ki jay, bolo Shri Vishnumaya Shri Mataji Shri Nirmala Devi ki jay

Shri Mataji: I've met all of you and I hope you are all very happy with yourself (laughter, applause)

1984-0820, Monday evening talk after Krishna Puja

View [online](#).

20 August 1984

Talk to Sahaja Yogis

New Jersey (United States)

Talk Language: English | Transcript (English) – VERIFIED

1984-0820: Monday Evening talk New Jersey USA

[Transcript begins here]

[missing start].... very anxious that Sahaja Yoga should be established. And the fourth thing he said that there is going to be anniversary, some fourth anniversary or something, of the U.N. And the gentleman who is in charge is that Muller fellow who is already suffering from something, and he will definitely need My help. And he said that they, they are going to have a spiritual dimension to their celebration in which he wants Me to come and give a lecture to them. And also he said I should go to UNESCO and give a lecture there and also I should go to Senegal to give a lecture there and to establish Sahaja Yoga. Though he is a Muslim, he believes in Sahaja Yoga very ardently. So all good things have come out of him. And this gentleman, Mr. Angel, whom I've met yesterday was very positive and he said he will try to get also a, our Rustom here with whom he will discuss and other Indians will be discussed, and we'll be able to find out something very positive because he got a tremendous experience of realization yesterday that he felt the cool breeze and all that, and he is a man of great learning. And I was very happy that he got this realization and he was so good. So it seems that we are now about to take a big leap into a new type of people who will bring Sahaja Yoga to a much wider level, and that is going to help all of us.

At the same time I have to tell you that we all Sahaja Yogis have to understand certain things which are very important. Of course, I was very much pleased with the way you had done this thing and all that. It's very good. But certain things must be understood very clearly. And one of them was that some people, of course, come to complain to Me also. You must know that, that they said that the charges were rather too much for them, for this programme, and that the food was not sufficient and some of them didn't get sufficient food. All right, whatever it is. So from next time we have to remember that we must keep charges little lower, try to give sufficient food. Then I discovered that I was rather angry with Christine and I told her that, "How is it that the food was not sufficient?" Then she said it was a caterer. But you don't have caterers; that's not proper. We shouldn't have in Sahaja Yoga any caterers or anything. There are Sahaja Yogis; they should cook. That's the best way. We are so many of us. And we should not arrange with the caterers because the caterers are, you know, they make their own profits and they are not bothered whether everybody has got food or not. So that should not happen. Next time we should have a more - I mean, actually I could have cooked for you. I'm very good at cooking Myself, but I didn't know there was a caterer or anything. So, this is what one has to see to it that you should arrange things in such a way.

And then another thing I have decided tomorrow to open an account in My name in one of the banks here. And so that those who have to send money for next year's programme should send it there directly or they can send it to Christine, and Christine has to send all that and keep a receipt of that and she has to tell Me. This is very important; one must understand. Secondly, I would say that you all should have all the accounts properly written down. That is one of the most important things in Sahaja Yoga. When I asked Christine, "What about the accounts and all that?" she said that there isn't any system like that existing. I said, "That's something surprising." Because in London, though whatever it is, you know that very well, every penny is accounted for. Even I am so meticulous about it that if I borrow even twenty p from you or anything, I return it, see to it, because it haunts Me. And in the same way I think the accounting is very important. One of the reasons why you suffer from money may be that the accounts are not there. Must keep accounts, because I may not see the accounts but I may just have a glance at it and look at it. Actually, I would like to know what sort of money is coming and what sort of money is going. It's important. Is the Lakshmi tattwa, which you must look after. It's very important. It's extremely important. So next time when I come, anything you do, you must have proper accounts. And just to show Me. That's all. I am not going to deal with it, but I must just see. My glances must be on that,

so that if there is any problem of the money it can be solved.

Like, we did, in North America was a big mess, I must say, last time. It was a very, very big mess, and the whole thing took so much of money and the way it was wasted, er, we must, because there was no accounting system. Is Patrick wants to be put to the account system that, "We have to give account to Mother of every pie and everything that is important." There he could not have run away with all that money. And despite that, he was a bankrupt. Because he didn't know where he was spending, what he was doing. And if you don't keep that kind of an accounting, saying that, "This is Mother's accounts," you see, what will happen? Money will slip out. You'll over-spend money. That's what exactly happened last time. And this time I don't want it to be repeated. This is God's money; this is His work. And we have to be very careful with every pie that we have. This is a very important thing which people don't understand, and I was amazed when Christine told Me she has no accounts of things and amazed how is it. She is the leader of New York and she should have kept it. And I'm really sorry that she had no accounts of anything. It really surprised Me. How could she do like that? And she knows; she has lived in London and she knows what is to be done. This is another thing, because I must tell you all these things, because you should not repeat.

Then another very important thing I must tell you: I felt yesterday while the Puja was on, I tried to raise your Kundalini. A terrible catch of a very worst type on the heart, Vishuddhi, went into the chakra here. Now, that means there were some people who were not fully Sahaja Yogis. So, it should never be done. Even in France, they did the same thing. And I told them, "You shouldn't get half-hearted people, just who have come for the Puja. If they are friends of somebody or something, Puja, you have to be very, very cautious. Because it gives Me pain." You don't want to give Me pain and don't want to trouble Me, isn't it? I've come here to solve problems, not to get into these. And it was really so painful yesterday, you have no idea. But somehow I managed to take it out. So I would tell you, those people who are not fully realised, who are not in doubtless awareness, you must not have them for Puja. It gives Me trouble or they may go off. There was one fellow, I told him not to come in, in France, and he became crazy. And then he will go to the jail, he will go to the people and say that, "Because of Kundalini jagruti I got it." But I say to you, awakened Kundalini is not an easy thing. And when everybody's Kundalini is rising, his Kundalini also may rise, and may have such a problem that we cannot solve it. So you be careful.

First of all, you should be really very, very strict with people that you should say, "You must all become. Unless and until you have become, you cannot come to Puja." And I tell you, this works much better. Then everybody tries to be that; everybody tries to race themselves. That, it's a competition, sort of thing, you know, they set into, and they say, "We must do this. Otherwise, how can it be?" So they try to improve. But if you allow right, lovey-dovey style, it goes on like that. It's not that. And France, it's one of them, which has suffered so much because of this kind of thing. And I find in France then the wave comes up and suddenly it drops down, again comes up, goes down, because there're not solid people there. So you have to create really very, very, very, very solid people. That is important, and Puja is only meant for them. Yeah, they may be only five, they could be only ten; doesn't matter. Not important to have many people for Puja. We can have it for programmes. So remember: I'm telling you very clearly anywhere. You want to have a Puja, supposing now, say, in, er, San Francisco or San Diego, you want to have a Puja, anything of even of the photograph, then please do not admit people to come in who are not realised fully. Remember that. Never get them. You'll have trouble, your children will have trouble, your husbands will have trouble and their bhoots will get into you. Because they'll be so frightened as to face it that there could be very serious things happen. So remember my words: do not allow people who are half-hearted, half-baked to come to Sahaja Yoga in a way that is in the inner circle. Sahaja Yoga has three circles, as you know. One is the periphery where people come, go, like that. Second circle is where people come and settle down. And third one where they are settled down. Only the third one can do the Puja. They only have the privilege; it's a special privilege. Everybody cannot have that privilege. All right?

This is one thing, then. Another thing which really frightened Me was the little child here. He was very badly caught up. And now I don't know why, but I must say that you must have your vibrations corrected. May be something wrong that how could you not feel the child. Means he would have gone mad the way he was. You don't know how he was. It was very dangerous. It could be with any other child. Why I am telling it openly? That it could be with any other child that can happen. So be careful about your children. Be very careful. Always feel their vibrations. They, you see, you are just trustees. They are My children. I was so amazed, I tell you. And he is so aware, so intelligent and such a great soul like him. And he was suffering within himself, you see. Not only him; anyone of them could be like that, anyone of the children. He's just an example. It came to My mind yesterday, and I was

really very much upset, very upset, because they are My children, not yours. They are in your trust, and nothing should happen to My children. Otherwise, I'll take them away. You have to look after them. Keep your vibrations all right. Keep your, all others should say.

Now when the children come to the programme you just feel their vibrations. See how they are. Look after them. It's not the responsibility of one person. It's the responsibility of the whole centre. Like, Olympia got lost very much. And I was amazed how she got lost so much. I went to find out what was the reason, how this child got into this thing. To Olympia, is such a great soul, and I gave it to Gavin and Jane. And why this child is lost? Now Jane is gone out there to learn some Sanskrit. There was one lady who tried to be over sort of possessive of Olympia. She ruined her completely. So, but one thing about English is that they all are joined together. All the children are there. They always see them in the programmes. They are all the time there. Even if they are running, jumping or doing anything, even sleeping; doesn't matter. But they bring the children to the programme. So the children are checked all the time. And they immediately informed Me about this. And we have now arranged her to go to some other place, not with the parents, but she will be staying with somebody else. So there is no more problem. You see, you must know it's very important. Because of their grace we are getting so many things. They are great souls God has given us. They are great saints God has given us. We have to respect them. We have to allow them to grow in Sahaja Yoga. They should not be denied any opportunity. They should be brought to the programmes, they should be tested by you. They should be looked after. They are in your trust.

So if something happens, say, in San Francisco to children I will definitely catch hold of someone in San Francisco why it has happened to them. All of you are responsible. It's not only Judy who is responsible for her children, but all of you are responsible for these children. It's not only that he is responsible for that child, but everybody is responsible for that child. So children are a collective responsibility; this we must understand. Otherwise, we'll be in trouble because if you do not look after the saints, God is not going to be happy with us. That is very important for all of you to look after the children in such a way that's a collective responsibility. Every child must be looked after.

Moreover, in England, after all, because I'm there I'm very alert. And sometimes I find it happened even in Switzerland something like that. And I was amazed how one child was so caught up. And then we found that the father was trying to play some tricks with him. And now he might go to jail, his father. But you see, you should be alert. What I am trying to say is you should be all alert about it. This is your responsibility. This is your collective responsibility, and I would say that I will hold all of you responsible if something goes wrong with My children. So be careful. They cannot suffer. They are not to suffer. They have to enjoy life, they have to be happy children and you have to see their needs and things and they are a collective responsibility all of us have got. They are not the children of the parents; you must understand that. They are your children, they are My children, they are everybody's children, they are people's children, they are important things. Till they are grown up let them be here. Then we'll arrange their schools. We'll look after them. They are very precious things, extremely precious, all right? And this is what I would like to tell you that no child should suffer in My absence. I was quite disturbed because it's such a great thing, Scott, it's such a great thing. First day I came here I know. I was so happy to meet him. This is a great personality. But they should not suffer, you know. They will get rid of it but they'll have to fight it out too much. If you help them, if you are alert, you should see to whom they are talking, what they are doing, where they are going. Keep a watch. Be alert, because everybody is under attack. All the children are under attack. All the satanic forces are there. You must take them to programmes. That's one thing you must do, because there it cleanses out. You should not be afraid of taking them to; even if they sleep off or anything, doesn't matter. Take them in sleeping conditions; doesn't matter. It's all right. But they should be there. It works out. They should be kept always very alert.

Then the last thing that I have to tell you, that all of you must clear out your vibrations. You all should become really sensitive. You should be able to see how much you have improved in your sensitivity. That's very important. You cannot play games with yourself. You have to be very sincere. You all should know how far you are, how far you are identified with your Spirit. Is very important. Because you are yourself, you are great seekers, of a very great value, and you should not play about with yourself. Pay full attention to your Spirit. Pay full attention to your sensitivity. How far you are sensitive, how far you can feel others, how far you can understand others. And if there is somebody you find is rather, er, bit too much caught up, just tell Me on the photograph. I'll look after that person. We'll try to improve him or improve her. If she does not, then we'll get rid of her. But don't get caught up yourself; don't get into trouble yourself. You are saints. You are great things. You are not to suffer anymore. That's

over now. Let Me suffer for you. You don't have to suffer at all. So you be careful about yourself. Now know your personality, respect your Spirit and rise in that. And don't in any way allow yourself to be exploited or to be tortured by anything. Try to rise.

In Sahaja Yoga, as you know, the time as it passes you become matured and matured and matured and, and that's why we have everywhere, I have appointed somebody as the leader of the thing. One person has to be the leader. I cannot contact all of you, I've said many a time. So now as we have one leader of every place, let us have everything done through one leader, because if I have to scold I can only scold one person. That's Christine in New York. Or I can scold Danny in one place like that, or I can scold some Alexander.

Now, say, in France they created a problem for Me this Jean Francois, you see, he's another mad cap, I should say. I don't know what to call him. I never said anything to him because I don't know French language and I don't know. How will I speak anything to him? He's just saying that, "Mother said you are a great leader. You are this. You are that." He's behaving just like Patrick. Can you imagine? Why will I say to him that, "You are like this"? And if I say, supposing there must be somebody to translate, isn't it? But he is self-appointed person there. I'm getting news about him. That's why they decided not to go to Toulouse. But this kind of a nonsense is not going to work out at all. This kind of, you cannot use Sahaja Yoga for money. You cannot use it for power. You can only use it for your ascent. Like some people think, "I've become the leader of this." How can you become? And, "Mother told me." Of all the things, I don't know French, a word. I know three, four words. (laughter) And he doesn't know English. How will I, how will I tell him something which I don't know, and that nobody knows about I am telling him in privacy or can I talk in privacy French language? Who is from there? From Toulouse? Somebody has come? No.

(Sahaja Yogi: No, no, no, nobody from Toulouse.)

Shri Mataji: You are from Toulouse?

(Sahaja Yogi: No, no.)

(Sahaja Yogini: No, nobody.)

Shri Mataji: Now what do you say of him?

(Sahaja Yogini: It was beautiful because for her it was a big programme, I mean...And)

Shri Mataji: Loudly.

(Sahaja Yogini: Well, it's some strange thing because I was going big distance because I have many things and because to get here tonight.(not very clear) Because at last tour I was too remembering for (unclear: all I was going to meet) the vibrations (cool). And we have things from Paris, we have things from Toulouse and we didn't know how to manage and at last, things are at clear tonight. Thank you.)

Shri Mataji: But I made it extremely clear, of course, in English language but I, I made it so very clear that it is Alexander with whom I deal.

(Sahaja Yogini: Yes).

Shri Mataji: What do you say, Marie?

(Marie: It was extremely clear, but somehow he managed to work out the contrary as to what You said, and to tell other people.)

Shri Mataji: I mean, this sort of a thing you should refer back to Me. Thank God it is referred. At least it won't go too far. Like, Patrick appointed himself, self-appointment, the leader of the North America. Just imagine. And I never knew. Who told him, I

don't know. And how much he troubled Me. So anybody says like that, you refer it to Me. Please refer it to Me, immediately. And understand that these useless, egoistical people are trying to be very funny. Let him do what he likes in Toulouse, but you do exactly what Alexander says, and I'll see him. I'll talk to him. He was a headache, in India, was he not? He was a big headache there and suddenly now he becomes a leader. I just don't know. So please don't do all these things. Try to keep one person in charge. I appoint somebody by understanding that person. Everything I understand, and then I appoint that person. So don't challenge Me, please. None of you should do that. I would request you not to do this. So for all practical purposes, all North America should work through Christine. Christine has to inform Me. I cannot telephone to all of you. Otherwise, I'll become bankrupt. If we have every telephone is one leader, say, then what will happen to Me? So just keep to one person, all right? Is it all right, Steve? Do you understand that? You refer it to Christine, all of you. Refer it to Christine. All right? She is the main person here. And for others who are in their particular places, like you are there in Boston, or somebody is there in Vancouver, like that, in every place you have one person in charge. But let her be in charge of all that. I cannot telephone even to San Francisco, to San Diego. So you must accept it, because she is the one who came all the way from there to start Sahaja Yoga. It is she who started this Sahaja Yoga, isn't it?

Like they told me that one Mr. Arizono came here and you named the thing at, he has (unclear: named) even today that's how she came here. So I know her. There's nothing wrong with her. Her vibrations are good. She's perfectly all right. She's very sensitive. If I find anything wrong with her I will correct her. Now this is, say, simple plain English language which I have learned. But you do not read into words now, anymore. It is simple as that. I want to make it very clear, because I shouted at her and she was very nervous and she cried and wept and all that; happened. Doesn't matter. But I've shouted at her, because she is responsible. She has to assert herself and she has to see and accounts from Boston or from Vancouver should be brought to My notice. They should be sent to India. I would like to see how you people are managing. So the one account will be for the future plans and one account should be, you should manage ad hoc. Like you want to have a, say, you want to have a programme of your own. For that you want to collect some money; is all right. But one should never start collections. You know, in India. It's very common in the West. In India nobody does that. Very common; we had a horrible time in London. There was one fellow called Peter Pierce. He came from TM. And when I went away he started a Building Account. I don't know which building it was. Without the land, without anything, a Building Account. And he had taken one house, that Chelsham Road, and he started. And they collected five thousand pounds, and no-one knows what happened to that account. He took two thousand pounds from My husband. Can you imagine such a thing? And within three months' time when I was in India. But I don't know why My husband trusted him so much. Then everybody gave him five thousand pounds and two thousand; seven thousand pounds he had nicely with him, but the result was such that he became bankrupt. And it was such a bad result that the government asked him to get out of the country and he had to leave the country and now he is in Africa in a very, very bad state. Whatever he did for seven thousand pounds has ruined him completely. Imagine; he's nowhere now. I mean, he is gone away. His wife and children he lost. Everything he lost. And he's just all alone there in a very bad shape.

I've told you that it is God's money, and these are saints. You cannot collect out of saints something and spend it the way you like. Ravanna used to do that, and you know what happened to Ravanna. So one should never, because I do not take money. That doesn't mean that anybody should collect money like that; seven thousands pounds. Danny knows all about it. It's very wrong. You understand that this is God's work. And you cannot do anything like that. This is very important. Otherwise, money problem will never be solved. It will never be solved. For the time being you might feel, but then everything will be wasted. So be careful on that; be very careful. We have to be honest people. Just now that Doudoudiem was telling Me that in Sudan they are having a shariat that anybody steals even a, say, a fruit, they cut the hands. In Sudan; just imagine. Now we don't want that kind of a thing to happen here, that people should cut anybody's hands or anything. But it is a serious thing, because this is God's money; this is God's work. Has to be done with that understanding and dedication. Every pie that was collected for even Indian tour was recorded, put into thing, every bit of it.

Shri Mataji: Yes, I'll just have that little one. All right? And thank you, thank you all.

(Sahaja Yogi: But I think I speak for everyone here that everyone will support Christine. And I would think everyone here feels the same that she's the ideal choice to be the leader of America, North America.)

Shri Mataji: Thank you, thank you very much, thank you, thank you. And you don't judge your leaders. Let Me judge them. All right? Just let Me. Try to, try to understand that our, most of the instructions are coming from Me. Because I shout at her and she looks at Me like this. So I said, "What are you doing? Why are you not strong? Handle them properly." And on the whole, what I am trying to tell you is this way, that this Patrick business came because Christine was just thrown away. She had no idea about it. And he wrote letters to all the people in Europe without consulting Christine. I never knew. When I went there they said, "We have send money to Patrick." I said, "Why Patrick? And did Christine tell you?" He said, "No". Then I said, "Why did you send it?" I Myself, I didn't understand why should he write letters. And when I saw the letter I was amazed. It was horrid. And now what is he? He is hatching the chicken (laughs) in a far-fetched village, far-fetched city, and looking after the chicken farm. Very wrong. One should never do like that. It's a very big example. You see, because it has happened in your presence now I want to bring it to your notice again, that never do such a thing again, please. And money matters; don't start your collection suddenly like that and don't be in this way high-handed. It's very wrong. Because then you should not blame Me that, "Mother, we did everything for You." No, no, no, no. Collectivity: one should understand the word, collectivity.

Now, see how we develop cancer. I must tell you, that's very important. Now how we develop cancer is this way. What happens? That one cell starts thinking because he's lost connection with the whole. Now this is the centre, and the centre has connection with the right and the left, all right? Now what happens that when the centre is too much used on one side, it may happen that the centre gets separated, or maybe that one cell gets over-excited and thinks, "Oh, I am so great," and it loses its connection with the whole, with the whole of the spinal chord, and starts working on its own. Then we say it is malignant. It doesn't observe the main line. You see, what is a leader is nothing but he is in the main line. When it is not good to have a particular one, he'll be thrown away. I will immediately know whether the messages are carried or not. So somebody in the main line is working it out, all right? Now what is happening that when we start on our own we become malignant and the cancer is caused. This is the point is. And that one has to be very careful, because in the west the ego is so great. To them that to follow one leader means, aah, subordination. It's not that. It's a connection with Me. It's a connection. Now supposing this is connected to the plug. Now I'll say, "Why to the plug? We'll plug it somewhere else." You cannot. The plug is kept there to give the connection to the whole instrument. In the same way, there's somebody, A, B, C, D. You could be there, you could be there, you could be there, anybody. But somebody has to be the connection. When you break the connection, you break connection with Me. And you become malignant in Sahaja Yoga.

So one should never feel hurt about it. It is very simple to understand that there is nothing to overpower you. You don't have to leave anything. Only thing you have to be surrendered in the sense you surrender your ego. What do you else you surrender to Me? I don't take money. I don't take anything. I give you powers. I do not take away your powers; I give you powers. So what is there that you are going to surrender to Me but your ego? And ego is the one that cuts you out from the mains, believe Me. Ego is the one which is the barrier between you and your heart, between you the brain and the Divine; is a barrier. And this ego should be surrendered. If you surrender that, you'll be much happier. Do you know, it's such a headache to have ego in your head. Thank God I don't have any. Enjoy your egolessness. Enjoy it; that is the best way. Enjoy the good health of egolessness. It's so wonderful to be egoless. And it's so innocent; it's so sweet, you know. It works out so beautifully.

Like today, we went to the shops, and Christine said, "I want to buy a present for Pat because she's married. We never gave her any present." She's a friend of Pat. I said, "All right, I'll select something. You don't select." Went down the shop and we bought something, very simple thing, very simple. Now I didn't think much. I didn't do any choice, nothing; just I went and bought something. And when I bought something we brought it home. And you should have seen Pat. She opened it ten times. She saw it; she saw the design. Nothing was there; it's just a child's play. But she was feeling that joy, you know. That happened, and it was very innocent, you know. And everybody felt her joy, receiving and also giving. It was beautiful; it was very simple thing. So you don't have to give something complicated or anything elaborate or expensive, but a simple thing in tune with the person, in tune. That's the thing which I think I manage very easily, the tuning. And you should also tune with the person. For that you need not be hot-tempered, you need not be over-softy, but you could be in the centre. But you just know what is the thing will tune the fellow. It's very interesting. They were there; they saw the whole drama. Very simple, it was.

Now it was all that we did was very good, and I met one gentleman when I was waiting for these people to come back. He was an

Indian. He said that, "Here people know a lot about You, and You, You had even some lectures here." I was amazed. He was an Indian, and he said that, "A day will come that there will be many people who will be following You." Because many people have said that, "She is the only person who is the truth. The rest of them are all false." I was very happy to know from a Hindu. It was so joy-giving that he said so. And he was very simple. He was not playing any games with Me; just very simple man. And he was telling Me that. And he recognized Me, very surprisingly. It was very, very good thing that just a man on the street, you see, should come and say that to Me. He, he, I don't even remember him to have come to My programme, nor did he say so. But I think people have started talking about it in the area, and I'm sure it will work out. Another thing that is working is the 'hundred monkey' because I told you many people are feeling the cool breeze coming out of their backs. So Sahaja Yoga is taking a universal nature.

So now again it is for My saints to stand up in their glory, absolutely above all these nonsensical things into a greatness. Now the sweetest thing is that I've got candies for My children. You share lots of them, whatever I could lay hand. Where are the candies? (appreciative laughter). I didn't know candies meant also chocolates. But I thought chocolate is not good for children. But I didn't know candies meant chocolates. I thought candies means anything that is sweet, yeah. So, now, whatever I could get, I got it and you all are going to have that now. So this is one candy. Come along. All of you should take it together, all of you, and should distribute to everyone. All right? Now, this is another candy. Now keep it all that there. All this is there; let's put together. Now, this one there. All right. Now, this one there. No, no, no, no, one more, one more. Then we are going to distribute; we are going to distribute. Now bubble gums (big surprised laughter). Now one more. She should have also one. No, we'll, we'll give it to all of you. You see, we are all going to open it out and we'll keep together. And I'll get you some more. All this and all these.

(child: No, no, no, no, Vimal.)

Shri Mataji: Let them, let him have, let him have. What is there? He's not going to open it. Let them see. Let her also have some more. Open it and give it to everyone. This is for all of you. Like? He says, say like, whichever you like you take it.

(child: Oh, we got them all.)

Shri Mataji: Everybody should take one each. First of all to one each, all right. Take one each. You like it?

(Sahaja Yogini: He wants to give You some.)

Shri Mataji: Oh, I'll have one. Thank you.

(Sahaja Yogi: Well, and these are from the children to the elder children. And these I give it to (unclear))

. Shri Mataji: What are these?

(Sahaja Yogini: Hindu sweets.)

(Sahaja Yogi: Mithai hai Ma.)

Shri Mataji: Mithai hai? American style?

(Sahaja Yogis: Yes.)

Shri Mataji: Indian aye kya?

(Sahaja Yogi: Ji, Ma. Ma, barfi hai, ladhu hai, peda hai.)

Shri Mataji: Achcha main balushahi ke tike hai. Ao.

(Sahaja Yogi: Ji, Ma.)

Shri Mataji: That's all. Let him, let him have. Let him have one bubble gum. You have one bubble gum. Achcha. This one is for Herman and Judy. Come along. I have already given you one which you are carrying.

(Sahaja Yogini: And we have one for You from...)

Shri Mataji: One for Me?

(Sahaja Yogini: From Trinity and from Mira and from Vimal.)

Shri Mataji: No, no, but I've already got. You've given Me.

(Sahaja Yogini: But this is for You.)

Shri Mataji: Oh, thank you. What's that?

(Sahaja Yogi: Trinity, Mother, to Your bag [unclear].)

Shri Mataji: Baby Trinity. Now you can have it. You know, you know you have to sing a song to Me yet. All right, today. I've not forgotten. What's that?

(Sahaja Yogini: Gum, gum.)

Shri Mataji: Oh, I see.

(A child: Harrington.)

Shri Mataji: Look at that one.

(A child: Harrington.)

(Sahaja Yogini: Harrington Bear.)

(Sahaja Yogi: [unclear] has many relations in America.)

Shri Mataji: That. Beautiful piece. Very nice. Like Your Mother's sari. Like Your Mother's sari, isn't it? Beautiful colour. Very nice piece. Because normally you don't get this, nowadays, colour. Bohod sundar cam. Bohod bari cam. Achcha hai. Aplog hai? [Hindi]. Good. Got sweets? [Hindi] Nahin beta, yeh kya hain?

(Sahaja Yogi: We got every kind which You think of.)

Shri Mataji: Yeh chiije chikki hamare hai?

(Sahaja Yogi: Malum nahin Ma. Ma, yeh peda hai, barfi hai....)

Shri Mataji: Bas, bas, tike. I don't eat much sweets. In childhood I used to eat. Now I'm a grown-up old lady (laughter). So, Isha, you keep it in this, everything. All right? It was nice. Now, we can have some music because after ten o'clock I don't think you can

have any. Up to eleven. So there's time; we'll have some. Now, I won't eat. Too much for Me, all these sweets. Now, what is, what is this? I must see.

(child: Too much, so all these. What?)

Shri Mataji: Very sweet of him. This is a little thing that he has given.

(child: I have that.)

(another child: [Isha doesn't want to hear it]. [Wish you] all this?)

Shri Mataji: So very happy. Thank you. Such a nice photograph. Who has done this one? You took it? (?) very beautiful. Have you seen? Very beautiful photograph, that one. I didn't know he's such a photographer. Really? Aaaa! Some very beautiful camera.

(A child: Which [flavor], which [flavor]? Any kind of gum. Any kind of gum you can get [unclear]. Wah, I'm putting towards my [unclear].)

Shri Mataji: Why? It's beautiful, isn't it? Such a beautiful. It's a very beautiful thing. I didn't know she was such a photographer. I think Sahaja Yoga is sort of, gives a very big photographic sense, I think. Because I'm seeing you know, anybody, you see, anyone getting such good photographs, I am amazed. But others, such professionals and all that, they take My photographs; useless.

(Sahaja Yogi: Mother, such a sunshine, You can only be beautiful [only]...)

Shri Mataji: But, but you should see how others get, horrible. But must be something special about you people that you handle this subject like that. Like today, you see, in the shop, the lady said, "Oh, You, You had come with Your husband." I said, "Which one?" And that was Raja, Rajabhai Modi. I said, "That's My son. What are you meaning?" Imagine, what age I must have looked. Just imagine. I was wondering what, what camera she must have used to create such a nonsense. Very nice lady, very nice.

(Sahaja Yogi: Camera is Mahamaya.)

(Mother unwraps something)

Shri Mataji: (unclear : Be sure of that.) Lotus in a lotus.

(applause)

(child: Nice thing, that.)

Shri Mataji: Is it American made?

(Christine : I don't know Mother, I don't know. (Christine speaks, but muffled, unclear)

Shri Mataji: I see all that. But is it made in America, no? I must see that because... Yes, beautiful. I would like to see what porcelain Americans make. Nothing there. Beautiful porcelain, isn't it? What an idea. It's really beautiful porcelain. Because in the shops you don't find any American porcelain anywhere. It's all Chinese or something. So I wanted to know. But I didn't find any American porcelain anywhere. I think they are not very much interested. Nor did I find any crystal, American crystal. I don't think they make any. Do they?

(Sahaja Yogi (Derek?): I don't think so, Mother. I think most of Americans buy Waterford crystal, made by the Irish, German, Yugoslav.)

Shri Mataji: They don't have any crystal, no? And the, and the, this also, this they don't make. But the, the crockery you use, is from where?

(Sahaja Yogi: Mainly crockery that the most people like is English. There are all kinds of Royal Doulton, all that kind of thing. Americans, there are also some china, but I really don't know so much of that.)

Shri Mataji: I mean, they never had this in America. So what other hand-made things they do, I mean before they started this? They must be doing some handwork. Woodwork?

(Sahaja Yogi: [unclear])

Shri Mataji: That, that's all right, that's, they are not Americans, in a way. But to what handwork they must have done before. [Hindi] Can you say?

(Sahaja Yogi: Just carpenters, Mother. They are good carpenters and they make nice interiors of houses, wood houses, wood floors, cupboards. But they, they made a lot of)

Shri Mataji: No, but I mean in decorativeness. What do you say? In decorativeness, what Americans have been making?

(Sahaja Yogi: Sculpture.)

Shri Mataji: Sculptures?

(Sahaja Yogi: Yes, all plastic, Mother.)

(Another Sahaja Yogi: Jewellery.)

Shri Mataji: No, but in olden days they must be making. Jewellery?

(Sahaja Yogi: Jewellery, they are best in the world.)

Shri Mataji: Is it?

(Sahaja Yogi: Yes, Mother. They are the best in the world, Mother. Their designs are, they have the most designs (Cartier, New York, unclear))

Shri Mataji: Is it?

(Sahaja Yogi: Excellent jewellers.)

Shri Mataji: I didn't find anywhere.

(Sahaja Yogi: Possibly [unclear]. So I mean....)

(Sahaja Yogini: Mother, we have to go in the market. We have to do the market. It's not far from the hall.)

Shri Mataji: No, no, what I am saying before all this started.

(Sahaja Yogini: Yes. Beautiful, exquisite [unclear] glass stone You will find there.)

Shri Mataji: Glass made.

(Sahaja Yogini: [unclear] anything and crockery.)

Shri Mataji: Crockery they make? What, which one?

(Sahaja Yogini: They made before.)

Shri Mataji: Before, yeah.

(Sahaja Yogini: And even now there are good potters, but they have a choice between making special things, which they have to get as it is very expensive.)

Shri Mataji: Oh, hand-made must be expensive here, isn't it?

(Sahaja Yogini: But there isn't anything like in India or in Mexico where good quality things are available. (unclear))

Shri Mataji: And the weaving they must be doing in the olden days?

(Sahaja Yogini: In America the weaving is very expensive)

Shri Mataji: You remember, Christine, you sent Me one, you've seen... But that's not American? That is Mexican.

(Sahaja Yogini: Yes. Just [sort of] American china. American china and I haven't mentioned that.)

Shri Mataji: American china is there?

(Sahaja Yogini: [unclear] beautiful in silver.)

Shri Mataji: In silver?

(Sahaja Yogini: Old silver, yes. [unclear])

Shri Mataji: Old silver what?

(Sahaja Yogini: Old silver [unclear] in America [unclear].)

(Another Sahaja Yogini: But there's no demand for any.)

Shri Mataji: What?

(Sahaja Yogini: There's no demand for any. The masses don't demand it so there is no profit in it.)

Shri Mataji: I didn't follow.

(Sahaja Yogi: Not enough demand for it, Mother, not enough people want it. So they don't produce too much of it anymore.)

Shri Mataji: What is that?

(Sahaja Yogini: The, you know, aesthetic, [unclear] things like that. The average person simply can't afford it.)

Shri Mataji: But what is that they produce actually?

(Sahaja Yogini: OK, although they do produce a lot of things [but I think], they do heavy machinery production. And there's, there's not much that goes into the household items, so much imported, that is in plastic.)

Shri Mataji: But not on these finer things, I think.

(Sahaja Yogini: If it gets [unclear]. And there's also lot that can afford it. It really gets [unclear])

Shri Mataji: Only in Toledo I found they were making beautiful glass things, beautiful bells of glass and all that, hand things, hand-made. Toledo

Shri Mataji: Toledo. Tiffan was the name of the place where I went. It's a village like.

(Sahaja Yogi: Murano.)

Shri Mataji: And I was really surprised how they were moulding into things and beautiful things they were making out of glass. Very nice. Like bangles not there, but something like this kind. So there must have been lots of things of that kind here because industrial development took much late, isn't it? It came much later in life. So they must have lived with, you see, some sort of plates and things must have had.

(Sahaja Yogini: [unclear] oven and baking)

Shri Mataji: [Havan/Oven] things.

Sahaja Yogini: [unclear] very beautiful.

Shri Mataji: But that, too, was made in Poland. I'll try next time. It's like, you know, you want to see something made in America. You don't find anything. If we'll...

(Sahaja Yogini: But if we are looking then in the assembly line which is, was the, the exploiter of the mass production.)

(Sahaja Yogi: Plastics.)

(Sahaja Yogini: So we moved away from the er what we would call cottage industry.)

Shri Mataji: No, but sort of, we want to have, say, something made in here. Eh? What she's saying?

(Sahaja Yogini: They make blue jeans.)

Sahaja Yogi: They make blue jeans.

(Sahaja Yogini: Blue jeans here, blue jeans.)

Shri Mataji: Blue jeans.

(Sahaja Yogi: The American hand-made things.)

Shri Mataji: Blue jeans?

(Sahaja Yogi: The Americans have no taste.)

Shri Mataji: Americans what?

(Sahaja Yogi: They have no taste.)

Shri Mataji: I think they are the greatest. That's why you are all existing. They buy from all over the world. You don't know, you get Chinese goods here. Every sort of good you can get in America where you cannot find it anywhere. All the best things there. Have even bought all the old things from all over the world. I mean, they have a good taste, no doubt. They are the ones who got the sense of antiques also. They are the ones who introduced this idea of antique. I wouldn't say that, but what I am saying that there should be something. Why I am asking you this question is this: everything I say has something behind it.

(Sahaja Yogis: Yes.)

Shri Mataji: Now you tell Me why. Let's see how far you understand Your Mother.

(Sahaja Yogini: Course we should be, we should be doing something. We should be making handicrafts.)

(Sahaja Yogi: What is needed...)

Shri Mataji: No, no.

(Sahaja Yogini: In America.)

(Sahaja Yogi: To create the beauty.)

Shri Mataji: No, no... Not that. No, no.

(Sahaja Yogi: Some sort of enterprise that Sahaja Yogis can do together? So...)

Shri Mataji: You are very near. You see, why I am saying so... First I was thinking that we'll come to America. We'll propagate; it will work out very well, Sahaja Yoga, this, that. But I found the people, you see, they get realisation; then they are finished. They are no more there. They do not take it that seriously. They become frivolous or thing. So how to settle them down? Because the environment is very bad; environment is so bad that everything fizzles out, you see. Everything sort of fritters away. Everything. I mean, the seriousness of it goes away. People just try to play with Sahaja Yoga, little bit here and there. They don't take it seriously. So I thought of a plan which I've told you before also, that in a big land in India I was thinking of starting a school for teaching them Indian crafts. And that for that, whatever you are not making here, we can make there. But now I find that you are making nothing. So...

(laughter)

So I was thinking of inviting people from America to come down there, settle down there for three months and learn a particular craft. We can have about twenty-one crafts I have found out which are very, absolutely very, very Indian crafts and old crafts, and they can be taught very easily. Within three months you can pick up the craft. But by that, learning by that, you won't be able to do

it yourself because it's a, it's, er, labour, it's very expensive here. But what you can do is that, supposing you like something, and now you have, now for example this piece of silk. Now to get it in the market it's easy that you go and get it. But supposing you know the craft, then you can precisely say what sort of a thing you would like to have to sell it. So you might have something very unique things to suggest. Because Indians whatever they will send you whatever they have. But your style, what you want to have or what is you like, whatever you will be using that only if you know the craft you can... Yes.

Sahaja Yogi: Mother, [Radha] was having an idea because there is good leather in India which is imported in form of raw material [unclear]. Theoretically, tradition of leather was here in this country, and there's definitely a market for it also. That is just an idea.

Shri Mataji: I mean, you want to export.

(Sahaja Yogi: Well, it is not the, it is not the....)

Shri Mataji: You see, all such hand-made things from here cannot fetch you much money because the reason is, it is very expensive. But you can get the cheaper things from other countries, like Taiwan, this, that, is sending to you, but cheapish stuff. But from India you can get genuine, good things.

(Sahaja Yogi: That's what I am talking about.)

Shri Mataji: Hah. Leather work.

(Sahaja Yogi: Leather work from India, made in USA. For the American market. That's what I am talking about.)

Shri Mataji: That, yeah, yeah. But that is the taste part of it you can tell us if you know the craft, isn't it? If you don't know the craft little bit, at least, you won't be able to exactly say or design it and say. Another thing says, Indian furniture or something, it's quite good, hand-made. Now if we send you the parts of the furniture, if you know the craft, you can assemble it. It would be much cheaper to send it here.

(slight gap) ..country, which you can first of all what I would suggest that you must learn the craft, little bit, to understand what can be done. Supposing now this is the thing in pieces. Now you should know in this what we can do, how far can we go, what colours we can use. And then you exactly tell that this is what we have to do. Then the people can do it. Then you can sell them here. But Sahaja Yoga should never be involved with any, any business. I hope it is clear. No business should be done under the name of Sahaja Yoga. Hah, you can have your own cooperative or anything between yourselves, but never, never use Sahaja Yoga, the name, My name or anything for any business. Sahaja Yoga is doing no business at all. But by this kind of a thing we'll generate a better taste, better aesthetics, better living standards in this country. So I would suggest that when we start this programme, I have to also get one more "Yes" from you, because you are Americans. And I think if that happens I will say that this, My programme, has really reached its climax, because that's one of the things I wanted to know from you. That when we have that place done, I didn't want to have it into cement and all that, to make cement houses and all, but I wanted to make it into ethnic style of huts, but comfortable and clean. What do you say?

(Sahaja Yogis: Yes, yes Mother.)

Shri Mataji: That's good. Then that can be done very easily, very soon. And we can start it this year, of course not, but maybe next year we might start that kind of a school. We have already got teachers, we've got everything and we've got land also. Can you imagine? And the land will be near some river where you can jump into it every day, every minute. That would be nice near a river. We should have a big place where you all can enjoy yourself. Anything else? Any other suggestion?

(Sahaja Yogini: Cooking classes.)

(another Sahaja Yogini: Yes, Indian cooking. We would like to know Indian cooking.)

Shri Mataji: One of them is that. There are twenty-one crafts. Indian cooking, Indian sewing. Sewing also. Embroidery, then housekeeping. (laughter). Husband management (again big laughter) How Indian women manage their husbands! Without arguing, without fighting. The husbands, just, you see, never allow them to cook. No cooking will be allowed to be learned by men. So the women will know only the cooking and men will have to come home to have their food. (Mother laughs) That's how we manage our husbands. Best way to manage your husband is through his stomach and tongue. Every man is a child as far as this is concerned.

(Sahaja Yogi: Children marketing, Mother)

Shri Mataji: Children. They are all children as far as food is concerned, you see. So if you know how to make Indian food, I tell you there are so many permutations and combinations that they look forward. You see, every day you don't have the same stuff in India. The repetition may come after two, three days or maybe after two, three years if you are an expert cook. It's like that. So... and decorations of the house, everything we'll have it.

(Sahaja Yogi: Like stone carving.)

Shri Mataji: Stone carving, wood carving, ivory carving and there are other carving also. We have what you call, yes, this is a silversmith, goldsmith, that is there. And also weaving, weaving of different types. What else? There are twenty-one, we found out, which are very easy.

(Sahaja Yogini: What about painting?)

Shri Mataji: Aaaa?

(Sahaja Yogini: What about painting?)

Shri Mataji: Painting.

(Sahaja Yogini: In the village I think it's called Madhubani, if I'm pronouncing that correctly.)

Shri Mataji: I beg your pardon.

(Sahaja Yogini: Madhubani, [unclear]. I've read in a book about a village or area in India where almost all of the women learn painting.)

Shri Mataji: Oh, that's in the north. Yes, I gave you paintings out of that. You didn't get the paintings? Those who got married, in their house, there? You have one?

(Sahaja Yogini: We have one, some. You have given Daniel one, I think. We have it, here. I'll show them.)

Shri Mataji: Yes, I see. We have, the whole village will be doing carving of the wood. Then one village will be doing the inlay work, one village will be doing painting work, like that. We can do that. That's something very, very remarkable that painting work. Not one village but quite many. Madhubani, Madhubani painting, yes. And then also this, what you call knitting and cane work.

(Sahaja Yogis: Oh, beautiful.)

Shri Mataji: Canework, canework and making mattresses, chatais, what you call, mats, and things like that. Canework; that all can do. Inlay work, inlay work, inlay in wood, inlay in under stone, inlay; all that you can do. Could be many things much many

more like the, you see, these things also we make very well, very decorative. Mandapas, we call them. Extremely beautiful, they are. Very well done. Also many things we can learn it. Silver is very, very, but in India they don't make silver utensils out of sheets. They make out of, what you call them, I don't know, moulded, moulded one. (I'll have the tea I think. it has gone cold or not?) It is moulded.

(Sahaja Yogi: And wax.)

Shri Mataji: Wax work?

(Sahaja Yogi: And in wax and then they melt it like for the casting.)

Shri Mataji: Casting. And also they do wax work on the saris and clothes. That's very... what they are called? Batik. They do a batik also on the leather work. Leather work, batik, very beautiful leather. Batik work. But only thing is when you will be there you will be as it is that the American taste, as he's saying. We'll have something with the American taste. Then we are very good at doing certain things which are very, very expensive here. Is making frames out of silver, gold, out of, er, horn. Horn, we are very good at horn carvings. Out of horn you can make so many things in India. And then this metal work, brass. All kinds of brass work. Glass work. We have tremendous glass. And I, our crockery also is very good now. Our crockery is now being exported to Russia. And also our crystal. Then we have, what you call, all kinds of glass work; beautiful glass work we have. Beautiful animals and things they make, beautiful.

(Mother is shown something) How did you get it?

(Sahaja Yogini: I don't know. I just find it somehow and it's there.)

Shri Mataji: (aside) [unclear].

(Sahaja Yogini: Yes.)

Shri Mataji: Yes, they are very different, aren't they?

(Sahaja Yogini: No, is still here.)

Shri Mataji: It doesn't want to leave you. Can't see it. She is still with Me or with you?

(Sahaja Yogini: I don't find it. Somewhere.)

Shri Mataji: Can't see it. Then also we have our temples. How we make our temples, it's very interesting, you know.

(Sahaja Yogi: We remember that, it's stone carving, Mother.)

Shri Mataji: Stone carving. No, that's you carve stones. Then the carved stones are put in such a way that the, the complete pillar is made, you see, out of that. But that is also very big art. Sometimes the carved stones are such that you cannot make out whether it is one stone or there are many pieces. Now, great.

(Sahaja Yogi: So we can learn so we can make some temples here, You see.)

Shri Mataji: Yes, you can, you can have. But what I would say that it would be better that you, you learn it and tell them what do you want, you see. Like now we have lot of carving, but say, Greek style. Or something, you have four dimensional things. That they don't do. You can tell them, "We want four dimensional." They can do it. Work it out on stone or marble, anything you want to do. And toy making.

(Sahaja Yogini: What about mirror work?)

Shri Mataji: I beg your pardon.

(Sahaja Yogini: Mirror.)

Shri Mataji: Mirror work? Quite a lot. That's in embroidery and all that. And also...

(Sahaja Yogini: Oh, or I don't know, elephant and things we can hang on Christmas tree.)

Shri Mataji: Yes, yes. That is, that is made there. That's quite a lot; that's quite a lot you can do. Plus you see what they do, it is a mirror work on the clothes and things like that, that also quite a lot. There is the whole country is doing it; the whole country is. You won't know how, where to stop it. We make beautiful Ganapatis and all other things. Especially from Nagpur from where I come, they make the best Ganapatis. There's a kind of a, now here this clay that you use so expensive; in India is very cheap. Only thing we do not have proper firing. But we have crockery; we have got, what you call that, er, porcelain, kind of a porcelain, beautiful. And we have ceramics; all these three things we have. But they are to be properly understood in Indian style. It's very different.

Like I went to Japan. I said, "I want to, I've come to see some ceramics." I went to one place where they were making some ceramics with their hands. So they said, "Here they are all on leave." I said, "Really? They are on holidays?" They said, "No, no, they have now gone to India to learn ceramics." So I looked at them (chuckling) I said, "From where do you learn?" Then they told me the place from where they learn. And that place is so close to my husband's place. When I went there I went to see that, and it was there. Like that, so many. Because, you see, we haven't got machinery so we, our hands work out. Kashmir work is, papier-mache work is so much, so much. There's no end to it. Everything they use it for making. They never allow any lines to go straight. It has to be worked out into something. Out of these also they make ten, ten thing. But you see, that is how one should live with the matter, to make it beautiful, and that can be brought here for no money at all, quite cheaply, compared to these people are making so much money and they have no taste also. So if you can get something like that, you can sell it for a cheap price and people will have better taste to live.

(Sahaja Yogi: There I have been investigating it, the import laws, and they are rather strict in this country. I'm not sure what they would consider, if they would consider things that are in pieces coming from another country [unclear] or not. Certainly four things are heavily tariffed and controlled. So there is, export is high.)

(Sahaja Yogi: Depends of their [unclear], it depends of the hand-made. If hand-made, is a labour by the country which [unclear] no taxes at all.)

Shri Mataji: You see, if it is hand-made in America, no problem.

(Sahaja Yogi: No tariff at all. True.)

Shri Mataji: You see, if it is hand-made, even in England you'll be surprised, such a conservative country. If it is hand-made, nothing. You see, they want to enrich their country because they don't have hand-made things. Ha, for other things they do it. Not only that, but anything that is more than hundred years it's absolutely free of (unclear word). Anything hand-made. You just find out; you'll be amazed. Otherwise, you will have no hand-made things here. We'll be all moving in plastic bags. Horrible. Horrible picture. To change all that, to bring in Sahaja Yoga, we have to have natural things, beautiful things around us. And it's very simple to do, to get all these things here. But also then their taste will develop. People will think more. You see, you have brains, you have better aesthetics and you can suggest better things which Indians may not have. But that you can suggest and get things; knitted, hand-knitted clothes, hand-knitted shirts, hand-knitted things, you can get very well. Cotton, beautiful cotton. Now

here you get very good cotton, but that cotton is to be stitched into proper dresses and things.

(Sahaja Yogi: Children's wear.)

Shri Mataji: Children's wear? Oh, beautiful children. We have one lady, she's making such beautiful children's wear, Mrs. Nigam, but she says, "The market here is so great that we don't want to export it." Just imagine. But now supposing, I mean, if there are some people like you help her out, then she might give you something for export. For she makes, she says she has no time. Many people have stopped exporting. The market is so great in India itself. Handicrafts. And you can give lots of suggestions, lots of suggestions. Like, say, now you have got this brass. Now, how to keep it shining all the time? You might be able to give some suggestions also.

(Sahaja Yogi: We have lots of treatments, lots of chemical treatments to make them shine.)

Shri Mataji: Ha, that's what we don't have. Also, like, we don't have good buckles in India, say. Really, we don't have. We don't have proper glues in India. And we don't have zips. You should export your zips from here and get a, get a purse instead. Yes, we don't have. Many things we don't have there. Proper, what you call, today, this, Marie showed Me something in which you can fix a picture. That's such a nice, beautiful, er, latch. We don't have. In India we don't have such nice latches. So many things. You can also export from here your taps. But I don't know; American taps are such that they don't fit anywhere. Everything is so funny here. Your, er, this thing, electrical is hundred and ten. It doesn't fit anywhere. Hundred and ten. Everything is like that. You can't buy anything electrical from here. Your television is different. You cannot use the cameras that you use here.

(Sahaja Yogi: How is the videos?)

Shri Mataji: You cannot use for videos, you see. We cannot use your tape recorders. Nothing electrical we can use. So what a bulk is gone. See, what will you export? I mean, your government is seeing to it that nothing should be exported. What will you export then? Electrical goods are out. Now take another. Your cars: your cars are funny. Nobody wants it, because one reason: they are too big.

(Sahaja Yogini: But [unclear] it started here. I don't understand how the rest of the world got out of sync (?) are inflexible. These are inflexible [unclear]).

Shri Mataji: That's the thing with them is, that's the main thing. It is that they want to do something different. Can I have My sweater please? They always want to do something different. And in doing so, they have alienated themselves, separated themselves from the rest of the world. That's the point is. They, they just don't want to do the way others can do. I mean, a simple thing like a sweater, you see. I wanted to buy one for My son-in-law. It's all funny style. It's not one that he would wear. Whatever generally people wear is not available here. They were all English. Otherwise, with a neck like that, with a collar like that. (laughter) And the frocks you try to buy for your children, they'll have all funny things. All is funny things they make. I went to see the socks. Socks are colours like, what you call them, what colours, shocking pink. Now imagine Me wearing a shocking pink. (Laughter) Ha, then we went to buy, I mean it's like that, went to buy what you call them, goggles. The ladies' goggles, all of them, are like this. You'll like a witch, you know. All of them having like this. This is ladies'. All of them had some sort of a white stuff or a golden stuff or anything coming out up to this point. I mean, if you wear, it is for the witches to wear like this. And no Indian woman would wear a thing, I don't know. What to buy. Then I didn't buy. Same with the watches. Everything big problem, you know. It's odd-looking; nothing decent. It's odd-looking. I mean, simple things like this. What is the?

(Sahaja Yogi: Traditional style. The traditional styles you can't get. They import them from England and Switzerland.)

Shri Mataji: No, no, all right, I don't say traditional it should be, but something near decency, isn't it? Now supposing you have a sweater like this. I mean, you are not some king or someone to walk like that. It looks so funny, na? All funny looking, I mean to say.

(Sahaja Yogi: Mother, and they sell clothes that are already worn out. So when you buy them....)

Shri Mataji: Ha, with holes.

(Sahaja Yogi: Yes. All tears.)

Shri Mataji: It is I can't understand. Anything that we found that was really something, we can say, it's traditional or something that anybody can wear decently, was all English, all English or Polish or anything else but American. Either the pants would be baggy or would be so tight that once you wear it you cannot take it out. (laughter) Very difficult. That's why they have junks here. Nobody can take it and nobody can purchase it. (sips tea) Same with jewellery, I must say. Jewellery is also quite odd, you know. In the ear such big, big things you know, hang from here up to here. There are jewelleries also very funny and queer.

(Sahaja Yogi: The original jewellery they used to make was beautiful and they stopped making it. They import all the stuff now.)

Shri Mataji: I don't know what to say, but really I feel that people must come to some universal understanding in this country which stands for universality. It's, is the centre of collectivity. Then you go on seeing people also like that. They become very queer. There's no universality in them. Somebody will talk like this; another will talk like that. Every time you have to adjust your ears to every person. That's not good. I mean, if you have to have rapport with the whole world, you must have certain norms, isn't it? And this country should create norms, on the contrary, I would say.

In these, I think twenty-five years or so, they have deviated so much in individualism (teacup falls over) and all that. It's too much.

Now this is also a very small cup, American style. It's all right; doesn't matter. Can you get something to clean? It's rather a small cup for a tea. It's all right. You just bring some cloth. It's all right. Doesn't matter. Nothing to be worried. So this is what happens. And one has to bring it to that normalcy. I don't know when will be they think about it? It's all right. That's all right. We just only, you have to use a little wet cloth for this. Because the tea takes, the silk might get it. Just wet, wet it with little bit water. So I would suggest that when you people try to do something, like even having a video now, we had a problem. I said, please try to buy something in which you'll also have VHS, because now we can't make for Americans something separate. And you will be missing all the videos.

(Sahaja Yogi: We are, Mother.)

Shri Mataji: You are missing it. Now to get one like that, it's very cheap here in the market because I know that doesn't cost. So now if you have to buy any television, buy that one which has got both the, isn't it? I think this doctor Bhavar bought one.

(Sahaja Yogini: Yes, it is quite [American].)

Shri Mataji: Aaaa?

(Sahaja Yogini: It is quite [unclear].)

Shri Mataji: [unclear], yes.

Sahaja Yogini: And it cost?

Shri Mataji: Three, three hundred, three hundred dollars. Yes. I mean, most of the recording is done by this particular thing. So if you buy that now, I mean, instead of buying anything else.

Can you? No, is it, is it little bit wet? It should be wet.

(Sahaja Yogi: You want some clean, clean water)

Shri Mataji: Yes, water. Little water on it; that's all. Bring some water on it; that's all.

If you buy something like that, then wherever we have the films, anywhere in the world, you can see it. Except from America, everybody can see it. Is very big problem. And to adopt anything from this one to yours is very difficult. But more difficult it is from yours to this. Is even more difficult.

(Laughter)

He's so playful. Let him play, let him play. He's feeling shy.

(Sahaja Yogini: He's smiling to us.)

Shri Mataji: Hello, Bhima, I can see you. Aaaaaa. Are, baba, so much problem. Just, just a little wet cloth. It's too much. Just have it wet cloth. She's brought it. She knows. Just a wee bit.

(Sahaja Yogini: Here it is wet.)

Shri Mataji: Yes, it's all right. Anything will do. Just, just a wee bit it stands. It takes out the stain; that's all. It's a, you see, always there's a stain with this. Clean, ha. A bigger cup would be better, not such a small one. You see, normally they use that small one for the coffee, isn't it? Not in here, America, I don't know. There, it's faded, already. No, it is, it is little bit already there. You can take it out there. The stain is there also.

(Sahaja Yogi: Mother, that is a half-cup.)

Shri Mataji: Aaaa?

(Sahaja Yogi: It is a half-cup, like a half-truth.)

Shri Mataji: But you don't have it anywhere in the world, one like that, you see. It's for a coffee after dinner.

(Sahaja Yogi: Any time.)

Shri Mataji: That's a wee bit. But for tea they don't have it. But you see, in America you have to accept everything.

(Sahaja Yogini: Does soap help?)

(another Sahaja Yogini: No, soap doesn't help.)

(Sahaja Yogi: No, just water, cold water.)

Shri Mataji: Yes. Is done, I think. Is done.

(Sahaja Yogi: Only a little bit there.)

Shri Mataji: And a bit there.

(Sahaja Yogini: Which wants stay there forever.)

(sahaja Yogi. I know

Shri Mataji: Yes, I think so. He is very good at taking. Oh, Danny is another, a real Englishman. He is so resourceful; you have no idea. Oh, he's extremely resourceful. He is so resourceful and I have to come across another person like him. He's like Jeeves, you know. (laughter) Leave it to Jeeves; Leave it to Jeeves. Extremely resourceful.

Thank you. He's very straightforward and very resourceful.

(More tea is offered)

Ha, this is a proper cup. Ha, that's it. That's very sweet. Thank you. Thank you, thank you very much. English put the milk first. But that's not very logical. (laughter) You see, if you put the milk first, then you don't know how much milk you need, isn't it? (again laughter) Isn't it? Not very logical, I think. You must put first the tea and then the milk; you know how much it is to be put. But they are competing with you in everything. Specially now they have produced a special one thing in which they have got the highest marks, is punks. That's a good idea to keep the left Agnya open like that, eh? That's a good idea. big laughter.

(Sahaja Yogini: American [missing part].)

1984-0824, The Sahaj marriage

View [online](#).

24 August 1984

Talk to Sahaja Yogis

Founex Ashram, Founex (Switzerland)

Talk Language: English | Transcript (English) – Draft

Pre-wedding talk, Founex Ashram, Switzerland, August 24, 1984

Shri Mataji [to the children]: Ah! All the beautiful people are here? Good! All the little children are, let's see!

Hello, come along, come along. Now.

Arnaud: Should I ask, Shri Mataji, if I could translate, maybe.

Shri Mataji: Yes, yes.

Arnaud: Not so many. Should we translate?

Shri Mataji: Yes, yes.

Arnaud: OK.

Shri Mataji: Now today, especially, we meet here for a very special, joyful program. Now the first thing is that we had, in Switzerland, a very important function: Guru Puja. This is the proof of your achievement to have such a great puja over here. Second is to have Shri Ganesha Puja itself is another great, very great blessing. This puja can only be performed in a place which is very pure. And the mountain that we have seen is such a pure symbol of that purity. Maybe the innocence in that country is flowing through that mountain. And the whole place is filled with vibrations, I could see. So, to have a puja there is a very big privilege and also will definitely help this country to achieve their lost innocence. So, now, I am looking forward to that puja. But the most joyous thing that should happen in this country, is the marriage of twenty-four persons.

[Applause]

Oh, twenty-four couples! Now she got a fright, poor child. Oh, no, no, no, no. It's all right, you should also clap. You should also clap. Poor dear, you should also [Shri Mataji smiles] She'll get used to our madness very soon. All right, take her up. No, no, no, no. All right, all right, she got a fright.

Now these marriages are of twenty-four couples not persons, but twenty-four couples. Now the proposal was that we should have the marriages on the mountains. So, we didn't know how to arrange it. In the Sahaja Yoga marriage, there is first the girl has chosen the boy, it's called 'svayamvara'. So, she walks up to the boy and garlands him first. And then the boy garlands the girl. But there is no place which is so plane. So, we thought that we will place them on top of the mountains and they will come skiing down, and garland each other.

[Laughter]

And there is a custom of applying that 'haldi', a kind of a yellow powder. It is very good for the skin, if you have any, sort of problems on the skin, or any-what you call- scratching or anything you are comforted during the wedding time otherwise you'll be uncomfortable.

Arnaud: Mosquitos.

Shri Mataji: Mosquitos. So, because of all these problems, we did not know how to manage it on the mountains. So, we thought of having the weddings in here, in the ashram. Already, there were forty-five couples who wanted to marry. But, I requested them if they can wait till India, it would be better for me. But some are re-marriages. Now this marriage, we have quite changed for our use, for our Sahaja Yoga use: the marriage system. Of course, basically, we have used the system of India because it is a very joyous style of marriage. It's not a very serious occasion.

Arnaud: Black and white.

[Laughter]

Shri Mataji: So, but we have changed it for our use, for our own purpose. Now, in this marriage, we have avoided all that was funnily introduced by our priests. Or all of their useless rituals which were no good, but keeping all the delicate points, that give a little sweetness to the temperament of the people and a feeling of involvement to everyone. Even to, you see, perform this kind of a marriage in Bombay, was also very difficult. Because in a real traditional marriage, you need seven days. And so many small things are there, that it is impossible, you see, to comply all those necessities.

But our family is very traditional and my husband's sister was very particular on traditional marriage. We had to have seven days marriage for both my daughters in Bombay. But people were so kind because they were so attached to me, all of them, that they were very, very helpful. They were not Sahaja Yogis, but they helped us in so many ways. For example, we had our cooks in Lucknow, in my family. And I go very seldom to my family people. As it is, I am busy with Sahaja Yoga. And in little time, I see some of my friends in Bombay or Delhi. So, you can imagine, we had about two thousand people staying with us for about one month. [Laughter]

And for the reception, we had about 16 thousand people. But in India, the thing is, everybody thinks marriage is a very auspicious thing and everybody must help. So, we had a guest-house in one big building, and when they heard that we are going to marry our daughters, they all others vacated the house and gave all the seven floors to us. Because it is regarded as very, very great punyas, great achievements of spirituality if you can do or give or donate something for a marriage of a daughter.

And I had written to my cooks also that they should come for the wedding of my daughters. So, they sent us a telegram, "Bring two trucks to the station". My husband keeps off everything, so he was quite amazed at this demand. So these cooks, you see, they came with huge, big utensils and huge, big – what you call them - ladles and all that, very huge, big things, in such a big number, they thought if my daughters are getting married, there would be about thousand people at least. So, they brought such huge things with them, the two trucks were filled with them. Another fellow came. He said, "You bring a big car or some sort of a very huge van". And he brought for me, chicken's bred [unsure] in one year. Because my daughter's marriage, engagement, it took one year to marry them, between marriage and engagement. So, he developed so many chickens, you know, I think, five thousand chickens during that time.

[Laughter]

And then one fellow bought fifty-one goats. But the worst was, I told one gentleman that I will need some cow dung because it's regarded as very pure to do the little of the havana to be covered with it, you see.

Arnaud: Cow dung?

Shri Mataji: Cow dunk. So, I told him, "Little bit, I will need". And he brought one truckload! [Laughter]

It's only good relationships, what could I do? You see, one truckload of cow dung! And then a very touching thing was there, that when I came home, I saw, I smelt beautiful fragrance in the house. So I went up and I asked people, "Who are- how do you get this fragrance?" They said, "There are some people who have come from some village and they said that, 'We are just doing it to express our love' for me because I have helped them a lot. So, I said, "Who are those?" He said, "They are just wearing one little linen cloth and they are from some forest". So, I went down to see who they were. I was amazed that about 12 years back, I was a chairman of a committee in which they collected lot of money for the emancipation of the poor people in that area, who are living on trees to make sanatoriums for them. And I did not know, I had forgotten about it. But they had brought by tonnes those incenses, in tonnes, by tonnes. And the, what we call the Halva are the sweet makers of Bombay. I never knew they liked me so much that when they heard about my daughter's wedding, every gallery was filled with sweets. And the guest said that, "Whenever you open the outside door, you find all the big, big - what you call them - baskets of sweets put there". I mean, so much it came that we didn't know what to do really it was so great, that we are- somebody sent us five trucks load of bananas! In India, they launch a ship with bananas. So, my husband said, "We can launch a ship with it". I really did not know how the whole thing went on. And so many people came and they had food and when my daughter went back, you see, she sent me a letter that as if the Annapurna has filled us up: they all were carrying big, big baskets of sweets and this and that. I said, "Who gave them?" I don't know all the people who had come for her wedding.

Even at a station, where they were to change the trains, you see, actually this train was one bogie they were going in, but they