

SEEKER: Yes.

Shri Mataji: So you come for Sahaja Yoga, do you?

SEEKER: Yeah, I... I'm... it was difficult to come for me, but I still... I don't know why it...

Yogi: She found it difficult to come in last year, Shri Mataji.

Shri Mataji: That should not be such. You see, you should try to come, all of you, otherwise these things happen, you see? Now, is your husband a realized soul?

SEEKER: Yeah. He was here last year.

Yogi: She came... he came to Your program last year, her husband.

Shri Mataji: But he never came after that?

Yogi: But he never was in Sahaja Yoga, Shri Mataji.

SEEKER: No, he wasn't [good] at the same time, twice, but he...

Shri Mataji: You have to be under Mother's... Mother's sari, isn't it? To be looked after, that you are protected.

(The seeker tries to touch Shri Mataji's sari)

Yogi: No, no, no, no.

Shri Mataji: Touch it, doesn't matter. Touch it. Touch it.

(The seeker holds Shri Mataji's sari with both hands)

All right? So you have to be there all the time, you must see them. Put your left hand on the stomach like that and right hand towards the photograph. Then ask: "Mother, please cure my husband," if you're all right. But you must attend this. If you go out of the protection of Mother, then what can I do? All right? You should join them. Take you husband also there. Otherwise there can be another calamity, I don't know what will happen. All right?

(Another seeker approaches)

No?

Yogi: She also didn't come for half a year.

Shri Mataji: Why is it? Come forward. What happened, why don't you come?

SEEKER: I don't seem to be able to establish myself.

Shri Mataji: No?

SEEKER: No. You know, but...

Shri Mataji: But you love Me, isn't it? Or you don't love Me?

SEEKER: I think I do.

Shri Mataji: You do. Then it's all right. You're established. Just say: "Mother, come in my heart." Just... you have to just [remind]. [Whenever you say]Wherever you see], I will be. Just say: "Mother, please come in my heart."

SEEKER: Mother, please come to my heart.

Shri Mataji: Again.

(The seeker continues repeating the words)

Now? [You done]? All right? That's what it is. Like, if you love Me, right there in the heart, then you are all right. (To somebody) Isn't it? See? And this... see, I'm doing this work, working so very hard, and you shouldn't give up like this. How can I do alone? You all have to support Me and help Me. All right?

(Another seeker approaches)

Come along. She is a Sahaja Yogini? Oh, may God bless you! Sit down. What have you been doing? All right.

SEEKER: Nothing yoga I do.

Shri Mataji: You haven't been doing?

SEEKER: No.

Shri Mataji: You felt the cool breeze?

Yogi: She felt it, Shri Mataji.

Shri Mataji: Good! She's good. She's very humble. Mm, very good! Do you find?

SEEKER: Yes.

Shri Mataji: Now you've come to Sahaja Yoga, learn about it, all right?

SEEKER: Yes.

Shri Mataji: Like to wear a sari?

SEEKER: Yes. My husband is Indian, that's why.

Shri Mataji: He is an Indian?

SEEKER: Yes.

Shri Mataji: What is his name?

SEEKER: [UNCLEAR].

Shri Mataji: Where is he? He's not come?

SEEKER: No, he is at work.

Shri Mataji: All right, doesn't matter. So now you also call him for Sahaja Yoga, all right?

SEEKER: Yes, I'll do it.

Shri Mataji: May God bless you!

Yogi: Come to another program.

Shri Mataji: So her husband is an Indian. That's why she dresses all right. She looks like an Indian woman!

(Another seeker approaches)

You felt the cool breeze?

SEEKER: No.

Shri Mataji: Haven't been to any guru or anyone?

SEEKER: No.

Shri Mataji: No. What work you do?

Yogi: Student, Shri Mataji. (To the seeker) What are you studying?

SEEKER: I work with mentally handicapped children.

Yogi: She's working with mentally handicapped children, Shri Mataji.

Shri Mataji: It's not proper way. Because you don't know how to protect yourself. You'll have a catch. First you get your realization, establish yourself, to know what you could help. And then you put your hands. Otherwise would be dangerous [UNCLEAR]. All right? So will you come and see them?

SEEKER: Yes.

Shri Mataji: You must first of all know what is this. First of all know yourself and [UNCLEAR], otherwise you've catching all their problems. All right?

Better now? Better now. So, now, don't get into it. First of all, learn [UNCLEAR], all right? It's a very [UNCLEAR], it's a very [UNCLEAR].

(A yogini approaches)

How are you? What's the matter? You are all right now?

Yogi: She looks better, Shri Mataji.

Shri Mataji: Huh?

Yogi: She looks much better.

Shri Mataji: She looks much better? Now, what are you doing? Just teaching [UNCLEAR]?

YOGINI: I'm teaching, it's all right.

Shri Mataji: Where?

YOGINI: In the school.

Shri Mataji: In the school?

YOGINI: But — what's more important than this — but I'm doing transcriptions. Before I've taken some outside, and I've done it [UNCLEAR].

Shri Mataji: What transcriptions?

YOGINI: Mozart.

Yogi: Mozart.

Shri Mataji: Mozart?!

Yogi: You know who she is, Shri Mataji?

Shri Mataji: I know her. But she's so much changed now. And very much changed, you're feeling so... changed [UNCLEAR]. So, that's what Sahaja Yoga is.

YOGINI: [I still] didn't come back, it's terrible, [You know].

Yogi: She is little bit out of collective, Shri Mataji.

Shri Mataji: Really?

YOGINI: He would never let me back to the collective, he said that you... he said not to come back [UNCLEAR].

Shri Mataji: Now she is all right. She's all right now. Now you are all right. Now.

Yogi: She's asking about Frank, Shri Mataji.

Shri Mataji: Who?

Yogi: She is [UNCLEAR].

Shri Mataji: I know.

Yogi: And she is married with Frank [UNCLEAR], but Frank is in England now, and she is asking what to do about it. Whether she could—

Shri Mataji: You want him? Now forget it. He also doesn't want her. Mutual. He's doing very well, he's very... He's doing very well. He's very learned man, do you know that? Very well educated. I wish you could look after him, but it's all right. All right, you come back [UNCLEAR].

(Another seeker approaches)

Ah! So, how are you?

Yogi: She didn't feel it, Shri Mataji. She has an... she had an accident and her... she has something with her knee, Shri Mataji.

Shri Mataji: What was it?

ANOTHER Yogi: It's called a rupture.

ANOTHER Yogi: [UNCLEAR], Shri Mataji, [UNCLEAR].

Yogi: The strings were...

Shri Mataji: Tendons. From that [UNCLEAR]. Have they removed anything from there?

Yogi: No.

Shri Mataji: So, is she married?

Yogi: She's a... widow, Shri Mataji.

Shri Mataji: You're a widow. You don't want to marry? Do you have children?

Yogi: No children, Shri Mataji.

Shri Mataji: No children. You would like to marry also?

Yogi: Yes, Shri Mataji, she would like to marry.

Shri Mataji: Put down [UNCLEAR]. What was the accident? This one [UNCLEAR]? Stretch it, stretch it. What was the accident?

Yogi: She was skiing, Shri Mataji.

Shri Mataji: Now come forward. (Shri Mataji puts Her right foot on the seeker's knee) Skiing is not a good thing. So many I've seen that way, very young people.

ANOTHER Yogi: Left Nabhi, strong left Nabhi. Also left Swadishthana. Back Agnya.

Yogi: Now she feels it, Shri Mataji, [UNCLEAR].

Shri Mataji: Both the hands?

Yogi: She feels it in both hands a little bit, Shri Mataji.

(Shri Mataji stays concentrated for a while)

Shri Mataji: Ha! Now feel it in the hands? Not in the hands? Don't think, don't think, watch Me without thinking.

(Shri Mataji stays concentrated for a while)

Ha! Now see. [UNCLEAR]. Better now?

Yogi: Much better, Shri Mataji.

Shri Mataji: Now you come and join them. Much better? What she's said?

Yogi: She feel it cool in her knee, Shri Mataji. (Laughter)

Shri Mataji: All right, get up now. All right now? Better?

(Another seeker approaches)

So, how are you?

SEEKER: All right, but I have always problems with my throat and...

Yogi: She has problems with her throat [and different parts of it].

Shri Mataji: Huh? She's what?

Yogi: She has problems with her...

SEEKER: I have always sore throat and... always...

Yogi: She [UNCLEAR] in her throat.

Shri Mataji: You've been to some guru or someone?

SEEKER: Yes.

Shri Mataji: Which one?

SEEKER: Shri Chinmoy.

Yogi: Chinmoy.

Shri Mataji: How do I know? Useless fellow.

Yogi: What did they teach you?

Shri Mataji: See, he's the one who has given you this trouble, you know. If you want to go, go to him, that is your choice.

SEEKER: I didn't know that he was giving me that trouble, I... I believed in him. But I left him one year ago, so it's...

Shri Mataji: He's still in there. [UNCLEAR], huh? Turn around. Now put your hand like this. (Puts the seeker's right hand on the seeker's stomach) Now say: "Mother, I am my own master."

(Shri Mataji works on the seeker's Vishuddhi from behind)

Yogi: What do you feel? Is the pain there?

SEEKER: Yes, it's [UNCLEAR].

Yogi: [UNCLEAR] to left Swadishthana.

Shri Mataji: All right?

Yogi: Turn around.

Shri Mataji: She has to say Allahu Akbar [UNCLEAR]. It's done.

Yogi: Come to the centre [UNCLEAR] and they'll tell you...

Shri Mataji: Now.

SEEKER: I feel my heartbeat in here (points at her throat).

Shri Mataji: Better now?

Yogi: She feels pulsating in...

Shri Mataji: Now it's better. They will tell you what should — come along, they'll tell you what is to be done, all right? And don't go to such a fellow. Now, any books and all that, throw it away.

SEEKER: Thank you [for Your help].

(Another seeker approaches)

Shri Mataji: How are you?

Yogi: She can't move her neck, Shri Mataji, when she wakes up in the morning.

Shri Mataji: Really?

Yogi: Sometimes.

Shri Mataji: Have you any guru? Sure. Constipated normally? Are you constipated [UNCLEAR]? Sometimes. [UNCLEAR]. Now forgive. "Mother, I forgive everyone."

Yogi: Take a deep breath and hold it. Take a deep breath...

Shri Mataji: Take a deep breath and hold it.

Now leave it.

Again hold it. Hold it again.

Leave it now.

Hold it again.

Now leave it. Why do you feel guilty?

Yogi: She feels it very strong cool, Shri Mataji.

Shri Mataji: Feeling it now?

Yogi: She feels the cool breeze, Shri Mataji.

Shri Mataji: [Now you are not guilty]. Don't feel guilty, that's all. Try.

SEEKER: Thank you.

Shri Mataji: May God bless you!

(Another seeker approaches)

Yogi: He doesn't feel the cool breeze, Shri Mataji.

Shri Mataji: You have been to some guru?

Yogi: He was communicating with dead people. Spiritistic thing.

Shri Mataji: Very wrong. All right. Put the hand there. Just say: "I am my own master, Mother." Just say: "I am my own master."

Yogi: It's better? He's feeling it, Shri Mataji.

Shri Mataji: You feel the cool breeze?

Yogi: He feels it, Shri Mataji.

Shri Mataji: All right, done now. Now, don't do all that nonsense, all right? Come and see them and perfect yourself. (To yogi) Just tell that. All right? May God bless you!

(Another seeker approaches)



So, how are you?

SEEKER: I'm fine.

Shri Mataji: You felt it? None of? None of? All right, put both your hands. What work you do?

Yogi: He's a... independent, Shri Mataji. He's a... working something in the financial things.

Shri Mataji: What is it?

Yogi: Ah, he's working for banks and insurances.

Shri Mataji: All right. What is insurance, huh? Put your hand. (To yogi) [Tell him to ask the insurance of the insurances].

Yogi: You just say: "Mother, are You the insurance of all insurances?"

Shri Mataji: (Laughing) [Let him ask it.] All right. Such heat! So much heat you have in the body! Now just go on asking the question: "Mother, are you..." (To yogi) Ask him to ask the question.

Yogi: He's feeling it, Shri Mataji.

Shri Mataji: All right? That's the answer. Now you say: "You are..."

See now, listen, mister, come here. Have you been in the sun recently?

SEEKER: Yes, I do.

Shri Mataji: Don't do that, that's not good for you. You are right-sided. You'll develop skin trouble. All right? Don't do it, don't do it. You just come to them and they'll teach you. Insurance, they'll teach you the insurance. (Laughter)

(Another seeker approaches)

Yogi: He's a Sahaja Yogi, Shri Mataji.

Shri Mataji: [UNCLEAR]. I think [UNCLEAR].

(Another seeker approaches)

You didn't feel it?

Yogi: He felt a little bit, Shri Mataji.

Shri Mataji: [UNCLEAR]. But you must forgive. You must forgive is the point. You must forgive everyone. Do you want to forgive? From your heart you say: "Mother, I forgive everyone."

Again. Again. Do it again.

Once more.

Felt it?

Yogi: He feels it stronger.

Shri Mataji: If you don't forgive, you'll have all the problems. And for nothing, it's a myth. All right? Come and learn from them everything. You should [face] it, otherwise next year you'll come out with another problem.

(Another seeker approaches)

So.

SEEKER: Not so easy.

Yogi: He didn't feel it, Shri Mataji.

Shri Mataji: Forgive [UNCLEAR] from your heart. Forgive everyone.

Now? Better? Forgive.

(Shri Mataji puts Her fourth finger on the seeker's forehead and keeps turning it clockwise)

Now. Better now? There's no thought.

Yogi: Coming warm, Shri Mataji.

Shri Mataji: Now cooler. Better?

SEEKER: Yes, Mother.

Shri Mataji: Cooler now? Cool or hot?

SEEKER: It's still heat.

Shri Mataji: Still hot.

Yogi: Coming hot, Shri Mataji.

Shri Mataji: Hot. Might be out of liver.

Yogi: Now it's coming cool. Now it's cool.

Shri Mataji: All right? Better? Cooler now?

Yogi: Now it's there. Very strong there.

Shri Mataji: Better now? Come and meet them, and they'll tell you — little problem of the liver also — they'll tell you what is to be done. All right? Very cool, and [UNCLEAR] on the head are very cool.

(Another seeker approaches)

Now, did you feel it?

SEEKER: Yes.

Shri Mataji: Good.

Better?

Yogi: She feels it, Shri Mataji.

Shri Mataji: Very good.

Yogi: She feels very strong right heart.

Shri Mataji: You have to feel it all fingers, all right? All right, go and see them. May God bless you! All right?

(Another seeker approaches)

Yogi: She was here yesterday and today. Yesterday she felt, but today not.

She was already sitting in front of the picture feeling the cool breeze whole day through, Shri Mataji.

Shri Mataji: Now did you feel it now? Now it's all right. Now, you've been thinking too much, you've been thinking too much.

Yogi: Now it's getting cooler.

Shri Mataji: She has to say that "I am a part and parcel of the whole."

All right now?

Yogi: Now she's feeling it, Shri Mataji.

Shri Mataji: See now? Like this, you must come and see them and be in collective. No use doing at home alone. All right? (To yogi) See how [UNCLEAR].

(Another seeker approaches)

Now, how is it?

Yogi: She felt it more than last time, [in October] she was also there. She came here to [UNCLEAR], Shri Mataji.

Shri Mataji: But now you have to come and join them so that you become perfect, all right?

(Another seeker approaches)

So, how are you? Felt fine?

SEEKER: I don't know, actually...

Yogi: She's feeling really better.

SEEKER: No, to save [the seeing].

Shri Mataji: Your eyes [UNCLEAR]?

SEEKER: Um, yes. [UNCLEAR] not much, never. And...

Shri Mataji: It's not sighting.

Yogi: She doesn't see very well.

Shri Mataji: Now if I may tell you, you come and see these people, and [UNCLEAR] meditation, and they will tell you [UNCLEAR] your eyesight, all right? You come and see them.

(Another seeker approaches)

Yogi: Shri Mataji, she is [UNCLEAR] cancer, breast cancer.

Shri Mataji: Now, how are you?

SEEKER: [UNCLEAR].

Shri Mataji: Left-sided?

SEEKER: [UNCLEAR].

Shri Mataji: Why?

SEEKER: I don't know, [UNCLEAR]. I do footsoaking...

Shri Mataji: No, no, no footsoak. You just use the light [left], light [UNCLEAR], right hand on Mother Earth. Sit down there just now. Let her put it. Sit down.

(Another seeker approaches)

So, how are you?

SEEKER: I'm fine, thank you.

Shri Mataji: (Looking at the seeker's hands) That hurts?

SEEKER: Ah, yes, I'm hurt from knife.

Yogi: What?

SEEKER: I'm... two were fighting with knife and [UNCLEAR].

Yogi: He stopped their fight, Shri Mataji.

Shri Mataji: Where was it?

SEEKER: It was [UNCLEAR].

Yogi: It was in the [UNCLEAR]. (To the seeker) You did all the fighting...

SEEKER: Yes.

Shri Mataji: When was it?

SEEKER: Two weeks ago.

Yogi: Two weeks ago, Shri Mataji.

Shri Mataji: They were fighting with knife?

SEEKER: Yes.

Yogi: Two were fighting and he came in between and stopped their fight. He felt it before, but just on the head. Now he is feeling [UNCLEAR]. [UNCLEAR] Self-realization helped. On the top of the head.

Shri Mataji: Hands?

SEEKER: Yes. There was very much going on on the hands.

Shri Mataji: Ha! It's there! All right?

SEEKER: Yes.

Shri Mataji: Now better? Now if you want [to try], then you have to be [UNCLEAR].

SEEKER: Thank you.

Shri Mataji: Master it, all right?

(Another seeker approaches)

Now, did you feel it?

SEEKER: Yes.

Yogi: She felt it, Shri Mataji.

Shri Mataji: You are from what country?

SEEKER: I am from Germany.

Yogi: She's German, Shri Mataji.

Shri Mataji: You're German?

SEEKER: But I also live in India.

Shri Mataji: Really?

Yogi: She also lives in India.

SEEKER: Yeah, in one month back.

Yogi: One month she's going back, she's living sometimes in England.

SEEKER: In India!

Yogi: India. Bombay, Shri Mataji.

Shri Mataji: Oh, what do you do there?

SEEKER: I'm a designer.

Shri Mataji: Huh?

SEEKER: I'm a designer.

Shri Mataji: Designer of what?

SEEKER: Um, furniture. Mainly furniture.

Yogi: Furniture.

Shri Mataji: [UNCLEAR].

SEEKER: But I also [UNCLEAR]. Now I start to work with [UNCLEAR]. Do You know [UNCLEAR]?

ANOTHER Yogi: Yes, [UNCLEAR] they have a lamp... [UNCLEAR], Shri Mataji, they have a branch in Delhi at [UNCLEAR]. Very expensive lamps [UNCLEAR] [materials].

Shri Mataji: She looks an Indian[, I think]. You have seen my photograph?

SEEKER: Yes.

Shri Mataji: We have a centre in Bombay, in [UNCLEAR]. [UNCLEAR].

SEEKER: [UNCLEAR].

Shri Mataji: Really? [You do]?

Yogi: No, no, she will come there, Shri Mataji.

Shri Mataji: You are designing for some Indians, are you designing this for some Indians or...?

SEEKER: Yes, I'm also [designing for Indians].

Shri Mataji: [Furniture]?

SEEKER: Yes. Now I started.

Shri Mataji: What's your name?

SEEKER: [Liselotte].

Shri Mataji: She looks an Indian.

(Another seeker approaches)

Yogi: She was there for some time, about half a year ago, she was [UNCLEAR], she was doing Sahaja Yoga for two-three months, then she didn't come [UNCLEAR].

Shri Mataji: Why?

Yogi: She had stupid friendship.

Shri Mataji: Really? [Who]? [UNCLEAR]?

Yogi: It was a boy called Wolfgang.

Shri Mataji: There are so many Wolfgang! (Laughter)

Yogi: Wolfgang is a frequent given name.

Shri Mataji: What for?

Yogi: Wolfgang means... "wolf" is wolf, "gang" maybe comes from "going", maybe... (Laughter)

Shri Mataji: Now you better forget all that and come to Sahaja Yoga, all right? [UNCLEAR].

(Another seeker approaches)

Yogi: The husband of Ingrid, Shri Mataji. The husband of Ingrid (gestures towards somebody). Her husband.

Shri Mataji: She's your wife?

SEEKER: Mother, I feel so un auspicious.

Shri Mataji: Huh?

SEEKER: I feel un auspicious.

Yogi: He feels un auspicious. Whatever he's trying, he's not successful; whatever he's starting, he's failing. [Moving off].

(Break in the video, another seeker is sitting before Shri Mataji)

SEEKER: (Showing her necklace) No, it's not a golden [UNCLEAR], it's wooden [UNCLEAR].

Yogi: It's wooden [UNCLEAR].

Shri Mataji: What [it was]?

Yogi: Wooden [UNCLEAR], Shri Mataji.

Shri Mataji: Wooden? Only ordinary wood?

Yogi: It's an old chain, Shri Mataji. It's an old chain.

Shri Mataji: (Taking the chain in Her hands) It's hot. [Put your hand on liver]. Come forward. Now, at least you say: "I forgive everyone." At least you say that, all right? Now. You say that "Mother, I forgive everyone."

(Shri Mataji moves the seeker's left to the right a few times)

All right? (Massaging the seeker's Agnya) Now forgive, forgive, forgive. Come forward, come forward.

Right Sahasrara. Right Sahasrara.

Do you feel now?

SEEKER: Very warm. Very warm. Hot.

(Shri Mataji continues working on the seeker's Agnya and moving the energy from left to the right)

Shri Mataji: Better now?

Yogi: She says she feels released, Shri Mataji.

Shri Mataji: You just say: "Mother, I am a part and parcel of the whole," just that. Now. Say it.

(The seeker repeats the affirmation)

Now better? See now.

[UNCLEAR].

All right? Is all right, this is all right, but you just heat the water. It's the heat that it has absorbed from your throat. (Holding the necklace) Hot, very hot. Put it in the water for a while, it will clear out. May God bless you!

She's good. What's your name?

SEEKER: Silvia.

Shri Mataji: Cecilia?

SEEKER: Silvia.

Shri Mataji: Silvia, all right. Now take the addresses from these people; you go and see them, in France, in USA, everywhere. Are you from New York?

SEEKER: Uh-huh.

Shri Mataji: All right.

(Another seeker approaches)

How are you? All right?

(Another seeker approaches)

Shri Mataji: What about her? She is all right. You are German?

Yogi: She has a terrible pain. She is also... she's suffering from her eyesight. Her parents are doing... black magic things.

Shri Mataji: They are doing black magic? What sort of?

Yogi: Only [UNCLEAR] to move out [UNCLEAR].

Shri Mataji: Look at My foot. Put your hand on My foot. Both the hands. She could [UNCLEAR] [in the ashram].

Yogi: [It's worthy] very often to move out from the parents [UNCLEAR].

Shri Mataji: What sort of black magic they do? Tell them they will get cancer. They'll get cancer. She is [UNCLEAR]? What is her age?

Yogi: She's twenty-three now, Shri Mataji.

Shri Mataji: [UNCLEAR]. Or we'll get her married. All right? We'll get you married. (Laughter, applause) All right, [UNCLEAR] that boy for you [UNCLEAR]. (Laughter)

All the time [there's something|this happens]. No use [caring] [if you] all the time catching.

(To somebody) Are you all right now, better? This is the only solution for cancer, there's nothing else we can do.

(To the seeker) All right, don't you worry. What's your name?

Yogi: Barbara, Shri Mataji.

Shri Mataji: All right, then. [UNCLEAR].

Yogi: They['ll] take the chance, Shri Mataji. (Laughter)

(A Yogini approaches)

Yogi: [UNCLEAR] she is having [UNCLEAR], she is having a puja, [UNCLEAR]. She's catching on Agnya, I suppose.



Shri Mataji: Left Agnya?

Is it? Swadishthana. Now you have to say, "Mother, You are pure knowledge." Right hand on the Mother Earth. Let's have her sit here. Can we take the light now? Come and sit down there.

(Another seeker approaches)

Oh, you are all right. She is all right.

(Another seeker approaches)

Yogi: She felt it, Shri Mataji.

Shri Mataji: Huh?

Yogi: She felt the cool breeze, she's happy.

Shri Mataji: Have you been to some guru?

SEEKER: No. No.

Shri Mataji: No? No one have? Never?

It's better now, but [UNCLEAR] better. It's cooling now?

Yogi: She feels it cool, Shri Mataji.

(Another seeker approaches)

Shri Mataji: So, how are you?

Join these people, all right? All right? You master it now, you have to become a master. Next time I come I should see you are the master.

(Another seeker approaches)

Shri Mataji: So, how are you?

Yogi: Some people say, "You might have cancer because you smoke so much."

Shri Mataji: [UNCLEAR]? What are you doing?

Yogi: Somebody was working with the pendulum and told that you wear this.

Shri Mataji: That you [UNCLEAR] [cancer]. Never do that [UNCLEAR], horrible! Ah, that's the reason. Now, you're smoking a lot? Stop it. [UNCLEAR] smoking people. All right? [You can stop it]. You won't enjoy. And you won't even like the smoke. All right?

(Another seeker approaches)

Shri Mataji: So, how are you? Feeling joy, huh? [UNCLEAR], huh?

Yogi: He has problems to feel vibrations, Shri Mataji.

SEEKER: Sometimes, not [yet].

Shri Mataji: Feels where?

SEEKER: On the hands and here (shows above his head), I could feel the breeze here... (points at his back)

Shri Mataji: (Pointing at the seeker's left hand) But you feel on this one more, hmm?

SEEKER: And since [UNCLEAR] I have problems with my... (points at his left thumb)

Shri Mataji: Put your hand. And say: "Mother, You are the pure knowledge." Have you been to some guru or someone?

SEEKER: I was sympathy to that one, to Rajneesh.

Shri Mataji: Horrible fellow.

Yogi: He was just sympathizing, Shri Mataji.

Shri Mataji: What is there to sympathize?

Om sakshat Ravana mardini, Om sakshat Ravana mardini ... (continues repeating the mantra)

Ha! All right? [Killing Ravana now].

SEEKER: It's, it's hot.

Shri Mataji: Now you just say: "Mother... Mother, did You kill Ravana?"

SEEKER: Mother, did You kill ...

Shri Mataji: Ravana.

SEEKER: ... Ravana? Mother, did You kill Ravana?

(Continues repeating the question)

Shri Mataji: All right? All right, Ravana has been killed. (Laughter) That's Rajneesh.

(Another seeker approaches)

So, now, how are you? Good, he is all right. He is all right.

Yogi: He's doing Hatha Yoga.

Shri Mataji: It's all right.

SEEKER: Japa (chanting of mantra).

Yogi: Japa? What is japa?

Shri Mataji: Japa? What japa?

Yogi: Mantra, Shri Mataji. Saying mantra, Shri Mataji.

Shri Mataji: Now you ask Me a question like this: "Mother, are You the source of all the mantras?"

(Seeker repeats the question)

Who has given you the mantra?

SEEKER: Hare Krishna.

Yogi: Hare Krishna, Shri Mataji.

Shri Mataji: Ask Me a question: "Mother, are You Shri Krishna?" Keep your eyes open.

(Seeker repeats the question)

All right?

Yogi: [Czechoslovakia].

Shri Mataji: Huh?

Yogi: [Czechoslovakia].

Shri Mataji: Let's see. [Czechoslovakia]. (To yogi) [UNCLEAR]. Use the light on him.

(To somebody) Are you all right now? Are you all right? You are all right? (To the seeker) All right. Please sit down there.

(Seeker continues repeating the question)

Now. All right? Feel the cool breeze? I had to go back six thousand years back. Now, you just try to practice Sahaja Yoga,

establish yourself, all right? (To yogi) [Deep] here the problem here in the Hamsa, all right?

(To seeker) They'll tell you what is to be done. You must understand what centre... because you have these centres there. This is the centre of Shri Krishna. That's the one we deal with. Can you imagine how much [UNCLEAR]! All right? Do you follow My point now? Join them. It's good now. Otherwise you would get cancer in here (points at Vishuddhi). It's very hot here.

Aah, [this is]. So many of these Hare Ramas [UNCLEAR].

(Yogi tries to help another yogi to put on Shri Mataji's socks, Shri Mataji laughs)

Yogi: I'm not very experienced

Shri Mataji: Now you are going to have a baby in the family. (Laughter)

Yogi: [UNCLEAR] express it from [UNCLEAR].

Shri Mataji: That's why [UNCLEAR]. (Laughs)

(To a seeker) Join them, all right? Get all right, [here is] the problem. Come to them. Did you follow? (To yogi) Did you say to him?

(To another seeker) You're better now, you see? Now, don't do any water treatment, just do this. No water treatment.

(To another seeker) You, too. Keep you all right, huh?

So tomorrow we'll go to Frankfurt. It's already tomorrow, I think. (Laughter)

## 1988-0713, How Spiritual Transformation Takes Place?

View [online](#).

13 July 1988

How Spiritual Transformation Takes Place?

Public Program

Frankfurt (Germany)

Talk Language: English | Transcript (English) – Draft

1988-0713 Public Program, Frankfurt, Germany

I bow to all the seekers of Truth. Human beings start seeking in the beginning they were seeking protection, security and then once the society started, they started seeking money. Some of them started seeking power. That is how we have developed two types of political institutions we will call as democracy and also as communism. But when they reached certain state of satisfaction or frustration, they started seeking something else. And they did not know what they were seeking but they were trying to seek the Truth. Seekers of Truth are a special category of human beings. They may not be very successful in life. They may not be very rich; they need not be very religious but inside them there was a great urge to seek the Truth. Also, the knowledge that we have out of our science and other enterprises is the knowledge of the tree. But we did not have the knowledge of the roots. So, they wanted to find out where are the roots. If you read certain newspapers and certain account of day-to-day happenings in modern times, you every day gets a shock, and you don't understand how you go into terrible tensions and pressures of life. All these things end up into all kinds of physical, mental, emotional problems. And when we try to find out in the spiritual area the solutions for them unclear() even worst because the people who are talking about spirituality are themselves dishonest. Because of all these happenings, the seeking unclear(gross) much violent. Then people take to all kinds of things that are possible under the unclear(). But the truth if you have to discover, you have to know that truth we know is on our central nervous system. That is whatever you know through your senses is the Truth for you. For example, you are seeing the flowers here, everybody is seeing the flowers though they know it's a Truth, there are flowers here. In the same way if you hear the music, you all know that there is music, and you can all feel it, hear it in your ears the music. In our evolution as human beings we have achieved a lot of things much more than that of animals. For example, a dog or a horse can pass through any kind of a dirty lane without feeling the dirt or the feeling of the bad smell. But the human beings cannot. So, there is a kind of a new awareness in a human being compared to an animal. Still, you have to say that we do not know the absolute Truth. If you been to somebody who is very sweet to talk and tries to persuade good things, you cannot make out if the person is trying to deceive you or is truth. It's a relative world behavior. And we haven't got the way of knowing the Absolute Truth. So, this urge comes into us when we want to know the Absolute Truth, but it is not for many human beings this feeling of knowing the Absolute Truth exists. They are not of that category, or they are not of that level to see that they have to find out something beyond. So, whatever you have heard just now about the subtle energies within you and the subtle system within you has to be understood like a scientist with an open mind. You have to find out whether it is a Truth or not and then accept it as Lord but not to accept or take for granted whatever I may say. Now as it has been explained to you that there is a subtle system that exists within us. This exists in all of us and the power of Kundalini which is the power of pure desire within us also exists in all of us. It is all within us this power is our own. Only thing is that we are not yet awakened to that new awareness where we could know what we are. That is possible very easily it can be done awaken this power within ourselves. It's nothing really serious, it's nothing really difficult. It's just like this instrument we connect it to the mains. As this instrument is already there, and you are a computer which is already programmed. You are just to be put to the mains. But the knowledge is so fantastic and so unique that it is very difficult to believe that such a thing exists within us that it can worked out this way. That it is the easiest thing to work. In these modern times, we cannot believe that such a thing can happen. But we are fantastic. If you take supposing a television in an Indian remote village and tell them that you can see all the pictures in it, they won't believe. But if you put it to the mains, they are amazed to see that the little box we call these wonderful things. In the same way when your machinery starts working by this Yoga, by this connection to the mains, you are amazed at yourself that how many capacities you have, how many qualities you have and how dynamic you are with all that you are so peaceful and so happy. So, one has to understand that talking about all these instruments is not going to help. If I have to put on the light in this hall, I have to just press the button. But if I have to give

you the whole history of electricity and all that it means about it, you will say how do we know. So, this has to happen in a way that you should first get the light. What is the aim of our life? Why are we human beings? What have we to be after this? You have to be the Spirit. Because the Spirit-the Spirit is the source of joy, the Spirit is the source of knowledge, and the Spirit is the source of attention. When with this happening, the Spirit starts emitting its own light into our attention then your attention becomes powerful? Tremendous transformation takes place. You become absolutely free from temptations. You drop out all your habits and all the things that enslave you. You become a peaceful person within, and you become so powerful that you can give realizations to others. It has worked in many countries. Only Japan is the place where it is working that is good, I must say it. Which is like surprising why it should not work in Japanese in the same way as it is working in other countries. If you are the seekers of Truth then it will work no doubt. As a result of that all your diseases drop. Sahaja yoga has cured so many diseases, all kinds of diseases have been cured through sahaja yoga and there are two doctors who have now got the MD from Delhi university because they did the research on sahaja yoga. But it is such a miraculous happening that people when they get cured, they are amazed that without taking any medicines, without going to the doctors, without spending money how have they been cured of such horrible diseases. But actually, when this power rises and pierces through this seventh chakra here then what happens that the whole system gets nourished by this all-pervading power which is a Divine love. As you say in the medical terminology that the para sympathetic nervous system starts activating. It automatically gives you the balance, it gives you the nourishment, it gives you the joy, and that witness state by which you solve your problems in a remarkable manner. So, in your awareness you develop three types of new dimensions. The first to develop is the collective consciousness that is on your fingertips you can feel the centers of other people. You can also feel your own centers. In Quran Mohammad sahib has said that of Kaiama which is resurrection your hands will speak. These happenings are described in all the scriptures. And is said that you have to have self-realization. That you have to have a second birth. But it is not some kind of artificial certificate we can have that this is my second birth. When it happens you develop the first part as I told you is unclear(realms) of collective consciousness then you develop a state which we call as a thoughtless awareness where you go beyond thoughts. You develop the capacity to redeem others and to comfort them. So, this is the epitome of your evolutionary process. Ultimately you have to achieve that. I am sorry in Frankfurt I am here for only one day-today. But we have a very good center here where people go and consult them after your self-realization. I tried three times to come to Frankfurt but somehow it never materialized. This is the first time I am here and that for such a short time. It is important that we have to decide that it's a very important moment way to see that jump that breakthrough which is promised to us. Of course, it's a living process so it is spontaneous, and you can't pay for it. And you don't have to put in much efforts also.

I would like you to ask me some questions if you have, some sensible questions. Because I have not come here to take anything from you. I have come here to give you what is your own. What is your own property. So, you need not be aggressive with me. May God bless you.

Yogi: Shri Mataji, how to prepare unclear()

Shri Mataji: No preparation is needed. This question is beautiful that's sufficient. The beautiful question, and that means you are already prepared.

Yogi: unclear()

Shri Mataji: No nothing is needed. There is nothing to worry about all these things. You have finished with that now and quite a lot in your last life and this life. Now time has for you to get it.

Yogi: unclear()

Shri Mataji: I do not do anything. You will do it. Then you become your own master, you can cure yourself. Not only that you will remove your negative forces, but you will remove of others as well.

Yogi: The question was Shri Mataji, from where did you learn? Who is your master?

Shri Mataji: I had no master. I was born with this knowledge. Now I would say that I wouldn't tell you much about myself it is better you discover about me. See Christ said that he was the Son of God, which was the Truth, Absolute Truth. But they crucified him. I don't want to get crucified for nothing.

Yogi: He is asking why is your picture here Shri Mataji, why is it important?

Shri Mataji: if unclear (I may check) if there has any objection for that? This is not the way you are going to get your realization. This is absurd. If I say why there are flowers? Why there are everything?

Yogi: Again, he is asking, what should we do to achieve self-realization?

Shri Mataji: You just wait for two minutes more.

Alright. So now I think let us have our realization. Now those who do not want to have leave the hall. Because I cannot force on you. I cannot. There is not guarantee. If it works that's great. If it doesn't will have to try again tomorrow or day after. All those people who are here in Frankfurt who have got realization can give realization to you also.

Let's have it, I think.

Now one simple thing you have to do is to take out your shoes because you have to take the help of the Mother Earth, and also the tension on feet can be reduced by that. Please just take off your shoes. Out of at the very outside have to request one thing is that you shouldn't be angry with yourself first of all. You should be pleasantly placed towards yourself. And not to feel guilty about anything. Forget the past. Present is important. Secondly, we have to know that I would like you to understand how to raise your own kundalini also later on. Because though the Kundalini will break through your fontanelle bone area no doubt. But still possibly it will go back to the problems where it has to attend. So, you have to understand all about it. And you have to understand the decoding of these informations you get on your computer. What is decoding and understanding, you have to spend some time with people who are already here and learn from them what does it mean. The meaning of everything. So now, we have to put our both the feet on parallel line each other because these two are different powers within us. Now the left-hand has to be stretched just like this, this is symbolically expressing your desire to get your self-realization. You have to be comfortable. You shouldn't sit with a very stretch body or with a slouch. But in a normal way with a proper neck straight. So, I will show you how you will have to do it yourself after closing your eyes, but just now I will show you. First of all, you have to put your right-hand on your heart, please put on your heart. In the heart resides the Spirit. Now, you have to take this right-hand on to the upper part of your abdomen and press it on the left-hand side. Because this is the center of your mastery. And we are working everything on your left-hand side. So, press it hard a little. Now, take your right-hand and put it on the lower part of your abdomen on the left-hand side. Now raise your hand in the upper part of the abdomen again, because the lower part of the abdomen where you have put your hand is the center of pure knowledge. And when it starts working, the Kundalini starts moving upwards so, so now you have to put your right-hand in the upper part of your abdomen also to open it up. Ya ya this side left side. Left side. And again on the heart center. Then in the corner of your shoulder and your neck put this hand there and turn your head to your right. Now this center catches when you feel guilty. Now, stretch your hand in such a manner I mean put your hand across on your forehead and press it on both the sides like this. This is the center of forgiveness. Now take your right-hand on the back side of your head and put it back looking up. Now this is the center where you have to ask for forgiveness. Now stretch your hand like, stretch it like this and push back your fingers and put the centers of your palm on top of your fontanelle bone area which was a soft bone and bend your head. Push back your fingers. Now press it hard and seven times you have to move. Clockwise you have to move it seven times. That's all.

Now please close your eyes, you don't have to open your eyes at all. You can even take out your spectacles also. Till I tell you please don't open your eyes. Because your attention has to go within. Alright, now you have to put your left-hand towards me. Put both the feet apart from each other. Please put like this, the simple way now listen listen, please open your eyes. Put the hand just like this on your lap, just on your lap just on your lap. And now, you start, if you have to go, please go because you

should not disturb other people. Alright. So now please put this hand just like this on your lap on your lap, keep your fingers stretched. Now this hand has to go this way. Some people put it this way, no this way. So now, let us have it. Now you pleasantly placed towards yourself and close your eyes.

Now put your right-hand on your heart. Here you ask me a very fundamental question without any diffidence: 'Mother, am I the Spirit?' ask this question to me, you can call me Mother or Shri Mataji whichever way you like. You ask this question three times please. This question is to be followed by another question, that when you are the Spirit, you are your Master. So now please put your right-hand in the upper portion of your abdomen on the left-hand side and press it hard and ask me a question three times: 'Mother am I my own Master?'. Now please put your right-hand in the lower part of your abdomen and press it hard on the left-hand side. This is the center of pure knowledge of Divine laws. So you have to ask for pure knowledge, I cannot force on you because I respect your freedom. So please ask six times: 'Mother, please give me Pure Knowledge'. This center has got six petals, so you have to ask me six times. With this asking, your Kundalini starts moving upwards. Now to give Her a full way we have to slowly try to relax our upper centers. So now please put your right-hand on the left-hand side of your upper portion of your abdomen and press it hard. Here now you have to say with full confidence ten times: 'Mother, I am my own Master'. Now the most fundamental truth is that you are the Spirit. So now raise your right-hand on to your heart and here with your full confidence say twelve times: 'Mother, I am the Spirit'. Now one has to know that the Divine is the ocean of love, compassion and bliss but above all it is the ocean of forgiveness and whatever mistakes you might have committed can be easily dissolved by that ocean. So, please forgive yourself and don't feel guilty. So now put your right-hand on the corner of your between the neck and the shoulder press it hard and turn your head to the right by saying sixteen times: 'Mother, I am not guilty'. Turn your neck to the right. Even then if you feel guilty better punish yourself by saying hundred and eight times. Now, please raise your hand to your forehead and press it on both the sides. And here you have to say from your heart: 'Mother, I forgive everyone'. May be some of you might think that it is difficult but whether you forgive or don't forgive, it's a myth. But if you don't forgive, then you play into wrong hands. Now, take this hand on the back side of your head and just put your head on it. For your own satisfaction alone, you just say: 'Oh Divine, if I have done any mistakes, please forgive me' but don't count your mistakes and don't feel guilty. Now stretch your hand and put the center of your palm on top of your fontanelle bone area it was a soft bone, press it hard your scalp, push back your finger and move it seven times but I cannot force for your self-realization. You have to ask for it. So please say seven times: 'Mother, May I have my self-realization?'. Press it hard.

Now take down your hand please. Slowly open your eyes. Now put your right-hand towards me. Bend your head and see if there is a cool breeze coming out of your head. Now put again your left-hand towards me. Bend your head and see. Now see for yourself if you are feeling any cool breeze. Again, put your right-hand towards me and see for yourself. Push back both your hands and push back your head and ask a question three times: 'Mother, is this the cool breeze of the Holy Ghost? Mother, is this the Chaitanya? Mother, is this the all-pervading power of Divine Love?'. Now, you see for yourself, you feel very relaxed. You feel very relaxed.

Now, those who have felt the cool breeze from their head or in their hands please raise both your hands. Again repeat it. Oh, great most of you have felt it. May God bless you. Those who have felt or not felt can go to our center and can establish themselves. Those who want to meet me can also comedown I would like to meet them. Can you remove the pot?

(Unclear discussion with Yogis)

Horrible he is, horrible, horrible, horrible. Unclear() He is a horrible fellow that guru maharaj. Don't you worry unclear(), you will be alright. I know I know he is horrible. Will tell you how to get rid off all these problems right?

Are you alright? Are you alright? Now alright? His catches are alright? He is alright. Hello what was the matter? Unclear() smiling together. Unclear() alright? Now satisfied?

How are you? You felt the cool breeze? May God bless you. May God bless you. You must come to the center. You become master. Next year when I come, I can see you as a master.

(Unclear discussion with Yogis)

Yogi: She is feeling hot in her hands.

Shri Mataji: Alright, it will go away. Put one hand like this. No no, left-hand. Left-hand like this and right-hand towards me. Better now. Very relaxed now? No thoughts, just no thoughts. Cooler? Much cooler? You say: 'Mother, come in my head'. Just say that. Unclear()

Kaise hai beta (How are you son)? Theek hai (are you fine)?

Yahee hai (Is it she)? Acha hai ye to right side bahot is ko pakad gaye thee. Ab threek hai (She has catch on right side, now she is fine). Acha. Good. Theek chal raha hai?( Is everything fine?) unclear() kuch sahayayogonki madad karo unclear (Please help to some sahaja yogis). Yahee rehate ho? (Do you live here?)

He is here, he is very old sahaja yogi.

Another Yogi: I know him Shri Mataji. I know him from three years.

Alright. Both of them will have you.

Aake mila karo madad karna Acha? Khushee raho, jeete raho (come and meet and help them okey? Be happy and bless you).

Aur Indians ko lavo...

Another yogi: Wo Sonu ka wife idaree hai (Sonu's wife is here), Sonu brothers also in Frankfurt.

Shri Mataji: Who?

Another yogi: Sonu, Karan's brother hai naa.

Shri Mataji: Is he here?

Yogi: He is in Frankfurt. He works here.

Shri Mataji: You got it?

Yogi: He was in Munich Shri Mataji. He is a Sahja Yogi from Vienna Shri Mataji, a baby. We are all babies.

Shri Mataji: Now better? Cooler? The warmness did you feel now?

Yogi: She is a Sahaja yogi from Berlin Shri Mataji. Berlin.

Shri Mataji: Good, how are you? Alright? I will have to come to Berlin, no doubt. May God bless you, May God bless you. It's all we, our own beauty. She is so sweet. Catches cold quite often? Put some ice on her liver. She will be alright. Alright.

Are you better now madam?

(Shri Mataji talking to some other person)



You been to some guru or something?

Yogi: Babaji?

Shri Mataji: who is this Babaji?

Yogi: He is an Indian

Shri Mataji: What an avatar? How can you have stomach trouble?

Yogi: He says that he is absorbing energies from people Shri Mataji

Shri Mataji: No no not at all. Your guru is wrong. Absolutely wrong. He is not a good man. Now put your hand on your right side ya. Now put this hand towards me. Now you say: 'Mother, I am my own Master'. Horrible guru you have. Keep your eyes open, watch me here. Now say: 'Mother I am my own Master'. Say it ten times and forget Babaji of yours.

Again, again, again, again, again, again, again, again. Now feeling the cool breeze?

Anybody says if I have avatara, why do you believe such a person? They may say anything. They might be coming directly from jail. How will you know?

Anybody who is a real guru cannot anything to happen like this, don't you know?

If he is an avatara he is not even given realization, minimum of minimum a guru should do.

Better now. Better better. Now have patience with you.

Forget that guru of yours and come and see them, they will tell you how to get rid off him. Alright, don't believe. Indians are very good at telling lies. They are very good at telling lies. But if same body says he is an avatara, you should not believe. Alright, you come and see him, he will cure your completely. And he will tell you how to cure others.

Better now, better? Now better?

Yogi: Still the same.

Shri Mataji: Just the same? Not true. Is the same hot?

How does this fellow know Babaji?

Yogi: She is from Berlin.

Shri Mataji: Are you alright? I have to come to Berlin as unclear() Alright?

We have some programs there. We have to get some more people.

Who has come for the first time?

It's cooler now. Is it cooler?

Please put your right-hand on your heart and say: 'Mother, please come in my heart'

Better?

Haa, alright?

Have you feeling cooler now?

Yogi: Still warm

Shri Mataji: Let it, let it go the heat

Say: 'Mother please come in my heart'

How are you? Alright? May God bless you. Now, try and learn everything about it he will tell you, you have to cure the hearts of many. Enjoy, enjoy yourself.

Yogi: She did not feel it Shri Mataji

Shri Mataji: What work you do?

Yogi: She is a gardener.

Shri Mataji: Forgive, you have to forgive, you have to forgive. Just forgive. You had a guru or someone before? Pardon

Yogi: She is a Baptized Shri Mataji

Shri Mataji: You are Baptist? You are baptized

Lady: I am baptized not Baptist

Shri Mataji: You are not a Baptist, you are baptized. In a catholic church?

So you didn't go to any unclear() to some person?

Yogi: Her friend is following guru maharaj

Shri Mataji: That's why. Just look at, can you feel it? Whole body shaking. Can you feel in the stomach? See na, whole thing is shaking. See na, who the one who is suffering is your friend? From guru maharaj.

Yogi: He is not here Shri Mataji

Shri Mataji: Oh God, you got it so horrid. You have his photograph unclear()? Sure he is not here? He is gone away? Is he still your friend? Follows you?

Lady: Not really unclear()

Shri Mataji: You should give him up. Absolutely or unclear() who is suffering. See you are better. Now please see that you get rid off all that and be alright. It can develop into serious trouble, it can develop into serious trouble. Unclear() come and see these

people. They will tell you what is to be done.

Unclear discussion

Shri Mataji: Now it's better, quite a better. See you have to work it out. Alright? Don't neglect. May God bless you. Get your friend also. Ask him to come. Alright? Both of you and get well.

Lady: Okey, thank you.

Shri Mataji: Did you feel the cool breeze?

Lady: unclear()

Shri Mataji: Have you been following some guru?

Yogi: Ohmkarananda

Shri Mataji: Who is this one Ohmkara? Every time I find a new one somewhere unclear(), down, put your right-hand on your stomach. Let's say one thing: forget about this Ohmkarananda and all these. They have a big big names, useless good for nothing that's why you cannot get your realization. You just say one thing: 'Mother, I am my own master'. Better? Are you feeling the cool breeze? Unclear(), ah, alright? Got it now. Forget all these nonsensical people. Now get to the reality. What's your age?

Yogi: 66

Shri Mataji: It doesn't matter, come and see them and they will tell you. You are my age can you believe this? Alright, come and see them and get rid of all these Ohmakrananda and Phalanananda all dhokanands. They take money from you and just unclear(), he don't take money? He gives, how can you give all these problems? If he doesn't take money, unclear() impossible I can't believe it that he doesn't take money. May not be with you but with others. How can it be?

Another Yogi: She says he doesn't take money.

Shri Mataji: What will he do? How can he do otherwise? From where does he come? Hands are shaking, she should know that she is not well. Her hands are shaking, her body is shaking, her Kundalini is shaking. What is she saying? Unclear() but you see what I am to trying to tell her that I am your mother alright? So how will you say that if a guru is a guru to you? Alright? And how can he do this to you?

If you are seeking a reality, then you come and get it and just establish it because you are seeking. Alright? Don't get identify with some big big names. That has no meaning.

Is she better now? The lady? What is she saying? Cool in the head? Good good good. You will be alright with unclear()

Felt the cool breeze? Been to some guru or something?

Yogi: unclear (Hata yoga)

Shri Mataji: That's all? Unclear()

Yogi: Shri Mataji, bist du Hata yoga (Shri Mataji, You are Hata yoga)

Shri Mataji: Ha, now unclear() you just tell her that, am I the part and parcel of the whole? Part and parcel of the whole. Gain, say

it again, again alright? Feeling the cool breeze now? Feeling on the head also?

Another Yogi: unclear() she has terrible cramps

Shri Mataji: That's the part of it (Hata yoga). That's the part of it, move to the right too much.

Because you see just no discrimination at all. You see, cannot. You must be later, must be doing lot of exercises, thing .. see over physical., on the right-hand side, the movement is more on the right-hand side when you do too much physical exercises then you become a dry personality. You may become a unclear() you might become the uncelar(), now you do one thing: are you married?

Yogi: Divorced

Shri Mataji: Divorced? Now what I am trying to tell you is, now you forget all your sports go for a honeymoon with your husband. I will get you one. You forget all that. Alright? You forget all that nonsense. Then now better be., there is too much., no no, yes too much exercises. Hata yoga also must be understood in full extent. This is not scientific. Indiscriminate. There should be discretion, what you need is not Hata yoga. What you need is prem yoga. Is a bhakti. Bhakti-you better join them, they will tell you what is bhakti. Is there any music? unclear()

Yogis: She couldn't feel it.

Shri Mataji: You had a guru?

Shri Mataji: Put your right-hand here on your stomach. Now, just say ten times: 'Mother, I am my own master'. Say it from your heart. Again, better now? Feeling it or not? You just say it: 'Mother, please come in my head'. Got it? Now forget that horrible fellow and they will tell you how to get rid of him alright? All of them are arrived here already. How are you now?

Yogi: He is following this guru maharaj, this guru maharaj is abusing him, he is trying to unclear(), he is hacking him, he is doing all kinds of torture to him. Sexually he is abusing him.

Shri Mataji: In dreams?

Yogi: In dreams but also it felt in reality

Shri Mataji: In your childhood?

Yogi: He is painning everywhere Shri Mataji, his teeth are painning, his chakras are painning, he destroyed his family Shri Mataji, he put him in a sort of a prison uncelar()

Shri Mataji: It was in reality?

Yogi: Yes Shri Mataji, in reality, he is having it in his dream, he is physically is not there but it is happening in his dreams.

Shri Mataji: He never met you?

Yogi: He met him twice Shri Mataji, but he appeared to him in a sort of a vision with same uncelar()

Shri Mataji: but as a person he met him?

Yogi: Two times Shri Mataji

Shri Mataji: You can be cured. You get cured completely alright? We can work it out, you must come and see them, they will tell you, you will be well alright? He can't harm you. Alright, you sleep very well. Feeling relaxed now? Are you feeling relaxed? No he cannot, he cannot. I am very powerful. I will kick him back. Alright? You don't worry, you come and see them.

You didn't come to me, you never came to me,

Another Yogi: Two years ago Shri Mataji, when your first program was announced, he was one of them.

Shri Mataji: Where was this? But he never came to you people,

Another Yogi: In Frankfurt Shri Mataji, I met him after one week we had to leave Frankfurt so, may be unclear()

Shri Mataji: Alright, it doesn't matter, alright, now don't worry, whatever has happened has happened. No more unclear() now he is going to look after you. He will tell you what is to be done. Don't you worry. Alright? Now I am not a master, I am your Mother. Alright?

Yogi: This funny guy doesn't allow him to go anywhere.

Shri Mataji: Oh, you will be alright, don't you worry, unclear() we teach you how to do it. We teach you how to do it. He will tell you what it is to be done. Go, they will tell you what is to be done, then come. Now they will tell you, come along, now go, go there somebody should tell you, go ahead, they will tell you how to protect, and you go and see them, now, you must go and see them, alright? May God bless you.

Another Yogi: On the head she felt, she says in the hands she is feeling since longer time already.

Shri Mataji: You have met me before, haven't you? Never?

Another Yogi: She is feeling energy in the hands.

Shri Mataji: No, energy is not the thing, you must feel the cool breeze.

Another Yogi: She felt it on the head

Shri Mataji: Cool breeze? Now in the hand? Now the cool breeze? That's it. No energies. Cool breeze. In fingertips? Alright, now you will see them, and they will teach you everything alright? You know the place where to go?

So, how did you feel? In the head also you felt it? Very good, excellent, good. Come and see them alright? May God bless you.

Been to some guru or someone? No one? Drugs. Little bit.

Yogi: he is smoking Shri Mataji.

Shri Mataji: You have a cool breeze now in your hand. Good. Try to progress further. It doesn't matter, even if you are beginning now, it's great. Alright? You come and see them. You know English? May God bless you.

You felt the cool breeze? Put your hands to me. You been to some guru?

Yogi: Rajneesh

Shri Mataji: Put your right-hand on your stomach. Down. You just say: 'Mother I am my own master'. Again, again, again, again, again, again. Better now? Great. Now that Rajneesh, useless fellow. Done. You are alright now. Feeling better? Now, you come and see them. Just a color has come on your face. Horrible fellow, uncelar(he is trying to fight after ages), do you know I live in pune myself. Useless. You have to unclear() all his photographs. Are you wearing the mala? Come and see them alright? They will make you the master. He was Ravana in last life. Rasamukhi. Alright you come and see them. Tension is over. Your tension is at least less.

Do you feel the cool breeze? Is he catholic? Put your right-hand on your heart, unclear(), come forward. Again, again ,again alright, are you getting in the left-hand, now you just say You are. You get it now. That's the answer, right, recognized. Now you come and see them. They will make you the masters.

Hello, Siddhi, haa, who gave you this? Mommy gave you? Very sweet, it looks very very sweet aren't they? Very sweet. You like them? You must also wear a saree sometime. Alright?

So madam, how are you? How did you feel?

Yogi: She felt it Shri Mataji.

Shri Mataji: Vishuddhi, has she, met guru or someone?

Yogi: Rajneesh, Shri Mataji

Shri Mataji: Hare Rama, alright, put your right-hand on your stomach. Put this one towards me. Now say: 'Mother, I am my own master', ha, cooler? Now forget that horrible fellow. Come and see them, they will tell you what is to be done. Aright? May God bless you. Must get rid off these problems, otherwise it will feel very funny in the head. Alright? May God bless you. At the right time.

So you felt the cool breeze? You have not been to guru or anyone? She was in India?

Lady: unlcear(Ohm Shanthi)

Shri Mataji: That's another one, now put your right hand on your stomach. Now just say: 'Mother, I am my own master' forget all of them. It's alright, working on, better? Now say: 'I had my own master' say it ten times. Yes, with full heart and confidence, you are your own master. Say it, say it just now see how the truth will show you, say it, say it, say it, what's the harm in saying? Again say it, please say, who is stopping you from saying? Just say it. Come along. Say it, otherwise you won't get it. That's the problem you have there. Can you feel it something throbbing? Yes that's it. You better do it. Well, say it now, come along. Again, again, again ten times horrible there, that chakra is completely caught up. Again say, again, better? Is it coming now?

Yogi: It's warm

Shri Mataji: Just say, 'Mother, give me the pure knowledge' very hot, yes say it again. Very hot. Again say it: 'Mother, please give me pure knowledge', again better? Again say it, Mother., from your heart. Shri Mataji, from your heart, say it from your heart. From your heart. You are asking for something great, aren't you? That's what they do in Pondicherry, they develop your brains not your heart isn't it? Come along. You have to say, Mother please, Mother please give me pure knowledge. Alright, put your hand on your heart and just say it: 'Mother, please come in my heart'. Again, Mother please, again, better. It can't be like that-closed. Let's see, Mother please come in my heart. Pondicherry people very difficult. You are catching very much on the left side and the left side is not clean. So we have to clean it. So that's why we are asking to help us now alright by saying certain things to clear out your chakras. They are not clean. So we are asking you where did you catch the problem. Kolenang where did you go? You are a

hippie or what? You are a hippie? No? You stayed in the Coolum beach? In the hotel? You feel guilty? You feel guilty. Don't feel guilty. Just say: 'Mother I am not guilty'. Guilty. Again, again, now are you feeling any cool breeze? So problem was, you are feeling guilty? And feeling very hot. I know I am feeling very hot unclear(). Now don't feel guilty. Guilty, what do you feel guilty about? If you feel guilty, and not to feel guilty at all, promise me. What do you feel guilty about? Something like that, everything forgiven. Alright? Everything forgiven, now you are not going to feel guilty. Alright? Come and see them. Just on the guilty she was paining all that, just on the guilt.

Yes, are you alright?

Guest Yogi: Not today now.

Shri Mataji: What happened? You felt before?

Guest yogi: Three years, I started a meditation of sahaja yoga,

Another Yogi: He got his realization from Sandra three years ago

Guest Yogi: Half a year after when I meditate, I felt a bowl of before me a bowl of I don't know it was some energy I didn't know how to handle it.

Shri Mataji: You have been to some guru or someone before?

Guest Yogi: No no

Shri Mataji: No? Please try to remember

Guest Yogi: Three years before a little bit of Kriya Yoga.

Shri Mataji: Sahaj yoga is 'Akria', it is 'Akriya' means no Kriya. Alright, put your right hand on your stomach. Put left-hand towards me. Now go on saying: 'Mother, I am my own master'. Again, again, again. Don't feel guilty, what are feeling to guilty about? What are you guilty about? Why do you feel guilty? Now don't feel guilty. I am not guilty at all. At all, again, again, feeling now? Now no more feeling guilty. Forget it. Forget it. See it's true. German style, you feel guilty for nothing at all. German style. No more feeling guilty, no more feeling guilty. No more feeling guilty. Alright? You are perfectly alright. You are a Sahaja yogi why should you be guilty about what? Now don't unclear() anything at all. I am not guilty at all, I am not guilty at all, I am not guilty at all. Alright? May God bless you.

Come along.

Yogi: She is from Frankfurt.

Shri Mataji: So madam, how are you?

Another Yogi: Sahaja yogi, one month ago Shri Mataji

Shri Mataji: She is alright.

Lady: I felt the cooler breeze but not unclear()

Shri Mataji: Not today? Are you doubting me?

Lady: I don't know what to say.

Yogi: She is thinking too much normally now she doesn't know what to think, it's a good sign.

Shri Mataji: Better now.

Lady: I feel cooler in hands

Shri Mataji: Just say: 'Mother, come in my head. Because I am in your Sahasrara you see?' again, yes, again, once more done. At your disposal. It's got there; it is got there. It is there, yes yes. You asked for it and I have to. May God bless you.

Lady: Ya, Thank you.

Shri Mataji: So that's good.

... come along, felt the cool breeze, ya he did, he is very good. It's good. What do you feel guilty about? German?

Yogi: He is furious Shri Mataji

Shri Mataji: About what

Guest Yogi: I can't find proper way about myself.

Yogi: You got it now.

Shri Mataji: Now you found it. Alright now you master it. And don't feel guilty. Now go and master it. You have to master it. You are the seeker alright? You are a seeker. Now you have to understand your own reality. Go to them and find out but not to feel guilty that is first condition, otherwise you will not find reality. Because that's not truth. Alright? You must see your capabilities. Be more on the positive side. Count your blessings. Get your realization fully fixed. Alright? May God bless you. Now not to feel guilty is the promise. By next year you will be a great master.

Are you alright now or still feeling guilty? Put your right-hand here, put your left-hand.

Now,

Another Yogi: He got his realization about two weeks ago Shri Mataji, we had a small program, and there he got his realization.

Shri Mataji: So how is he?

Another Yogi: His hands are hot. He too Anastasia Shri Mataji

Shri Mataji: Put your left-hand on your liver. Now, I forgive everyone. again, again, again, ah good, feeling the cool breeze? Alright, put your left-hand towards me. Put your right hand on your stomach say: 'Mother, please give me the pure knowledge'. Again, 'Shri Mataji, please give me the true knowledge'. Again.

Another Yogi: With this wrong experience, he had the experience that someone turned his head completely and now unclear()

Shri Mataji: This was when?



Yogi: One year ago.

Shri Mataji: Alright, put the sugar and will get some vibrated sugar, take that and neutralize it. Better? Lot of sugar you eat. That will neutralize it. Take from them vibrated water and sugar, it will neutralize at least he will go to the right side to supra conscious. You will be absolutely different person. Take your photograph now and later on. Take it, take all that, take all that.

Put it on the other side.

Another Yogi: Shri Mataji, this is the generous owner of beautiful flat unclear().

Shri Mataji: So did you feel the cool breeze?

Guest Yogi: No never.

Shri Mataji: Never? I see. Is he German?

Another Yogi: He is Italian from Milan. He lived a quite a long time in Germany.

Shri Mataji: But Italians are very good at it. They get it very fast.

Another Yogi: Yes, maybe he assume little bit too much of the Germans style of life. Workaholic.

Shri Mataji: You are feeling cool breeze now. Is it here in the hand? Forgive everyone. Just forgive, say it from your heart. See the very unclear()

Another Yogi: He says, he cannot forgive.

Shri Mataji: If you forgive or don't forgive, you don't do anything. Will you do anything? But if you don't forgive, you play into wrong hands. So now you forgive. Forgive everyone. Forgive everyone. Forgive. Forgive everyone. Forgive, forgive everyone. Now, come forward. Forgive, don't carry the load. Just forgive. Forgive, forgive, forgive, forgive, forgive, forgive, forgive, forgive, ah, now better, see. Done. May God bless you.

Italians very fond of Mothers. That's their character.

Yes madam, got it? Already thin what's the matter? Unclear () already thin, we should give them some sugar I think they have some liver problem.

Another Yogi: Yes Shri Mataji, will give.

Shri Mataji: Alright.

Yogi: She will stay in Munich Shri Mataji.

Shri Mataji: Acha (I see), Alright. May God bless you. May God bless you.

Still more flowers, flowers and flowers.

Are you alright? He wanted to come to USA but this is the problem unclear(), because I don't know if they have planes or not I am going to unclear() you see going with me would be unclear() but if you could, if you could I will be happy.

Yogini: Shri Mataji, would you come to San Diego for the puja?

Shri Mataji: San Diego, you see let them tell you. Because or I feel that if they have all the people who are staying there because anybody who is going to put just five dollars, if they put down, I will be very happy.

Yogini: unclear()

Shri Mataji: Alright, Christine is coming for guru puja. Its better Christine, Christine is better. Check with her alright? Because I don't know so small ashram there. I don't know what arrangements there. Like these people wanted to come here and I didn't know I said, 'it's just a small ashram, where are they going to stay?' but they had arranged everything. If you could just find out first then it's alright.

Yogini: Thank you Shri Mataji.

Yogi: Thank you Shri Mataji.

## 1988-0714, To be baptized is to feel the cool breeze of the Holy Ghost out of your head

View [online](#).

14 July 1988

To Be Baptized Is To Feel The Cool Breeze Of The Holy Ghost Out Of Your Head

Public Program

Auditorium 44, Brussels (Belgium)

Talk Language: English | Transcript (English) – Draft

Public Program, Auditorium 44, Brussels (Belgium), July 14th, 1988

By the people who themselves are corrupt, money-oriented, one gets disillusioned. Also, there is a category of people who find that in searching money and power they have achieved the joy of life, but there's another category of people, who are aware that they have not been able to find the absolute truth. William Blake calls them as men of God. And such people would be born in these modern times, has been predicted a long time back.

And when people discovered that there are such people available, they started floating market of false people. All kinds of falsehood started working out its manifestation.

A simple thing people should understand, that if you are trying to find the truth, it has to be through your evolutionary process. The evolutionary process has brought you to be human beings, and if you have to go into a higher state of awareness, it has to be a living evolutionary process.

For example, you can see me sitting here through your eyes, you know through your senses, I am sitting here, you can smell the flowers and through your nose you know there is a smell in the flowers, so your senses are the ones which are telling you the truth at the human level.

For example, if a dog or a horse has to go through a dirty lane, it cannot feel the dirt, but a human being cannot pass through that. So, it has to work out through your evolutionary process which is a living process. It cannot work out supposing you want to pay for it, you cannot. Because it's a living process. How much money do we pay to the Mother Earth for sprouting a seed? In the same way, whatever you have to become further has to be spontaneous, 'sahaj', you cannot pay money for that, but when I say that no one likes it because there are big big organizations which are collecting money in the name of God.

No one should take money in the work of God, that is too much for people to understand. How much money did Christ take for preaching what he did? In the same way, we have to know that whatever living happens spontaneously, we cannot put an effort for it.

Many people starve and fast and do all kinds of harm to their body and they think that they will achieve their higher stages in spirituality. Now Christ has described that, "You are to be born again". That doesn't mean artificially, you say, "I am born again", and take a false certificate that, "I am a Christian, I am born again".

Christ has warned, "You'll be calling me Christ, Christ, but I won't recognize you". And that is very true today. Christ has said a very simple thing, "Thou shall not have adulterous eyes", adulterous eyes, thou shall not have. How many Christians have innocent eyes? Now, when we talk of any higher thing, we have to see that the people who are saying they are something higher, have a life of that purity and innocence. If they themselves are not pure how can they talk of divinity and divine life? And if they make money and live lavishly at the cost of the money they take from others in the name of God, are sinners. But for doing this Christ was crucified. They crucified Him because He didn't want falsehood to go as God or religion.

So the truth has to be seen as it is. Only through your evolutionary process you are going to achieve the state to see the truth, not by artificial say you are baptized, putting some water artificially, you are baptized, not so, cannot. Actually, when you are baptized, you must get the cool breeze of the Holy Ghost coming out of your head.

I have seen many paintings in Spain, I have seen even here, and so many where they have shown people who are standing before Christ with hands like this and have got the light over their head. We have got the photographs of Sahaja Yogis in India where all

of them were sitting and we can see clearly the light on their heads. We haven't got the photograph just anywhere but is to be seen for yourself how those people have got lights on their heads, they're all sitting together, so many of them. It's the truth that they are enlightened people, that could be just a visual proof. But as this happening takes place within you, so many things happen.

Firstly, your physical problems get solved, it cures incurable diseases like cancer and many others automatically. This power resides within you, and as this power is awakened, you just get cured. In Delhi University we have two Doctors who have got their doctorate as MD's because they have written thesis on Sahaja Yoga. One has done on psychosomatic diseases and another one has done on the physical fitness of a person.

Actually, what happens when you get connected with the All-pervading Power of divine love and all the time that power starts flowing through you and there is a correction on your physical being. We have a Doctor who is called Dr. [Warren; unsure] in London who is looking after seven psychiatric hospitals and he is a great Sahaja Yogi. And he has cured many people who are suffering from mental problems and from alcoholism or from other drugs through Sahaja Yoga. We have five doctors in London otherwise who are doing now research on Sahaja Yoga. So many people have been cured of so many diseases and the best part of it is, it makes you a dynamic personality.

Recently, there was a gentleman who could not do much with his research, he was very confused and when his kundalini rose, he has now discovered a method of reducing the length of the microwaves through that, in London. So many doctors and so many architects and so many of the scholars have done so well in Sahaja Yoga that it is surprising that somebody should say that it dulls your brain, it's an impossible thing. Now Relin, who is standing before you, before coming to Sahaja yoga, did not know anything about all these things and he never addressed any meeting or anything. Today you can hear him and see the knowledge he has.

This is what happens when your brain receives the light, there is so much knowledge in your brain, you know very little about yourself, till people are on death bed, they don't know if they have got cancer. Till they are mad they don't know they have schizophrenia. But in Sahaja Yoga, immediately you know there is something catching on your chakras. And if you know how to correct it, you are perfectly all right.

In London, when I started my work, I suddenly found a gentleman who was a hippy, very good clothes and having a very nice and everything in his house, I said, "How did you get the money?" He said, "Mother whatever money I was spending on the doctors and medicines is all saved now, I am so very healthy, I don't need any medicines any more, so now I have got all the money saved and I am making all these things". And that is what one has to understand that we haven't found the absolute truth, so if we have to find the absolute truth, we have to, first of all, have a very scientific attitude towards Sahaja Yoga. You have to keep your minds open, and whatever I say if it is proved, then you have to know that, that is the Divine law.

Christ was allowed only to live for four years. He was not given a chance even to speak or to say anything about the inner life of inner Christianity. Saint Thomas who went down to India, stayed in Egypt and he wrote lots of books and put them in a jar. It was found out forty-eight years back and they have decoded it, and what he is saying is the same as Sahaja Yoga. He says that, "You have to have the experience of the Self, otherwise you cannot follow God". Then he says that, "God doesn't want you to suffer at all, Christ has suffered for you, sufficient. You do not have to sacrifice anything or to become like some nuns or anything, that's not needed at all. You have to enter into the kingdom of God. Your Father is waiting for you there and you have to enjoy". I have also seen a television show about the man who has decided. I don't know if you have that book here that is called as gnostic. In Sanskrit language, "Gn" means knowledge, "gn" means knowledge, so gnostic means the people who have knowledge. Knowledge, the pure knowledge, not the knowledge of the tree but of the roots. And that has been described by Thomas thousands of years back, thousands of years back when he went down to India.

Now we have before us an understanding that if we have to change this world if we have to improve the horrible shocking condition in which we are living. What are we to do? I have met people who have big peace foundations, big, big talks about peace and then the United Nations, I know all of them. But, I find that they have no peace within themselves. How can they give

peace? They are either running after money or after power. There's no question of ascending. So, for the emancipation of human beings, we have to transform human beings.

It is surprising that the knowledge which is of the roots existed in India, was never brought to the West. You have your science and other knowledge which are the knowledge of the tree, but you have to have the knowledge of the roots otherwise the tree will suffer. And this is what is responsible for not understanding that there is a life, an eternal life beyond this life.

Christ has said it, Mohammed Sahab has said it. He said that, "When the resurrection that is Qyama will come, your hands will speak, and give witness against you". He has said these things so clearly that Qyama will, resurrection time has to come. But Islam doesn't want to talk about it. They have organized it in such a manner that they can only fight among themselves. So, the true knowledge even there is written down.

We have to understand that today we are on the periphery of destruction, where children are taking to drugs because they are frustrated, there are diseases like AIDS and Cancer and so many others which are not curable. No married life is happy, society is disintegrated. There is so much of mafia going on, and the mafia is happy with all these institutions. We have ecological problems, we have social problems, we have economic problems. All kinds of problems we have, only reasons is that we do not know our roots.

We have no nourishment to cleanse and to improve our being. As a result of Self-realization, you become collectively conscience to become, it's not just a certificate that is, as they say, it actually happens to you. Any doctor, if he is here, will know that these are the ends of the sympathetic nervous system, these are five six and seven. On the right-hand side is your mental being and on the left-hand side is your emotional being, and also your physical being on the right-hand side.

Once you start your feeling the Divine, around you on your fingertips you become sensitive and you can tell what's wrong with you and what's wrong with another person. Every Sahaja Yogi can tell, this is what Hume had said that you have to become collectively conscience when you rise higher when you get your self-realization. Sahaja Yoga explains all these things very clearly to you, so many scientists are in Sahaja Yoga, and they are surprised at the science of the Divine which is so accurate. You just become like a computer which is accurate and absolutely, clearly programmed. And temperamentally you become a very compassionate and a kind person.

It's very difficult these days to find somebody very kind and compassionate without expecting some reward, expecting some rewards, ya, always you are kind to a person if you want to do some business with him or you want to gain something out of that person. But the innate kindness and the innate inner Christianity that Christ preached, is not there. People live superficially, without any values, without any depth in them. But when through your Self-realization, you touch your Self. You realize how beautiful you are, how peaceful you are. And the amount of joy that trickles down from you, you have never experienced that before. The amount of dynamism you can have is surprising.

Now you know that I am sixty-five years of age, and I travel for three months for Sahaja Yoga and nine months with my husband all over the world. I have travelled all over, Russia, China, everywhere. What I find is that I am never tired. Last night, I slept at 4'0 clock in the night, got up at 6'0 clock in the morning. And today, I flew back from Frankfurt and I am here with you. You see it's so dynamic that you don't feel you are doing anything.

It is like the Sun when it shines, it doesn't know it's shining, it just shines because that's its nature. This gives you that peace within, that complete integration within yourself that you don't fight with yourself, there is no conflict. Of course, one can say that there are funny people also, who cannot understand this, who are like the terrorists in a plane, one terrorist thinks that he has the right to kill all the rest of them into the flight, so there are some terrorists like that who try to sometimes try to trouble us. Like in Australia we had a lady, she was leading a very dirty life and still, she was in Sahaja Yoga. So,, we had to ask her to get out. And she got after us, but now it is all right, so you see such a woman because we do not want people to come in, we want them to transform themselves. On the contrary, there are so many people who are asked to get out of Sahaja Yoga. There are so many people that we ask them to get out of Sahaja Yoga. They create trouble but we want them to get out because unless and until they lead a proper Sahaja Yoga's life we don't want such people with us. We don't want hypocrites, we don't want evil people.

It is said in the Bible that there will be only 144 thousand people who will enter into the kingdom of God. I do not know but perhaps we are reaching that number. It is very surprising that it is so limited. But, everybody should get Realization, that is my

desire, they should all achieve that state because that is their right as human beings. Maybe it is my love that I feel everybody should achieve it. Now they ask Me what is my gain, they can't understand somebody who does something just for love, it is very surprising like there has been Christ for you, you see, still, why can't you understand somebody who is doing this work for no gain at all? Not only I, but sometimes my husband says, "I've never met a Guru like you", that who spends money from my own pocket to spend. He is a very clever man, he knows that I am doing such great work, that he feels very satisfied and maybe proud. As he thinks he has no time, so he should try to help Me to do this great work.

Now I have to tell you in Belgium, that I have a feeling that there are many, many people who are seekers. So, we should come out of the well and see for ourselves what happens everywhere and how people are gaining through Sahaja Yoga. I am sure that one day Belgium will become a great powerful country of emancipating great people and great ideals of leadership.

I will spend sometimes asking their questions for a while. For about ten minutes at the most.

Question: In Sahaja Yoga is there some breathing exercise?

Shri Mataji: No, no exercise. But when your kundalini starts rising then - supposing we find that something wrong in the centre here, we call as the Heart centre, 'Anahat', then we tell you some exercise to be done, in that case precise. It is not like taking all the medicines together. But that is, later on, first you have your first awakening of the kundalini and piercing through the Brahma Nadi, as they call it, the first piercing. Then if the kundalini goes back to a chakra, indicating there is a problem there, then if it is physical, we will tell you exactly what is to be done. In a very simple method, very very simple methods by which you can raise your own kundalini, which I will tell you just now after this.

Question: Question is about loops of kundalini will drop down. So, after we go home how's it will stay here?

Shri Mataji: I know that there are so many books written about kundalini. Actually, I have seen that so many of them are shocking, so ignorant, very ignorant, because they do not know kundalini is your Mother and like your Mother takes over all the responsibility of your birth on her. Your own individual Mother kundalini takes all the responsibility. A very ignorant, they must have taken some text from here the text from there, they are people mostly without any experience. Moreover, this Kundalini is the reflection of the Holy Ghost within you. Holy Ghost is the Primal Power of the female Primal Power, also described in gnostics. When we talk of the Father God and the Child God, or you say 'God the Father' and 'Son the God' like Christ, you can say, then what about the Mother? How can you have a child without the Mother? Holy Ghost is the Mother, is the Mother power. And She is reflected within you as the kundalini.

He's asking something.

Does he say he just wants to know what is your place in this teaching of Sahaja Yoga?

My place? I am your Mother that's all. I don't want to talk about myself, Christ was the son of God. He was the Light and He was the gate, no doubt, but when He said it He did not know what sort of human beings He was facing, and they crucified Him, I don't want to get crucified, you better find out yourself after your coming to Sahaja Yoga.

This is the gentleman, he wants to ask something.

Question: This gentleman knows You were close to Gandhi in your childhood and he wants to know that if Gandhi-

Shri Mataji: No, no Gandhiji was a Realized soul no doubt, but at that time we were not free people, and the most important thing was the freedom of our country. Without freedom how can you talk of anything, whatsoever? But I had a great rapport with him because I was a child brought up with him, he used to call me Nepali because my cheekbones are high. And also the prayer book which he wrote, in that, the sequence I told him what to put the first prayer as per the chakra and he has put exactly according to chakras. If he was living today he would have out and out talked about Sahaja Yoga, no doubt. In our family, Mr Lal Bahadur Shastri clearly, he was another Realized soul, he would have gone all out and talked about Sahaja Yoga. But it all happens like this that all such people who are trying to do good, are murdered or killed or something happens like that.

Question: Is Awakening of kundalini and state of holiness always together?

Shri Mataji: Of course, of course, Saints are all awakened people but not artificially certified, you have to be real saint, of course.

Question: In Christian scriptures, they don't say about Kundalini.

Shri Mataji: Oh! They do say about the tree of life, tree of life is described very clearly. Moreover, you gave four years only for Christ to live, four years in London, when my husband got elected, I was struggling with seven hippies, four years. And they were all very well educated from Oxford, Cambridge and all that, but hippies. And they were the foundations of hippies. Christians, but as you know English is a hard nut, they are very scholarly people, very scholarly. Once they found the truth then they got after it. Today they are like a foundation for us also. So in four years what could Christ talk, but he did say that the seeds falling in the barren land, said so many things. He has also said about the Holy Ghost, but it is for you to locate it.

Question: Her sister has epilepsy, can epilepsy be cured?

Shri Mataji: Yes it's absolutely curable, absolutely curable, epilepsy is easily curable. They are many who are cured of epilepsy, but you have to come to our centre and they'll tell you, what is to be done, it is absolutely curable, please come. One of the diseases about which this doctor has dealt with is epilepsy. Like they have recorded the patients and their cures. Also, we'll tell you once you are cured, what is the source of epilepsy and how you get it. And also if you get your Realization we'll tell you how to give Realizations to others. One light can enlighten another. In the same way, anybody who is enlightened in Sahaja Yoga knows how to give Realization. The only problem is we have kept our doors open to everyone, and sometimes we get funny people coming in, sometimes we get problematic people coming in, but you should not judge Sahaja Yoga because of them but what you are going to achieve.

Question: In short, this guy says it is a long way, its a hard way and a small gate.

Shri Mataji: Yes it's correct. It is a very small gate, it is correct, no, no no no, you see what he says it's correct, a small gate, no doubt. But I'll show you which is a small gate, all right? Have patience. But why only three weeks? It cannot be done in even in years. It can be done also in a split of a second. There was a great Saint in India and they were, they asked him, "How much time will you take?" He said, "Tat kshan, that moment". But depends on the seeker and depends on the giver. How he is saying three weeks? I don't know, I have some people, I have been working on them for the last year, they are not getting it. Three weeks is a short period otherwise. It's a headache for some people. I told them that, "Forgive, I can't give you Realization". They are after my life, every meeting they are there, I can't give them Realization, what can I do? Three weeks is a short time sometimes. There's one gentleman who said, "You can cut my throat, do what you like but give me Realization". I said, "Sir, I am sorry, it has to work, nobody can give you Realization if it doesn't work. What can I do?" And the narrow gate is here at the Agnya chakra, there resides Christ. And when you raise the kundalini, Christ is awakened in you, and it sucks in both these institutions of ego and superego, your conditioning and you get this opening.

Question: Is it necessary to believe in God to get Realization? Or when we have our Realization we can know God?

Shri Mataji: There is no need to have any blind faith, whether you believe it or not it is there. So when it works out you can ask a question, Is there God? And you start getting tremendous vibrations. They are Realized souls, so they all want this channa. She wants more. So sweet, I wish we could be like them. I am sorry, what was the question?

Question: Where is the Holy Ghost? Where is my soul?

Shri Mataji: This one, this one. The Spirit is here and soul exists after our death, but just now, I'm not going to talk about death, all right?

What else?

Do you want this one? What did she ask?

Sahaja Yogi: She wants to know is it necessary to believe in God to get Realization?

Shri Mataji: No there is no necessity at all, believe an all is mental, it's not reality, you believe in God because you are born in a family they will teach you there is God, there is God, those who do not believe in God because something has happened in their house, something has gone wrong, so they don't believe in God. There is no rhyme and reason, you see tha. Actually, after experiencing, you know what's the truth. So, I never talk of God before giving you Realization. And Buddha also said, "Don't talk of God, only talk of Self-realization, because as soon as you start talking of God, there will be a big problem". What's the use of discussing the colour of this carpet when there is no light? Let there be light then you can decide for yourself. All right?

Question: Shri Mataji is there any comparison between Sahaja Yoga and Mysticism?

Shri Mataji: All right.

Let's have the Realization. Now, if you are hungry and if I have done the cooking then there is no question. So let us have it but before that, I have to tell you how you will raise your own kundalini also. You have to, first of all, take out your shoes to take help from Mother Earth. You have to touch the different centres, and I'll tell you, but those who don't want to have their Self-realization should leave the hall because you cannot be forced I have told you.

All right.

Now please put your both the feet on the ground and parallel to each other because they represent two (). I am sorry I am here for one day so I could not explain everything well, but you can always go to the centre and get all the knowledge from there.

Now the left hand is the power, represents the power of desire, so you have to put the left hand on your lap, very comfortably like this on your lap. And you have to use the right hand for touching your centres on the left-hand side.

First and foremost thing you have to know that you are at the end of your journey. And this is the last breakthrough you have to have. You have to achieve the epitome of your evolution. So you should be pleasantly placed towards yourself. Forget the past, forget all the mistakes you might have created. Maybe in my lecture, I might have said something that might be reminding you some past, so forget my lecture also. The main thing you must get your realization, so be happy with yourself and forgive yourself. After all human beings can only make mistakes, you are not Gods, so you please don't judge yourself, your kundalini will judge.

Now with the right hand first we will be touching our heart. Here resides the Spirit. Then we will be touching the upper part of the abdomen on the left-hand side with our fingers. Then we'll be touching the lower part of our abdomen on the left-hand side. The upper part of the abdomen has the centre of your master and the lower part of your abdomen has the centre of the pure knowledge of the Divine laws. Now when you touch the lower part of your abdomen on the left-hand side the kundalini starts moving. Then you have to move your right hand on the upper part of the abdomen to open the centre of your mastery, then you have to touch the heart, to open than chakra. Now here we have to put our right hand in the corner of our neck and shoulder and put our head to our right. This centre is caught mostly because we feel guilty. It is very much caught today, that's why I am requesting that you forgive yourself. Now you put your hand on the forehead across and press it on both the sides. This is the centre of forgiveness because it is the centre of Christ. Now put your right hand on the back side of your head, this is the centre for asking forgiveness, push back your head. Now stretch your hand, push back your fingers, put the centre of your palm on to the fontanel bone area, and press it hard, now move it seven times your scalp, in a clockwise manner, slowly, that's how we'll be doing.

Now after closing your eyes, I find some people have done some mistakes. First is to use the left hand like this and right hand for the action, right hand for the action. Everything has to be on the left-hand side, also when you put your hand in the corner of your neck the hand must come from the front, not from the back side. You shouldn't put your hand towards me like that, but like this. And you should be comfortable, just put it like this wherever you are, be comfortable, you need not slouch, you need not strain, but just comfortable straight. That's all.

Please now close your eyes, don't open them till I tell you because your attention is being taken inside. Also, you can take out your spectacles if you want because it might improve your eyesight. Now please close your eyes and put left hand towards me, both the feet kept parallel lines on the ground and put your right hand on the heart. Here you now, you have to say or ask me a question, if you want you can call me Shri Mataji or you can call me Mother. You have to ask me a question, a fundamental question. Please ask three times in your heart "Mother am I the Spirit?"

Now this question leads to another question that if you are the Spirit then you are your master. So please take your right hand in the upper part of your abdomen, and ask the question three times, "Mother am I my own master?"



Now take down your hand to the lower part of your abdomen and press it hard. Here you have to ask because I cannot take away your freedom, in your freedom please ask me, "Mother may I have the pure knowledge of the Divine?" or "Mother please give me the pure knowledge of the Divine". Please say it six times because this centre has six petals.

Now please raise your right hand up in the upper portion of your abdomen on the left-hand side and press it, and the kundalini has started moving, to open this chakra you have to say with full confidence in yourself, "Mother I am my own master". Please say it ten times.

Now raise your hand to your heart. Here you have to say twelve times with full confidence the greatest truth about yourself, "Mother I am the Spirit". Please, say it twelve times.

Now you have to know that the Divine is the ocean of compassion, love and bliss, but above all it is the ocean of forgiveness. So, what mistake can you commit which cannot be dissolved in this ocean? So, please raise your hand on to the corner of your neck and your head and turn your head to the right, nowhere with full confidence say "Mother, I am not guilty at all" with full confidence. Say it sixteen times.

Now even then if you want to feel guilty, punish yourself by saying it 108 times.

Now raise your hand to your forehead across and press it on both the sides. Here you have to say from your heart, "Mother I forgive everyone". It is a myth whether you forgive or you don't forgive. If you don't forgive then you play into wrong hands. But many people don't forgive and that's how they don't get Realization. I have seen it very common. Say it from your heart.

Now take this hand on the back side of your head and push your head on it and you put your head upwards, here you have to say for only for your satisfaction "Oh Divine if we have done any mistakes please forgive" but don't count your mistakes and don't feel guilty. Now stretch your hand and put the centre of your palm on to the fontanel bone area where it was a soft bone in your childhood. Push back your fingers and press it, press the scalp hard and move it slowly clockwise seven times. Here again, I cannot force you, so you have to ask it in your freedom, "Mother please give me my Realization" Seven times.

Now take down your hands, please.

Now put your right hand towards me, open your eyes, put your right hand towards me and don't think. Bend your head and see for yourself if you feel the cool breeze coming out of your head, some people get it much away from the head, some people might get hot, doesn't matter, the heat has to come out.

Now please put your left hand towards me like this, bend your head and see for yourself if there is a cool breeze coming out of your head. Hmm, again put your right hand once for all, bend your head and see for yourself. Now raise your both the hand towards the sky like this, towards the sky, now ask this question three times, "Mother is this the cool breeze of the Holy Ghost?" or "Is this the Chaitanya?" or "Is this the All-pervading Power of God's love?" .Ask this question three times.

Please put down your hands. Those who have felt the cool breeze on the fingertips or in the hands or through their head, please raise your both the hands.

You didn't feel it? Did you forgive? Did you really forgive from your heart is the point. May God bless you all, May God bless you all.

So many have felt, some have not, it's alright, I'll like to meet you all, if possible come down, I'll like to see you before I go, I'll see maybe you have not forgiven that's why you haven't got. Most probably. So I have to see you, please come.

[Shri Mataji meets individually to heal people, the talk during healing was not very clear at some parts, so the complete audio could not be transcribed.]

He's done some spiritual healing.

Now you come to our centre and master it, next year I must see you as a master.

You really forgive. Now forgive, forgive everyone, forgive everyone, just forgive. Forgive everyone, forgive, forgive forgive forgive, forgive. Now better, now you feel it? Wow!

What's the use of bearing the load of not forgiving my child. It makes you unhappy. Hurt is alright, forget it, but you are hurting yourself by not forgiving, you understand my point, don't hurt yourself, don't hurt. Now you'll find love everywhere, you don't hurt yourself, alright? May God bless you. You're better just say from your heart "I forgive", "I forgive", ha! Now better, forget the past, now better. Some Sahaja yogi please look after her.

Now how are you feeling?, Thinking too much? What do you think? Aww!

Now? Alright?

Forget the past, you can't forget, so what you blame yourself too much, why blame yourself too much, forget the past, forget the past, don't blame yourself, remember something nice. Count your blessings one by one, alright? Good now. Don't try to remember the past. We should remember something good, why should we remember?

So how are you? Now she's feeling it. Alright, just see her.

Alright, put it here. You have to forgive, then you'll get it. Just look after her. She's the right side.

It's just a myth, just a myth, just a myth. Look after the baby. Now please forgive even that person. Look after the baby I don't want the baby to fall down. Better now? It is better now, better now, it is better now you see.

Now? Alright? may God bless you.

What work you do? You become a servant in the office of God. Started now ha, started now. Exhausted hands. Giver her, she's also right sided.

She can be cured, take her there.

Did you feel the cool breeze? No No don't worry, I'll put her alright, I am also a grandmother. Don't worry, I'll look after her, I'll manage her. Don't cry.

You'll be fine.

Again ask the question. Once more. Are you feeling the cool breeze? Better now? Feeling fine? May God bless you? Alright? Try to recognize. Christ has said I'll send the Holy Ghost.

She's alright? Now her Agnya, just put her right otherwise, Hamsa.

Please forgive, that is the narrow lane, you don't forgive. Aha! Forgive. Or just say for saying. Now you are better? Alright, just see if you can give her realization.

Thank you, come to the centre, you have to help them out, you have to help so many people. Thank you.

That is horrible. The whole thing is shrinking. There is a problem. You have a problem in your stomach. Now, you just say "Mother I am my own master" Again say it ten times. Better now, Just now, just now, we are working it out. Now somebody please give realization to this child, go, you see there has been a Tibetan Master, don't get upset, you'll be alright, you don't get upset, you are a seeker and a seeker of truth has to find the truth, alright? don't worry everything is going to be fine all right? They'll put you all right. Don't worry, you'll see.

Does the child ask if he has to see the Tibet Master?

Shri Mataji: Over you just see yourself, you are the master, you are the master. I'll make you the master. You see, now go and get. Now all your Tibetan Masters I better eat.

So how are you?

Small child, what's the age?

Sixteen years. Shouldn't go to Tibetan. Parents must be told.

Tingling in your hand? You'll feel it. What work were you doing before? Ask Mother, "Are you the teacher of all the teachers?"

Say this, "You are the teacher of all teachers". That's the truth, see it comes in your head also nicely now, that's the truth, now learn everything and teach again. May God Bless you. There's a teacher sitting there, talk to him.

Nice people in Belgium, beautiful people in Belgium.

It has to come out. Ask the question about the computer, yes yes yes, just ask the question, just ask the question. You see if I am the computer I'll answer it. Started? Again say. Just say "Mother you are the computer, Mother you the computer of all the computers. Now say, it's all programmed. See. Now, better, raise his kundalini. You don't have to try, we have tried and haan now it's there. Warm, think, think like a mad, very very thinking man, too much thinking.

Too much, here in this centre, you are catching. A lot of smoke is coming out. Feeling better now? Better now? Much more relaxed. They can see. She has a Vishuddhi. It has come up. Better now?

Because of right Vishuddhi. Right Vishuddhi, can you cure her right Vishuddhi. Cure her right Vishuddhi, she has a right Vishuddhi because she's a painter so just cure her right Vishuddhi.

You also? It's your own. Friends? Now you are feeling it? Now you must start .....

Say that "Mother I am my own master", say "I am my own master"

Better Now?

Left to the right.

## 1988-0715, Self-realisation & Workshop

View [online](#).

15 July 1988

Self-realisation & Workshop

Public Program

Kunstcentrum Artemis, Amsterdam (Holland)

Talk Language: English | Transcript (English) – Draft

Public Program in the Koningszaal, Artis, Amsterdam, 15th July 1988

NOTE: Sri Mataji travelled by car from Belgium to Holland with the Belgian yogis who lost their way and went into Rotterdam instead of Amsterdam. When they finally arrived at the programme in Amsterdam, the local yogis had explained everything and then started giving realisation.

Just as they got to the Sahasrara chakra, Sri Mataji entered the hall.

Sri Mataji: "I think already some of you have got your realisation. I can feel beautiful vibrations in this place. It's a great thing that Sahaja Yogis can give realisation; my task would be so much easier.

So, I don't think I should disturb it now any more, but I would like you to put your hands towards me like this and see if you are feeling the cool breeze in the hands. One may be hot, one may be cold, doesn't matter, just see if you are feeling the cool breeze in your hands. Any amount of lecture is not going to give realisation. It's a happening that has to take place.

Will you please also see if you are getting a cool breeze on, or through, your fontanel bone area if you put your hands and bend your head a little. Put the left hand towards me and the right hand on top of the head. Now please put your right hand towards me, like this, and bend your head and see for yourself if there is a cool breeze coming out. Once more now, left hand towards Me and the right hand above your head.

Now you have to put both your hands towards the sky and push back your head and just ask a question, three times. You can call me "Mother" or "Shri Mataji"; "Mother, is this the cool breeze of the Holy Ghost? Is this the Chaitanya? Is this the all pervading power of Divine love?" Ask the question three times, whichever you like. (Sri Mataji blowing into the microphone)

Now take down your hands please. Now see for yourself in your hands. Are you feeling the cool breeze? Those who have felt the cool breeze in the hands or on their heads, please raise your hands, both the hands please; both the hands please. Most of you have felt it. (Laughing) Surprising, isn't it? Such patience! May God bless you. May God bless you.

I was saying that if they are real seekers they will wait and they will get their realisation on the way. Of course, I would like to meet all of you here one by one, if you want to come to the stage. And remember that you are a special category of people. That you have been seeking for ages now. But now you have to respect your self-realisation. I will be happy to meet all of you here, one by one and if you have any questions you can come and ask me here; will be a good idea.

Please come. Come on, come on.

Congratulations! (Laughing) That's how, you see, that's how you don't need me really, isn't it. You can do it yourself. That is how; I know why I got lost. I wanted to see... Hello, how are you? How are you keeping?

So, may God bless you.

I am sorry I got lost but..."

Tape stops

## 1988-0720, Sahasrara Puja: First of all you must keep your vibrations clear

View [online](#).

20 July 1988

First Of All You Must Keep Your Vibrations Clear

Sahasrara Puja

Brigitte's House, Bogota (Colombia)

Talk Language: English | Transcript (English) – VERIFIED

Sahasrara Puja, (first puja in South America), Bogota (Colombia), 20 July 1988

It's such a great pleasure to be here in Colombia; which was my great desire, long time back that, somehow if I could come later to this country, I may be able to start Sahaj Yoga here. Because I did feel, at that time that there are lots of seekers and very good people in Colombia. They are the seekers of truth and want to rise higher in their awareness. And as it was desired by me, it has worked out.

I'm very happy to be here among you people; and we have people from, also, other countries of South America which is a very great thing. We started working out in European countries, which were developed countries we can say, but I always had a very earnest desire to come to the other side, that is the underdeveloped countries, where there is culture.

It has to spread to all the countries. No country should say that it did not come to us, that we did not know the truth, that we missed the point. As you people are first founders and the foundation stones of Sahaj Yoga you have to be very careful. As I have said, many a times, the knowledge that we have from science and other things is the knowledge of the tree, but Sahaj Yoga is the knowledge of the roots.

So, we have to become deeper personalities, we have to see our own depths and our own glories and our own beauties, and to enjoy them.

All that beauty we can have; plus you can see that the human beings are part and parcel of one personality. But we cannot do it by just lecturing or by giving sermons. But we have to prove it to them by their ascent, that is, by giving them Self-realisation, by the actualisation of the experience.

In every way we have to tell them that the truth cannot be found out by paying money or making efforts or by sufferings. The truth resides within us and we have to just reconcile to the idea that, so far, we have not found it.

Now the way you will handle them is very important. Because they come to my program, get Realisation. But when they come back then you have to handle them very carefully and delicately.

Also you must understand what is the pulse of your country, what is the specialty of your country, pulse of the country, the pulse, you see, it is the pulse. Now, for example, I find people here are very sweet, very innocent very traditional, so you have to approach them in that manner. But supposing they are from the intellectual sort of areas or from over-industrialised areas, then you have to approach them in that way.

So, first of all you must keep your vibrations clear. Also you must know what you should do as to become experts in vibrations.

You should be able to say, whether somebody is catching this or that, or what you are catching. But you should not in any way tell them what others are catching, let them find out themselves. As they will start growing in their own sensitivity, they themselves can find out what's wrong with them. They themselves will tell you what is the finger they are burning, where they are getting the heat. They themselves will tell you. Then you have to tell them that, "This is the centre you are catching," "This is the problem." If

they ask you. This is how you should move with them. But in any case, if there is any problem, anything, you can write to me directly. I am always available to anything that you want to know.

I hope today there will be many people who will be coming to the programme. But the follow-on has to be attended properly by all of you, and you should be able to gently handle them. And as you know that we do not have anything like registration of names or anything. But better is to talk to them, to each one of them: ask their names, what are they doing, where they live. It's much better. And if they want, they can leave their addresses with you.

For your pujas and all that you have to see them if they are deep enough, then you can call them for pujas. Also puja can be quite a shock to them because they have never known all these things before. There are so many ways by which you can convince them that this is the truth. In any case, if you have any questions you should ask me later on so I can tell you what is to be the problem.

So now let us have the puja and after that I think most of the questions will be solved also, automatically!

All right let us have, for washing, a little warm water will be a good idea.

If there is some warm water, little bit warm water. Copper is a very auspicious metal for puja, copper is, and you get such a lot of copper here.

You both can come for washing, you both, and the little girl. Come along! Three of you can wash. Come! Come this side!

You be on this side, you be on this side, and she can be in the centre. Come this side. Let him come this side. Come in the centre.

Now, push back your sleeves. May God bless! Good! Hmmm. Nice!

Now, you push back your sleeves a little; yours also, sleeves, a little bit. And also his. Yes come along!

You've got a coconut with you?

Yogi: Yes, Mother.

Shri Mataji: All right. Then what I would suggest [is] that, in this one you put a coconut, because that's how we have the kumbha, and some leaves.

You put the kumbha there eh? It's all right. Then if it is there it's all right. One only [is needed]. I didn't see it, so that's what I was wondering. Keep it there, it's all right, but some leaves must be put with it, you see. Some leaves, some long leaves. We could use these.

Yes, that's good. That's all. Few leaves. So now, just round the coconut. You can bring that one here, that kumbha. Then bring the whole lot.

Yogi: We can put it on top of this?

Shri Mataji: It's all right. It's all right. It's a very good idea. Now around that place, yes a little bit. Good.

This is symbolic, very symbolic.

Yogi: The light is very beautiful.

Shri Mataji: Very good, beautiful. Just on top of my head!

Yes, so now. If you can pour water then, yes. You can pour it and they can wash and then they can pour. All right.

Yogi: Shri Ganesha's mantras?

Shri Mataji: Yes.

(Sahaj Yogis repeat Shri Ganesha's mantra three times.)

Shri Mataji: I would say, if you have some unmarried ladies.

All right. So what we can do is to remove this now. Get a towel.

Hello, you can remove this and we can get a towel just to [dry]. Lilia? You remove it because one person should be in charge of mantras. You remove this.

Yes, yes. Good. May God bless!

(Sahaj Yogis recite Ganesh Atharva Sheerssh)

Shri Mataji: Now we could have the Spanish version if you have.

Yogi: Yes, Mother.

Shri Mataji: Should be more uniform.

(Sahaj Yogis recite Ganesh Atharva Sheerssh in Spanish)

Shri Mataji: Also the centre where resides the thing. You see, you have to make the swastika on top. But first of all this should be little bit put uniformly. Now the thing is to put the...

Yogini: A little water is needed? Should I put a little water?

Shri Mataji: Water? Yes, please put. Some water is needed. You can sing song of, Ganesha's song. One song.

Sahaj Yogi: We know the English song, "Shri Ganesha"

Shri Mataji: Yes, that's all right. Make it more uniform

(Sahaj Yogis sing "Om bhur bhuva swaha" song (English 1))

Beautiful. Now, so you have to start with the Devi's 108 names now.

Sahaj Yogi: Should we sing them Shri Mataji? Should we sing 108 names?

Shri Mataji: Yes, 108 names.

(Sahaj Yogis sing "Tere Hi Guna Gate Hai")



Shri Mataji: Any one, any one will do. Yes. Little bit properly. Put it properly, put it properly. Yes, put it properly. Push it on the sides. It will be all in the picture you see. They would like to see my feet when I came to Colombia.

Yes, good. All right. Yes you can put it on the side. That top one doesn't look so nice. I think that one looks better I think. Yes, that's better.

Never so many flowers on my feet! First time!

May God bless you all!

Put it there, somewhere. All right. Let everybody put it now.

Now the ladies have to give me bangles. All right?

It's beautiful. May God bless you!

You may close the door. I think it's rather cold.

Now, ladies have to give me bangles

Sahaj Yogini: Married Ladies?

Shri Mataji: Married yes.

Yogini: Two by two?

Shri Mataji: Two each. I mean I think they can give in four. Twenty one there are. Eleven on one side and ten on the other.

Now if you can give me the plate, the silver plate, there's a double plate there, under the kumkum.

Wonderful puja, wonderful.

You made cake?

Today is your new year's day so happy new year to you and I'm told that, also, it is regarded as a New Year's day as well as your Independence Day?

May all of you have your real freedom.

## 1988-0720, How to become a realized soul?

View [online](#).

20 July 1988

How To Become A Realized Soul?

Public Program

Hotel Dann Colonial, Bogota (Colombia)

Talk Language: English | Transcript (English) – Draft

Public Program. Bogota (Colombia), 20 July 1988.

I bow to all the seekers of truth.

When we talk of truth we have to know that the truth is, was and will be. We cannot organize it, we cannot change it and we cannot conceive it. We have to understand it as it is. But the truth that we know only through our sensitive central nervous system, like I see you all sitting here and also you can see Me sitting here through your eyes is the truth. Or the thing, you heard the music from your ears, through your sense organs. Whatever you have known through that, through your feeling is the truth. It cannot be your imagination or your ideas which you have got in your heads from your childhood or maybe that somebody has put it into them.

So we have to be honest in our seeking and whatever we have found to be of no use or which is not honest we have to give up.

Now whatever has been told to you about your chakras, about your subtle being inside, all this is the knowledge of the roots. We have through our science advance quite a lot. We know lots of things that are existing but this is the knowledge of the roots. Now as a scientist and as a scientific mind you should keep your mind open to see whatever I am telling you is the truth or not.

So when we became human beings we developed certain senses within ourselves in our evolution. Like if you take a dog or a horse and ask them to go through a very dirty lane, it will not feel hurt, it will just pass through. But for a human being it is very difficult. An animal does not understand anything that is beautiful. Now we have achieved a lot as human beings but still we have not achieved the absolute because there is so much difference of opinion, everybody thinks that he is correct and everything that we find is a chaos today. So to achieve that absolute state something more has to happen in our living evolutionary process.

What is that is already told to us in all our scriptures. Christ has said that, "You are to be born again." Now when He said that, you cannot just take a certificate that I am born again and go about saying, "I'm born again." But when you are born again, something has to happen within yourselves.

Today is your Independence Day and I congratulate you for getting your Independence. But still we have to have our full freedom. Because we succumb to temptations, succumb to falsehood, we are tortured by people, oppressed by people, so many problems exist. We have not been able to free ourselves of our problems either physical or emotional or mental, even spiritual. For this there is a very, very simple method of the last breakthrough.

For your evolution as human beings you did not pay anything, you did not put any effort. I have come here to give you the message that you don't have to pay, you don't have to work hard, it is just there, you have just to have it. You are all ready to get it, you are all ready to become that, there is nothing to be done anymore. Like one candle which is enlightened can enlighten another light without any difficulty; in the same way it will work out. By this you will become realized souls. Like this instrument (the microphone) is prepared and unless and until it is put to the main it does not work, it has no meaning. So you are perfectly made for that, only thing you have to be connected to the mains. You will be amazed by this connection; so many things happen that we can't believe how we are so glorious and so beautifully made. This is our own, our own property which is not known to us,

which you suddenly discover and you are amazed at yourself.

There is the power within us which I call as the power of the Holy Ghost, which is reflected in the triangular bone called as sacrum. Holy Ghost is the Primordial Mother; how can you have a son and a father without a mother. So this Primordial Mother is reflected within us in the triangular bone called as sacrum. When it is awakened we get connected with the divine power of God's love.

Many people don't believe in God because wrong things have been done in the name of God. But there is God and we have just to reach that stage where we can feel His love, His all pervading power around us, like cool breeze of the Holy Ghost.

You get your real baptism and you find as cool breeze of the Holy Ghost coming out of your fontanel bone area which was a soft bone in your childhood and the bone becomes also soft like a child's bone. Then you start feeling the cool breeze all around yourself as very beautiful cool vibrations. Such a person becomes extremely powerful, he becomes powerful with his compassion. Wherever his attention goes he cures that problem and such a person has a personality or a temperament that when he is among the people who are disturbed and troubled, their problems disappear.

The attention itself becomes collectively conscious, means you can feel another person on your fingertips, the centers. You can feel it within yourself, also what is wrong with you on your fingertips. This is what has to happen to all of us when we become really peaceful within and when we are peaceful, the peace spreads everywhere.

There are great organizations who talk of peace, peace foundations, this peace and there is no peace within. It is all artificial, men-made. But when the human beings become peaceful within themselves, there is no problem and they start enjoying each and everything of creation, and the best thing, they enjoy are the human beings and one starts understanding how beautiful God has created these human beings.

It is very surprising that so far I have not been able to come to such a beautiful place for this work, but I have been here before for some official work of my husband. At that time, I did feel the beauty of this place but there was not time to do this work. I think this was the time I had to come and I am sorry for being so late in my coming here; because once you become that, you become the source of joy for yourself and for the others and the Joy does not have duality like happiness and unhappiness, it is an absolute thing; you become the witness and start seeing the whole thing as big drama as if when you are in water, you are afraid of getting drowned, but once you came into the beat you can see all those waves with fun. But when you are experts swimmers, you can save many who are getting drowned.

So this has been written long time back by William Blake, that men of God that is the category of people who are seekers, will become so godly that they will start saving other people, So though we find that in modern time there is so much of chaos, so much of tensions, so much of problems, there is one thing definite in this special area only now people are seeking the truth.

I must have given many lectures on Sahaja Yoga and as you must have heard from him that Sahaja means spontaneous and Yoga means the union with the Divine. After the realization, you yourselves become the knowledge but before that you better get your realization first.

Because say there are beautiful lights here and if you have to put them on, I have to just say, that just press one button and all the lights are coming; if I have to tell you about the history and all the organization and everything of this electricity, it will be boring.

As a Mother, I would say, if I have done the cooking and if you are hungry, you'll just say, "all right, Mother, now serve the food." So there is no end to my talking about it, it's better we should have our Self realization.

May God bless you all!

Question (Q): Has sexual energy something to do with the Kundalini?

Nothing. It has nothing to do, is a wrong idea. You see (on the Chakra chart) the red chakra is the chakra for our excretion, for our sex energy. The Kundalini stops at the gate of Christ, at the Agnya chakra because if your eyes are very much wobbly then the Agnya chakra gets blocked. But in Sahaja Yoga, we believe in beautiful marriages, but not in funny type of perversions, but we don't have to tell you anything, because you become your own guru, because Spirit is your master and once you start seeing everything in the light, you yourself drop out.

For example, you are holding a snake in the darkness, you can't see it and if I say drop it, you will say, no I am holding a rope, why should I drop it. But if there is light you will immediately drop it yourself. So with realization you develop your divine wisdom as well as your divine discretion.

Q: Are Sahaja Yoga and other types of yoga more or less the same?

You see every yoga that they talked of, was established thousand of years back in India; like you can say Hatha Yoga or Raja Yoga; but the way these things are practiced today are very unscientific, because unless and until Kundalini starts rising you cannot say where is the problem and if you do any exercise indiscriminately, is going to harm you.

Q: Is the awakening of the Kundalini, that we shall get tonight, something permanent, something that will occur just for a moment? And what should we do to keep it?

Good question. It happens spontaneously and it just works that moment but the Kundalini is the one that emerges through your system, from your fontanel bone area and She finds that there is a problem, say in your liver, then She goes back there and starts working there on the liver to cleanse it. So with the experience one starts knowing how the Kundalini works on the various centers then She starts establishing and is established in a permanent way. As we can say when a seed is sprouting the little (pramune?) sprouts and then you have to look after the little tender plant for sometimes, then it becomes a tree. Within one month time you become an expert and here you have a center open every day where you will come to know everything.

Q: Kundalini is a force in itself, what is the way of increasing the power of Kundalini and what is the relationship between Kundalini and the Spirit?

Spirit is the reflection of God Almighty and His Power is the Holy Ghost. When He (the Spirit) and the Kundalini both of them meet then it is like a little flame which burns within our hearts as Spirit, gets the force and the whole thing becomes enlightened. It is such as vast knowledge ... once you have your realization, it is better to understand these things in one light than to understand it without lights: when we are in darkness, we cannot talk of the colors, in the same way, let there be light, then we can understand it better.

Q: It's quite a new knowledge; it is said it is dangerous to wake up Kundalini when the chakras are not purified; it is a fire that is burning. What is your spiritual power that makes that the Kundalini can come up and not damage us, and why is the time so short?

The first thing is absolutely wrong and false that the Kundalini gives you problems; because people who do not know, who have no authority from the Divine try to try some tricks on people; as a result of that the deity of innocence gets angry and you get the result as heat in the body.

Now the Kundalini is the Primordial Mother, your own individual Mother, your own Mother; when your mother gave your birth, she took all the trouble upon herself and she did not give you any trouble, did she? And She knows everything about you. She knows your past, She knows all your weaknesses and She is so kind, so gentle and She some way or another manages this second birth. As far as Myself is concerned I don't want to say much about Myself because Christ was the Son of God, He was the Path and He was the Gate and when He said that and people crucified Him. That was the truth but people can't bear the truth without

realization. I don't want to get crucified because you know the time is so short.

Q: Is Sahaja Yoga the only way and what is the function of tantra yoga?

Tantra means the instrument, actually in the pure sense of the word. But those who called themselves tantrikas are just the opposite of what is the tantra. They know how to spoil your instrument, just to capture you, it gives you the negative forces, just to take away your freedom. They try to control your money, they try to control your family, this is not divine. It's black magic in a way, in a western language is black magic.

Q: Does the Word of the Holy Scriptures have something to do with the Kundalini?

Yes, yes and the description of the Kundalini, of all this instrument is the Tree of Life ...

Q: If the Kundalini has been, is and will be always in connection with the Spirit, then why does the Spirit incarnate?

But the Spirit does not incarnate. It's quite a good question that we should have been born as realized soul, what was the need to have the separation, is the correct question. That's what you mean? The answer is very simple, you know the story of Adam and Eve, everything was done so well; if they had listened to God, we would not have gone through all the problem. But they did not. They made a mistake; this is the main original problem they created for us. So we had to go through everything so called knowledge which is not real knowledge and then come to this.

At human level you are given freedom. But they never wanted to use the way God wanted them to use, so they went in a roundabout way. So God said alright, go ahead, find out for yourself and then He'll come and give at the last when you will be ready to receive the Truth. And even now I am telling you can get it without any difficulty, it's your own right, you have it, it's your own, still people are finding it difficult in their freedom. So that is human being you see. He can't accept anything. They have to learn through making mistakes, going into problems, then they learn it. Sometimes they are too conditioned, sometimes they are too egoistical and they cannot discriminate between the Truth and untruth.

03.

Now is the realization

But

Please don't ask me aggressive question, as I am not here in any way to take anything from you. You can no pay for your realization, you cannot pay for your curing and you cannot pay for anything that is good and it is expressing in yourself.

Maybe it works in most of you I can see that, but maybe don't work, but that so matter it will work ultimately. And we have here some very good people Sahaja yogis who are here and they can do marvellous and they are very equipped people, very powerful people. The change is within you not without and that is why they, just like you, look out, but they are very powerful.

let them ask some questions.

Do you have questions?

Seeker 1: Do you have the kindness to tell us if the sexual energy has any relationship with the kundalini?

Shri Mataji: Nothing, it has nothing to do, that is one wrong idea. I don't know. Have you put in the card paper? Here You see there in the lower portion you will see the red chakra, is the chakra for our expression, for our sexual energy it looks after our sexual and for others expression functions and the kundalini is above of that, secondly as Christ as said very pointily that now

should not have adult eyes, because the kundalini stop against Christ, here in the agnya chakra because if your eyes are very much bobbling then the agnya chakra gets clock , so hon clear said much about the agnya chakra now we should not have adults eyes . but in Sahaja yoga we believe in very good marriages but not in a funny type of perversions. but we don't have to tell you anything, because you become your own master, you become your own guru, because spirit is your master and once you start see everything delight, you will see properly. For example, you are holding the snake in darkness you cannot see, and I say dropping and you said I am holding a rope, why should I dropping it, but if there are light, immediately dropping it yourself, so with the realization you develop your divine wisdom and as well like your divine discrimination,

Shri Mataji:

What is other question from the gentleman.

Seeker: Are the another's yoga the same that Sahaja Yoga? Hatha, raja and others?

Shri Mataji: You see every yoga that they talk to, were established a thousand years back in India, like we can say, hatha or raja yoga and all that things, but the way of that things are practice today, they are very unscientific, because unless the kundalini starts rise , you cannot see where is the problem and if you do any exercise indiscriminately, it is going to harm it.

Now for example you have problem in your trough chakra and you start said mantras which are related to your heart chakra you will spoil your trough completely.

So, you have to know exactly where the problem is, and which you can find very easily after the realization if you already know what the centres about are and also you know how to correct them so, you are alright.

Seeker 2:

The awakening of the kundalini force or whatever we will do today can be permanent and what we have to do to keep it?

Shri Mataji: That is a good question.

It happens spontaneously and it just works that moment, but the kundalini is the one that emergence to your centre from your fontanel bone here and then she finds that there are problems here in your lever, then she goes back there works there so you must to know how to organise her movement and ones you know that you permanent fixing so that is permanent

As we can said that, when a seed is sprouted, the little premiere sprout and then you have to look out after the little 10 year plant, but sometimes barely early become a tree, by in one month you can be one expert and you have centre here as I was told, where they hold linking every day and they going to have a follow all where it coming about everything

Seeker 3: Kundalini is a force in itself; separate or united?

and is there a method to increase the power of the Kundalini?

What is the relationship between the kundalini and the soul?

Shri Mataji: Spirit is the reflexion of God Almighty and his power is the Holy Ghost when he the spirit and the kundalini, both of them, meet; then is like a little play which burning in our heart, the spirit, gives the force and then the whole thing become enlightening.

You see about all this thing ... I will says such a whole knowing, but when you will see all this people they will give you all the details about it, but if you have any problem just now about getting your realization is better that talk, they are 3.000 lessons that

I had been doing in English languages and some and another languages but the knowledge is not enter, but you found down each of everything, they are not mystery, no secret.

And there are so many tapes, and audio tapes, and all those things are able to you, you can always listen to them, and you can talk to them and found down. But once you get the realization, is it better, to understand all of this things in one line, that you understand in light. Like when we are darkness we cannot talk of the colours. In the same way let be the light first then you can understand it better.

Seeker 4; This is truly novel, because as you said before, it has always been said that it is dangerous to awaken the kundalini, without having the chakras clean, that it is a fire that burns, that it hurts, if, thanks to what she says, you can have that here, Even that we have short time.

Well, we've all come to talk about all that.

What I ask is: for one hand, what is the spiritual work that she will do on us without damaging us? and why is the time running out?

Shri Mataji: Now, the first thing is absolute wrong and false that the kundalini gives you problems, because people who do not know, who have not authority from the divine, try to try tricks on people, as the result of that the divinity of the innocence get angry and get, as the result, hit in the body.

Now the kundalini is the primordial almighty your own individual mother, your mother, when your mother gave you birth she took all the trouble in herself, and she did not give you any trouble, did she?

She knows all about you, she knows your past, your weakness, and she is so kind so gentle. And she knows how can manage your second birth.

As far as myself is concern I do not want to say much about myself, because Christ was the son the God, he was the god, he was the kind. And he said that, and he was crucified, that is true, but the people did not want to see the truth without the realization. I don't want be crucified, because the time is so short.

Seeker 5: Sahaja is the only way to feel the vibration of the kundalini? The tantras yogas what work have them.

Actually, tantra mean instrument, but them that who are called tantric are the opposite of what tantric is.

, they know how spoil your instruments just to catch, to use all the negatives forces just to take away all your freedom they try to control your money they try to control your family. Theses cannot be divine. It is back magic, in western language is back magic.

Seeker 6: What if the kundalini has any relationship with what the scriptures speak, in the bible? What Jesus spoke about: the holy beard

Yes, and the description of the kundalini and the all the instrument is the tree of live, also even in Koran, it is describing, the ascent, even in Koran, they say at the time of resurrection your hands will speak and we give you test against so. of course, in India scriptures I mean are so vivint giving. but mostly of the knowledge of kundalini has come for very superficial roots, people has no going deeper into, find down what them are writing about kundalini.

Seeker 7: If this kundalini's energy has been in union with the spirit, with what sense does this spirit incarnate on earth?

Shri Mataji: The spirit does not reincarnate

Translator: that if we are the spirit, why we reincarnate?

Oh, I see it. Now.

Aja, I understand. That is a very good question. That is what you mean?

Seeker: Yes

You know, the answer is very simple. You know the history of Adan and Eva. Everything was doing so well, if they have listen to God we will not go through all this problem, but them don't, they make mistake, them make original problem recreated for us. At human level we had giving freedom, now when he gave them freedom they never want used the way god wanted to us used, they used it in the wrong way, so God say, ok do your way.

And even now I tell you that you can get it without any difficulties, it is your own right you have it is your own. Still People is finding difficulties in their freedom to take it and see it by yourself. So that is the human bean see they can accept anything they have to learn to making mistake, make problems so they learn from them. Sometimes they are conditional, sometimes they are so egoistical, and they cannot discriminate between the truth and untruths.

Seeker 9: At this moment Colombia is going through some very difficult moments, because there is a lot of violence, why do you think that is it happen here and what can we do to improve it?

There are many things by which so that be created problems of violence, not only in Colombia, they are all over the world, that is not only here. But the problem comes, you see, of our wrong man-made ideas. Now see, for example if we have

democracy or communism: we are try both now in democracy what we do is to allow at an individual do have your own way. Let the individual grow and them don't worry about collectivity. Now once individual is important, then he starts growing, you see, in a big way and he became a madman he starts to suppress others and he is not worrying about the collectivity part. and democracy is money oriented, some others make the money, you see, become some greedy, wants to make money, some others money, money, money; like mad. At the result is that you become rich, but you become also wilder. now in the communist ideology, they worry about the collectivity and not about the individual, now the individual become absolutely weak, they can do anything, he is helpless, he becomes weak. So, what is the used to do collectively with weak people? So, both way has been failed. So, a very powerful politician, from London, came to tell me that she was following to the right and to the left before. So, now she wants to be in the centre. so, she started a party in the centre, so I say, what is the used if you are in the centre you will have not movement? I said, all they are all man ideologies, if you are in the centre, centre you will be ascendant oriented and you become a very different personality. I will say that, I suppose, I have all the powers I am a capitalist, but I am communist, because I cannot enjoy myself I must share it with you.

So, all those man-made theories get integrates in Sahaja and you start enjoying the truth really after the Sahaja yoga. In Sahaja yoga the individual is nourish, is balance, and is enjoy his joy, and the hole collectivity is with him and he can feel the whole collectivity. And we don't live with theory, but the truth, you can feel the truth if you want to know supposed to know if exist God just put you hand and ask the question, like your computer and you start getting the tremendous, good nice vibrations filled with joy.

Shri Mataji: Now. what is the question now? 1.2.3.4.5.6.7.8.9.10.11

Let's ask the majority. do you want the realization or questions?

Public: Realization.... applause



Translator: Mostly of them want the realization.

Shri Mataji: So, better have realization. You see, you can write down your questions and we try to answer them, come to them, it is not endless, you see, again I say, if you are angry better have your food.

I wish all of you will can sit down, because you don't have seen anything anymore. And those who don't want to have any realization should go, because it should disturb others, if you don't have the realization, it is not your desire, it is better that you let the hall, without angry.

I was also very happy to learn that in this country people respect the mother earth and the chakra which controlling the Innocence and also, the above of the kundalini, is made of the element of mother earth.

04.

Now I will request you, all that take away the shoes and test the mother earth, put your foot, if it is possible, so that she takes away all problems, but those whom are sitting on the ground, do not boring to put both your feet on the ground, but can sit down it is a right, but take away the shoes. also, it is put the attention. Everybody should sit down in the passage. It is right. You also in the back, please sit down. It would have been better in the garden.

I did not expect so many people to coming

Now I have to tell you that in our procedure, we have to have our left hand very comfortable on, like this, if you sit, put it like that. This is the left hand, which is the power of your desire, which is symbolic, that is you decides to achieve your realization, and not put the hand like this, just like this, comfortable with the finger point through to me. please be sitting. It is not necessary to, you can see now, then can sit down when we are asking with closed eyes. Then right hand is to use for the power of the action, to release your chakras, that to teach how to raise your own kundalini also.

First, we have to sit comfortably, we have to be comfortable, not to push the head too much back, not in front, not slumps, comfortable, with straight legs. Left hand through and the right hand to touch all the centre like I show you

The first and formal thinking is that we have to enter into the kingdom of God and you are at the epitome at your evolution now. That is why you should not feel guilty at all, you should feel happy, after all, human being can only make mistakes, we are not God. So, forget the past, just forget the past you are now in the present not count your mistakes not count your miseries, just be happy with yourself. That is the base condition. That only happy people can enter in the kingdom of God. A right So forgive yourself, forgive yourself. Now the right hand must to put on your heart, here. Please put it all of you, first you can see, then you can be sitting down. Left hand through to me and right hand on the heart, then you have to put your right hand on the upper part of the abdomen on the left-hand side, we are working in the left side, now, this is the centre which, is the centre of your mastering. now Then you take your right hand on the low part of your abdomen in your left side and press it hard. Now, this centre works down the divine laws, so you have to have the pure knowledge of the divine law, that is building in your nervous centre. Then you have to go up taking your kundalini up and put your hand in the upper of the abdomen, now you have to raise higher from this one to your heart, from your heart like I told and in the heart is where reside the spirit reside, then you have to take your right hand goes in the corner left shoulder and neck and turn the head through to the right that is the centre is catch where you people feel guilt. Colombia has too much. Since I am here I have much pain here. Remember not put the hand back, The important is the hand be in front not back, be able to put it on the forehead and press both parts of the forehead as if you are having a headache, is the centre where you forgive, stretch the hand to the back of the head, here is where you ask for forgiveness without feeling guilty, without feeling bad, without counting your mistakes it is just for your satisfaction. Now, you must stretch your hand fully on the top of your head, over the fontanel bone area, press hard in the fontanel area, the bland part, when we were child, press the palm with stretch finger, we press and moving the scalp 7 times to the right.

Now we will do the exercise with closed eyes, all of you please closed the eyes, be comfortable, put your hand trough to me and the right go to the heart. Here you have to ask me Mother Am I the spirit? 3 times, that is one very fundamental question. now with this question, you must to watch yourself not watch other person, that question that you asked mean if you are the spirit, you become your own guru. You must to ask another question, 3 times mother am I my own master? closed eyes, keep the eyes Shap not haft open, keep them Shap; now, take your hand in the low part of your abdomen in the left side and here; I can no take your own freedom. In your freedom, you have to say, Mother may I have the pure knowledge? Mother give me the pure knowledge 6 times, because this centre has 6 petals. Now please ask this question, as result of that, the kundalini start moving upper. It is alright there, look. Now, you have to make place for the kundalini, it is alright aloo! Now here we have to take the hand in the upper part of the abdomen. In the left side. We must to said with full confidence. Mother, I am my own master 10 times, because here are 10 petals, raise your hand to you heart, here you again must to said with full confidence 12 times, mother I am the spirit. We have to know that the divine is the ocean of love, grace and bless above of all is the forgiveness, so we have to forgive us, then rise your right hand on the left shoulder between the neck and the shoulder with the head turned to the right and here we said 16 times, Mother I am no guilty and with all 16 times, but still you feel guilty, you punish you and said it 108 times, because you are not guilty. Now please rise your hand in the forehead y we press in both sides, that is the centre of the forgiveness, then, you say Mother I forgive everyone you say, it is difficult, but it is myth, then is better forgive and not be I hand of others. Say from your heart. put your hand in the back of your head, for your own satisfaction say: If I did any mistake please God, forgive me, but for the own satisfaction, without feel guilty because we are not guilty Oh divine if I did any mistake please forgive me. But again don't feel guilty. Now take your hand stretch your finger in the top of the head in the fontanel part, so moving your scalp 7 times to the right. Mother please give me the realization...

Shri Mataji. She blew through the microphone.

## 1988-0722, I will send you the Holy Ghost

View [online](#).

22 July 1988

I Will Send You The Holy Ghost

Public Program

Spreckels Organ Pavilion, San Diego (United States)

Talk Language: English | Transcript (English) – Draft

Public Program Day 1 at Balboa Park. San Diego (USA), 22 July 1988.

I bow to all the seekers of truth.

If we are seeking the truth we have to understand that truth is what it is. It was the same and it will be the same. You cannot change it. You cannot organize it. You cannot limit it. But at the stage when we are human beings, we know the truth but a very little part of it. Truth is to be known on our central nervous system, is not by any lecturing or by any mental process, emotional process, physical process or spiritual courses. One has to rise to that state of enlightenment, which enables us to see the absolute truth. The part truth we know through our senses as you can see Me here sitting and I can see you sitting around. I can see so clearly. And you can see Me clearly through your eyes and you know the truth that I am sitting down here.

So, also through our ears, through our eyes, through our sense organs we see the truth and all the other dimensions of these organs we have achieved we can see the truth as well. For example, if there is a dog, and if it has to go through a dirty lane, he can do it. But human beings cannot do it. They can see the things that a dog cannot see. Many things that they can enjoy and hear, a dog may not enjoy. So, in our evolution we have achieved lots of things, no doubt but still we do not know the absolute. If we had known the absolute, there would have been no difference of opinion. All of us would have seen the same point, but it's not so.

There's so much difference in understanding of any truth, which proves that there is something wrong somewhere. So, up to the human awareness, though we have achieved so many things, still we have not been able to see where we have gone wrong. We have not gone wrong but we have to still achieve a little higher state of consciousness. As you have become human beings you have not paid for it. Nobody has paid for becoming a human being say from the animal stage nor have you done any exercises or book reading or anything like that. Spontaneously you have become. Spontaneously. It is a living process. All spontaneity because divine is a living force which acts within you and make you a human being and if you have to go to the higher state also, it's this spontaneity which is going to work it out. Now whatever you have heard about your subtle being within yourself, you might have not heard about it or you might have heard about it in a way that may be frightening but as a scientist I would say you have to have the open mindedness and the honesty of a scientist to see for yourself if it is the truth or not and if you find it to be the truth then as honest people you have to accept it because the time has come for you to achieve it and to get it. You cannot make a drama out of it, you cannot give a false certificate, you cannot form an organization: it is you who has to achieve it because it is your own property within yourself. It is all your own, it is all your glory within yourself which you have to achieve through this spontaneous method of what we call of Kundalini awakening. Now when we talk of Kundalini, we have to know it is mentioned in all the scriptures. Christ has clearly said that, "You are to be born again." That doesn't mean that you put a certificate upon your head and say that 'oh I am born again.' What does that mean? Born again means something. What has happened to you when you are born again? What have you achieved as a person who is born again? It's not just changing labels and saying artificially that you are baptized. You have to be really baptized by the Holy Ghost. Now in the Bible we read about the Holy Ghost. But do we know where is the Holy Ghost? What the Holy Ghost is? We have not idea about the Holy Ghost because like blinkers if you see the knowledge about Christ, we cannot understand him. He was not allowed to preach and to talk about Divine for more than four years. What can you do in four years? You won't believe in London, I was working on seven hippies for four years. I couldn't crack their heads. It was impossible to give them Self-Realization. So difficult... extremely difficult. They had no idea about Self-Realization at all. So much conditioned. It was very difficult task. But it was achieved after four years. Now I

must say the way Christ achieved so many things was remarkable because four years are nothing. Human beings are so difficult. Because of their freedom they have two problems. One the way they have got conditioned themselves and the second, the way they have developed their ego. It is so difficult for the divine to work out this last breakthrough except that they have to desire it. And this pure desire within us to be one with the Divine is this Kundalini, is the reflection of Holy Ghost within us. That's the primordial power. The primordial power within us, which is reflected as Holy Ghost within us is the Kundalini. But if you go and ask anybody what is the Holy Ghost, they will say I am agnostic. They won't be able to explain. It's a mystery. It's kept as a mystery because we do not want to see where are the references. Christ himself has said, "Those who are not with Me are against Me." But who are those, which are with us? He also said, 'you will be calling Me Christ, Christ, and I won't recognize you.' So we have to be careful and He also said that "I will send you the Holy Ghost". What about that? All His life He tried through His life, through His model to establish what we call a center within us, a center which you see as agnya chakra which was a very narrow gate between the combination of our conditioning which creates the super ego and the idea that we are doing this and doing that, the ego, and this narrow gate was opened by Christ. He said, at the end of his departure from this earth I would say that "it is going to work out later on and there is going to be resurrection" and we have to see that resurrection has to work out within us. Even Mohammad Sahib has said the same thing that, "At the time of resurrection your hands will speak and they'll give witness against you." But what are the Muslims doing today? They never want to look out for that time that is called a Qayyamah, the resurrection time. They are also having blinkers. They don't want to see. But who is the loser? The loser is the person who doesn't want to see the truth, who is identified with something, which is not the truth. We should see the history. We should see what our forefathers have done. We should see what they have gone through. We should see why the countries who are supposed to be Muslims, Hindus, Christians: what have they achieved through it? What have they been able to achieve through it? Nothing. What we see is destruction, violence, disturbances; all kinds of problems and these problems come to you. Why? Why should they come if we are on the right path? Why should there be diseases if we are on the right path? We have to think about it. Can we correct ourselves? Can there be a life, which is completely peaceful and wonderful? But there are many hypocrites. They say there are foundations of peace; there are peace awards, this and that. But do we see them peaceful? Are they peaceful people? Have they got no problems? Is there any method by which we can become those integrated personalities about which people have said that they have to be self-realized, enlightened, as Christ has said, 'We have to be born again.' This we can compare with a Sanskrit word, which we call as dvijah meaning 'born twice'. They call it to a bird as well as to human beings who are realized souls. First they are closed like eggs, and then they open out as birds. In the same way, human beings are first closed by their conditionings and by their ego and when they open out they get their complete freedom. Freedom from all temptations, freedom from all fear, freedom from all kinds of negativity that you have. One becomes so dynamic, ageless and so compassionate that this compassion works like Christ when He touched people, they got healed. Such person develops an eye, which Christ has described 'thou shall not have adulterous eyes'. I would like to know people who think they are very religious; have they been able to get rid of their adulterous eyes? They cannot because this has to happen within you. Christ has to be awakened within you and how is He awakened is through this Kundalini rising and opening your Agnya chakra. There He resides. He is to be awakened within you. Also we say that Christ died for our sins and He suffered for us. If so, why should we suffer? Can we suffer more than He has suffered? Can anybody carry that kind of a cross? Why should we suffer if He has suffered? It is all right. We have to do something else so that we take advantage of what He has done for us. But have you been able to do that? Why is it that we should still suffer? Not only this, but people cry and make all kinds of noises and big shows and dramas that they are suffering. This is not necessary.

I was told that in Colombia people actually make a drama of crucifixion. This is making fun of Christ, His life and His message. What He has said that 'we have to enter into the kingdom of God'. Surprisingly now, so many things are coming up, and you can see also clearly the truth is different from what people are talking about. But moreover there was a book recently I came across called as Gnostic. Gnana in Sanskrit language means to know. But this book was actually an outcome of a book that was written by St. Thomas who went to India just after Christ was crucified. He was in Egypt and he wrote this book and I don't know why but he put it in a jar and hid it under some rock. It was found out. And then they tried to take out the meaning of that and to re-write it and decipher it. What they have found out is so surprising that it is said that, "One must have the experience of Self Realization, then only you will know what is God, what is Divine. No use talking about it." What He has said very clearly that, "God doesn't want us to suffer, he wants us to enjoy, enjoy His gifts, His blessings." Now this is not just a story, this is not just a imagination. What it is that something has to happen within ourselves and that happening is a simple thing, just like I would say this is an instrument is made in the way you are, supposing - your computer. But you have to be put to the mains. Just a simple thing of

putting you to the mains. Now as I have said it you cannot pay for it. Since I came here, I have been coming here quite a lot, but first time when I came I was very disappointed. Because everybody said that, "We cannot accept anything for which you do not take money." I couldn't understand this. How much money did you pay to Christ? How far we have gone from reality! Let us face that we have to take to reality now. We have had enough of all these artificial things and man made ideas. Let us achieve our benevolence. Let us achieve our ascent and let us become that what has been promised and has been told to us. For that you have to have courage and for that you have to have honesty and consideration of your own being. If you have no respect for yourself, nobody can convince you. Nobody can convince you and when I asked them, this was long time back in 1973, I was in America, I asked them, "How much will you pay Me? It's so invaluable." They said that, "We don't know that." "You have to decide," I said. Even you will be surprised when I went to Boston that year, they asked He how many Rolls Royces I had because they said, "If you don't have any Rolls Royces, what are you doing?" I said, "What I am doing? I can't understand. I don't take any money. How can I have Rolls Royces?" Now Rolls Royces, what has happened to the Rolls Royces you know very well. So don't be enamored by these superficial things. Don't be brainwashed by all these artificial things that are coming out. It's high time for all intelligent, sensible people to come to their common sense and understand that reality has to be something beyond. It cannot be purchased, if it could have been, Arabs would have purchased it long ago time back.

I am happy you are in such a happy mood. Because one has to be in a happy mood before going for your Realization. When I went to Paris they told Me, 'Mother, You shouldn't be too happy'. I said, "Why?" "Because they will think You are ignoramus, You don't know what problems there are." I said, "I know all the problems." All right. But in Paris I know the problems very well. At every third lamppost you have a prostitute, and every fifth lamppost you have a pub. What else? How can you be happy? But I started My lecture with Les Miserables. Today that Paris has changed a lot. Quite a lot and I hope one day will come when America will take to reality. Because it is a very great nation. It's a very great place. But deluded, very much deluded. They are so simple and vulnerable I think that they are deluded by all these artificial, nonsensical things. One should go to the basics of everything. Why are we here? Why if there is God we are human beings? What do we have to achieve? Let's go to that point. Instead of talking about money and Rolls Royces, let us to/go ??? into basics that are missing within us, let us find out about it. I think there is no end to this message of reality. But there's one thing for sure that first of all, you better get your Realization. Supposing there is darkness and I want to talk to you about colors, how will you know? Supposing I will have to put on all these lights, there is only one switch that I have to switch on it, you will get all the lights. But supposing you want Me to tell you all about this light and their electricity and also the sources of electricity, and also about the history of electricity, you will be fed up. So best is to get your Realization first and then to talk about the knowledge which is a pure knowledge within us. I just don't know how to tell you that keep your mind open. Keep your mind open. And see for yourself how glorious you are. How beautiful you are. You are at the epitome of your evolution. It is the last breakthrough you are all seeking. Practically in these modern times, there are so many seekers. There have never been so much. It's a special time when there are seekers. Even when they take drugs or they go to wrong paths or they follow fake gurus, I would say they are still seekers and they have to find the truth. They have to get it. It is their birthright to get it.

So you have understood about Sahaja yoga that Sahaja is 'spontaneous' that is born with you and your union is with the divine. So any amount of mental effort is not going to bring forth. I cannot guarantee anything. It has to work out. If it works out, your luck. If it doesn't work out, we will have to work it out later on. But once you get it then you have to respect it. And you have to learn it and you have to become your own masters. Once it happens to you will be amazed at your own powers and then you become the light and the light is not kept under the table but on a pedestal so that you can help others and salvage them. The subject matter is too long, and in English language itself only I might have given at least 3000 lectures. So you can all have My tapes and everything but first get your Self-Realization. Unless and until you get your Realization, no use talking about anything. But one has to talk so I have told you something about it. You should not feel guilty if I have said something by which you have felt guilty. That is one of the conditions of Self-Realization. If you are feeling guilty then it is very difficult. You must know that the Divine is the ocean of love and forgiveness. And there's nothing that you have done that cannot be forgiven. Actually you are challenging the power of forgiveness of the Divine. First of all, you forgive yourself and be happy and pleasantly placed within yourself so that you get your Self- Realization. Of course I would like you to ask Me some questions. But at the very outset I have to tell you I have nothing to gain from you. You have to get your own keys from Me. I have come for that and once you are enlightened you can enlighten other people like one light, like one candle that is enlightened can enlighten another light, you can also enlighten it. So there is no need to be aggressive or funny. If you are identified with some other theories or some sort of

other ideas, you are welcome to be identifying because first and foremost thing I will respect your freedom. And it cannot be forced on you. So please understand that when you ask questions, please ask questions which are helpful to others and not disturbing.

May God bless you all!

I would like to have some questions.

Now can I have some questions? No questions? Yes...

(someone speaks)

Gregoire? All right. You better tell Me what he's saying. American English I don't understand!

Moderator (Gregoire) - Because we are outside we are going to help. So the first question is, in which form does Self-Realization come? Is it a mental form? Is it a emotional state? What form or what is it?

Shri Mataji: Excellent, please be seated I will answer your questions. Very good question. It has no form. It's a state. You go beyond your mental, emotional, physical being. It's a kind of a state in which you can feel the surrounding all pervading power which is very subtle. Also you can feel your own centers on your fingertips. Also you can feel the centers of other persons, which is in collective consciousness as Jung has described that, "You have to become collectively conscious." You have to become. It's a question of becoming. There is no form as such. It's a state of your personality. Now, the second question...please tell Me.

Moderator (to the questioner): there was a second question? Yes. The question is, okay, if we just want to know the truth, if we ask for it how does it happen, does it just start on its own? What happens?

Shri Mataji: Yes it happens on its own. We'll have a look. We'll see that, what happens. You have to see to it. All right? How it happens I will tell you. That's you have to have patience with yourself. It will happen on its own. What else?

Moderator - he is asking Sri Mataji whether the practice with Swami Bhaktivedanta from India has something to do with peace and that's the question, right?

Shri Mataji: Now I would say, don't bring the people over here, which are controversial. Now I would just say one thing. As a mother, I would say, have you achieved your Self-Realization? Have you met anybody who has achieved Self-Realization through these masters? No. So it's finished. All the great masters like Guru Nanaka and many others have said, "The one who makes you meet the Divine is the real guru." So let us cut out all of them because I don't want to discuss them.

Moderator - the next question is once that one gets their Realization can we loose it again?

Shri Mataji: (laughs) You don't lose it, as I would say. But in the beginning it is like a sprouting of the seed. The seed sprouts all right. But then you have to look after it. Christ has given you a beautiful parable of a seed that fell on wrong grounds, which fell on right grounds but sprouted and was finished. In the same way when it sprouts it's a living force, which brings forth your Realization then you must know how to maintain it for a while till you mature into it. Some people only take 2-3 days and they are masters, some take a month and some may take a year. That depends on your own understanding of the whole thing, the personality as you have. But everybody can mature, that's what I can say.

Moderator - Again, it's one of those questions Shri Mataji whether crystal and this kind of things helps with Kundalini?

Shri Mataji: It has nothing to do with Kundalini. I tell you a test like this. You take a crystal to a seed. Will it sprout? No. Does it do any living process? No, so it won't work out. Cancel out all these things... Come forward, come forward...

Moderator - this lady had a clinical death experience and she saw lights and I suppose well being and she wants to know whether that had to do something to do with the state you are describing or you have been talking about.

Shri Mataji: Light? No, that's short circuit. That would be short circuit. I will tell you about it. But don't be frightened.

Moderator - sorry...she felt love, not light.

Shri Mataji: She felt love?

Moderator: yes.

Shri Mataji: Now the idea of Divine love has to be understood also. Divine love is like the sap of a tree, which goes to various parts of the tree, nourishes the tree and comes back. It's not attached to anything. If you get attached to anything say the sap will say, "I will get attached to a flower", what will happen. The whole tree will die and ultimately the flower will also die. So the divine love is not attached, but is nourishing. It understands. It organizes. And it is love. Now some lady had come here to say something.

Moderator - I had, in between, one or two questions but they tend to be more personal about mind control and so. This lady just asked whether Shri Mataji can give us Self-Realization and perhaps it will be little logical step. If we have the experience, then perhaps these questions will be answered by themselves.

Shri Mataji: You see actually, it's so simple as that. Say I have done the cooking. And if you are hungry, you will say, "Mother lets have the self Realization." But if you are not hungry then you will go round and round. And I will have to run after you. (laughs) That's the Mother's plight.

Moderator - so perhaps I'd suggest because the evening is already advanced, I would suggest that let us perhaps go into the most important part of this program and this is 'the collective mediation' through which we may experience Self Realization. For this I would kindly request those who feel are not interested in it please feel free to leave now. If you don't leave, of course, you are most welcome to stay.

(Mother interrupts)

Shri Mataji: No, no, no, they should leave. Why should they waste our time, unnecessarily? They have precious time also. They should leave. It's better. Those who are not interested should really leave because I cannot do anything about it. And they cannot do anything about it. On the contrary, they will be disturbing others. So better is they should leave. Be careful on that point. There is no use forcing them to be here.

Moderator - so for those who wish to stay what I suggest is now... (Mother interrupts)

Shri Mataji: It takes about just ten minutes. But if they wish to stay only. Otherwise no.

Moderator - Please take out now your shoes. Because this makes a connection with Mother Earth. And sit comfortably. If you have something to loosen like a tie or a belt, just loosen it - feel free. And put your two hands, the palm upwards in the direction of Shri Mataji.

Shri Mataji: Like this comfortably on your lap. Just on your lap. Just like this. Now you don't have to be under any stress or any uncomfortable posture. Be in a comfortable posture, don't push back your head too much, or push forward. Just sit in an erect manner, in a comfortable way, in a very comfortable way. Imagine! Even sitting on chair, now you can get Realization. Otherwise

people used to go to Himalayas and sit on the ice for years together and would not get their Realization. You must be some special people. Isn't it? Or a special time. A special category of seekers. All right.

The first condition again I repeat. We are not to feel guilty. We are not to in any way get angry with ourselves. But we have to forgive and we should know that we are the temples of the divine. Not to put yourself down by anything kind of mistakes you have done. Please don't remember them. You have to be in the present. In the present in a very pleasant mood. Forget the past. Forget the past. Please forget the past. All right. A very simple thing is now I would like because I am here only for one day, I'm sorry I am here for only one day, but as it is I would like to tell you, how to raise your own Kundalini.

So, first you put your left hand towards Me. That suggests that you want to have your Self- Realization. Left hand straight, like this. And right hand you have to use for releasing your centers on the left hand side which I will tell you. Please don't close your eyes, see for yourself and then you can close your eyes when we really start.

Firstly we have to put it on our heart. Put the left hand towards Me and put the right hand on the heart. This is the first way because here resides the spirit. Here resides the spirit. Second thing is to put your hand (we work only on the left hand side) so put your right hand on the left hand side of your abdomen. On the left hand side of your abdomen. Now here is the center, which is very important because this is the center of your mastery. Below that in the lower part of your abdomen on the left hand side is the center through which the divine laws work. So this the center of pure knowledge which will act through your central nervous system. Again we go back on the upper part of the abdomen on the left hand side; then we go back to our heart. Then we go back to the corner between neck and the shoulders and turn our head to the right. Now we bring our hand to our forehead, this is the center which is for our forgiveness. Press it on both the sides. Then we take back our hand on the back-side of our head and push it upwards. We stretch our hand now, fully. Fully stretch it. Push back your fingers. Please push them back. Now the center of your palm, please put it on top of your head and press it and press it hard your scalp. And move it seven times, stretching your fingers, seven times slowly, clockwise. Press it hard. Push back your fingers. Push back your fingers. Press it hard. Seven times slowly. That's all we have to do.

Now please close your eyes.

You may take out your spectacles because maybe eyesight might improve with this possibly plus it will help you so both the feet at a parallel line with each other. You have to put your left hand towards Me. And now put your right hand on your heart. And close your eyes. Close your eyes.



## 1988-0723, Shri Buddha Puja: He is the one who is in charge of your ego

View [online](#).

23 July 1988

He Is The One Who Is In Charge Of Your Ego

Buddha Puja

YMCA Camp Surf, San Diego (United States)

Talk Language: English | Transcript (English) – Draft

Shri Buddha Puja. San Diego (USA), 23 July 1988.

Today we have decided to celebrate the Buddha Jayanti, it's the day of Buddha's birth. In the whole map of time, Buddha came to this earth at a time when it was so important for Him to come. That time, especially in India, we had two types of people: one, who were very ritualistic, trying to be extremely strict and disciplined; and the another were the people who were too much conditioned and were full of so-called devotion to God. So these two types of people were occupying the area of seekers. So it was necessary to neutralize these two styles of seekings.

Buddha and Mahavira are, in essence, supported by Hanumana and Bhairava - that is, as you know, Gabriel and Saint Michael. The principle that took birth is the principle of a disciple, and this principle was born much earlier as the two sons of Shri Rama. This principle was brought on this earth and incarnated: one, to conquer the ego of human beings; another one, to conquer the superego of human beings.

Buddha, when He was born, He found that there was misery everywhere. And the misery, according to Him, was due to the desires we have. So to be desireless is the best way to achieve Nirvana. That's what He came to conclusion. But how to become desireless? You are sitting in the sand, and if you see, the sand doesn't get attached to anything. You put anything on it, it will not spoil anything. You put water, it will stick on, and as soon as you try to throw it away the whole thing will disappear into thin air. So to develop that kind of detachment, or to develop a life which was desireless was His aim. And that's why I say He was a Disciple Principles.

So, the Disciple Principle has to find out the way and method, while the Guru Principle are the people who have already found out. Because He has to create a way and path. So, He studied all kinds of books, went to many places. He read Upanishadas. Then He saw the people who are busy with Vedas and were doing all kinds of ritualism. With the rituals, they never got the Realization, which is actually the first verse of Veda is that, "By reading the Vedas and by doing all the rituals of the Vedas, if you do not become vida, means self-realized, vida word means "to know", if you don't know the Divine on your central nervous system, then you are just missing the point. It is all useless for you to read Vedas.

So He went into various areas of search. As today we find many seekers have been going to many people to find out the truth. And He was tired, very tired. He thought all His seeking, all His working hard, all His efforts, everything had just made Him tired. And He thought it was all fruitless. So, He was lying under a Banyan tree, and there the Adi Shakti gave Him Realization. When all your searches are over - people search in money, in power, in love, and all kinds of things. Ultimately people start searching in various groups, cults, gurus, all kinds of things - drugs, alcohol's, whichever way are possible they try to search. But when human beings try to search something, then in their movement they either go to the left or to the right. And He, being such an ardent seeker, and such a truthful seeker, He could see very clearly that this is not the point of going left or right. But there has to be some ascent, but how to achieve it? Who is going to give Him Self-Realization? All that tiredness He laid down Himself under the tree and suddenly He got His Realization.

When He got His Realization, He started understanding why this problem of conditioning and ego is there. He found out one thing: that people when they read too much, and try to understand - through ritualism - God, then they develop their ego. The other side, He found out, that when people just with some desires, go on praying to God, "Give me this, give me that", they

become mad. And when He realized it, then only at that moment when He was tired, He got His Realization.

This is exactly what is happening today in the modern times. That those who were seekers have been seeking the Divine on the left and right hand side. Nowadays they are jogging. I don't know what they're going to achieve through jogging. They're jogging like mad. Then there are ardent Christians, ardent Muslims, fighting the whole world for their religion, for their God, for in the name of Mohammed Sahib, in the name of Krishna, in the name of everything. Then they think their religion is in danger. I mean it is not. Neither the prophets nor the incarnations, nobody is in danger, not at all. How can they be? And no religion if it is true religion can be in danger. But this He only realized after His Realization. But His followers who came did not see the point that ultimately it is Self-Realization He is talking. Actually he took all the care to see that people should get their Self-Realization first. Then anything else.

First of all He said, "You are not going to worship Me." As you know we don't allow people to come for My Puja unless and until they are fully established in Sahaja Yoga. So He first said that, "You should be fully established in your Self-Realization, that's all." He would not talk about God, because once you start talking about God, then He saw all these horrible religions coming up in the name of God.

When I first came to America, you will be surprised, I did not talk of God, I did not talk of bhoots, I did not talk of any religion. I just talked about Self-Realization. The reason was, I thought, if you get your Self-Realization then you'll understand the rest of it, but no use talking to you - about God or about Divine because first thing is you must have your eyes, you must have the light, otherwise what's the use of talking about these things. But it so happened that Buddha did not give anybody Realization. So it was all right for Him to talk about the Spirit and not about God or any religion, to such an extent that people say that Buddha was an atheist - He did not believe in God. No, it was a matter of His policy that He did not want to talk about God.

But what I found when I came to America that this world is full of all kinds of things. Firstly the tremendous ego that they have. And secondly they are so much conditioned. There were so many witchcrafts and forces, I mean openly they are saying, "This is a witchcraft's school." Openly. Or, "This is a satanic powers school." All kinds, I was surprised, openly saying like that.

And when I came to San Diego first, because I came on My own, and the people who invited Me had an organization called "parapsychology" - is all bhoots. So they took Me round in a huge, big hall and there were lots of people sitting down and I saw all the bhoots. (Shri Mataji laughing) I said, "Now what should I do? Should I say the truth or not? They might start getting angry with Me." But I said, "Better to tell them, because once they are lost in the bhoots, then what will I do with them?" So I told them, "This is all wrong, this is all bhootish, it is all nonsense, you just don't fall a prey to all these things, this is not correct, you better get your Realization!" And see, some people did get Realization, and some people did leave that organization.

Now, last time when I came I discovered in '83 that the lady who was in charge sort of a person, has become mad and the gentleman who was organizing all that has become bankrupt and has gone to Australia and the building has collapsed. The bhoots must have done the job. It was such a problem for Me in those days to talk against all this nonsense.

Then I went to some churches, they invited Me. Now, in the church suddenly I found eight or ten bhootish people got up and started dancing. I said, "Where am I now?" (Shri Mataji laughing & laughter) I'm here to tell them about the Spirit and see the condition here. What am I to tell them and they ardently believed that I was an agent of God, of course, but God meaning bhoot. It was impossible to understand how far people have gone. At the same time there was an onslaught of all the fake gurus at that time and when I said, "You cannot pay for it" they said, "You better go back. We don't want you." So I went away and then came back after nine years.

So Buddha tried to talk only about Self-Realization and not about God at all. But His followers as they are always one better than the other, tried to create a Buddhism of their own style. And in this Buddhism, whatever He had told, they did observe it. Firstly He thought if there is ritualism and puja an all that, before Realization where will they land up? So He said, "All right, you do not do any puja to Me! Do not built any monument in My name! You should not worship anything!" So what did they do? They are worshipping His teeth, they are worshipping His nails, they are worshipping His hair. Now say, for example, if you get My hair and you

are not a Realized Soul, what is the difference between My hair or anybody's hair? Just the same. Without Realization all this worship took them to very bhootish area. That's how we find the Buddhists who are nowhere near Buddha. Like if you go to Japan, you can't believe they can be Buddhist. They are supposed to be Buddhist - Buddha who is the compassionate. Then we have got Chinese who followed Buddhism. They couldn't understand Buddhism either. And we have Tibetans where we had these horrible lamas and we had other people in Ladakh and all that. They are all doing nothing else but bhoot-vidya, prita-vidya, smashaan vidya. So even His advent amounted to the same thing as everybody's.

Now Buddha told three things which are very important, which are very useful for Sahaja Yogis to follow. He said, "Buddham Sharanam Gachami. - I surrender myself to the enlightened one." Means what? I surrender myself to the one who is enlightened. In this case one can say it was Buddha. In your case it is your Spirit. You surrender yourself to your Spirit.

"Buddham Sharanam Gachami." Buddha means the one which knows. Then He says another thing, "Dhammam Sharanam Gachami" means surrender yourself to the religion, which is true religion, which is the balance. Now as you see, all these man-made religions are so funny and you can't make much out of them. You can't explain if these are religions or these are Mafias. The reason is, Buddha said, "You surrender yourselves to Dharma." So the Buddhist thought, "surrender to Dharma" means what you have to do is to become like Buddhist - means wear a dress like a Buddhist, like Buddha used to wear. You don't become by wearing that dress Buddha, do you? Or then they thought, "We should do something more." So some Buddhist got hold of a wheel, because He talked of a wheel-of-life and all that. Absolutely, I should say, very unintelligent way of understanding Buddha. And they would go on, you see, moving that wheel like mad. You can't talk to them. You say, "Now, where is that road?" "Buddha." (Laughter) "How do we go there?" (Laughter) Everything has an answer. So I said, "Please answer Me." "This is the answer." So what is this answer going on? Then these people thought we should find out new methods. So some of them took to again Upanishadas and started using also from there, making jataka kathas like the stories which are very absurd, funny stories, mysterious stories, this story, that story.

At the same time Hinduism took another funny role and they had a big assault of tantrikas. And when the tantrikas came in they brought all kinds of ugly, horrible things in the - say about the sixth century it started. And a complete belt starting beyond Calcutta going towards Dwarka, complete belt got involved into tantrism. So the same Buddhist later on, followed the same tantric methods. So they tried to bring in everything from this place, that place and a mixture, so now if you ask, "Now what's your religion?" they say, "I'm Buddhist." "What Buddhist?" - "Dinayan, hinayan.... I'm Zen - this, that, all kinds of Buddhism is there. Is impossible to understand really where is Buddhism there. So what do these do? One will shave their hair. One will shave their moustache. Another one will wear this kind of a dress. (Shri Mataji laughing) This is the only difference between from one to another. But the common point is that they are all cheats, they all can deceive you, they can tell lies without feeling funny. They are very sly, very cunning and suicidal. They can be very violent and the only desire they have is to kill everybody who comes across. This is where Buddha's Buddhism has ended up.

So now we are face to face with Buddha. But what He talked about was a spontaneous happening of Self-Realization. And He said, "You prepare yourself." All the time He said, "You prepare yourself for Self-Realization and try to watch everything without desire." This was just preparation for Sahaja Yoga He was talking about. But as you see, all the Buddhists today, if you see them you'll be amazed that they are neither here nor there. You just don't know how to place them, how to understand them, how to make them feel what Buddha taught or Zen has taught. They are not in a condition to understand anything. It's like, you see, the brain of a person who is having all kinds of thoughts, like all the pebbles in one little pot, making noise. God knows which one is making which noise.

And that's why today you find here is one Lama, who was a guru of Hitler. Imagine: Hitler's guru was Lama! Now this mister Lama is going round the whole world with his wrinkles which can be counted one by one and asking for money. Why does he want money for? He is the one who ran away from Tibet, from Lhasa. And while running away he carried such a lot of gold with him that he could not carry. So half of it he dropped it in the river and with the half of it he reached India. With the half of it already he has made a huge, big Buddha of gold, he has too much gold with him. And the rest of the gold that was salvaged, was taken to Russia - to China, where I've seen it Myself. Amazed. He had gold, beer mugs, what you call them, the huge, big things, like that. Real gold. And such big plates of real gold for eating food. Imagine! Buddha talked of detachment, and they had

everything in gold or silver of a very expensive quality. If you see their robe, clothes and all that you'd be amazed. Though they wore all those things as robes of renunciation, but whenever they sat in their own courtyard - courts and things like that, inside all that they wore - inside wore all those dresses which were very heavily done with real gold, with pearls and things, because I've seen with My own eyes. I was amazed.

So it is like somebody who says, "Oh, I must get detached. Now I'm going to the seashore. I'm going to sit there and meditate." There he goes, and makes a compound round himself. So I ask him, "Why have you made a compound?", "You know, maybe thieves might come in." I mean you are detached what does it matter if a thief comes, he will take you away, so what? You are there, doesn't matter, you can go with a thief, you can go with anyone. Why are you worried about the thief? You are detached. "Oh, you see, I am also worried that there might be pick-pockets." "So why are you worried about pick-pockets?" "Because maybe I have some money with me here, and I have my bank account and I have my other, other things with me, so I am rather worried, see, that a thief might come." So why do you talk of detachment? Why do you talk of sanyasa?

So this kind of a nonsensical sanyasa started after Buddha died, which was so very shocking. This led people to think that you can wear any time an orange dress and then you are a sanyasi. If you wear an orange dress you become Buddha, and you become a detached personality. Now you can announce to the whole world that, "I'm a detached personality" and what is your background? "Nothing, I just was born out of this Mother Earth and I'm sitting here nicely like Buddha." So people stupidly start giving them money. So they get the money. But actually, the background is that the fellow might have come out of the jail in India for burglary or something like that, and now sitting down here as Buddha. How will you make out? "Buddham Sharanam Gachami."

So what we have to do is to establish ourselves in Buddha. That is to establish within ourselves in our Spirit. Unless and until we are established in our Spirit, we cannot understand the intricacies of all the ignorance that we have around. So the best way to understand Sahaja Yoga is to establish yourself in the Spirit. But those who are not intelligent, those who are stupid, those who are selfish and greedy do not see this point. And they do not like it if a leader tells them that, "You must establish in Sahaja Yoga, that you should have your Spirit manifested." They don't want to listen to it. They want to be in the group of Sahaja Yogis because they don't want to be lonely. They would like to sing songs, music, everything in Sahaja Yoga because they want somewhere to fit in, because they want an identity, they call themselves Sahaja Yogis. But this identity is a false identity. You have to be identified with your Spirit. That is the part is, "Buddham Sharanam Gachami."

The second is, "Dhammam Sharanam Gachami." What is "Dhammam", is Dharma. What is our Dharma, is Vishwa Nirmala Dharma. That means now we have become universal beings. We are no more Indians, no more Africans, no more English, no more French. We all have become now Sahaja Yogis who are the citizens of the Kingdom of God. We have no other identification. This is our Dharma. We are now leading a universal life. But Sahaja Yogis are not like that. Still, so many of them still identify themselves with some localized stuff. Now when we think of universality we have to understand, that it's not only the religion or a country that separates us, but also a kind of a quality. For example, if there are people who are Rajo-gunis who are very active, right-sided people, they'll combine together. They may fight later but they combine. Then the people who are left-sided will combine together, but both of these should cling onto those who are trying to ascend, who are in the center. And there where we fail very much. Our associations and our understandings of each other is deluded by our ignorance and we cannot understand who is for our ascent and who is for our benevolence. This happens with us in so many ways.

We are universal beings and our culture is "Sahaja Culture." We have given up all our nonsensical cultures. In every religion, in every country we have seen the nonsense of our culture, so we believe in the spontaneous culture of Sahaja Yoga. So we are universal beings. And in this state of being universal being you have to develop your collective consciousness. As first one is for individual, "Buddham Sharanam Gacchami" - I surrender myself to Buddha. The second one is the one, I surrender myself to the collective - in the sense, into the Dharma, the essence of the collective. Now what is the essence of our collective? What binds us together is Vishwa Nirmala Dharma, the Pure Religion of the Universe. So once you understand that this is the thing that binds you to each other, you must understand how important it is to keep to Vishwa Nirmala Dharma. In so many ways I have been able to tell you what is Vishwa Nirmala Dharma. So we have to understand the full content of the Dharma that we are following and also to reflect it back to see, "Are we really following this religion?"

But in falsehood I have seen like somebody's a Christian. Every Sunday he'll get up, dress up nicely, go to the church, get up three times, four times, sing songs, this thing, do everything, pay the money to the priest, pay to the church, pay to that, and then he thinks he has done the job. Very religiously he'll go and confess. Muslims, very religiously will do some things which we cannot really understand. As in Spain I was told that people try to crucify themselves, as a drama of course, but they do it just to protect Christianity I think, and to crucify - God knows what! Then there are people in India who are following Hinduism and the first principle, the basic principle of Hinduism, that there is Spirit in everyone. So how can you have caste and subcaste and this and that? If everybody has the Spirit you can't have caste and subcaste. You cannot have division like that.

So what we find in every religion, there are problematic things but once you come to this pure religion, then you see the essence of it and the essence of it is that, that we are all Spirit and we are all related to each other, we are part and parcel of the whole. So you go to the collective. So at the end He said, "Sangham Sharanam Gachami." This is the very important point also. It's the most important thing is this "Sangham Sharanam Gachami." For example, we say that you surrender yourself to collectivity. What does that mean? What does that entail (it is)? As I was talking to your leaders here, I said, "All of you should form one collective unit, a 'Sangham'." All the leaders have to know that they love Mother from their heart, and they should never try to cut each other because somebody's trying to tell them against them. They should have love for each other. For example there's one Mr. X, who's a leader. Now a negative force incarnates and comes and tells the leader that, "See the other leader is my supporter." So this fellow has a bad feeling, the another leader has another bad feeling. This is going against "Sangha." First the Sangha of the collectivity of the leaders has to be fully appreciated. I enjoy the way when all these leaders meet and beat each other nicely and enjoy each other, pull each other's legs and love each other and patronize the younger ones and look after. That's the beginning of Sangha. If the leaders are not in Sangha, what other Sangha we can form? So the first is the Sangha of the leaders is there. All those who try to break that Sangha must know that they are negative people and they are going to stab us. Anybody who tries that, you should be very careful.

The second Sangha, collectivity, is among the Sahaja Yogis. Now we are not, as I told you, Indians, or we are not English or Americans or anything, so we should not form groups. What you'll find always, if there are five Americans they'll stick on to each other as if they have been glued, and they can't move away from each other. All of them will be together. If there are Indians, they will stick on together. If there are other kinds, they'll all stick on together. Now we are no more that. It's finished! So what is there to glue to each other? But it happens. We always glue to each other. I don't know why. What is the need to do that? And very commonly we see that in India people are behaving in a very funny manner. Last year I did not know, but people told Me that some group came and they were all the time saying, "We are a great nation, we are a great nation." They are not Sahaja Yogis.

Our nation is Kingdom of God and our King is God Almighty and we have no other King and no other nation. If you cannot transcend those barriers of stupid limitations you cannot become Sahaja Yogis. But this is in a very gross way. But in a very subtle way, I see a lady who is catching or who has badha will immediately crawl into another one - somehow. She may belong to any country, doesn't matter. You see, a bhootish woman, say, coming from India, will crawl up to another one in Australia. Straight forward, march! Just start watching, "Where is she going? Oh God, that's it!"

So the bhoots are very collective, a big fraternity, great fraternity. If they see somebody who is possessed, this bhootish person will immediately go to her. It is very surprising that the bhoots are so collective. Apart from that, they know Me very well. They understand Me very well. Even a little child if he is caught up will start crying before Me, shaking before Me, not coming before Me. But when they are realized, they don't understand and moreover they don't understand a simple principle that we are now possessed by our own Spirit and we are one. So they should stick on more to the person who is a spiritually evolved personality. But instead of that, for them some "third-rater" something is much more important than a person who is such a highly developed person.

This is where we fail in our collective. A very subtle method of these negative people. Just finding out how to form a big formidable group to attack. With that you lose your vibrations. Once you lose your vibrations then you say, "Oh, this is too much. We must have compassion. We must have love. After all we are all Sahaja Yogis." So it's the compassion and love of bhoots

among themselves. They are talking of compassion to each other. Even with Me they said, "Mother, you have to be kind." I said, "Are you more compassionate than Me that you are teaching Me?" If I'm saying anything to this lady taking all My breath and all My energy on her, then I'm doing it for her benevolence and it's My compassion that is [why/working], but what you are doing is not for the benevolence but for the destruction of that person.

So no use supporting someone who is negative. Many negative persons who have been asked to get out of Sahaja Yoga sometimes create this problem of coming, "Oh Mother, you know, I'm so good, but they tortured me, they troubled me so much." Now I'm seeing a bhoot in the person. I can clearly see. I can see the negativity, but if you do not see, you will immediately start taking sides, "Oh God, look at this, poor thing is tortured." You lose your vibrations, you won't be able to find out! So don't come under the spell of these murmuring souls, as Christ has called. He said, "Murmuring souls are the greatest danger." That I've seen in Sahaja Yoga. Those who murmur, talk at the back, go on complaining are the greatest danger to Sahaja Yoga and ultimately to themselves. Because they'll be found out. So this is the another situation into which we are not collective and when we are collective, we are collective for something which is not ascending force. It is something surprising how we see people in this world are inviting their destruction and we too, in a way, when we don't understand what is collectivity, try to destroy our body of Sahaja Yoga.

Today I'm telling you this because all these things must be stopped now on the day of Buddha's birth. Buddha is the one who is in charge of your ego. If you go beyond Buddha and start showing off too much, then He pushes your ego into your left Vishuddhi. So you develop your left Vishuddhi and when you develop your left Vishuddhi, what happens? That you start feeling guilty, meaning you do not want to face the situation at all, but you say "Oh, I'm very guilty. I've killed you, all right, I've killed you, I'm feeling guilty." We never face the situation. This is the ego which goes into the left and creates this problem of left Vishuddhi. It's not by any chance your style of bearing up things, or you are being suppressed. But no, you have been oppressing others, you have been egoistical and it has been so much that it has gone into the left Vishuddhi. So you are trying to justify.

Now I would suggest that if you really want to understand Sahaja Yoga, first try to understand yourself. Then you see, "Where is my mind going now?" Some ladies who are used to, say gossip, they come to Sahaja Yoga. They are all right, but sometimes that thing comes, "Let's go and gossip about this lady". They'll just get up, walk on to another one who must have been gossiped in last life, maybe. So go and talk to that person and tell something against that person. (Shri Mataji laughing) Then they find out another gossip or they get another gossip.

Now, what I find is three great Sahaja Yoginis are sitting and gossiping there. I say, "What are you talking?" "Oh, no Mother, we were discussing Sahaja Yoga." I said, "Really?" (Laughter) Discussing Sahaja Yogis is never discussion on Sahaja Yoga. If you are discussing people you are not discussing Sahaja Yoga. Discussing Sahaja Yoga has nothing to do with human beings or with Realized souls. Thank God, you don't discuss Me, because I must be making lots of mistakes. In relation to your culture, in relation to your styles, in relation to the human style. For example, you have to say, "Thank you" ten times. I might be saying it only three times or four times. Or you have to say, "Sorry, sorry, sorry, sorry." On the telephone even now, I never say sorry, I say, "I beg your pardon?" But you see, people will say, "Sorry, sorry, sorry." I start thinking, "Am I in the wrong or they are in the wrong?" (Laughter)

So when we start discussing others, what we really do is to confront or to face someone with your own limitations. And we start thinking, "He should have done like this, he should have ..." What about you? So best is, you discuss yourself with yourself and you discuss Sahaja Yoga with others. This is the best way to get rid of one of the greatest enemies of collectivity, is gossip. Is a human nature, you know, I think, to gossip.

Another horrible thing we have, which Buddha has tried to control, is a very subtle type of aggressiveness. That one of the games I play is of making somebody a leader. It's a game, please remember. Even if I tell you, "I'm Mahamaya", you forget it. Even if I tell you, "I'm playing a game", still you forget it. You become so seriously leaders, you see. It's nothing to feel that you are leaders, there's nothing like leaders, there's nothing like that in Sahaja Yoga. But then I praise some. Now I had a mind to praise people today for yesterday's program. The way it was arranged, the way it was done beautifully, so many people came, is remarkable. But then I was thinking, "Should I say or not?" (Laughter) If I say, next time, God knows what I will see. (Laughter) So encouraging

like this, will it help or not? So I've been still discreet about it. Of course, I must say, yesterday's program was very remarkable and we must really give a hand to Dave and to the leader, our Karan. (Applause)

Despite all stupid opposition and nonsense, they have shown how they have brought in so many people to Sahaja Yoga and how with complete concentration they have been able to establish so many in Sahaja Yoga. So it is for you to learn from it, that despite all problems and anything, without feeling bad about it, just see that you move like a big elephant towards giving Realization to others, creating more Sahaja Yogis and more Sahaja Yogis in America. Those who had this aim in life that we have to give Realization to people, we have to achieve establishment of Sahaja Yoga, they never will have any problems of any kind. So never bring down yourself to the level where you think that, "See, the food was not good, that was not good, this one was not good, this fellow was torturing, that fellow was doing this." Nothing. This is not going to help you, help anyone. Not going to give you any marks, as they say. After all if you have to enter into the Kingdom of God, one has to know that you have to have certain marks. Otherwise God will say, "You failed", (Laughter) and you'll be surprised why the entrance is not allowed. You are thinking you are so intelligent, so great, you see, how much gossip you have created, how much problems you have created, how many leaders you have pulled down, how much you have befooled Mother and all that. (Laughter) And there suddenly you find, "I've failed. (Laughter) What has happened?" So don't deceive your Self.

Self is the Spirit. Don't deceive your Self. If you deceive yourself, ultimately you will be deceived and despite the fact you have been Sahaja Yogis, you have been to My Puja, you have been here and you have been certified as Sahaja Yogis, there's light on your head, still they will say, "Take another life, and then come back. Take another as, you see, failed, you have to go through one year more. Try another one." (Laughter)

So the easiest way to be a good Sahaja Yogi, not to deceive your Self. Watch yourself! Where is this mind going? What am I thinking? What is my mind working now? Can I, this man is coming, can I give him Realization? Should I start talking to him about Sahaja Yoga? Sitting in the train, you watch a person. "Ah, this is all right! Let's manage this fellow." All the time you have to catch human beings like fishes are caught. I've taught you how to do it. To go on catching them, one by one, and create a greater collectivity. If your attention is on that, then I will say, "You have acted like Buddha", because Buddha just did that. From everywhere He collected people, told them to follow a path of detachment and He asked them to wear clothes and things which are for detachment. And He asked that you should detach yourself from your families, everything.

This, all this, He did for one thing, that they should be prepared for today's life. That they've done all these things, but we don't want you to wear orange dresses, we don't want you to do all these wrong things, which are not needed today. They were all right in those days, but today they are wrong because they are not needed. When it is not needed, why should you carry on your head? Like the other day, I saw somebody carrying a big boat on his head. I said, "What are you doing?" He said, "I'm carrying the boat." "For what? Why are you carrying the boat?" Said, "You see, I know there is no need to carry the boat here because there is no sea, no water, nothing, but I'm just carrying." (Laughter) "But why are you carrying this load upon your head?" "Ah, because I'm carrying, you know." (Laughter)

That is how we are. We are carrying on with things which are not needed. Like, "Mother, now I've been doing Hatha Yoga, should I do some Hatha Yoga?" "But why do you want to do it? There is no need for you." "No, no, Mother, but I've been doing it." (Laughter) "So do it now, what to do?" It's as stupid as this carrying a boat on your head, that whatever is not needed unnecessarily wasting your time. "I'm used to this, Mother, I used to do this, so I must do it."

Everything is made very easy for you in Sahaja Yoga. Very simple. You don't have to starve, you don't have to fast, you don't have to become vegetarians, you don't have to go and sit in the sun or meditate on Himalayas. Nothing of the kind. Comfortably you can sit down wherever you like and you can meditate. Everything made easy. And once you've found out your Spirit, you can enjoy everything that's beautiful. Now on the whole, maybe for some people this is really too much. In a Sahara Desert you are sitting, everything blowing on your head. "What is this? How can we live here? Such a rough life!" But you don't feel that way, because you have the comfort of the Spirit within you. It's the comfort of the Spirit. And for the comfort of Spirit you don't need anything, that's what you have.

So, do not carry on with nonsensical things. Because Buddha went round and round. As we came today to this program, I was just thinking like Buddha. Going from this end, again coming from this end, then I couldn't find it, then that end, then coming this way. Ultimately we reached here and they said it's blocked! I said, "Give him a bandhan." Finished, open!

So, this was blocked, that was blocked, go this way, that way. All right, it was blocked for Him. So He went round and round. But it's not blocked for you. Why do you want to go round and round again? But that is what today everybody wants to do the same way. "We must sacrifice, we must give up this, we must do that." What are you going to sacrifice? What is there to sacrifice? I would like to know in Sahaja Yoga. Of course, mostly people sacrifice their brains, I think. (Laughter) When nothing is to be sacrificed, why do you want to become a goat of sacrifice?

So, from Buddha's life, you don't have to learn that He went in the jungles and He went, He did this and He did also renunciation. He gave up his wife. No! That's not needed now, that's over. This is where we fail and we cannot explain to people that those who say, "But we must have renunciation." Renunciation we have from within, like the sand, as I told you. Detachment we have from within. But this is compassion. Pure compassion is the most detached thing. And the most detached thing is the pure compassion, or anything pure is pure because it is detached. It's a proper mathematics. Anything that is pure has to be detached. If it is attached it is contaminated. See the logic. Absolute mathematics is there. If you have pure love then you are detached.

Now supposing you love Mother - all right, take that. Now you have say, pure love for Me, then you won't get angry if I don't come to your house. You won't feel disappointed if I can't sit in your car. You won't feel unhappy because I could not touch your sari. Because, "I just love Mother, finished." It ends up there. Just pure love. Of course, I know these weaknesses, so I try to please you, all right, all right. But actually, if you really love Me, "It's all right, I love Her, and She loves me, finished. Whether She comes to my house or not, whether She gives me a present or not, whether She pats me or not, whether I can see Her or not, whether I can meet Her or not. Makes no difference, I love Her." That's the purity of love where there's no expectation of any kind except that, "I love and that love is the ocean of enjoyment and the ocean of bliss". Finished! It's the easiest thing to do, is to love. Just love, how your heart increases like an ocean!

I just love. The sea is not attached to any shore. When it has to come, it comes out, when it has to go back, it goes back. When it has to give water for the rain, it gives. The water goes as the clouds are formed, then the water falls as rain, again it comes back to the sea. It doesn't stop anywhere. In the same way, if we just think, "Is the feeling I have that I love Mother. What a feeling it is!" That should be the end of everything, absolutely. I feel the same way. Otherwise, I would be feeling every day guilty, "Oh, I didn't smile at that, I didn't give a present to this one. I should have brought something special for that person. I was late for the program." [Laughter] But I don't feel guilty because it's all managed.

If I had come earlier, all these hecklers would have been there to trouble us. So all the horrible people disappeared and we had the right people. Then I set down through. I didn't say, "I'm going back." There is no need to be nervous. If Mother is late, there must be some plan. If She is early, there must be some plan. If She's going by this plane and not by the other, there must be some plan. Not to doubt it. If She's doing something, must be some plan. You know, Mother has Her own plans. Is a nice idea to think like that. "She has Her own plans, you know." Once you start feeling that way, such security and such beautiful peace will spread in your being. And you will be quite satisfied.

Now, everybody brings food for Me, look at that. I mean, when I see that, I get a fright, baba. [Laughter]. I mean, look at that! I'm supposed to taste it, but even tasting will be so much. [Laughter]. But I've to eat, you know, because if I don't touch one of them, then they will think, "Why didn't Mother touch? Must be something wrong." (Laughter) This is a very big problem for Me, to keep you happy and to assure you. But I assure you that I love you all very much!! Whether you bring food for Me, or flowers for Me or anything. Does not matter.

When I'm leaving Bogota, My heart is wrenching out, I've seen the wrench of My heart, I've seen. Because I'm leaving all the new babes there, that's all. Then I just don't want to face, I mean, the thing, I feel, "Oh God, just see I'm leaving them." But, because I



love them. So, I see, because I love them, I feel it, so it's all right, even this pain is all right, because I love them. I enjoy that pain because I love them. And then I come here and see all of you standing at the airport. Whole thing is fulfilled again. Just not because you have come - because I have come to love you. All this is such a beautiful rapport and such a beautiful feeling. I want you all to enjoy this and not petty things and small things which spoil your joy. These are all joy killers and that's why the greatest joy killer is the ego nonsensical, which tells you, "Oh, why didn't Mother do this or do that?" It's the ego part of it. That's why we have to think of Buddha and celebrate his Jayanti within ourselves to establish Him to say that, "This ego cannot take away our joy." Anywhere such idea just comes into your head tell them, "Now Mister ego, I know you very well!" (Laughter) In the light of Buddha you can see your ego very clearly. And He's the killer of your ego, He's the one who finishes off your ego.

So today, we have to pray for the whole of America which is really suffering from this nonsensical, mythical ego, which is being exploited by everyone. People are befooling them, the media is befooling, all the doctors are befooling, all the psychologists are befooling, all the governments are befooling. I mean, I don't know, everybody is befooled, because they've got ego. If they had no ego, they could not have been befooled. All these advertisements and all this hocus-pocus that's going on, is because human beings have ego and they can't see it.

So, we have to say, "Mother, please take away this curse of ego from Americans and America." That's why it is nice today we have this Buddha Puja.

May God bless you!

## 1988-0723, The Diamond in our Heart

View [online](#).

23 July 1988

The Diamond In Our Heart

Public Program

Spreckels Organ Pavilion, San Diego (United States)

Talk Language: English | Transcript (English) – Draft

Public program day 2 in Balboa Park. San Diego (USA), 23 July 1988.

I bow to all the speakers of truth. Yesterday, you have been explained about the subtle being within us, a subtle instrument within us, described in the Bible as Tree of Life, working out this last breakthrough of Self-realization. And this happening is a living happening, a spontaneous happening, the way a seed sprouts spontaneously when it is embedded in the Mother Earth. The problem with the human mind is such that he thinks or it thinks that it can work out its own realization, its own emancipation.

We do not understand a simple thing that at the human level, we do not do anything that is living. We cannot germinate a seed even on that. We cannot even create anything that is dead. We can just transform one dead into another form. But we cannot understand that whatever we may try, we cannot lay our hands on the living process. Only after Self-realization you are entitled. You get powers to do living work.

That is the sign of a person who is born again, who is a yogi, who has had a union with the Divine. It is not those who proclaim or announce or advertise that we are something special selected people that we have the powers or that we can take you to Divine. One can really produce results. Results can only be produced of living process when you have the power of your spirit.

We have heard about Christ who cured people and He cured at that time - in such a short time as it was hardly about twenty-one people - and He was crucified. We could not bear the truth that He was the Son of God. Now, maybe one may create big huge organizations in His name, make big money in His name and do all kinds of things, but when He was there, He was present, they denied Him.

So as we see within ourself there is this power which has to manifest, we should be very anxious to get our Self-realization. If I say there is a diamond available here - just free, it's your own - people would come not only from San Diego but also from Australia, India, Japan and all over the world asking for it. But when I say, "There is this diamond within you in your heart," still we are identifying with so many falsehoods that we do not want that diamond to shine in our attention. It is a surprise. But I am not surprised because we are still ignorant. We do not know how beautifully we are made, how in our evolutionary process we are built in so beautifully - the whole information about the truth. Only this machinery has to work out. Only this has to get connected with the Divine.

If we really logically, intelligently understand that the living process has to work spontaneously and you can't do anything about it, you can understand how Sahaja Yoga works. It's all there. One does not have to do anything. It's all there, like a little seed. A minutest one maybe has all the maps of all the trees you'll be able to produce. In the same way, within you lies this potential which is to be manifested.

We have been also told about the left and right side within us. Left and right side are the only two sides to which our attention can go, which represents our sympathetic nervous system. That is when you go into any emergency. Suppose you are rushing somewhere or running, your sympathetic goes into action and creates the results necessary for that action. For example, you have to run; so the sympathetic will start pumping the blood fast, will start breathing fast. But what brings it back to normal is the central path, what we call represented in the medical terminology as parasympathetic nervous system. So in our own effort we can only go to the left or right. But when we try to go too much to the left or right, we create problems, which we cannot explain

and we cannot understand.

The first and foremost problem we create is the physical problem. Today there are so many diseases. We cannot understand how these diseases came into being and what is the nature of its creation or how are we going to get rid of this. Everybody is afraid of that unknown disease and these unknown diseases can fall up to anyone, whatever you may say, unless and until you become a spirit. How they are caused is a very simple thing to understand. The physical problems come to us because of our imbalances.

In various ways we try to go to the left or to the right. Now, let us see how cancer is caused because that is the headache of today, or maybe of yesterday - today's headache is something else. Cancer is caused only because we do not keep to our temperament right. If I say that this is the center that is formed by the left and the right side, then this center is providing the necessary vital energy to the left and right side equally. But supposing you are a very futuristic person, you are planning too much, thinking too much, then what do you do? You use your right side too much. As a result this moves this way.

Also, the center now constricts. There is no space in between left in the center for the vital energy to flow. At this juncture when you have moved too much from the left side, if any emotional disturbance comes in or if you go to somebody who is practicing black magic and all kinds of left-sided negative things, or else you might get weak with an accident or a shock, this breaks, and when this center breaks, you lose your connection with the center. The controlling agency that is the central nervous system does not play any more part. What happens to you is that the growth of the cells become malignant - means they grow on their own. There is no relationship to the growth of other cells.

For example, suddenly you'll find such a person will have a nose increasing in size or you'll find an ear increasing in size overpowering all others or we can say that it becomes a very dominating cell. This is a simple thing that happens in cancer. Luckily, we have now in Delhi University the understanding of Sahaja Yoga very well because we have cured many people of very - somehow they were very highly placed in life of cancer and other diseases. So they have accepted it for a doctorate, and two doctors have got now their MD in two subjects - one was a psychosomatic disease. One of the psychosomatic disease is cancer. There are so many others - and another one who has got his doctorate is in the physical fitness and vulnerability. Now there are seven other doctors in London who are doing research on it (AIDS?) ....and its remarkable how after realization you get out of the clutches of physical sickness.

So what happens when the kundalini rises, what she does, she pierces through this constricted chakras, repairs it and brings it back to its normal position, repairs it. And I have seen our President of India getting cured of his cancer in ten minutes time, that too on the aeroplane. But it's easy to deal with an Indian because they know what is a kundalini and they know what is a saint. They will not easily take to these fake persons.

Though you are great seekers of a very high quality, that understanding is there in India more because they know more about the roots and not about the tree, as you know more about the tree. But it's such a barrier in understanding that three hundred years English ruled in India, they could not learn a word. Today, it's amazing to see such a difficult Sanskrit verses about the Primordial Mother written by Adi Shankaracharya in the sixth century, which many Indians will find it difficult to sing, it's so beautifully sung. The whole mantras, as they say, are beautifully rendered that even a well-equipped Brahmin cannot do, by people who are not from India. They don't even know Sanskrit language.

How this has happened is the manifestation of the spirit. The manifestation of the spirit gives you a dynamic personality. This dynamism comes to you. You can sing whatever you like, you can draw whatever you like, you can paint whatever you like. There are so many people who have become great orators and musicians, especially in India, because my work mostly has been in India. Of course, not that I am not concerned about the West. I have been, as I told you, many a times in America.

But to understand the reality, the first thing we must know that money has nothing to do with the living process. In America, you'll be surprised, there has been a business offered to me that the cool breeze that I blow, if I can bottle it up, they can sell it. Everything goes into a business proposition, and that's why it is so difficult. For example, you have seen near - of course, I must

say you are great people that you have come to a program which has nothing to do with money - it is something really remarkable, I must say. But today if I was talking in India or if I was visiting even a small village, there would have been minimum ten thousand people - minimum - and they would get all their realization. The seeking is in the West, they are honest seekers, but what to seek is the knowledge which is in the East. It's something like somebody have the teeth but no food, and those have food have no teeth on one side and on the other side they have teeth but no food.

It is such a simple thing to get rid of your physical problems - is the easiest - and the second comes is the problem, as they say, is of stress, which is a common disease in the West, is stress. What is the source of stress within us? The source of stress is very simple that when we think - I mean, these days the amount of thinking we do - first of all when I came to America, I was very confused because of the choices you had. You walk into any bathroom - you better ask the owner how do you operate, otherwise suddenly you'll find you have fallen into a big swimming pool; suddenly it opens out for you. Or maybe you open some sort of a shower and it becomes a torrential rain - so many choices which maddens you completely.

What is there to choose about how you'll have your scissors? As long as the scissor work, it should be all right. It is so complicated because so much of machinery - they have to produce so many things, so many varieties! Right from A to Z, whether it is a dress, whether it is a hair-do, whether it is a carpet, or it is an ordinary thing which we call as the handle of the car. Before getting into the car better ask the driver how it operates otherwise you'll be lumped? [locked]. There is no uniformity kept about these useless material things and so the choices are so many. You go to a shop, you go mad - you don't know what to buy.

You just ask them, "I just need a, some, say, powder for my body." "Now, which one you want? This one? This one?" They'll give you thirty-two things. You start wondering, "Oh, God! I have only one body and thirty-two things." It is so difficult to locate something that you need because you really don't know - this is natural, number one; this is absurd, number two - like that goes on and on and on, the list for a small nonsensical thing like that. Then tomorrow you go in the market, you find that's gone out of market. Now another thirty-two things have come!

All such maddening things put you to thinking, "What should I do?" Then we have to plan out everything in the future. It is so much so that by temperament, people have become futuristic. Like they are sitting here listening to Me, but they are thinking, "Now, how will I go home? And what food I will be eating? Then what music I will have?" They are sitting here at present but thinking about something .... They are too much planning. They do not know the plan of the Divine. They'll plan it out: rush, go forward, do this, go to the airport. What has happened? The plane is delayed three hours! Why? Because their condition, holiday cancelled. They had planned the holiday a year ahead. Poor things, you see, packed everything to go somewhere. Holiday had to be cancelled because the planes are not moving. So they sit down on the airport. See, they're waiting for something to happen. Nothing happens; they go off.

But a yogi does not plan. He knows what's going to happen. He does not bother. But supposing a yogi gets lost on the way. Then he thinks, "All right, if I am lost there must be something here. I must see it. I am there with myself. I am not lost. So let's enjoy." After all, what are we going to miss? It is something one has to see that as we are so much stressed and under the domination of these watches, that we all the time rush, rush, rush. Even the jobs that we do, we are supposed to rush.

You will rush as much as you like but the problem is your mind also rushes with it and the whole personality gets involved into it. But if you have seen a wheel, the whole wheel moves but the axis has to be steady. If the axis also starts moving, there is stress. That's exactly what happens to us that we start moving with all the tensions that are so-called - I call them [unclear]. There is a center within us which we call as Swadishthana center. It's the second center which as you see is working out the Void. We call this as the Void - not the Zen Void - but this is the Void, and this area is worked out by the Swadishthana which looks after the liver, the pancreas, spleen, the kidneys and part of the intestine.

Intestines, physically or in the medical terminology we can say, the aortic plexus manifested by this center works out. Now when the center is doing this work in balance, it's all right. But when we think too much then the same center has to convert the fat for the use of the brain to make it into gray cells. But when we think too much then it neglects other important works which it has to do. So you get a liver trouble.

I find at least fifty percent people in the West are suffering from liver trouble. They are not aware of it till they get to cirrhosis, to skin troubles, this, that. They will not know that they have a bad liver, till they have jaundice or other diseases which are caused by liver problems. Then we have people who have lethargic livers also. So we have two types of people who have lethargic organs or overactive organs. So this Swadishthana Chakra cannot look after its duty in a balanced way, creates a kind of an imbalance.

So you neglect your pancreas, you get diabetes. It's a funny idea that is now prevalent that we should not take sugar because 'I don't know from where it has come - because they think it causes you diabetes! It does not. In India, in a village if you go, they have to put so much sugar in the tea that the spoon must stand at right angles ' otherwise they won't take ' and nobody has diabetes. They have never heard about it, never. No. "What is diabetes? What is that?" they'll say. The reason is they don't think. They live for the moment. All right, today is the work. Let's do this farming and come home and sleep off. They don't think too much. We think about everything, plan out everything. Whatever is spontaneous also we think about it!

Then the third thing that happens to you is the trouble of the spleen. Now spleen is our time-keeper. It gives us a rhythm. As you have seen the rhythm today, in the same way it's the rhythm of the life is kept by the spleen. When you go into an emergency, then the same spleen starts producing more red blood corpuscles for your use. Now today's life, as it is, is all the time shocking. Early in the morning you read your newspaper. I think this is one of the worst habits, because as soon as you see the newspaper, the first shock in the morning. Oh, God! So many dead. Plane was crashed. War has started. Somebody fell from somewhere. All horrible things in the newspaper because newspapers don't believe in giving something good news!

If there will be peace and happiness what will they publish, I don't know. So they want to give shocking news so there is some sensation in the body. It has happened to such an extent that now unless and until the music is sensational, unless and until we get a shock all the time, we do not react. Of course, the joy part is missing - no doubt about it. So this poor spleen doesn't understand - this personality which is all the time under shock. Then you get into our car and on the road there is a jam. Finish! You had to reach at such and such time; now it's a jam. Now you are cursing everything, sitting down there worrying.

Suddenly you find an accident. Then you go in the office or some place where you are working. The boss has had a quarrel with his wife; so he comes and shouts at you - another shock. All the time you are facing very arrogant, horrible people. I mean, I myself am afraid to go to shops or anything because suddenly they jump on you like a horse or sometimes like a dog. God knows how they will react on you. You get a fright. What's the matter with them? Why are they so shocking? But all of them are under stress and they are taking it out on you. But the worst thing that happens with this spleen going crazy is that you get blood cancer. Blood cancer is caused by hectic life and for speedy life that we lead. Now the blood pressure comes from the kidney.

And like that so many things are caused by one simple thing ' that we think too much. What is there to think? I just don't understand. Whatever has to happen, will happen. By thinking, nothing is going to stop. By thinking we have achieved nothing. If you read Einstein who has developed the theory of relativity, at the very outset he says that, "I was tired and I was lying down in my garden, playing with soap bubbles and suddenly from somewhere unknown the theory of relativity dawned upon me." Whatever we have is there. Whatever we have to find out comes from the unknown, but thinking about it like mad just ruins us. But if I say, "Don't think," you can't stop thinking. I know that because we had a wonderful doctor in Switzerland. He came and said, "Mother, do what You like. You cut my throat, You cut my head but stop this thinking. I am going mad." So he developed a momentum of thinking, all the time thinking, thinking, thinking.

Now what happens with the kundalini, when the kundalini rises, passes through your Agnya Chakra, you go beyond thinking. It is like one wave of thought comes up and goes down, another wave of thought comes up and goes down. In the center there is a little space; so one comes from the past and goes to the future, another from the future to the past. In between there is a little space, and that is the present. So when the kundalini rises, passes through this Agnya Chakra ' the one that gives you thought is the ego and the superego on both the side, as you can see clearly - they are sucked in; your karmas are sucked in, your ego is sucked in, your conditioning is sucked in and you stand at the present moment.

Then if you want to think, if you don't want to think, you just sit down in complete silence and enjoy yourself. You become in command. Like you are standing in the water, you are afraid of getting drowned, but if you get into the boat you enjoy the water. But supposing you become a master swimmer, then you can save others also from the water. This is exactly what happens when a Sahaja yogi establishes himself well, that he can give salvation to so many and can save so many people. This is how we are going to emancipate.

Now the emotional side that we have is also another extreme to which we bow? And with the help of certain elements, you will be surprised: one candle can at least cure twenty-five mad people at least. It's very simple. If you enlighten this light, then what happens that enlightened light goes inside your left side and enlightens it completely and all the negativity disappears in your collective subconscious. And you know who all suffer from the left side of insanity, epilepsy, schizophrenia, all this nonsense. Because you stand in the center - you are neither on the left nor on the right - if you are in the center, you get rid of your emotional problems.

Now, there are spiritual problems also. Before as we have, I told you, thinking problem, we have also physical problems like over-exertion. Now people are jogging. It's madness, I really tell you. First, I thought there is some sort of an earthquake that the old, young, everybody running. What is happening? What's wrong? Where are you running? Because you are over-exerting yourself. What is the need to over-exert yourself? Because now a concept is that if you are muscular - I don't know whatever is the concept, every day changing, every day you find new, new things - then you become over-efficient; you become tired. It's absurd.

We have seen in history, say, we have got the greatest statesman and the person who saved us from this horrible Hitler was Churchill and what a fat man he was. He never did jogging in his life! I mean, you must accept your body. It requires rest. For example, if I start jogging, I'll be nowhere Myself because I need a lot of water to protect the chakras which work out the emancipation. To Me, that is much more important than becoming some sort of a cinema actress. There are many cinema actresses. So what? What have they achieved? How many people have they emancipated?

So what is your ideal in life is to be decided first. Do you want to be all the time slave of your body? And I don't know what you get. I mean, these days nobody looks at no one. They are fed up now and you can't make out one from another because they go to the same hairdresser. One fashion starts. I have to think, "Is this the same person or somebody else?" I mean, it is better to grow your beard to look something different. I mean, there no way of making out who is who! Everybody has the same hair dress, everybody has the same funny dress, everybody looking the same. They have no personality. Tomorrow a wave comes that you should put a plastic bag on your head - everybody will be moving with a plastic head.

We have to have a personality. Why should we dress up as everybody is dressing up? Such a pressure. I know that because I have another life which you know very well which is supposed to be the high society - so-called. And the stupidest thing we discuss in that society. Like they laugh at a woman if she is wearing something that was, say, belonging to sixties. I mean, what's the harm? No, that's not modern! But what do you gain by becoming so modern running with the fashion? What do you gain?

Now the fashion in England is to make holey pants - you make holes. Imagine that cold, horrible cold that you have. What is the need to make holes in your pant to get all kinds of troubles? And then they'll have arthritis; then they'll have this. First they had tight pants; so they developed varicose veins. Now they are having such loose pants that they will develop arthritis. These people are managing you. These manufacturers are befooling you. This we cannot see because we have lost our personality.

So we develop so many problems also because we play into the hands of nonsenses. Now, say, Indian people have lived for so many ages now so they have learnt all the lessons. If you go and tell them that you wear a holey pant they'll say to you, "Get lost! Sorry, sir. We know everything." Now they are painting their hair and when they are painting their hair, people say, "Why are you painting their hair?" "Oh, that's the fashion. What's wrong?" But people become blind in that. We had three patients who became blind because they painted their hair and some sort of a thing - punk, punk. They were three blind punks who came to Sahaja

Yoga.

Actually, you have to punch them to talk to them. This is the society in which we live. Anybody who is sane will think I am mad. Like going to a lunatic asylum, you start thinking, "Am I mad or they are mad?" That's how it creates a stress on us. Let us live with our own dignity. You can see Mahatma Gandhi went for his round table conference. He wore his dhoti. He didn't wear a three-piece suit and a tail coat - that's another nonsense! Everybody in England has to wear a tailcoat when they go to the Queen's party. But they can't afford. So they borrow; some are tight, some are loose. And when you see them there - I mean, I have been to many of them - you can't recognize, and they look so absurd and clownish that, poor things, you know all these big, big ambassadors have to go about with that because it is supposed to be a formal dress. I mean, what a formal dress it is.

All these things pressurize you. They make you feel, "Oh, you must wear a dress like this." Even when you go to some guru, he says, "All right, you all have to wear," say, "orange dress." So you are forced into it; you have to wear the orange dress. From where are you going to manage - getting rid of all this nonsense of forcing you to do this and forcing you to do that. But here you are so individualistic and here you are a down-to-earth personality,

It's not that anybody says you have to do it but you just do it because we have our own personality. Individualism means personality. And that is what when it is lost, you feel also your guilt and your stress. That's possible that you stand on in your own glory, in your own personality, in your own understanding of your spiritual value. So when that starts, another style of movement comes in, like hippies. We become like a primitive person, you become like a hippy, you go about like a hippy, you wear a funny dress, become a primitive personality and think, "Oh, I have done very great thing." I had some hippies with Me, I told you yesterday. So I asked them, "Why do you dress up like this?" They said, "We want this kind of culture." I said, "This is primitive." They said, "We want to be primitive." I said, "You cannot be. Your brain is modern. Just by wearing these primitive things you cannot be. Accept it, accept yourself. And now you have your realization and it will work out."

So with all these stresses on us - thinking too much, futuristic personality - you develop the stress. Now what happens when kundalini rises, you are beyond thought. That's called in Sanskrit as Nirvichar Samadhi - thoughtless awareness. You are fully aware - on the contrary, you are more aware - but you are in thoughtless awareness. Now when I see this carpet in thoughtless awareness, I don't think. I don't think because if I have to think, "Oh, Baba, this is my carpet. Now I have not insured it. If somebody will run away with it, then what will happen?" I won't be able to give any speech or anything. I'll be worried about the carpet only.

But when I look at this carpet, I don't think. Only the joy of the creation of this carpet is just pouring into Me; a beautiful blissful feeling, that's all. I am not thinking. Like a very still beautiful lake which has no ripples reflects all the beauty that is around it, fully. A complete joy is reflected in a mind which is absolutely still, not reacting, not accepting, just seeing, witnessing. And this witness state comes into you and you become a tranquil and a peaceful personality.

Such peace that such a person, wherever he goes, wherever he walks, a peaceful atmosphere prevails. The nature, the elements all react to such a personality. Just talking about peace or giving prizes of peace, you do not feel peace. I know of people who have got Nobel Prizes of peace are horrid. They look like some mad dogs. If you have to talk to them, take the barge pole in between. Don't know when you'll be hit with the prize they have got. And you may have to pay very dearly for meeting such a personality who is supposed to be the foundation of peace and you find it's a fountain of violence. This is the situation today that we are placed in a society which artificially expresses itself. There is nothing genuine, nothing innate ...

## 1988-0725, Conversation after Arrival

View [online](#).

25 July 1988

Conversation

New Rochelle ashram (United States)

Talk Language: English | Transcript (English) – Draft

Conversation after Arrival, New Rochelle (United States), July 25th, 1988

Yes, how beautiful they were! [Shri Mataji speaks in Hindi about Emile Zola] Then, he is trying to show in one woman, four types of womanhood [in the book 'Nana']. But [Hindi]. It's like that.

Very sublime.

[Hindi]. Must read. I am rereading something, it's important, good things.

In Sahaja Yoga, we don't believe in somebody reading and getting Realisation. But after Realisation, you must read.

[Hindi].

So many books, one can read. These days, I have no time to read.

Grégoire: If they are good you inspired them all, Shri Mataji.

Shri Mataji: Hum?

Grégoire: If they are good you inspired them all.

Shri Mataji: It's true but - American magnets [unsure], they haven't got much, except for writing. They just digest these things all right [unsure]. These days, it's not so bad. Sometimes you get funny articles in that also.

Also, in between, they want to popularize themselves whatever it is, but they have kept quite a good standard.

Also, apart from that, oratory and ? point of knowledge, must read.

Now let's seek general knowledge. What was the name of Abraham Lincoln's wife?

Sahaja Yogini: Mary Todd.

Shri Mataji: Hum?

Sahaja Yogi: Mary Todd.

Shri Mataji: Correct. How many knew? It was a terrible woman. Of Abraham Lincoln, you read 'Unknown'. It was a very beautiful book. 'Unknown'.

[Hindi: Unknown, do you like?]

Sahaja Yogini: Dji [yes].

Shri Mataji: How are you?

[Hindi conversation about Ganapatipule]

Every Sahaja Yogi must come every year. It's very nourishing, I think. Ganapatipule is very nourishing. This time, most of you will have to stay in tents and things like that. Because these people were having very funny - when we asked them for the holidays, they said, "We can give you only few rooms. Because there are others who want to come also during holiday". But holiday suits us better, isn't it? Seven days of holidays or eight days of holidays.

So how are you arranging there, Gavin?

Sahaja Yogini: For the Tour in India?

Shri Mataji: Ah.

Sahaja Yogini: Oh, I haven't spoken to Lucinia. All I all I've heard, so far, is that it started on the third and finishing on this first; 31st or first.

Shri Mataji: Yes. You can start it even earlier if you want. You see, because they wanted to come back, arrive here on the first. So,



when do you want to arrive, to be able to attend to your work? When do you start your work here is the point.

Sahaja Yogi: Usually, the holiday is between Christmas and New Year. So, people usually go back to work after the New Years.

Shri Mataji: So, second.

Sahaja Yogi: At any time after the New Year.

Shri Mataji: So, even if you leave on the 31st, you'll be here on 31st. The travel is just ? The travel is just after, you see. So, if you leave on the 31st, you'll be here on 31st. Then one day you can rest. And next, you go for work. So, you should finish on the 31st. So, we can start it on first December.

Sahaja Yogini: As you wish, Shri Mataji.

Shri Mataji: Shri First of December to 31st. But Ganapatipule, it could be - Dany, let's see. Say from twenty- twenty fourth; 24th, 23rd. Twenty third; 23rd, 24th, 25, 26, 27, 28, 29, 30. 31st you'll be traveling. [Hindi]

Eight days. All right? So, we start on the 22sd. Ganapatipule, we arrive on 22sd night.

[Hindi]

Rajesh appointed a very famous architect. Actually, if he had asked me, I would have said, "Never touch him". Because he made a public building, ministry corporation. And to climb up five stores. He made a circular- what you call-

Sahaja Yogis: Staircases.

Shri Mataji: Circular staircases. And the people: imagine, at five o'clock, they are so much in a hurry to go down. There's so many of them who come to the - [Laughter] little [unclear] you see, and they sit down like monkeys.

[Laughter]

Sahaja Yogi: It gets down pretty fast.

Shri Mataji: All right. You see, Vishal, he is [unsure]. If there's a bee, you see, he doesn't like a bee. What it does, it makes the bee look like a triangle [unsure]. I mean it looks even worse than it.

Sahaja Yogini: If there is a bee.

Shri Mataji: Yes. But what I've seen in his house, Rajesh's house, that the steps are about seven inches rice, you know, and five inches foot. I mean, you have to [Laughter]. And the best part of it, the bed, he has already made of cement.

Sahaja Yogini: Mother is right.

Shri Mataji: [Hindi]

"It will not cost anything; I'll give you bed step". "Are baba, remove this cement bits". Your Mother was telling him, "Baba, I want only white marble". He would not listen. He wants to put white marbles, sandstone, this - I mean this sandstone, you cannot keep it clean. I know what sandstone is. And then, the best part of it, he wants to put- this is the interior decorator which is another real mad cap.

Sahaja Yogini: Yes, he is completely crazy.

Shri Mataji: [Hindi]

Sahaja Yogini: Yes.

Shri Mataji: You know what he did? To begin with, he had made a discotheque first of all, and he used the WC seats for sitting down.

Sahaja Yogini: Really?

Shri Mataji: Ah! Actually, it's well known. Think about it.

Shri Mataji: Rajesh has [unclear]. And I know it so well. And I asked, Bansury. I said, "Bansury, why don't you go?" She saw my house, she said, "Mother see, how fast you have built such a big house!" I said, "You go yourself". She said, "What. I go there but, he is planning for the last six months, [unclear]. Every day, he draws. Then there is a pile of papers. But he doesn't like it. [unsure]. He says, "No good, no good no good". So, what is there to plan [unclear]?" I said, "Just get it and put it there".

I can't understand.

I've built this house. So, it's such a big house, in such a short time.

But when I went there, he ran away. Thank God. I don't know, he got some work and he run away, thank God.

Sahaja Yogini: I went last week, but things are moving.

Shri Mataji: Hum?

Sahaja Yogini: [Hindi].

Shri Mataji: [Hindi].

First, I didn't want to go to that house. I told Rajesh I'll go, but then, if I say anything, you shouldn't mind. "No, no. I want you to come and see". I said, "What is this?"

And then you tell him that I don't want that, "I don't want this thing. "This is all right. You go ahead. You do it". Now halfway, poor Rajesh has no time. It's some blackmail, absolutely.

[Hindi conversation.]

Bahut [really], it's not a normal person. He looks pour [unclear], womanish, ne [isn't it], feminine birth. Effeminate.

Sahaja Yogini: Jai Shri Mataji, mister C/P/ is on the telephone.

Shri Mataji: Where is it, the phone?

Grégoire: You would like to take it in your room?

Shri Mataji: All right.

Grégoire: OK

Who else is there? Did you meet Shri Mataji yet? No. [Inaudible whispers.] And? Dattatreya would you- this is for me?

Sahaja Yogini: This is for you from Andrew from Main.

Shri Mataji: From?

Sahaja Yogini: From Main. It's north of Boston, two hours from here. We have a small center here.

Shri Mataji: I see. So, you're starting a center there.

Sahaja Yogi: Shri Mataji, Craig and Georgia started a center in Portland and Maine.

Shri Mataji: You and who?

Sahaja Yogini: Her husband.

Sahaja Yogini: My husband Craig.

Shri Mataji: 'Atcha', Craig. So you started- who is Craig?

Gregoire: Who is Craig?

Sahaja Yogini: She had to go down with Harriet.

Shri Mataji: So, you started this one.

Sahaja Yogi: Yes.

Shri Mataji: It's good. Eyes are just [laughter]. Beautiful. May God bless you.

Sahaja Yogi: Shri Mataji, this is Henry [Faye ? Unclear] from Colorado. He's the only Sahaja Yogi in Colorado as far as we know right now. [Laughter]

Shri Mataji: I remember being there, in Colorado, I must go. You see, there are lots of seekers in Colorado, but they are lost people, quite a lot. This fellow, what's his name? Is this uh Ananda Mark? People have quite a lot there, in Colorado. You know them? Have you heard about them?

Sahaja Yogini: Ananda Mark ...

Shri Mataji: Those who were sort of banged, they used to murder people.

Because, one was mister doctor Prasad who was working for this [name unclear], he has lived/been in Colorado, so there are lots of seeker all there. You should send him that.

Gregoire: For your Vanessa program in Colorado? [Laughter]

Henry: There's a very beautiful place in Colorado Springs called Colorado Garden.

Shri Mataji: How did you come to Sahaja Yoga, when did you come?

Henry: Through digital. I read and noticed there Phil Ward.

Sahaja Yogi: Yes. He saw Phillip Ward has been putting announcements in the computer network. And Henry saw this, and then we've been communicating through actually computers, and then we sent him a photograph and he came to -

Shri Mataji: Sahaja yoga is on the computer now? [Laughter]

Sahaja Yogi: Yes, it is.

Shri Mataji: How do you put it on the company?

Gregoire: Phil Ward should explain, I think.

Shri Mataji: Yes

Phil Ward: Shri Mataji, on this computer network, it's accessible to about 100 000 people who work for the company. So, I wrote a little article describing Sahaja Yoga it said, "If you would like to know more, let me know and I'll send you Shri Mataji's photograph and samples of meditation.

Shri Mataji: But where did you write this article?

Phil Ward: I just, I was sitting in Nibe [name unsure] because I wrote it on the computer, that's somewhere in New England, somewhere.

Shri Mataji: Hum. I see, I see.

Phil Ward: And so far, about 30 people have written. All told and -

Shri Mataji: Really?

Phil Ward: And about now three of them - there's also Paulo the Chinese fellow.

Sahaja Yogi: He met you in San Diego.

Shri Mataji: Yes, yes.

Phil Ward: He came that way. And there's also a girl near San Francisco, called Helene, but she wasn't able to come this weekend

Shri Mataji: That's a good and subtle way, very subtle, isn't it? Very good.

[Laughter]

But on a general one, on a general computer or, where did you put it?

Phil Ward: Well, it's in a file that's accessible to anybody on the network. They are different, they're called conferences, and there are different conferences devoted to different subjects. And this particular one is where all the seekers write about their experiences. And so, there's all sorts of rubbish in there.

[Laughter]

But at the same time, this is where the seekers come so.

Shri Mataji: You see, there was a suggestion recently, that there should be a now a book written about me and the miracles. And the miraculous photographs should be put there. That is the best way to propagate Sahaja Yoga. What do you say to that?

Phil Ward: It would be great, Shri Mataji.

Shri Mataji: So, I think I'll have to ask you to do that. Because [Laughter]

[Applause]

You have seen these photographs, have you? These are really miraculous. These are the photographs I'm sitting here and all the Devis, Devdas are sitting around. [Hindi]

Here you can also see the angels with their wings.

You've seen Mark? Not yet? You haven't seen this one?

Mark: No.

Shri Mataji: [Hindi]

Ah! That one! You show that one also: angels, all the angels there.

This is that 'anther pattern' [unsure], you see, between the - they hold the cloth, that one is here. And just see the arrows that these deities are sending in the marriages. This is when you people got married.

Sahaja Yogini: Oh, oh!

Shri Mataji: That time.

See the boys having vibrations on top of their heads. There's one is missing, where all the Sahaja Yogis are sitting; on top of their heads is the light. And if you read it from this side, in Arabic language, it is Allah. And from the other side it is Nirmala.

All Sahaja Yogis: Ah!

Shri Mataji: In Arabic language. Very interesting.

This is me looking like a Kumbha and all the vibrations there. And this is the girls, you see, when they were getting married. All the flowers falling on them. The wild flowers

Sahaja Yogini: Shri Mataji, it's me.

Shri Mataji: It's there? [Hindi conversation]

[Laughter]

See now! So, how important are your marriages that all the deities were putting flowers on you. And this one is - see now, understand that. This one is where he was holding that 'anther pattern' [unsure], so she is Shri chakra and all the flowers falling. And the Shri chakra. The girls are here on this side. [Hindi]

Who else is has not met me?

Gregoire: Anyone has.

Sahaja Yogi: This is Lynn from Cincinnati, Mother. Her name is Lynn.

Shri Mataji: Hum?

Sahaja Yogi: Her name is Lynn. She's from Cincinnati.

Shri Mataji: Cincinnati. Yes. So slowly, slowly, we are spreading everywhere. Sahaja Yoga cannot grow very fast, because the speed is in proportion to how many people there are to balance. And if you get thousands how will you manage them? Because you have to make something out of them. They have to become something.

And these photos were taken by a very ordinary boy, who is a first-year medical student. He says, "I've never handled much of camera". And the cameras, you see, these people brought as present to him, ordinary camera, from that. And he said, "Mother, what has come out of my camera?" [Laughter]

He was quite frightened, you know, to see this.

You didn't tell her name. Lynn, Lynn is her name?

Sahaja Yogini: Yes.

Shri Mataji: [Hindi] I should know about this.

Gregoire: So, they have something to ask.

Sahaja Yogini: Mother, I wanted to ask you what would be the best thing to do with my daughter Sydney as far as schooling. We had - I had written to Anne-Laure to see if it would be possible for her to go to school in Switzerland.

Shri Mataji: How old is she?

Sahaja Yogini: She's just turned six. She finished kindergarten here in America.

Shri Mataji: So, she can easily. But they haven't started. They'll be starting in I think, in September or something. Oh that's all right. They are going to start now. They have lots of people this time, pupils, I should say. And that would be nice if she's in that school. And you, actually, come from Switzerland in any case so.

Sahaja Yogini: My mother lives in France, very close to Switzerland.

Shri Mataji: But your father was from Switzerland, wasn't he?

Sahaja Yogini: He was Norwegian my father. But he worked at the United Nations in Geneva for many, many years.

Shri Mataji: Oh, that's how.

Sahaja Yogini: Yes.

Shri Mataji: A Norwegian. What about Norway? What do you think?

Sahaja Yogini: My sister is there. She is meditating.

Shri Mataji: What does she say about the people?

They are the only three countries we have no feed-back, this Norway, Denmark and which one is the?

Sahaja Yogi: Sweden.

Shri Mataji: Sweden. Norway. They have a funny type of socialism there.

Sahaja Yogini: Mother, I lived there for 10 years.

Shri Mataji: Where?

Sahaja Yogini: Norway.

Shri Mataji: Really?

Sahaja Yogini: Yes. I know the country is very rich and the language and the people love you indirectly.

Shri Mataji: Indirectly.

Sahaja Yogini: Cause they love the nature. But they know nothing of religion. They have rejected their own state religion.

Shri Mataji: They have no religion?

Sahaja Yogini: They don't, they have a state church, ritualism, but no one goes. They go into the hills to hike and to ski.

And they go alone, they don't go with groups. They go by themselves. And they [unclear] peaceful but repressed. The family is very important, the woman is important. But the socialism is a fraud? It's not quite what they publicize.

Shri Mataji: It's so funny they have a socialism. Because, see how it will work out there. I met some people, some young people, but they said, "The young people here are, more sort of business like". They want to have motorcycles, and-

Sahaja Yogini: Yes, they become wealthy. They found oil in the North Sea. And prior to that, they weren't like that. I have a Norwegian son and he is a seeker. He has not come to Sahaja Yoga yet, and he said that those who seek are persecuted.

Shri Mataji: Those who?

Sahaja Yogini: Those who seek, the young who seek are persecuted by those who do not seek, and that they have to suffer.

Shri Mataji: So, they don't want to see.

Sahaja Yogini: No. Those who do seek are persecuted by the youth who do not seek. And so, they don't stop seeking, but they have to do it more or less secretly, or be by themselves. Because they have an animosity towards seekers.

Shri Mataji: I mean, the young people.

Sahaja Yogini: Yes it's like two cults, one is seekers and non-seekers and there are very few who are seriously seeking God. And they have got caught in drugs. So, there is that problem too.

Second Sahaja Yogini: There's a lot of drinking in Norway. They drink very much, very excessively.

But despite all that, they're wonderful people.

Shri Mataji: Hum?

Second Sahaja Yogini: They're wonderful people.

Shri Mataji: They're simple.

Second Sahaja Yogini: Yes. They're sweet. They're wonderful

Shri Mataji: I don't know that.

Now Greece is over, we are in Greece, we have got 500 people meditating. But these three countries, if you can manage somehow. They should not say that, "You never did anything for us". We have to look after [unsure].

As now, with this Colombia, I think we can go to Bolivia, Peru, all that. Even Argentina and say, Chili. But I don't know about the rest of it, how will you manage. Because these three countries are really - I think they're quite superficial type of people: day-to-day living entirely. Finland is better. Finland people, because they are farmers, you see.

Sahaja Yogini: Mother, may I ask you how was the situation in Brazil? I heard that they have started Sahaja Yoga.

Shri Mataji: Brazil?

Sahaja Yogi: Brazil.

Sahaja Yogini: In the north of Brazil, I heard they started Sahaja.

Shri Mataji: Now this boy who is –

Gregoire: Duilio.

Shri Mataji: Duilio.

Gregoire: He's Italian.

Shri Mataji: Does she know about that?

Sahaja Yogini: No, because I'm from Brazil, this is why I am interested.

Shri Mataji: This fellow, Duilio is starting an ashram very near the seashore.

Sahaja Yogini: Salvador.

Shri Mataji: Salvador. And he has a very plan. I saw, gave him the design of the ashram. And he got a beautiful thing. And he is in architecture. So he and his wife both are going to start an ashram there. It's beautifully designed. It's very good, but let's see if it works out. He has bought a land there.

Sahaja Yogini: Mother, my daughter and I we are from Brazil.

Shri Mataji: I see.

Sahaja Yogini: And we would like to know whether you would like us to [28:21; no sound]

Shri Mataji: Brazil is a nice place, I mean, we can do a lot. Let's see with this thing, what happens, maybe.

Sahaja Yogini: Mother, if you permit me to ask you, we have met you [unclear], my mother and I met you-

Shri Mataji: Yes, I know.

Sahaja Yogini: And you saw my son. I wanted to know if you thought and advice, or if I live him for a period of time in Rome, to help him.

Shri Mataji: In, you mean, Brazil.

Sahaja Yogini: No, no. Rome, my son, by himself, in Rome.

Shri Mataji: In Rome.

Sahaja Yogini: Do you think that would be wise?

Shri Mataji: Yes, it's wise.

Sahaja Yogini: And we'll be there until this. He's much better since you're with him. He's now himself so much calmer.

Shri Mataji: Yes, that should be nice. That's a very good school in Rome.

Yes. We had a plan to build the school and an ashram in Rome. And we bought a lot of land also. I borrowed about 100 000 to buy that plot. But it turned out to be very far away. So, then everybody said, "It's going to be very far away, Mother ". So, we are now selling out that plot. And we are thinking of buying another place now. We have to start a children's school, small children. And also for people to live there. So, they're trying to find out some place. Just now, it's all right for a year or so, this school is there. But they esteem that we, all Sahaja Yogis, should contribute about a hundred pounds per year. It's not much. Hundred pounds per year is not much. If you all contribute, it can provide for so many things like schools, ashrams, this. Now the first lot has to go to Vaitarna school because that is imminent. Immediately, we must start working on that. It will take about two or three years; by that time, we should be ready to go. So, Vaitarna school is the first thing I'm going to do. But then, every year we'll have this money. And now, as Sahaja Yogis are growing, see, we'll have this money. With this money, we can always do all these things as you were saying, that in Rome, we can have a proper school. Or we can have also an ashram, say, in different places.

Gregoire: Shri Mataji, perhaps, before you have your bus, can we take your mantra to welcome you?

Shri Mataji: Yes.

Gregoire: Let us, by taking the mantra, ask Shri Ganesha to remove all obstacles and to call the seekers to Shri Mataji's lotus feet.

[Mantra to Shri Ganesha]

[Mantra to Hamsa Swamini]

[Mantras of the Sahasrara]

Shri Mataji: May God bless you all. May God bless you all.

May God bless you all. Everybody has a beautiful, beautiful Kundalini.

Now ask them if they can enlarge it.

I'm going to Guru Puja if you can get them to enlarge it.

Gregoire: I thought you were speaking about the Kundalini. [Laughter]

You said, "Ask them whether they can enlarge it". I thought you were meaning our Kundalinis.

[Laughter]

Shri Mataji: Actually, enlargement is not being there. They are spreading because, you see, height is the same. Spreading is the point. You should spread it on the left and right side. The light should be more on the left and right side.

Just ask these people if you can do something.

Sahaja Yogi: Yes.

Shri Mataji: So, thank you very much

Sahaja Yogi: Thank you Shri Mataji.

Gregoire: Thank you Shri Mataji for being here.

[Hindi conversation]

Sahaja Yogi: Dji [Yes]. He comes to all the programs. Jai Shri Mataji

Shri Mataji: [Hindi] : May God bless you.

[Shri Mataji leaves the room]

Gregoire [to Sahaja Yogis who are leaving the house]: Very nice to see you. We'll meet again. We meet again this evening at the program. I think there is one car with Phil. Phil with whom are you?

Phil: I'm using the van.

Gregoire: You are in the van. How many cars do we have? So, you can hang around here and Steve too. But, I mean, basically, you know, the house has to be quiet, because Shri Mataji has to rest.

[End of audio]

## 1988-0725, The spiritual power which surrounds us

View [online](#).

25 July 1988

The Spiritual Power Which Surrounds Us

Public Program

United Nations Headquarters (United States)

Talk Language: English | Transcript (English) – Draft

Public Program by Invitation, United Nations Headquarters, New York City (United States)

Gregoire: What I would like to say to you perhaps is that Shri Mataji is already with us. I wouldn't like to talk for too long but the major difference to put it in a nutshell is that because we are in a time where so many people are seeking and because there is a demand for the keys to the frontier of new conscious many people have come supplying all kind of answers. Now as people have refined their language, you'll see that more or less all use the same key words – joy, peace, love, awareness, spontaneity, creativity so on and so forth. So that its difficult if you have a lecturer who is clever only on the basis of the language to make the difference between someone who can effectively deliver something and someone who is just precisely only giving a lecture.

Now the key to Sahaja Yoga is experience. I mean it is certainly the tradition that Shri Mataji will talk to us and will explain us some aspects of Sahaja Yoga, the system that she has discovered. It's not something new, it's something totally ancient, but she has discovered how to reveal it to us in the modern world. She will explain some of it, so that the questions in our brains get reasonably satisfied otherwise we are keeping guessing and raising questions. However the cardinal importance of a program such as the one as of this evening is that at the end of the lecture for those who so desire and I'm emphasizing this because it's really not that we are forcing this upon anybody on the contrary, I mean it is certainly the fruit of a free being to get and obtain one's realization after having asked for it, actually.

At the end of the program there will be a session of collective meditation and as we have seen in Bombay, in Scotland, in Austria, in Australia and all over the world and yesterday in San Diego, some people will get their self-realization, some people will get the awakening of the kundalini, some people if they are little bit patient with themselves will get it at the later stage. it took me six months to feel that experience because my system inside was damaged. I have been a little bit brutal because right away, I have tried to hint the fact that this is something completely unprecedented. It's something completely crazy. If what I say is right, I'm talking about something of unprecedented historical importance.

So, you're very welcome to think that I am one of the many erring minds which are numerous in this city and in this field of knowledge but that wouldn't at all be a problem but on the contrary, you're invited to not to believe a word of what I say. Shri Mataji says also, that everything that we lay before you are a hypothesis and the key to it is the experiencing of it. That is precisely where the difference starts and that's where Sahaja Yoga makes a difference. It's the experience.

Introducing Shri Mataji is a very difficult task because I have yet to find terms which can adequately express the selflessness with which she has dedicated herself to this task. As I just mentioned you, she is a very active person in public life capacity, she has a lovely family and I have by myself verified that for the last month she practically never go to bed before 2 o'clock in the morning because she has given her time, attention and her love to the people who after having got the realization want to approach her to greet her and for us who follow her for three days we are completely finished and we need 24 hours to rest. For us it's a relay cause as she says herself for her it's a marathon. I mean it just doesn't end. It's an expression of something that it is very hard for us to believe, that there is just someone genuine, that there is no catch, I mean its vulgar to mention it that we are not interested at all in your money. I mean we are not there for making a business. There will be workshops in Sahaja Yoga, there will be seminars for those who are interested. What you will have to pay is your boarding, certainly not the causes, certainly not the teaching.



Our motivation in inviting Shri Mataji in New York is simply that we are group of persons who have been seeking for the last I don't know - 20 years, if the 60s were 20 years ago and as I was saying it in San Diego, most of the people felt that the 60s were an utter failure because its children smelled the wrong flowers and went into the wrong paradise, the artificial ones, well not all of them got stuck there. They went through it and finally many of them found that something works out. These beliefs are the beliefs of the same movements of brain which cannot grasp this thing because it's not the appropriate technology. We cannot go to the moon on the back of a donkey and we cannot get our realization with our mind and that's why the category of perception that Shri Mataji gives us to get our Realization is a new awareness known as vibratory awareness.

What happens once Shri Mataji grants us our Self-realization is that we feel in our hands an energy which is a spiritual energy. We feel it with our central nervous system, meaning that our physical body perceives a spiritual energy and that energy is not something new it is called the wind of the holy spirit, it is what filled the house of the apostles at Pentecost, it is what is emitted by the Kaaba in Mecca and that's why you see the Muslims praying with the hands there but you don't see the vibrations and that's what happened to many religions. The rituals are there, the priests in the Catholic church put the water on top of the head, all the dead shells, but the energetic living spiritual phenomenon is not here. Here you have no ritual but you have the living energetic mutation of the consciousness. Now how is it possible, maybe Shri Mataji will like to answer these herself. Why her? the question is very simple I mean if anyone else can do it, she would be most happy to retire because she has been more than exerting herself for the past 16 to 17 years and granting this to those who seek it.

The fact is that Shri Mataji is not just a great saint. She is somebody who has all the essential qualities of a most compassionate, most loving and most generous teacher, spiritual teacher and a mother. She says I'm not a guru, I'm not a master, I am just your mother. We know that, this is not quite true because we know that she is also quite a master but if she would have come as a master, we probably could not have taken it. So, we first went through her compassion and a motherly affection, now I sound a bit biased probably. So, I'm just encouraging you to believe in your luck it's very lucky for you to be here this evening and I'm sure that in about 1 or 2 hours many of you will understand why I'm saying so. Shri Mataji, I must say I feel a little shy to speak before you because again, one feels quite inadequate trying to introduce what you've been doing and totally inadequate trying to speak about who you are which I will not do and perhaps I may here, ask you to kindly address this audience. Thank you for coming to New York Shri Mataji.

Shri Mataji: You may come this side; do you feel better? You are all right? All of you?

I bow to all the seekers of truth. When we talk of truth, we have to know that truth is what it is. We cannot change and we cannot organize it and we cannot maneuver it. It remains as it is. It has been and will be. So, we are the seekers of truth here, is a special category of human beings who are seeking today the truth mentioned by William Blake. He calls them the men of God, that the men of God will seek the truth and will make others the men of God. The time has come for us to fulfill all these prophecies.

I do not know when Gregoire started his lecture and how much he has told you about the Kundalini. Now this is a power within us which resides in the triangular bone and is known to many people as a dangerous energy because after my every lecture people ask me mother what about the Kundalini which is dangerous. Kundalini is your pure desire. Whatever desires we have are not pure because they are never satiable in general. We want to buy a car so we starve ourselves, do all kinds of things to buy a car. Then we are not satisfied, then we want to buy a house, then we want to buy that and go from one to another. Ultimately, we discover we have been running after one thing to another but on the whole in general our desire is not diminished. So, this is the pure desire, desire is to become one with the Divine and this desire unless and until it is fulfilled, we will be running after all kinds of desires which are so-called desires but are never fulfilled.

So, to get to this desire there is no other way but to understand that the awakening of the Kundalini is a spontaneous happening. It is spontaneous because it's a living process of your evolution. You have become a human being without paying for it and without doing anything about it, without reading about it, without going to any guru or to following any cult or anything so it is something within us, is a living process of the living energy of the Divine, that it works. Now if you see a seed, we have to just plant it in the mother earth. The whole thing is built in the seed that once you plant it in the mother earth it sprouts.

In the same way the Kundalini awakens spontaneously within us and to say that she is dangerous is to say that we do not understand what Kundalini is. Kundalini is our individual mother, everyone has an individual mother like a recorded or we can like a tape recorder, everything is recorded within us and kept intact for this last breakthrough which we call as the second birth. About the second birth we know that everybody has talked about it, it's not only in the Indian scriptures that they call a Realized soul as the 'dwijaha', meaning born second time or twice-born. They also call a bird 'dwijaha' meaning it is first an egg and then it breaks when it is matured and a bird which is a transformed thing which is absolutely different, absolutely free is born out of that and this is what is really the thing where we say is a twice born.

But supposing we artificially want to certify ourselves I'm twice-born and go about with it, we are deceiving ourselves. A person who is a twice-born person has lots of powers of his own. Firstly, such a person is a very, pure personality innocent person and extremely powerful. Power of love and power of compassion. The power is not of destruction. For example: Christ, we have seen, in his lifetime, how powerful he was and how he worked everything out with such power and he was so compassionate, so discreet and so understanding. In the same way, a person who gets Realization has all the powers that we can think of, like a person who is Realized soul will have powers to raise the kundalini of others. He will have powers to give Realization to others. He will have powers to cure physical, mental and emotional problems. He will have powers to give peace to others. He himself is the embodiment of peace. He himself is the embodiment of bliss and auspiciousness.

All these words are going out of our minds and out of our dictionaries because we think there is nothing like that. When the money becomes everything and it obviates all our vision then we cannot think that there is something beyond. If money had given us all that we wanted, if power had given us all that we desired for. Why people are so dissatisfied? So unhappy? Taking to all kinds of destructive methods to destroy themselves. This explains for itself that whatever our pursuits have been, have been in the wrong direction. But the subject matter is so big that you cannot discuss it in one small little meeting or one small hour when we are talking about the ocean of knowledge.

As you know very well, that our brain which is we know as the generator of our knowledge is very slightly used by us but once you get your realization the same brain becomes so dynamic you start understanding things which you have never thought of. For example, we do not know that all around us is the divine power of God's love. We do not know that it acts, that it coordinates, it thinks, it works above all it loves. We have no idea about it, we have never felt it before though we have read it in books, we have read it in the Bible, we have read it in all the scriptures that there is something called as the spiritual power which surrounds us. Even in the time of Mohammed Saab, he clearly said that at the time of resurrection that is today, at the time of resurrection your hands will speak and they'll give witness against you. This is exactly is Sahaja Yoga.

Of course, in the Indian scriptures, people have gone much deeper and they have been able to locate the dimensions into which human beings can rise and can become the self, the spirit. Now when we talk of self-realization, I have known that there have been many organizations who talk of self-realization, there are many people who talk of peace and we see them, they are the most disturbing elements, a very violent horrible people, so hot tempered that if you have to meet them better take a barge pole with you. But there is peace within us. There is an area within us which is peace which is bliss.

But above all, now the time has come to prove the existence of the Divine. People have been talking about it, saying about it, they say we love, we love, we love. Where is the love? so selfish, is so limited today. They'll talk of love tomorrow, they'll have a divorce today, they'll talk of their children, they'll throw them away, so where is that love that love which is detached, the love that is nourishing, the love that thinks, organizes and arranges all that is beautiful for us? but if I say that you are a very beautiful personality, that you are the epitome of your evolution, that you need this breakthrough that's all to know yourself. It's hard to believe in these days of strive and stress. But it's very simple.

Like, supposing I say that you are an instrument, the instrument has to be put to the mains, unless and until the instrument is put to the mains, how will you know your value? how will you know what you are and that's the simple thing what we call as yoga. Yoga means to unite. Now standing on your head or breaking your necks is not yoga by any chance. Yoga absolutely in a simple

way means union with the divine and this union with the divine is the best way to know yourself, to know others, because as soon as you get your Realization you will be amazed you jump into a new consciousness that we call as collective consciousness which Jung has described very clearly, that once you get your Self-realization you become collectively conscious means what? That you can feel another person's centres within yourself. You can feel what's wrong with another person. Of course, you can feel about yourself and you can feel about yourself so a new dimension of awareness which is of absolute nature is dawned within you.

Our knowledge, whatever it is, which we know through our central nervous system I can say through our senses is of course is absolute like you see here a car all right this is a car here a Rolls-Royce you can see an old Rolls-Royce, you do see that there is a Rolls-Royce standing there. those who do not know Rolls-Royce at least know that it's a car there, but it is something you can see clearly all of you can see it clearly it is so. But those who are saying that oh there is god and make a big drama and talk of big things and go about are just imaginary things or they are putting up a show or making, playing some sort of a game. Saying about things doesn't create reality. It has to happen within ourselves that in our central nervous system we have to feel this divine power that we should be endowed with this divine power that we should be able to use this power for the benefit of ourselves and for the benevolence of the whole humanity because this humanity is to be emancipated.

But the trouble is that people are more enamored by something that has more show or some sort of a superficial thing or something artificial. Artificially you cannot understand it. It is something so innate within us to work out and that's what is important we have to understand that it is some sort of an innate desire within us which is going to work it out.

Now whatever I am saying or whatever Grégoire has said to you may sound very fantastic story, to say that you are so great yourself, you will start doubting yourself, how can that be! For in the Indian villages, supposing you take a television set and tell them that you can see all kinds of drama in this and all kinds of pictures and music, they will be surprised and say how can that be? little this box how can it have it? but once you put to the mains, they will see yes there is something. So, it has been all built in within us it, has been all done within us. It's all ready to be plugged in. It's as simple as that, that you are a computer of divine love and that has to work out. Now as far as seekers are concerned, I must say that they should not believe me or anyone whatever I say. That's not the way to proceed, because blind faith is not going to help you. What is going to help you is an open mind of a scientist, like a scientist who has entered into an university to see for himself if it is correct or not, to see for himself if it is truth or not and once it is established that that's the truth then you have to accept it as a law. Otherwise, it's just a hypothesis for you whatever I'm saying.

Now we have those centres within us, we have this power within us, but so far it has not come to the west in that fashion as it should have been. Of course, now it has become a phenomenon of an en-masse realization and it is working in so various countries and various places in the west. The reason is in the west, whatever knowledge we have say, somebody was telling me today, they are now developing a new kind of a radar system by which the aeroplane would be so efficient that it will take half of the amount of the fuel and it will reduce the price of this and that.

Of course, the West has got the knowledge of the tree. What about the roots? We have to find the roots and for that if you have to take it from the east doesn't matter because east is learning so much of science from you and this is the science of the Divine. Now roots you have to be a subtler being. You cannot enter into your roots unless and until you become a subtler being, that is you have to be Self-realized soul, you have to develop this collective consciousness within you and then only through that you have to know and realize what I'm talking about and what you are.

This is a very simple method because you know living process is the simplest thing to do but there should be a proper authority to do it. If somebody knows how to do it, it can be managed very easily, it is never dangerous it's never troublesome. If some people who are unauthorized try some tricks and have a shock that should not be counted. Now in this short speech, I don't know what to say because I would like you to ask me questions and there are so many people who are talking about it and saying things about it and if you're identified with them, I would request you to better not to try Sahaja Yoga. Because if you're identified with something which I don't think is the truth I cannot help it. Supposing your foot is in the mouth of a crocodile and you want to come in the boat, it is very difficult.

So, it is for you to keep your mind open and to know one thing - that so far you have not found out the truth and I'm going to find out the truth. That's more than sufficient for us. I have to ask you now to ask me questions. In the first day let's have some questions. It's a very informal thing I wanted to have in America because it would work better, I thought to have this way in New York that we could talk to each other and find out what's the problem is and I hope that would be more appreciated. May God bless you. Thank you very much.

Now I'd like to have good questions. Questions doesn't mean aggressiveness because I'm not come here to take anything from you, I've come here to give your own keys, of your own property. So, it's better that you ask me sensible questions, to take full advantage of me as much as possible I'm available to you. May God bless you.

Seeker: Shri Mataji, I wonder how you came upon this sacred knowledge, the truth about the knowledge of the kundalini and its power. Where did you discover it?

Shri Mataji: So, you want to know about me?

Seeker: Yes, I want to know about you!

Gregoire: Everybody has heard the question? Yes? Ok.

Shri Mataji: it's a very interesting question. It's a very good idea to know about me but I want you to know about yourself. Let us see what should we know first! because you know, say for Christ came on this earth and he said, "I'm the son of God, I'm the path, I am the gate" which was the truth, complete truth, there's no falsehood in it but what happened as a result people crucified him. Now I would not like to tell you anything about myself because I don't want to get crucified but once you get realization, you'll know about me. You see now Grégoire is quite an intelligent man and we have many others who don't look possessed or by any way funny type. So, it's better you get your self-realization, get your light within yourself and then you know me is better than to me telling you. Supposing I told you I'm such and such, why should you believe me? Must you? that's it. So, I don't want to tell you. Better find out yourself, all right? it's logical. May God bless you.

Gregoire: Do you have any other question?

Shri Mataji: They have gone into thoughtless awareness. Samadhi sthithi. You must have some questions after all. Yes please.

Seeker: Yes, I have a question. You just said you know Christ was crucified. In November I saw Gandhi and It seems like all spiritual leaders have been either . I feel goodness in this world have all suffered.

Shri Mataji: It's true. True. Huh yes you see this is the trouble with the human beings they don't like truth they don't like it they like artificial things. Human beings in their freedom have not tuned themselves to understand the truth is truth and we have to stand by it. One person can go and kill any great personality who stands for truth. This is what it is! so we have to have this thing done very cleverly so that I don't get shot down. You see the point? All right.

Seeker: So how do you stop that?

Shri Mataji: Stop what? Yes, I'll tell you one thing more that when you see that Christ was crucified or we say Mahatma Gandhi was killed actually there is a purpose in it. If Christ was not crucified, he would not create a position within ourselves for example - he stands at the agnya chakra where you cross each other what we call the optic chiasma and, on that cross, he crucified himself is a very difficult path which passes through that which is the gate where our ego and conditioning meet. You see is very subtle happening and we had to establish him there and to establish him there he had to pass through that that's why he was crucified but if you understand a divine personality, he never feels that he suffers he never feels he suffers it's a drama for him. He's going through a drama playing a role so they do not suffer but we feel they suffer and that has to go through. That drama has to be played other people no won't understand.

Seeker: they are Realized souls?

Shri Mataji: Yes, they are Realized souls. Of course even Abraham Lincoln was a Realized soul, but he was murdered.

Shri Mataji: Yes, My child?

Seeker: Gregoire said that because he was damaged and it took longer for him to become realized. And anyone with an open mind become self-realized. Can you achieve that?

Shri Mataji: Yes, he does, but I wouldn't say Gregoire. He's just trying to be humble that's all and but it took him time you know.

But firstly, he's a bureaucrat. My husband is also a bureaucrat. It took him about 10 years to get realization. Bureaucracy is itself is a big load on people you know. It's very, very difficult situation but I always say if bureaucrats can get realization anybody can get realization. Take the see better side. We have now many bureaucrats, who are now realized souls you see. Christ himself has said for the rich only he did not know about bureaucracy. Because the mind you see develops a kind of pressure, a load of ego and a conditioning on a bureaucrat and you know how they have to fight for everything. Even if they're truthful and honest, they have to suffer such a lot. Every day is a fight and that's how they become so weak to rise. For example, little children are the easiest, students are the easiest and as my father said lawyers are very good, I don't know about American lawyers but normally.

Seeker: (Question unclear)

Shri Mataji: Who gave you Realization my child? That's the problem is. You see normally you cannot get your own Realization. It's like a candle which is not enlightened cannot get enlightenment by itself whatever it may try. There has to be some enlightened light to just enlighten you. Supposing you get enlightened you can enlighten another person so maybe what you are feeling maybe the desire to become one with the divine or maybe in your subconscious mind that desire works but it's not kundalini awakening. In the Kundalini awakening you have to have someone who will do that job for you in a way that you have to have a gardener to plant the seed you see it's like that and then you yourself become the Gardener. Then you yourself can look after you. You yourself become your own master and can understand it. The whole knowledge of Divine will be exposed to you absolutely. Alright? So, we will work it out now and see for yourself what happens and you have to know everything. You see what is my job is to see is to decode everything to you to see for yourself. Now supposing I say if there's a burning on this finger on the left hand on this finger that means this problem on your heart and you have to see for yourself that if so if it is on my heart if you go to a doctor, he will tell you there's something wrong there a little bit. So, you see this is what you can verify if you want to. But gradually once you get realization you will be surprised that if you put even 10 children together and tie up their eyes and if they are realized souls all of them will put out the same finger and if you ask the person is this the trouble with you? yes, it is! Alright? May God Bless you.

But if Grégoire had come to me now he would have got it in no time because as the time has passed so there's so many Sahaja yogis in the world all over it's working much faster like many channels have been formed. It's working much fast so one should not be bothered as to what happened to Grégoire. He came to me long, long time back.

Seeker: Is there a way to be sure that one has got Self-realization? Because There are many teachers who claim to give Self-realization (the rest of the question is inaudible)

Shri Mataji: You see you have to certify yourself, nobody's going to say that you are a realized soul. It's not possible it cannot be a false certificate. So, what happens that when Kundalini rises first you feel the cool breeze coming out of your centre of your head what we call the Fontanelle bone area which was a soft bone. Even the bone becomes soft. When it was in your childhood it was soft the same it will become soft and you start feeling the cool breeze coming out of your own head. Now this is one thing, to minimum.

Then you start feeling the cool breeze on your fingertips then you start feeling the cool breeze all over. Now this is just a physical side you drop out about 10 to 20 years of your age sometimes and shining. Your face improves, your skin improves, your eye starts sparkling, so many things happen to you. You become very peaceful within and you start feeling the security of the divine around you but once you start using it you are surprised that you start doing the living work. Before this, you could not do any living work, whatever we do is dead work. Like you put your hand to the other back of a person who wants to get realization you will she surprisingly there is a throbbing and you see the kundalini is rising. Somebody is sick, you put your hand on that person he is cured.

Gradually, you start developing that confidence within yourself that you are a realized soul. The way things are happening. It is you who has to feel, it is not question of my certificate I cannot give. There was a lady who was with me in India who came down and her son was here in America and she said mother please give him realization I said I'll try. I tried; it wouldn't work. So, she said mother please give him realization. I said why don't you give? she said mother how can I give a false certificate. That's what I said, it is you yourself will be able to find out for yourself that you are realized soul. Such a person as Christ has described thou shalt not have adulterous eyes. Suddenly the eyes become so innocent and even sometimes the glance of such a person can cure, can give peace, can cure so many mental problems. Is a fact but whatever I say you should not believe me, you should see

for yourself, but that doesn't also mean you should not disbelieve me but keep yourself open to it. Any other question?

Seeker: Can everybody receive Self-realization or are there some people who are not ready for it?

Shri Mataji: I think most of you can get Realization here and also so many can get realization we have seen in India now, 10,000 people at a time, Grégoire himself has seen and so many have seen get Realization in India because they're simpler people perhaps maybe that we have too much stress and strain but everybody gets realization, everybody can! may not today but after three, four days, they'll get realization everybody who wants will have realization, no doubt about it. To prepare and this is not necessary all that job is done already you have been doing that you have been seekers all your life. That's why you are here today. Now you don't have to do anything anymore, your Kundalini will do the job. If you were not, then you would not have been seeking, you would be in some club drinking something or doing something else you see. You are here because you are seekers and seekers are that special category which has got this special power to ascend.

Should we have the experience now? it's very simple.

As I said, you don't have to do anything, but there's something you have to do that is one thing is not to feel guilty and diffident, not to feel guilty at all. Not to count your mistakes. We have to be in the present, we are in the present and we have to know that when we are in the present, we have to forget the past. Forget what we think has been wrong or we have been doing wrong things or others have been doing wrong things to us. At this moment let us be free from all those thoughts and just forgive yourself. That's very important. It is a fashion nowadays, to feel guilty in the west. I don't know, maybe the language or whatever it is but Indians never feel guilty whatever they may do, they don't know what is feeling guilty.

Now if you ask them please don't feel guilty, they say from where to feel that one now! but that stops your kundalini at this point. This is a very important point which we call as the left vishuddhi and this gets blocked so please don't feel guilty. Be pleasantly placed towards yourself and understand that you are at the epitome of your evolution. That's something one has to do.

Secondly, I would request better take out your shoes because shoes are the ones which are rather tightening us. So better take out the shoes, just to take them out put them on one side at the back. Put them on the back side and put both the feet, those who are sitting on the chair parallel to each other. Those who are sitting on the ground need not bother. They're all right. Just parallel to each other now, why? because tomorrow I'll tell you what is the left side, what is the right side and how we move to the left or to the right all the time. So this is how we separate these two powers of left and right side and allow the left and the right to be separated. Now, I have to tell you about the raising of the Kundalini yourself, because as you too have just like a shuttlecock going from one place to another for a little time. So, I have to explain to you also how you can raise your kundalini and look after yourself.

So, I'll stand up now and I think somebody should join me here. Christine if you can somebody should stand up to show them.

Firstly, you see we have to know that we are going to work on our left side to release our centres and the left hand you put towards me is indicative of your desire to get realization which you should put on your lap very comfortably, very comfortably. Firstly, you have to be comfortable of course not to slouch or not to put back your head. Be straight but put your left hand towards me and with the right hand we have to try to release our centres on the left-hand side. Before you close your eyes, I would request you to see how do we move about. Firstly, you'll have to put your right hand on your heart here resides the spirit so first we put it on our heart then we have to put it in the upper part of our abdomen on our stomach on the left-hand side and press it. Then we have to put it in the lower part of our abdomen everything on the left-hand side now the upper one is the centre of our mastery and the lower one is the centre which works out all our divine work. We can say is the centre of the true knowledge of the technology we can say of the divine love. Then we go back again on to the left-hand side of our abdomen in the upper part to the centre of the mastery then on our heart. Now this is how it's when it is raising, we have to see that we take our right hand in the corner of our shoulder and our neck and push our head right towards the right side. See so pressing this centre here and this centre here, right side, right side. Put your head. Now some people put it from the other side, it should be just. Now this centre is very important I have seen that because most of the people just for nothing at all start feeling guilty. Even whatever mistakes you have committed, don't feel guilty because after all you are human beings, you're not Gods and only human beings can commit mistakes not God can make mistakes so why should you feel guilty after all you are a human being. So put your

hand there and be pleasantly placed again I request you and put your right hand on your forehead, both the sides. Now this is the centre as I told you of Christ means it is the centre of forgiveness and then you put your right hand on the backside of your head and here you have to just know that this is the another part of the centre where you have to ask for forgiveness without feeling guilty without feeling guilty. Then you have to stretch your hand in the centre of your palm in the centre of your palm here is relationship with the fontanelle bone area. So, you bend your head and put this centre on top of the head on the fontanelle bone area and press it hard, moving your scalp seven times clockwise, push back your fingers. Now move it, please see that you move it, the scalp, not the hand but the scalp. Alright! move it seven times that's all you have to do. That's all, that's how you are going to work it out. But now you will have to somehow keep your eyes shut at this time. The attention moves upward and the eyes must be closed. You need not close like that nor can close halfway but close it in a way that you close your eyes but there's no pressure on your eyelids. This is how you just, you can even remove your spectacles because some people do get help from this and mostly the short sight is improved by this happening of Kundalini awakening because it passes through various centres and pierces through your fontanel bone area giving your physical mental emotional and spiritual well-being. So, keep your eyes shut now. Left hand towards me and the right hand on your heart. Here ask me a very fundamental question. You can call me mother or Shri Mataji whatever you feel like. You should say mother, am I the spirit? please ask this question three times. Mother am I the spirit? Mother am I the spirit? ask it in your heart. Mother am I the spirit? It's a very fundamental question. Now take down your right hand in the upper part of your abdomen, your stomach on the left-hand side and press it and here you ask the second question that follows the first one because when you are the spirit you are your master. So please ask me, the second question, mother am I my own master? Please ask this question three times, am I my own master? Please ask this question. Three times ask this question please. Now, take your right hand to the left-hand side of your abdomen, the lower part of your stomach here, you press it hard on the left-hand side. This is the centre of true knowledge. Now I respect your freedom and I cannot force it on you. You have to ask for it so please ask. Mother may I have the pure knowledge of divine or you can say mother please give me the pure knowledge of divine. Please say this six times because this centre has got six petals. Please say it six times. Mother may I have the pure knowledge of the divine? When you say this, the Kundalini starts getting awakened and moving upward so please raise your right hand now on the upper part of your abdomen on the left-hand side. Now to open this centre and to help the Kundalini to move through it you have to say with full confidence in yourself with full confidence you please say – Mother, I am my own master. Please say it 10 times. Mother, I am my own master. Please say it with full confidence. Now you have to know the fundamental truth is that you are the spirit. This is the fundamental truth and this is what you have to discover that you are the spirit but discover not mentally but, in the state, you have to enter into where you become a self-realized soul and you become the spirit. So now raise your right hand on top of your heart and put it there and press it and now here say with full confidence 12 times – Mother, I am the spirit. Mother, I am the spirit. Mother, I am the spirit. Please say this 12 times with full confidence in yourself. Now one has to know that divine is the ocean of compassion, bliss and auspiciousness. But above all it is the ocean of forgiveness so whatever mistakes you might have committed as a human being whatever wrong you might have done as a human being is forgiven by this ocean of love. It has such a powerful, forgiving capacity. So please remember that you should not feel guilty and you should be pleasantly placed towards yourself when you are entering into the kingdom of God. So now please raise your hand on to your neck in the corner of your neck and your shoulder and press it hard. Putting your neck turning towards the right side and pushing your right hand backwards, pushing on the centre. Here you have to say 16 times, 16 times you have to say – Mother, I am not guilty 16 times, Mother, I am not guilty. Now supposing you still want to feel guilty then I would say all right have a punishment say it 108 times. If you are convinced you are guilty and to be punished then is better that you punish yourself by saying 108 times. Now raise your hand on top of your forehead, press it on both the sides. Here, it's a centre of forgiveness. So, you have to say – Mother, I forgive everyone. It seems many people think that it is difficult to forgive but it is a myth whether you forgive or if you don't forgive, it's a myth. You don't do anything actually but if you don't forgive, if you don't say that you forgive, you play into wrong hands so please say with full confidence – Mother, I forgive everyone without counting it. You must say from your heart. Invariably I've seen people don't say it from their heart and every time after the program I have to correct it. So once for all please say – Mother, I forgive everyone. Now take back this hand on the backside of your head, push back your head on top of your hand here you have to say without feeling guilty, without thinking of past, without counting your mistakes just for your satisfaction - oh divine, if I have done anything wrong please forgive me. Just for your satisfaction. Now, stretch your hand and put the centre of your palm on top of the fontanelle bone area which was a soft bone in your childhood. Now push back your fingers and press it hard, move it seven times but here also I cannot say that you should get your realization. On the contrary, in your own freedom and glory you have to say – Mother, please give me self-realization. You have to ask for it. I cannot force on you. So, please say seven times - Mother, please give me realization. Put your head down is

easier to move your head seven times will be good idea to move it slowly seven times your scalp properly. Push back your fingers, push back your fingers. That's the best way. Now please take down your hands, please take down your hands.

Now open your eyes slowly open your eyes. Put your right hand towards me like this, put down your head and with the left hand see if you feel the cool breeze coming out of your head. Some people feel it very high; some people feel it quite close; some people might feel it little hot doesn't matter. See that you feel the cool breeze coming out of your fontanelle bone area. Bend your head, bend your head and don't doubt it. Little above, little above, its above. Now put your left hand towards me and with the right hand bend your head and see for yourself if there's a cool breeze coming out of your fontanelle bone area. Now please put your right hand again towards me and once for all please again see with your left hand, putting down your head.

Please see if you can see the cool breeze coming out of your fontanelle bone area. Actually, you feel it, you feel it coming out of your head, you see for yourself, see for yourself. It should not touch your head, it should be above your head, above your head. All right now, if you can put your both the hands on top of your head like this, push back your head, push back your head and here you have to ask a question to me – Mother, is this the cool breeze of the Holy Ghost? Mother, is this the Brahma Chaitanya? Mother is this the All-pervading love of God? You have to ask this question three times. Now bring down your hands. Those who have felt the cool breeze out of their fontanelle bone area or in their hands please raise your both the hands.

Please raise your both the hands. Those who have felt it. Higher. Higher please. That's good. Some have not felt but most of you have felt it. Those who have not felt will feel it also. Will arrange it just now to see that they feel it. So, now I think first I will meet the people who have felt it and then those who have not felt it so that they should feel it and is I'm very anxious that all of you should feel it tonight but tomorrow you bring your friends and come along and I'm sure they will also get their Realization but you will feel very relaxed, extremely relaxed and sleep very well and you will know tomorrow what you have got and what is Kundalini. I'll tell you all about it. So, will you please come those people who have felt the cool breeze?

First of all, I would like to meet them and then I'll meet the people who have not felt it. Will have to work it out a little bit, must be you must not have forgiven everyone. Sure? please come in. Warm? come in I'll show you. Come in please stand. If you have felt the warm, you put your left hand on your liver and now just stand for a while. Alright? now Forgive, just forgive, forgive, forgive. Now better?

Seeker: yeah it feels... oh god its very cool. Right over here. I just felt it.

Shri Mataji: Now you just say – Mother, please come in my head. Mother please come in my head and you will see to it. Say it seven times because the thing is you've not forgiven. That's why. When I said forgive, forgive it worked. Now say, "Mother, please come in my head".

Seeker: OK. Mother please come in my head.

Shri Mataji: Again

Seeker: Mother, please come in my head.

Shri Mataji: Seven times.

Seeker: Mother, please come in my head.

Shri Mataji: Little bit started. Sit down. I will tell you what you have to do. Sit down. With your right hand towards me and left hand towards the sky. It will work out. Just like that it will work out. Who else? You got it? Please come along. So good, Felt it on your head also? That's very good. Nice. Just have a look at her alright? Just they will check you, checking is to be needed. All right. That's it.

Seeker: I just felt it here and here

Shri Mataji: hmm that's it. Yeah. On the fingers? No? they will work it out. That means what work you do?

Seeker: What kind of work I do? TV production. TV production.

Shri Mataji: That's it! Alright, alright. Please see to her, chakras are a little bit caught up you see. Everybody can be cured, everybody can have it, there's nothing to worry. Ha so good!

Seeker: Felt it for the first time.

Shri Mataji: In the hands? In the hands?

Seeker: Everything feels cool. I have been looking for an air conditioner but.

Shri Mataji: (mother laughs) That always happens.



Seeker: I have been looking around.

Shri Mataji: Yes, now it's alright. Not to doubt it. It's there, it's there. Yes, it's there. Come along, come along my child. So, you felt it?

Seeker: Yes mother. It seems to go away. I feel at first but it seems to go away.

Shri Mataji: What?

Seeker: Excuse me? it feels cool but then it seems to disappear.

Shri Mataji: Don't think about it. If you think about it, it will disappear. It goes down. Your awareness goes down you see. Don't bring to the mental level. It has happened now, now put your hand towards me. Did you really forgive madam? So-so? Hmm... You have to really genuinely forgive. Isn't it? It's a genuine work. Alright now? It's better? Let's see. Huh. Keep your eyes open. It's alright. Faint? Faint? Liver. She has liver problem. Forgive. Now let's see if you've forgiven. Say I forgive. I forgive.

Seeker: I have a last question I would like to ask. On television we see there is so much cruelty. In the world there is so much cruelty.

Shri Mataji: What are we doing about it? nothing. So, now we have to make people who are peaceful. Isn't it? They are not peaceful within. So, we have to make them. That's what I'm trying to do and we have to make them peaceful, that's all. If they are not peaceful, they will be cruel. Can't help it. By lecturing they are not going to be alright. Something has to happen within. Some transformation has to take place. Alright? It's good now. Better. May God Bless You. Sometimes these questions also linger on. Please smile. Just see her heart chakra is little bit if she is what sort of...

Seeker: Got my daughter..... (the rest of the sentence is Inaudible)

Shri Mataji: Really? I see now, I'm happy the mother has come.

Seeker: She drove three hours.

Shri Mataji: hmmm good. You're good. Good to have such nice children itself. You like them?

Seeker: I love them yes.

Shri Mataji: Beautiful children, aren't they? They are very different. Very different. Its innate, you see. They become innately good. You don't have to tell them, they become so righteous. I've seen people who have been taking drugs, have been alcoholics and overnight they just shot up. Just like lotuses came out of a pond. Surprising. Happy the Mother has come to see them. May God bless you. I think you better check. Better check with them. They'll check you better. Now, how are you? (Mother laughs) just laugh? Yesterday we had all of them laughing and laughing. I said, now just laugh it out, the drama is over. The drama is over alright. May god bless you; may god bless you. Now come along. So, you got it? Hmm...this is huh... huh alright? Its better. Now you have to establish yourself fully. That's the Point is!

I've seen people get Realization, sprouting takes place and then go down and after three years they will come, Mother, I've got cancer. I said how? I kept you, you see it happened but I neglected it. Alright doesn't matter we will work it out. It makes my life more troublesome and of no use. So better is to look after yourself. See just check her. Let's see, how are you? Alright? Little bit time. One thing is I've always seen here in the west, people can't forgive. Is it true? Can't forgive. Did you? Did you really? Tell me. Did you really forgive? It's very important. Try what? Just to say what to try? To say you have to try. Just say it. You don't have to try anything. Just say I forgive. That's all. To say that you need not try. You all sit down like this it will work out. Just keep it. Just it will all work out. It will take little time. Doesn't matter. Some people take more time, some people take little time. Huh better now? Now just go on saying - I forgive everyone, I forgive everyone, I forgive everyone. It will all be cleared out. See now blocket is here. Just see yourself you see now. This is because you did not forgive. Are you all right now? See now, that's what it is simple is to forgive. To say you don't do anything when you say that. Do you? Nothing. Its good. May god bless you.

Seeker: I'm not sure, Mother.

Shri Mataji: Let's see. No, you will be sure, very sure.

Seeker: I thought I was before... (inaudible)

Shri Mataji: Now just see now. Don't think. You think too much. Don't think. Don't think. Forget it, forget it, forget all nonsense. Forget it. Not worth. The whole beauty of life lies ahead all right? Let's see. All right? not yet?

Seeker: (inaudible)

Shri Mataji: You think too much. Don't think. There is a screw which becomes loose here you see. I know its loose because we have to fix it up. Huh all right? Now this loose screw comes here when you start thinking too much. See.

Seeker: (inaudible)

Shri Mataji: Just fix her Agnya. It's coming. Hogaya par? Kya naam hai aapka? (Translation – did you feel it? What is your name?)

Seeker: Chandra

Shri Mataji: Kaha ke rehne wale aap? Vadodara? Vadodara aur chandra naam kaise hai? (Translation: Where do you live? Vadodara? You are from Vadodara and how is your name Chandra?)

Seeker: Chandrakanth

Shri Mataji: Chandrakanth. Aur sur name kya hai? Huh? (Translation: and what is your sur name?)

Seeker: Patel

Shri Mataji: Patel? Ho gaye aap par. Paar uthar gaye santh jana. Vadodara main toh bahut kaam kiye humne. (Translation: Patel? You have crossed. All the saints have crossed. I have worked a lot in Vadodara)

Seeker: Main bahar tha naukri peh tha. (Translation: I was out of town for work)

Shri Mataji: acha? Aap hogaye theek. Par hogaye. Lekin ab aage bhadna chahiye isme. (Translation: is it? You are alright now. You have crossed. But now you should proceed further in this.)

Seeker: Kya hota hain... Chahiye but badtha nahin(unclear). (Translation: what happens is I want to but it does not progress)

Shri Mataji: Yeh jo center hai. Is center pe aap hamesha ayiye. Aane se, Abhyaas se, sab cheez hojayega. Hain na? Abhyaas se hota hai. Mehnat karni chahiye. Hojayega, bilkul hojayega.(Translation: This center that we have here. Keep coming to this center always. By coming and by practice everything will work out. Isn't it? It happens by practice. You must work hard. It will happen, definitely will happen) Yeah, she has got it. Aww she has got it very well I must say. Very strong madam. May God bless you. Enjoy.

Next come along. Yes! You got it?

Seeker: (unclear) My hands got very warm now

Shri Mataji: Warm or cool? Just sit. She started thinking again is it? Ah! Screw little loose. Now? Put your fingers towards like this now. She has got here problem. Now just say, "Mother, I'm part and parcel of the whole". Just say it. This is the point.

Seeker: Mother, I am part and parcel of the whole.

Shri Mataji: Again. Alright? Little tricks here and there you have to know. Alright? This is a computer. It just starts working but to make it efficient you must know where it gets blocked. Once you know it, it works out. Yeah? May God Bless you. She has got it. Good. Yaa. Just see on his head. All right?

Seeker: (inaudible)

Shri Mataji: What's the matter with you? Alright?

Seeker: (question inaudible) .... He wanted me to show you his picture to get your blessing. He is in bed Half condition (inaudible....) He asked me to show you his picture.

Shri Mataji: Oh god. Where is he now?

Seeker: Canada.

Shri Mataji: He is in Canada? Where is he in Canada?

Seeker: About 250 miles north of Toronto.

Shri Mataji: You take the address and Sahaj yogis can go and see him. He will be alright. If you can give his exact address, we can ask some people from Toronto to go and help him all right? It's not difficult.

Seeker: Also, there are some people from Hamilton.

Shri Mataji: From where? Yes, yes, there are people from Hamilton, quite a number. All right. But Toronto people know how they'll manage better. If they could just give you the address. It's good, it'll be all right. He has got angina? Angina. Angina you develop with guilt. Guilt. For everything you feel guilty. It's such so many stupid things. Its huh people talk about and make you feel guilty for nothing at all. Say, if you are wearing a black blouse with a red skirt then one starts feeling guilty. It's alright better. All right, so they'll give you the address of the people. You can contact them it will be a better idea. Then these Hamilton people must be knowing them very well than Toronto people. May God bless you.

Please come in. Hmm this one is... You came here? Is it? You don't belong to San Diego? see Left nabhi. You are alright otherwise. You have been to some guru or a spiritualist? These two centres are a ... agnya and swadishthana is there. Please look after her swadishthana that's all. She is all right otherwise that's why she is perspiring with the swadishthana. Very hard working? What? Cleaning the house? Polishing everything? Also, we should not be that particular you see. Our health is very

important. Better now? Better. Better. God bless you. Yes, please come in. Got it. I like the way you smile when I said not to feel guilty. Huh good. Very good, May God bless you.

Who else is there? Please come. Yeah. You are alright. Right swadishthana is very much there. See your fingertips, they are shining just have a look on the left-hand side. can see? The shine? Ah. Good. She is good, she is alright. May God Bless You. So that's it. Better? Much better now. Hmm. Got it. Nice. Oh, just say - Mother, I am the part and parcel of the whole. Just say - Mother I'm the part and parcel of the whole. Just say that. Loudly. Again. Ah! Better now? Alright. Please come. Nice people. Felt it?

Seeker: (inaudible)

Shri Mataji: Anything? Nothing? Alright please put the other hand also. Now what work do you do?

Seeker: Carpenter

Shri Mataji: Carpenter? Best work. Good.

Seeker: I got tingling on my fingers

Shri Mataji: You see when you work too much with your hand. They are not so sensitive.

Seeker: (inaudible)

Shri Mataji: Just see now, very hot you see. Isn't it? You feel the hot? See it is there alright. It is because of overwork. Physical overwork. Are you married?

Seeker: yes!

Shri Mataji: Alright? Now go for a honeymoon. It will give a balance to you. Working very hard? That's it. Work for what? You must work for enjoyment. It's very hot. Just put your hand there. Just put his left to the right and he will be alright. Its better now? Much better.

Sahaja Yogi: (inaudible)

Shri Mataji: Yeah but you see the hand is working all the time as carpenter. Just put his left to the right. Can you do minus that one? Can you? Please! So, how are you?

Seeker: I can feel something on my head and not on my hands

Shri Mataji: hands and not in your head? in your head but not on hands?

Seeker: (inaudible)

Shri Mataji: What is there to be doubtful of me? Huh? Better? Now? Alright? Ah good. May God bless you.

Ah! Good. Come along. Get it fixed, you have to get it fixed you see it's like a plug which can be loose sometimes. Better get it fixed. In a technology of divine. It's difficult to explain otherwise. She is alright. All right now?

Seeker: My hands were burning before but it's cool

Shri Mataji: which one?

Seeker: I'm married to the carpenter.

Shri Mataji: hmm so you worry a lot.

Seeker: Yes! All the time.

Shri Mataji: You think that he does not give you sufficient time? And that you should go for a honeymoon? Now it's better you see. Alright? Otherwise you are alright. The source of joy is not from the husband or anything it is within ourselves. Alright? it is within ourselves. You see now, you can't worry. I have made a hole here. All worries will pass out like a chimney. Good? Alright now. May god bless you. May God Bless you.

Seeker: Thank you.

Shri Mataji: Hmm... what do you say?

Seeker: Theek hain. (Translation: It's alright)

Shri Mataji: Theek hai? Aankhain toh aapke agaye chamak. (Translation: It's alright? There is a sparkle in your eye)

Seeker: Chamak toh pehle se hain. bahut strong admi hain, strong hai (inaudible) (Translation: there was a sparkle before. He's a strong man, strong! (The rest is unclear))

Shri Mataji: Aaraha hai aapke andhar? kisko mante hai? kaunse bhagwan ko mante hai? (Translation: Is it coming within? Who do you believe in? Which god do you believe in?)

Seeker: Allah ko (Translation: In Allah)

Shri Mataji: Allah ko mante ho toh aur bhi achi baat hai (Translation: If you believe in Allah, then its even better)

Seeker: Roz Namaz padthe hain. (Translation: I read the Namaz everyday)

Shri Mataji: Toh theek hai. Isi se toh hota hai. (Translation: It's alright. This happens because of it )

Seeker: Inaudible

Shri Mataji: Acha aap aisa puchiye. Maa aap kya khayama hai? (Translation: Ok, now you ask – Mother, are you the khayama?)

Seeker: inaudible

Shri Mataji: Allah se aap connection lijiye. Hona chahiye. (Translation: Take the connection from Allah. It should happen)

Seeker: hum Namaz karte hai (Translation: I do Namaz)

Shri Mataji: usse kya hua? Aap Namaz padte hai, kya usse theek hojayega? Sirf Namaz padne se aap ki samaj mai aajayega? (the rest is unclear) (Translation: What happens with that? You read Namaz, but does that cure you? Just by reading Namaz do you understand?)

Shri Mataji: Come along. So, felt it? May God bless you. It's very good. Now you have to work for emancipation alright and a new employment too in the realm of god. May God bless you. It's very good. Beautiful. It's wonderful. Please let's have.

So now those who did not get any Realization. Come along. Now didn't feel it sir? Warm? Does not matter... It's all right now? Cool. The trouble is there is so much heat in our body that has to go out and the real coolness will come alright? That's what happens now. All right? It's there. So now this is as you asked the question this is the answer. You yourself can feel it. All right? Now know what is this power and how to use it. Because we have to emancipate the whole universe. You don't have to think that what am I? I'm such a small person or I cannot do it. No, you are the one who is chosen, you felt the cool breeze so there must be something. As Christ has said that a light which is enlightened you do not have to put it under the table alright? We have to give light to others. All right? May God bless you.

Who else has felt it?

Seeker: (inaudible)

Shri Mataji: What is she saying? You felt it now? On your head? Not on your hands? But in your hands, you felt it sometimes? Alright Now will you say – Mother, please come in my head. Mother, please come in my head. You are asking the kundalini to come in your head. Ah now you are feeling in your head? Not in your hands? No? Feeling it now? That's what it is. It has to happen at a moment, isn't it? May God Bless you. Come along. Who else? Everybody has to come and get it. After all that's your right. What about you? You felt it? Little bit. Good. No doubt. May God bless you.

Yes madam? You sit. Please forgive, please forgive. Please forgive. Now better? You have to forgive huh better now? Simple thing is to say I forgive. That also we can't do. You have to just say – Mother, I forgive. That's all. Huh! Alright? I have said for you, I think. It's worked out. Now you've felt it? Doesn't matter. You have been photographing me? See is due to imbalance. So, what work have you been doing? Photographer? Alright. See colour of your hands are so pale so very hot you see. You should photograph me after Realization its better you see I'm quite a mystery. You'll see now some of my photographs you will be amazed. Huh! All right. Now? It's better? You have to know otherwise what to do.

## 1988-0726, You must aim at transforming yourself

View [online](#).

26 July 1988

You Must Aim At Transforming Yourself

Public Program

United Nations Headquarters (United States)

Talk Language: English | Transcript (English) – Draft

Public Program By Invitation United Nations Headquarters, New York City (United States), 26-07-1988

I bow to all the seekers of truth.

When we talk of truth we have to understand that's not a mental projection. It's neither your imagination nor your reading. It is what it is. We cannot change it. We cannot organize it. And we cannot conceptualize it. In our freedom, we have to choose the truth. But at human awareness, it's not possible to know the truth. You have to rise higher than this human stage. As your U.N. is for the benevolence, for the benevolence, and if you have to achieve the benevolence of the world, we have to know one thing that we have to have the transformation of human beings. Unless and until we transform them as they are, you can unite them but you cannot integrate them. To integrate them you have to raise them to a new awareness of collective consciousness, where you become collectively conscious. Again I say you become. This is not that you can just certify yourself as something very aware people or as born again or twice-born or something like that. You cannot also certify yourself that we have known the truth. One has to be honest. Honest in the seeking of the truth. With that honesty only we can find out that truth has to be understood, only when you have Self-Realization. Now what is Self-Realization is to be understood. Whatever I tell you today you should not take it for granted and you should not believe in it. You have to see for yourself. As I already say you must have an open mind of a scientist. What I say is so, then it becomes a law otherwise treat it as a hypothesis for yourself. Keep it open, your mind to see if it works in you then [UNCLEAR] you are lucky, if it doesn't work, we cannot give you a guarantee, and if it does not work only thing one can say you can work it out. Now a human being is made in a very special way. He stands at the epitome of evolution no doubt. It's the most beautiful thing that God has ever created or Divine has ever created or we can say is really the epitome of the creation. But there is a little, little way I say at the most three and a half feet we have to cross over to become the Self which is our beauty, which is the source of joy, which is the source of bliss, and which is the source of peace. We work for peace all of us, all over the world. We have foundations of peace. But first of all are we peaceful within ourselves? If we are not peaceful within ourselves how can you (we) work for the peace of others? So to get to that we have to become Self-Realized. The Spirit resides in your heart. And there is a way that you can get connected to the divine force which is surrounding us. Which is a subtle force. Which is the divine love. Which is all around us. We have never felt it. Though many scriptures have talked about it. Many people have said about it. But they could not explain because others could not feel it. You have to feel that subtle force which is surrounding us. When you feel that you will be amazed at yourself, at your own glory, at your own beautiful being, which is a collective being, which is the Spirit. Now this takes place as we could say this is an instrument here, it was here but we could not use it unless and until it was put to the mains. In the same way, supposing let us say that you are a divine computer but you are not yet put to the mains, you are to be put to the mains and that is possible through the living force not through by forming some sort of a cult or some sort of a course or some sort of an organization. It's a living force we can understand it how a seed sprouts by itself spontaneously. You can't pay for it. How much do you pay to the Mother Earth to sprout a seed? Nothing. She doesn't understand money. In the same way you can't pay for your Realization. You can't work hard for your Realization. It is so spontaneous and it is within you. This force resides within you. Now when I tell you about all these things that are within you, like if I say look at the chart (can you show them) at the base you see a red spot we call it as the Moodladhara centre. Now this centre is the centre which looks after your pelvic plexus on the physical side and is responsible for all kinds of excretory functions of your body. Above that is placed, above that is placed a triangular bone called as sacrum. Sacrum means scared that means Greeks knew about it that there is a sacred bone within ourselves. And this triangular bone contains the force or the power or the energy that connects us with the Divine, with the subtler energy that surrounds us. This is "Yoga". I can't understand the subject like "Yoga of Self-Realization". Self-Realization means "Yoga" means the "Union", "Union with the Divine" and as a

result you get Self-Realization. All other yogas are misnomers in a way because they don't give you the connection with the Divine. And this is what has to happen to us for our transformation. It has to work out of course. Now this triangular bone has got this special power which we call as Kundalini. I have seen some books, very big large books, written on Kundalini and I was shocked. Because it doesn't know anything about Kundalini. It doesn't describe anything about Kundalini. Kundalini is a force within us of pure desire. And you know in economics the very common principle that "wants, in general, are not satiable". We want something today, we want something else tomorrow, it is never satiable. So economic wants are not real wants. That's not a real desire. The real desire within us which is potential of which we may not be aware and some are aware and some think there is something like that within us because they are not satisfied with what they have. They know that something beyond we have to seek we have to get to something beyond. And when they start looking into it, that is a special category of human beings. I don't know how many you have in the U.N. like that. But that special category of people are called as "Seekers". They may do anything. They may go to drugs, they may go to false gurus, they may take some sort of courses, anything they may do. But they are a special category who want to try to find out the truth. But the method of doing that is within yourself, built in within yourself which has to work it out. Now above that if you see there are six centres we have seen. These are the six subtle centres which reside within us. These six subtle centres are manifesting within us in our parasympathetic system. Now the sympathetic nervous system is manifested by the two channels you see, the subtle channels which are left and right. Through our these two subtle channels, we go into not only autonomous system but we say into the sympathetic system. Autonomous system is concerned with three systems is the left, right sympathetic and central para-sympathetic. So what happens that when you go into the left or to the right whether it is politics, left and right you see. Whether it is money seeking there is left and right. Whether it is family relationships there is left and right. So whichever way we move to the left or to the right, whether it is in a religion also we are left and right for example, in India the vedas and all that are for the right side and the devotion and the bhakti on the left hand side. Whenever we go to the left and right side we moved into areas of our consciousness which we can say as on the left-hand side is the subconscious area and beyond that is the collective subconscious. On the right-hand side you have got the supra-conscious area and beyond that is the area what we call collective supra-conscious. So when we try to do something with our physical being like in the U.N. I know most of you are right-sided because you have to plan too much. Plan, go on planning, planning, planning we live futuristic life we are very futuristic, we think too much. And all this entails a kind of a physical exhaustion as well as mental exhaustion, more mental. And when we become right-sided we move to the right, and we have to pay for it. When we move to the left side is the emotional side you can say where we people are very emotional and think emotionally and they are sort of attached to things which are emotionally strong for them. From these two types of people, what we have seen that they have problems of two types. As people who are on the right side have certain problems which can be also exaggerated if they have left-side problem. For example let us see cancer, how cancer is caused no one knows. It is very simple to find out how cancer is caused. For example within ourselves as I told you there are centres and we have the centres like this in the centre you see is the place where the medulla oblongata is placed you can say the whole spine is there and the brain and also has the centres. Now if you go too much to the left or to the right what happens that these centres start breaking and there is a constriction ultimately you reach a point where they are separated and you become on your own so the cells become malignant. As many human beings can also become malignant. They have no relationship with the whole. So this moves to the right side or to the left side makes no difference. But mostly it is to the right side when you move too much and if there is an attack from the left side as the doctors call it Protein 52 and Protein 58 I mean doctors are good at giving names, they are honest enough to just give names like they say autonomous, auto means what auto means something and auto is yourself. So they call it an autonomous nervous system. Now here they say as the Protein 58 and Protein 52. All these comes according to them from the area which was built within us since our creation. So it is from the collective subconscious on the left-hand side is attacked and that's how a person becomes egoistical in the sense every cell becomes egoistical and starts dominating every other cell. When you start dominating every other cell you develop a situation where supposing the nose becomes big out of proportion to the rest of the body or the ears become big out of proportion to the rest of the body. That's how you start growing. It happens also in the nations you see one country starts becoming bigger than the other and starts overpowering other country. Is the same way it happens within our body and we say it has started in a way that it is now going to be destroyed. It can be stopped. It can be cured. Luckily now we have recognition from Delhi University where two doctors have got their MD, their Ph.D. in the way that they did research with Sahaja Yoga in the psychosomatic diseases, cancer is one of them, and also about physical fitness. And now it is established that if there is a Kundalini awakening you can get rid of your physical problems. Even AIDS can be cured, no doubt about it. It can be cured but you have to have people who are true seekers and who allow their Kundalini to be awakened and to be established. With honesty and with dedication if they want to work it out, they can work it

out. The trouble is today that we are more enamored by superficial thing. Many people told me that Mother, if you say that your yoga costs five hundred dollars people would be very happy. I also as you know I have another life. And when I move in that society they are talking you know have you met certain guru is very expensive but very fine, he charges you six hundred dollars and then the another one would come up no, there is another one with seven hundred, Oh I must see. That type of society also exists. But if you think of your benevolence and really if you are honestly think for the emancipation of humanity, you must know that you can't pay for it. What did we pay to become human beings. How much we have pay to Christ or to any one of this great saints who were there. The people who ask for money first of all are absolutely marketing managers or something like that. They are sitting in the market and you can't sell Self-realization in the market that is to be understood first of all within ourselves. Once we understand that point then it is very simple to raise the Kundalini and to give Realization. Now there are some other centres as you see they stand for our emotional being, physical being, emotional being and our spiritual being is also harmed if you go to the wrong people. I'm not surprised that some people said that this program is canceled because you see they think I'm hitting them in the belly by saying you can't pay for that. So they might be angry with me. I'm sure there are many like that. Doesn't matter but you must know that you can't pay in the name of God. You remember Christ had to take hunter and hit people when they were selling things in the market. And the same thing is today happening. So, please remember that you can't pay for it. You can't purchase me, I can't purchase you. It's another relationship that exists and that relationship is this that we all are part and parcel of the whole. A microcosm is the part of the macrocosm they talk about it. But it happens. It has to happen. So when you get your Realization the first thing that happens to you that on your central nervous system you can feel the cool breeze of the Holy Ghost as they call it. Holy ghost is reflected here as your Kundalini and this you start feeling also through your fontanelle bone area which is a real baptism, you can say, the cool breeze coming out of your head where it was the soft bone when you were a child. This has to happen, you have to certify yourself. It doesn't happen, it doesn't happen then you can't say that I can't certify it either. So when it happens to you, you start feeling on your fingertips. Even Mohammed Sahib has said it that at the time of qayama, at the time of resurrection, your hands will speak and give witness against you. He spoke about it. But who speaks about qayama. Nobody speaks about that. Christ has said that I will send you the Holy Ghost and you will know all about it. But who wants to think about Holy Ghost. You ask somebody, what is a Holy Ghost? They will say I'm agnostic and then if you ask what are you doing here, they will say I'm doing my job as you are doing a job. And we understand it. Because doing a job is a normal thing. Doing a job of God is a normal thing and getting money for it is a normal thing in the modern times. But it is not so. You can't work for God and take money for that. Anybody who does that is a sinful act in the realm of God, is a fact. Whether one likes it or not it's the fact, and it's the truth. And I have to just tell you that we have to be very open-minded about it and to understand it, it is easy for people to just to take something very artificial where you can just pay some money to someone and think your seat is reserved in the heaven, to believe in such myths. But the reality is you have to have your Realization. You have to be born again. You have to know your within and you have to know without. When it happens to you, you become a witness of the whole thing. You become a person who sees it like a drama. For example, when you are in the water you are afraid of getting drowned. I find in America specially people are very worried about their sickness some sort of sickness they are worried about. Very intense. I find women and men very much worried and insecure. The reason is that they are standing in the water of ignorance. But if you go, get on to a boat you can see that. And then if you become a swimmer and expert you can jump in the water and save many others. Exactly that what happens to you that you become an expert. And when you become an expert you become your own guru as you can say or your own master. And you can start saving others because the whole power of redemption is within you. You can redeem people. You can purify them with your just movement of your hands, movements of your fingers you can cure people, you can do so much. And you don't get into any trouble whatsoever. This is your birthright. You have to have it. Is to be enjoyed within yourself. In this short time, it is not possible that I should explain to you all about it. But we have many lectures I mean I must have given at least three thousand lectures so far in English language only. But in many other languages I have spoken much more. Now so far in the U.N. first time I'm speaking surprising though my husband has been connected with you for the last fourteen years. I just felt that let the U.N. first of all decide for itself. Then I could have a word with them. I hope some of you try to understand that if you have to have a real honest purpose and if you want to achieve something you must aim at transforming yourself and thus transforming others. You are not to force anyone. You can't force it. You have to respect the freedom of people. You can't force it. But your personality itself will prove it that there is something great about it. Itself will generate that feeling among others of peace and tranquility and joy that resides within you. And people will ask you how is it you are so tranquil. Now as you have seen some are speaking to you, these people mostly have been impressed like that and they came to Sahaja Yoga. I was even against publicizing or giving any book about it. I thought first of all let us collect those people who are sensitive. Those people who are really there because foundations have to be strong. You can't build

a building on foundation of people who are not so keen, who are not so honest and who are not so powerful. We don't have to be big Jonny's for that. That one thing I must tell you. On the contrary big Jonny's are rather difficult. We have to be a simple person to understand. And to understand that beyond all these there lies something very very great and something very very unique that is within us and once that happens to us we can get an integrated United Nations.

May God bless you all.

I have made this speech rather short today, reason is I would like to have some questions from you so that I could answer you. That's the reason is. I'm here only for today and I hope I would like to do justice to you. Any questions that you have?

Seeker: [UNCLEAR] Kundalini, do you have a special method? (What is the method to awaken this Kundalini?)

Shri Mataji: Oh, I see. Just like a seeker. A real seeker. There is no method my child. No method. It is just a, you have to put your hands towards Me. And these fingers are here are seven centres one, two, three, four, five, six and seven. These are the seven centres on the left hand side and there are seven centres on the right hand side. If you want we can have the experience. Is very simple if you want it. As I said it, it can't be forced. If you ask for it we can have it. But let's have some other questions this is a very beautiful question.

( Shri Mataji addressing Sahaja Yogini: You come here because sometimes I can't understand.)

Seeker: I have been taught by a monk in Thailand about Kundalini yoga. And back here I have a problem with it and pain in my back. And I asked people in this session and they told me that as a Westerner my ego was too big and it was another kind of ego [UNCLEAR] Kundalini meditation and developed pain in her back.

(Sahaja Yogini: She was thought [UNCLEAR] Kundalini in Thailand and she developed pain in her back).

Shri Mataji: Of course

Sahaja Yogini: And they said the problem was her ego.....

Shri Mataji: These all are explanations which are wrong.

Seeker: I accepted that....

Shri Mataji: I tell you what. You see I tell you. One has to know ( how to) one has to have the authority from the Divine. You are very humble that's what it is. But when they tell you that there is a pain or something and you get into trouble and you have to suffer and this and that, please remember that when you are ascending you don't suffer, you enjoy. Get all the blessings, it's a blissful state. Those people tell you to suffer don't believe them. It's nonsense. How can it be? Anybody who is a Realized soul can't suffer. It's a fact. We think that Christ suffered is a wrong idea. He didn't because they are in a witness state. They never suffer. They take sufferings upon themselves. And when people say you must suffer they are going wrong. Thank God now there is a book called as "Gnostic" I wish you all could raise your hands on that, it is the book written by St. Thomas. And when he was going to India, (he came) he went through an itinerary [UNCLEAR] and wrote down there that the inner [UNCLEAR] Christianity about what Christ was. There he has said we have to have the experience of Self-Realization to begin with. It's a spontaneous happening and thirdly he has very clearly said that God doesn't want you to suffer. Which father would like you to suffer? That can't be a father's job. So you don't have to suffer at all. And if you suffer then know that there is something wrong with it. Now this pain and all that you see should not be there why? Because Kundalini is your own individual Mother. When you were born your mother took all the pains. She didn't give you trouble, did she? In the same way, you don't suffer. If you suffer then something wrong with you. Which can be corrected. Of course, we can correct it. Lots of things people are doing in the name of Kundalini, in the name of God because you see God doesn't have the United Nations to control it. There is no authority to say why are you doing this. They are doing all kinds of wrong things to such an extent that now the young people say there is no God. I



mean that's not proper because it's not scientific I think to say there is no God because they say [UNCLEAR] people are using it for the wrong purpose. There is, but you must see for yourself if it so. So there are many like that in the market no end to it. And when they suffer they say you go to see a doctor. I mean there are I know the people who have become mad. I would say I have got some people from transcendental meditation who have suffered so much they lost all their money and everything they got epilepsy and I am treating them. There are people from other many groups who are doing this nonsense and they have suffered so much. But they have money, they make money and they can do whatever they like. Because they were so money-oriented. It's a fact. So many I can show you who are suffering because of going to these wrong places. But you [UNCLEAR] should use your intelligence. With pure intelligence, you will understand. Use your intelligence. How can you get pain, Kundalini, She is your own Mother. But nobody says that. According to them, Kundalini seems to be some sort of a horrible female devil or something like that. I mean to say that itself is wrong. She is the Holy Ghost. Now say for example they say there is a father, got the father, as got the son, what about the mother she is missing. Use your logic. How can there be a son without a mother and there is a mother, the Primordial Mother. And that Primordial Mother is the Holy Ghost. So they called her a Holy Ghost. All right. Keep it as a Holy Ghost so nobody knows anything about it. It is some sort of a mystery. And when this knowledge comes from the East then they say oh, this is the Eastern knowledge. They must know that the knowledge of the East is the knowledge of the roots. You have the knowledge of the tree. You have to have the connection established. But the knowledge of the East of that is selling in the market. Is not most of them might have been in the jails and came here to sell things which they do not know. How do you know what are they going to file list [UNCLEAR]. The less monarchy file lists [UNCLEAR] they have better it is for the people to believe it.

Shri Mataji: Yes

Seeker: Does finding your Realization just affect the earthly existence or does it also have a bearing of what happens after your death?

Shri Mataji: Of course, of course. It has a bearing for everything. Of course.

Seeker: How does it affect after your death?

Shri Mataji: I think you see just now we are dealing with the present. I'm going to see you later on in private and I will explain to you all these things. I told Gregoire to bring you down to see me so that I can tell you all about it. All right. That's not so important. Just now we have to deal with the present. All right.

Now this one gentleman...

Seeker: I would like to address the issue of the way lot people of U.N. think about how we should be helping the world lot of the people here think that if we just feed everyone and give them clothing everything is going to be ok and the point you made before that the consciousness of people in general [UNCLEAR] I mean their consciousness should be raised and understand themselves [UNCLEAR] to be extended as that the most important thing that should be done.

Shri Mataji: That's true. It's true.

Seeker: And then not really I don't think really touched the point. But let's say Special Aid Agency, or the U.N. General Assembly or anything like that. We are completely convinced the material necessities being the total solution in the last couple of months I have been here and I have seen the shortcomings of that and wonder if you have any ideas about that.

Shri Mataji: Your reading is correct that you see the material well-being if it was the end of everything[ UNCLEAR] what about the countries who were supposed to be afferent and [UNCLEAR] this and that. What's happening to them? Affluence is now being sold out for cocaine. No wisdom. No control. No understanding. Developing diseases of such horrid nature so-called freedom. So there has to be wisdom and wisdom of the Self. I would say for India sometimes I say thank God we are not that rich. Otherwise, we would have become hippies, we would have cocaine, we produce lots of these things in India but nobody takes it.

In a way because still the wisdom is intact in the people, I don't know about other places but it is there. So to get to that wisdom which is enlightened within us we have to have our consciousness transformed into the new consciousness of Self-Realization. Of course in a country like Ethiopia or some place where it is so much of a drought. Also it have some spiritual reasons no doubt I don't want to discuss it here. Whatever it is we have to have food sufficient enough so that we can think of God. Satisfy. If we have no satisfaction even food, clothes, cars and everything just going to make us more competitive, is going to make us more greedy. And as a result of that very egoistical. And when we try to help others so-called help, when we think we are helping other countries it has a reaction. And that reaction is that one becomes very arrogant and becomes absolutely blind with ego. Absolutely blind with ego. This generosity does not have any innate compassion in it. For example, supposing a Sahaja Yogi cures a cancer patient. He never thinks that he has cured or he has done good to that person. He thinks he has done good to himself. Because you are part and parcel of the whole. So when you help others it just makes you feel oh we have helped this country we have helped that country. That help also doesn't reach its roots, to the extent that you wanted to reach. Because you are giving itself is great arrogance. And when people become arrogant and egoistical they don't know how much they hurt others. They don't know how much they hurt others. Sometimes it feels baba[ Hindi word] don't give that money to us. We don't want it. For heaven's sake keep it to yourself. That kind of help is the hell for us. For example, you don't know but I must tell you that India was given once upon a time some sort of a help of rice and wheat I believe from America I am not very sure. And it was mixed with some sort of grass which they called as Congress, Congress grass. And it started eating up all the plants, all the trees and all the crops. It was impossible to deal with it. But then we have to pray and work it out. It rained and rained and rained and that seed was destroyed. Then they gave us something else and they gave us Bridgett a kind of a acacia plant which had horrible thorns three to four inches long and any child who touched it, died. And still there we call it a mad acacia, still there. Much is destroyed but still there. It's very difficult to destroy it also. So despite the so-called help for the food they gave people can give you hell and death. So when we think we are helping others, who is the other? We should ask the question. Even Roosevelt in his wisdom had said: "in America, that poverty anywhere is a threat to prosperity everywhere". He could see the point. I mean you have very great people here I must say very great people in this country. They stand like lotuses like we have Abraham Lincon who was a realized soul no doubt about it. But today who takes his name you have become so money-oriented. Those days of idealism is over. The value system is over. I agree there was a war all right let us settle back into ourselves and have that balance. Unless and until you have that balance you cannot ascend. At that balance is to be established. I agree with you entirely and we can do something about it.

Seeker: I was more interested in any ideas that institutionalizing that. I realized it's properly, it's usually said that you institutionalize something like that it's ruined [UNCLEAR]. But here if you make anything like that hard statement about how to approach something like this, then it's no longer its true nature no longer usable. But I think we are talking about something of a very large scale and...

Shri Mataji: Is there. Within you it is there. And you better get it. Let's have some people here who get it. They think no doubt I am sure. Some people may require more time. I shouldn't say so much. I have seen bureaucrats are rather difficult thing. Bureaucracy is a difficult thing I must say, I'm sorry to say but that's my experience is. But if you forget that you are a bureaucrat it will work out. Just to forget that point. You see bureaucracy is when you were born, took up a job it's not your innate cell and once you retire then you know what bureaucracy is and of course, I have known people who carry dummy files with them even after retirement. They are used to it so much [UNCLEAR]. We can't do without them. Poor things they have to work for us that's how they lose their Self-Realization I think.

Yes, madam.

(Shri Mataji addressing Sahaja Yogini: Christina, come here I can't hear you).

Seeker: Can you tell us about the opening of the Chakras and this energy flow that... ...[UNCLEAR]

Shri Mataji: I would love to but I [was] think the time is so short and there are, and if you come and see these people and they have a workshop and they will give you all the literature, you can read about it and know each and everything. Every city, every district, is going to be manifested through you and you will know it. But it's like this you see when there is darkness no use

talking about color or flowers or anything. Let us have the light. So simple. For example, for all these lights there is one switch. You just put on, it works. We didn't need to tell about the whole history of the electricity and about all the things. Just have the light first and then we will talk about it. All right.

Yes, please.

Seeker: Mother, I came from China and this Mother when this Mother is going to China and give Chinese people Realization?

Shri Mataji: Oh, I have been to China three times with my husband. They are wonderful people. It's very easy to give Realization to the Chinese. They basically they were very wise. And they believe in Confucius. And now they have to move a little more and see why Confucius talked about balance for the ascent. I would say like this you see all the theories we have about say capitalism and communism is a theory, is a human-being thing. And is very partial I should say one-sided and bias. For example, when we talk about democracy, we talk about an individual. That an individual has to be created [UNCLEAR]. The individual has to grow. The individual is everything. We don't think about the collective. The other way around in the communism that we talk about collective first and then about communism. They are so interdependent that we can't make one strong and another weak. And now when we develop our personality so called individualism, what I find that people lose their personality completely. For example, a fashion starts any stupid fashion. Say like in India a stupid fashion has started to make holes in the pant. Everybody is having holes in the pant. It is so dangerous in that cold to have holes in the pant. But they said it was a holy pant. By making holes in the pant, they are thinking I mean it's idiotic, Isn't? In a way. So when we start developing the individual we lose the personality. And personality we lose because personality comes to you from the collective, from the society which is collective which is lacking. That's why we find communism is better. But in the communism part of it there is another mistake. That we think the collective is very strong and when we talk of collective we forget the individual. Without the individual, the collective can't be all right. So I met a very, a very dynamic lady in England who is a politician said she told Me, has started a party which is in the center. Which is neither left or right. But I said why? Because we are fed up of this left and right. I said what's about the center you will be static, neither you will be moving this side or that side so what's the use of being in the center. Then she said what should we do. I said you should be ascent-oriented. You should be ascent-oriented. Now tell you what how in Sahaja Yoga what happens an individual is nourished and a collective is related to it so you know how far you are with the collective. So all the time both things are going together. Is an ascent-oriented thing. For example, see Myself if I would say I have all the powers and you know I'm happily married have children, and have everything. I mean anybody in my position would be going to clubs and having some nice time. But I'm here traveling every day going round the places meeting people, going through lots of problems with the people unnecessary they think but no, it's necessary for me because I must share it. So on one side if I'm a capitalist and other side I'm a communist. But I'm really a capitalist, and really a communist. Because I can't help it. This is the meeting point. And there where we are gone wrong in both these because they have theories. But I think Lenin thought in that way, he did talk about it. Abraham Lincon thought in that way. But we have gone on the wrong path. Because once you start sliding down you go down. It's like that. But we must meet now somewhere.

Any other question? Yes, please.

Seeker: What can you say about how people seem to be hurting the Earth by chemicals etc [UNCLEAR]

Shri Mataji: There is no balance. You have machinery you see. Now machinery should be developed in balance to our need. Machinery developing like mad. What are we created this plastics which penetrates into everything, crawls up into everything. Now you got plastic mountains. You don't know what to do. I mean it's like that a galiwar [UNCLEAR] story you see. Where he met a gentleman who said whatever work you tell me I will be doing but one condition you have to go on telling about. He said all right. I will tell you work because he told him all right. Make me a house, and make me this, do this, do that. But the fellow would not tired. He said now give me some more work. Like a machine asked for. So he got so frightened of this gentleman he said now otherwise he might eat me off, if I don't tell him the work. So he told him that you do me a favor you just climb this coconut tree up and down till I say you to stop you go on. And he ran away. It's like that. That's what we are doing with our machinery and now automatically we are laying down, the shipping has gone down. So many companies have told that so many big companies in America are laying down their people even the UN is laying down their people's. So we must have a balance, we must have a

balance and that what is the discretion of your wisdom which is not working. Machinery is all right up to a point. And now people are hankering after handmade things. Thank god we have China and India which can provide something. Hope China doesn't take too much to machine. Too much too. We are the only people, we are the only people remember that within the balance.

But that has to be seen in a very comprehensive way otherwise you can't see, if you see one country you cannot establish, you see the whole thing they have to balance. Too many imbalances in life has caused this. That's why we are troubling Mother Earth. The worst and worst of all Mother Earth is troubled by the immorality we are practicing there. The way we have become immoral. Is the worst thing Mother Earth has to suffer. Christ has said, "Thou shall not have adulterous eyes". What a subtle thing to say I mean for the Christians to say this is too much. Thou shall not have adulterous eyes not even in the mind but adulterous eyes, to that extent he told us. How many are following that? Such purity. But you do achieve it. You do achieve it because innocence never dies. It's within you. It comes, it works, it purifies you. No doubt. Have faith in yourself.

How can you stop people from exploiting Mother Earth. Because they have faith in machinery. They have no faith in themselves. Automatically it works a little bit because if you produce too much of plastics then we want to stop it. Then what do we do with your machines. Machines are becoming our masters now computers will become our masters and they will guide us and through computers I don't know one day the computers will start eating us. I mean to keep a balance there also. We have to keep the balance there also. I mean anything in nature if you see a flower a particular flower grows up to a certain point only. Even your body if you see grows up to a point. I mean the nose of a human being does not become like a trunk of an elephant does it. But according to the if the human beings had planned it, that would have been so. Unless and until they go to the extreme they can't recede back. That's human nature. What can we do. In their freedom, after all, you see they have been given freedom to choose. You cannot stop it artificially. If you try to do something artificially it doesn't work out. There is a peace foundation. I know one lady who has got peace noble prize. She is one of the hottest person you can think of. You can't talk to her normally better take a barge board and go near her. I know her so well horrible and if you ask her subordinates they say " Oh, god terrible she is". And she is supposed to be a peacemaker. Don't know how. This artificial things we cannot work it out. It's so superficial as he says it's true. So superficial. We must see that. All intelligent people should see it so clearly.

Again.

Seeker: Before you mentioned that in your view human beings were the epitome of creations. Is it your view that we are the highest living evolved things or just the material creation you were referring to?

Shri Mataji: I do not get the last sentence.

(She didn't understand you).

Seeker: I was saying that just need to clarify your statement that human beings really being the epitome of natural evolution.

Shri Mataji: Yeah...

Seeker: Is it your view that evolution has ended with humanity and thus ....

Shri Mataji: No, no not yet. With the Self-Realized souls, it will end. With the Self-Realized soul, it will end. It's just waiting for the last break.

Seeker: My question is can we see as human beings where evolution ends? Because we are the epitome of evolution.

Shri Mataji: Yes, yes. You can see so many things you are in a way. I will tell you the beauty of human beings now. See of course they have made mistakes after all they are human beings. They are not God's so they can make mistakes. Doesn't matter. Nothing wrong in it. After all they are given freedom without wisdom naturally what will happen to them and naturally, they make mistakes. It's all right, nothing to feel bad about it. But as you said, that why is it the epitome. Now I will tell you, supposing you

take a horse and ask him to go through a dirty lake, he will but not a human being. Show a flower to a horse he won't be able to make a difference between a flower and a grass. No sense of beauty, no sense of sound, no sense of music, I mean we are great people, we know so many things no doubt. Our sense of beauty, our sense of cleanliness, our sense of visionary items, we are the only ones who have visions. Actually in Sanskrit animals are called Pashu meaning under the complete control of God. They have no sense of also sin or something wrong, they have no sense. Like My granddaughter one day said it must be difficult for the animal like a tiger. I said why. Because his parents must be saying that "Eat this cow, eat that animal, eat this, eat that" and poor thing has to listen to the mother [UNCLEAR]. So this is what we are, we know what is wrong, what we should not do. It is innately within us and we are very great. Aren't we? The way we have managed everything, we have maneuvered electricity and we have maneuvered so many things. We can change dead things into dead things, of course, I mean we don't do any living work but at least we human beings can do it, animals cannot. I was told chimpanzees tried something like that but I don't think they have done anything like that. Somebody challenged me saying that chimpanzees did it and I said really he was representing chimpanzees. [laughter]

Seeker: I don't think I was wording my question right. I was referring actually I have been referring to evolution beyond humanity.

Shri Mataji: Yes. Yes, of course.

Seeker: And would you agree with this and which you say that there are things beyond our understanding ...

Shri Mataji: I mean epitome of evolution when I say I mean now the state where you are the epitome. Supposing now you have a building right and it has reached the place where it is the epitome in the sense that is the end of it. But if you build it something on top of that, and that now becomes the epitome.

Seeker: [UNCLEAR] Individual

Shri Mataji: Yes, so that has to happen still that breakthrough. But I say it's an epitome because that gives confidence also. One has to play certain confidence tricks first of all because these days I find in the West specially because they don't have much idea about Self-Realization and there is a lot of diffidence and fear and they think that they are very wrong people. And there is another fashion which is very indubious is to feel guilty all the time. Those who feel guilty, are just I don't know doing it for fashion's sake. What is there to feel guilty about? I don't know. There is nothing to feel guilty. After all, you are human beings. And if the Divine is the ocean of forgiveness. What guilt can you have which is greater than the Power of forgiveness of the Divine.

Shri Mataji: What did she (seeker) say, Christine?

Christine ( Sahaja Yogini): Are there too many people? On earth?

Shri Mataji: Yes, yes there are. There could be more. No harm. But as said in the bible, that in the kingdom of god, only 144,000 will be entering. So we shouldn't be worrying about what happens here. Actually, this is also a very question to be seen from another angle. Why are there so many people in the countries which are not so rich. Why? On the contrary, the rich countries have minus population. People are paid money to have children. I discovered in Germany when I went there. The lady who was in charge of Me she told me that when we have children our figure is spoiled. I mean figure has become some sort of a I don't know what is more than a God. So our figure is spoiled. Then our husbands want to marry younger people. And then we are left high dry with our children. Because our figure is spoiled, so they marry the figure, not the women [laughter]. Thus as a result see we have decided not to have children. But also you will be surprised in England every week 2 children are killed by parents. Is a statistic. Now they say it has increased. Imagine this cruelty, to your own children. There is no love. So if they are sensible they would like to be born in a country where there is love and not so much money. This imbalance may be due to that. And many want to take birth because they want their Realization. If I tell you that in India I go to any village, any village there will be at least 10,000 people sitting down to get Realization. Coming on their bullock carts, horse, buses, 10,000. What about [unclear]. They are the ones who will get Realization, those who are supposed to be overpopulated. They will enter into the kingdom of God. I

mean some of you have seen it, they have been to the villages they have seen what happens. Isn't it. We have seen it. 10,000. Minimum, 10,000. While here people are not serious about their own lives, at all. So that overpopulation is better than this population which is just enjoying the food and maybe big cars. I mean this population won't enter into the kingdom of God.

Shri Mataji: All right, those who want to stay for Self-Realization can stay on according to the official announcement.

Sahaja Yogi: I think that was a presentation of Sahaja Yoga which was permitted by the time available here. Staff members probably have to go back to the office at some point. Again on behalf of the Yoga Club and U.N., I would like to thank you Shri Mataji for having come here. I would say that perhaps this would be the end of the official part of this function. It is customary perhaps, it is not customary that Shri Mataji speak at the [UNCLEAR] U.N., but it is [UNCLEAR] customary where She addresses the public on the necessity of [unclear] Self-Realization and at the end of the program, She initiates something like a collective meditation where some people not everybody some people can feel the Self- Realization. I would suggest that the people who came to ask questions and to hear about it, may if they so wish -

Shri Mataji: You can write to me.

Sahaja Yogi: You can write to Her, whatever. And those who would like to participate in their experience that no one of course is obliged to do so. Actually, you are discouraged to do so, unless you don't really want it. [UNCLEAR]. Is this acceptable?

Shri Mataji: About 10 minutes. 10 minutes it will take.

Sahaja Yogi: Those who would like to leave should leave, then those who want to stay the understanding that they will go into the experience, more experimental phase of the problem. And if we have entered into this stage now, there are 2 things that throughout to be done. Is to sit very comfortably and perhaps take out your shoes. You have to take out your shoes to make a connection with the earth.

Shri Mataji: We are in the ground floor or we?

Sahaja Yogi: Yes

Shri Mataji: Then this Mother Earth help us [UNCLEAR]....

## 1988-0728, Advice: Beware of the murmuring souls

View [online](#).

28 July 1988

Talk to Sahaja Yogis

Armonk Ashram, North Castle (United States)

Talk Language: English | Transcript (English) – VERIFIED

So very nice to come and meet you all here! Very kind of you to have invited me to your ashram.

So you must have realised, from experience of these two days' programmes that we had [that], though it looks formidable in the beginning, it's not so difficult to achieve results and to get people Realised. I find all of you have been very sensible and you worked it out very well. It was such a pleasure, such a joy for me, to see that you gave Realisation to so many people and you managed to convince them about Sahaja Yoga.

It is very difficult in these modern times, especially in the country like America and others of the same kind, that it's impossible for people to know that there is anything beyond. Of course, unknowingly they are seeking - unknowingly. They are not even aware that there's a possibility of their getting a Self-realisation. And so many fake people have arrived that they think it's another kind of a guru shopping that they have to go through.

And when I came first to America...I think the first country I came to was America in a way. I had gone to Iran before that because my brother (Babamama) was there. And when I came first to America it was a surprise to me, in so many ways, that they came to my lectures, quite a lot of them, in every place I went to, but they did not understand what I was saying, what I was trying to communicate to them. And they did not like that I told them that they have to be careful about people who take money from them, there are no courses.

I think there are these lectures somewhere with me, which I gave in those days. I didn't talk of negativity or anything, though I found the whole place was flooded with negative forces. All that was done in those days had an effect on the minds of the seekers and that's how the seekers were lost. So many of them were lost. And again, what we find [is] that they are getting lost, more and more. At this time we cannot say in what area or what group or what part of the country we'll be able to work out better. But in any case, better in the West Coast, I think. People are more reasonable about it.

For you, it is a difficult task to talk about Sahaja Yoga. But I would say you should go all out. Not to feel shy. Not to make reservations about it. How they talk about their gurus all the time! You meet somebody in the plane sitting next to you and suddenly he starts talking about his guru. You are amazed, when you don't know the person at all, he starts talking about his guru.

So, to open the topic best is to wear something of my photograph or something so that people ask who is this person, to begin with. Or could be a badge if you can wear it or if it is allowed to wear. Something like that if you wear and people ask you, you can talk. You can start talking.

We have to talk. That's the only way we can spread Sahaja Yoga. Of course, you can have programs, you can get people, you can give them Realisation, this that. But to talk about it is important, because see those people who have come much later than me, much, much later than me to this country are so much well known everywhere. Everybody knows about them.

Now of course, it is also true, the second point is, that in Sahaja Yoga you have to become. You cannot just say that, "All right, I have become a Sahaja Yogi." No, you cannot. Nor can you say, "I am following Shri Mataji." That also cannot be said. Nor you can say that, "All right, we have an organisation," or something like that, or, "I am wearing this just because She is my guru." You can't say that. You have to become. You have to become a Sahaja Yogi. If you have to become a Sahaja Yogi, then it has to be

worked out and that takes time. To rise from Nirvichara to Nirvikalpa it takes time. For some people it takes more time. For some people it takes less time. It depends on the preparation of a person. Also I would say, previous lives, good deeds and this life's understanding. So many things are there. So it takes time.

But at least one can talk about it so the atmosphere is created. You can talk to people, tell them that "We have found the Truth and it's very simple. You can't pay for it. It just works. It's spontaneous. It's a living process. It's an evolutionary process." You can talk like that. Not about me, but about Sahaja Yoga, in an abstract manner. "And it's such a wonderful thing. One should do it." All such talks are going to help us a lot though I would say, those who listen to you may not get Realisation. But at least in the atmosphere it will be. And that is going to help us a lot. If it is in the atmosphere, people know that there's something like this coming up.

For you people, of course, you have to work hard and you have to become Sahaja Yogis. Becoming is a little bit of a difficult task sometimes because there is this great Mr. Ego or may be certain conditionings that people can't give up, and that they find it difficult to get out. But if you know how to raise your Kundalini, She will manage it. She knows how to do it and She will give you that status.

But first and foremost thing is to meditate and to raise your Kundalini. Meditation is the only way you can grow. There's no other way out. Because when you meditate you are in silence, you are in thoughtless awareness, then the growth of awareness takes place, then it opens out. But if you are thinking - supposing there is a lake and the lake is completely in a turmoil, nothing can grow. But supposing it is silent, then lotuses can grow, anything can grow in it. In the same way, if your mind is agitated and your growth is not yet fully expressing itself then it's such a vicious circle that you are agitated and your growth is hindered, again you are agitated, your growth is hindered.

So, the best way is to take to meditation. When you take to meditation this turmoil will settle down. And when it will settle down, your growth will take place. After meditation you will feel definitely that you have come out very well, you have grown very well. But for that one has to be very honest. You cannot force people to be honest, that's one thing you can't do. You have to be honest yourself. You are not to be a hypocrite. You have to see for yourself that whatever you are doing is for your benevolence, is for your good, and that you have to do it because it is good for you, to begin with. And then for the good of the humanity. You are doing for the good of the humanity.

Now some people who come for the first time will have lots of doubts because of ego. They have lots of doubts because of ego. "How can that be?" "How can this be?" "How?" I mean all kinds of things they ask. Now, you have to say that, "First of all you develop your inside. You develop your enlightenment. Your light is not sufficient." In the light only, there are no doubts. Supposing in darkness you think that this table has no cover. It's all right, you can think whatever you like. But when there is light you see for yourself there is a beautiful cover on top of this table. In the same way, it happens to us that we have to achieve a state and once we achieve that state then there's no question, there's no doubt, there's nothing, and you become so empowered.

It is such a simultaneous thing. It works. As soon as you achieve something, it works. When it works, then you are convinced. I'd say, it's a very beautiful new chain [that] starts within yourself and then you really starts enjoying your joy of your Self.

But that portion for anyone is little risky, for anyone. If you have crossed that, then you are above it. But if you are still little bit in between, be careful! You can be deluded. You can be quite deceived about it because we have all kinds of people in Sahaja Yoga. The door is open to everyone. We get many negative people also. They are still lingering on the periphery. And you are also on the periphery, then you meet those people, and you think, "How can that be? This person was so bad. He says he's a Sahaja Yogi, but he was like this, like this, like this." That shows one thing for definite, that if you see somebody of that kind, of that mentality which is not Sahaja, if you see someone who is not up to the mark and who behaves in a very mundane manner, or maybe in a very ridiculous manner, know that that person is not a Sahaja Yogi.

But you have to be Sahaja Yogi. Don't judge Sahaja Yoga by other people. You judge it by your own ascent and by your own enlightenment. If you are not enlightened you cannot see anything. Even if you are slightly enlightened and not enlightened fully,



then you see other people. Don't see other people! See yourself. Seeing yourself, you will become more aware and more conscious. And once this awareness grows, you start seeing the Truth as it exists. So for Sahaja Yogis it is important, first of all, to watch themselves.

Now we discovered that, in the groups when we form a collective and when we start living together, some of the old style things still linger on - a common thing [which lingers] is a gossip. This, Christ has called them, "Beware of the murmuring souls." He knew that these will be coming back on the stage again when I will be here to tell you about Sahaja Yoga. So He already told that, "Beware of the murmuring souls." And these murmuring souls, first of all their attention is not all right. Their attention is here and there and they are trying to find out something. And then they start talking about things; then they start creating problems. And they, somehow, like to destroy your Realisation. They want that you should not achieve what you are achieving because they cannot achieve it. So then they say that somehow you should be destroyed: so they talk to you in a manner that you start doubting yourself, you start doubting Sahaja Yoga. Or else, they start talking about others and try to create a problem for you.

For that I would say that nobody should talk to anyone about others. It's one of the tricks they can play as we have in Ramayana. There was a maidservant called Manthara. That's why it's said in Indian language that, "Don't talk to people who are lower in levels." I don't mean lower in the way that people understand, but lower in levels as far as the spirituality is concerned. So this lady went and told the step mother of Shri Rama, who loved Rama very much that, "See now, when Rama becomes the king, your son will have no place," and all those things. And she convinced her. By that the whole Ramayana was created and Rama had to go to the jungle.

So all such people start talking. They talk in such a manner that you feel that, "Oh we are very important and the lady or the gentleman is taking so much interest in us! And she's telling us this." And then this negative force starts forming a group among yourselves. And when such a group is formed that group becomes anti-God, anti-Sahaja Yoga. And then it is a very big problem because the undercurrents start and they try to destroy your collective.

So anybody starts talking ill of another person, just tell that person, "Shut up! I don't want to hear anything against anyone. If you have to say anything go and tell the leader but not me. I am not interested." You be interested in your ascent. If you are not interested in your ascent then what you will do [is] you will watch other people, you'll look at others, you'll see how they are, not yourself. Now it is for your gain [that] you have come to Sahaja Yoga, not for anybody else's gain; first of all your gain. And once you gain something then you can only help others to do something about it.

So it is important to understand the first rule of Sahaja Yoga is that you look at yourself. How are you? Are you really progressing? Or you are worried about other things like your business, this that? Or you are worried about your ascent? What are you worried about? Are you worried about your ascent? If you are worried about your ascent what are you doing about it? That has to be the main object of life. The rest of the things follow it. Once you ascend the whole cosmos can look after your problems. But you must ascend into the kingdom of God, that's the main point is.

So first of all, you have to ascertain about yourself. "Am I ascending? Am I transforming? Am I giving up all my bad habits? Am I getting rid of my temper? Am I getting peaceful? Am I now sweet? Or am I now still the same horrible criticiser of others?" Just put your attention to yourself and see for yourself. It's like a mirror. You start seeing yourself in the mirror, what's wrong with you. And then you try to correct it.

Now second point is that you must see your vibrations, what centres you are catching, yourself. For that you have to give yourself a bandhan. You give yourself a bandhan and see for yourself what's wrong with you. When you give yourself a bandhan you will know about your chakras. And you will be amazed. I have known some people who found out they had cancer. Through centres they could say, "Mother we must be having cancer!" And then it was discovered in time and we could manage it very well, because they themselves found it. And then they asked me what to do and then I told them and they got cured. And when they went to the doctors they said they had cancer. And once they cured themselves they were all right.

So, that is how; first pay attention to yourself! You find out what's wrong with you. Some of you might be having terrible ego.

Then maybe you might be having a very bad Agnya chakra. Then you should find out, have you got Agnya chakra? This is ego. Then there's a very good remedy in Sahaja Yoga, which may look ridiculous but it's a very good remedy is to beat yourselves with shoes, as they know, is the beating with the shoes is called as a shoe treatment.

Now, then you have to go further. Say you find yourself that your right side is hot. What you do is put your right side towards the photograph and the left side up towards the ether. The ether takes away the heat. But what actually happens is that your right side gets the vibration and the heat is pushed towards your left and passes out into the ether. Now this heat comes from too much futuristic living. Those people who are too much futuristic, they have too much heat. And too much heat has to go away. And when this heat starts going away then you are amazed how it works.

For that, there are various things we have to use, but mainly for right-sided people they should not use any light, at all. They should not sit in the sun. They should sit in the moonlight. They should read some poetry. They should not tie up watches. They should not look at time. They should allow the time to pass. And they should just become very, sort of emotional people. They should sing songs of bhakti. They should not do Hatha Yoga. There are so many things they should not do if they are right-sided. You will be surprised how people have been helped through this kind of a treatment, which treats one side of your being.

The left-hand side people are the people, as you know, are the ones who are docile, who bear up lots of things from others and cry and weep and all the time are on the losers end. Such people have problems also because all their organs are lethargic and they have problems of a lethargic heart, lethargic liver, lethargic intestines. Everything becomes very lethargic. All these left-side things can be cured. Plus they might have some sort of a badha in them, in the sense they are possessed by someone. Of course, some of them are possessed by right-side also. Not that only the left-side is possessed. But from the right-side also they are possessed. And left-sided possessions are of a peculiar type, because they give you pain in the body. You get pains in the body. A right-sided person doesn't get any pain himself. He gives pain to others. He is very sarcastic. He is very aggressive. He troubles others. But the left-sided people have pains themselves. They get a pain here and a pain there and pain here.

So, the left side has to be cleared, as you know very well through the light. Light is put before the photograph, left hand towards the photograph, right hand on the Mother Earth. So, the left hand gets the light and the light passes through and the negativity of the left side passes through the right hand, and the right hand is on the Mother Earth. The Mother Earth is the one who sucks in all these negative forces of the left-hand side.

So, these are the two sides which we clear. But once you have cleared these two sides then you can use the photograph. Sit with your both the hands towards the photograph and put both the feet in the water, little bit of salt in it and about five ten minutes you must allow the vibrations to clear you out. Then wipe your feet. Put the water properly into some disposal and then sit down for meditation. If you can do that every day, even ten minutes, is more than sufficient. You don't have to do anything in an extreme manner.

In the morning time, you have to give yourself a bandhan when you are going out. Don't go out without giving a bandhan. And attention should be all the time inside, in the sense that, you are walking on the road people have habit of seeing this, seeing that, seeing like that. The attention gets frittered away. What you should do is to see about three feet or four feet, at the most, from the ground and not above. Because you can see all the beautiful children, flowers everything. There's nothing very beautiful above that! So, better is to see only up to three, four feet if possible, to fix your attention, so the attention becomes concentrated and you feel very relaxed and relieved of too much of wobbling of your eyes.

Eyes are very important. Very important. And as you will notice, because you are all Realised-souls, that your eyes now have got a glint, a kind of a light in the eyes. And that light shows that you are Realised souls. But to keep it up you have to look at things which are not anti-God, which are not dirty, which are not filthy, which are against Sahaj religion, which is against the Sahaj culture. If you can manage that it is going to help you a lot.

Now one has to understand that now we have come out of all man made things, like man made countries. We don't belong to America, or to England, or to India. We belong to the Kingdom of God. In the Universal Country we have come. Now we have

become universal beings. As we have become universal beings, we don't even have all these dividing factors, which divides human being as a race, or any higher, lower castes. This is no more there.

Moreover, now we have given up all man made religions. We have entered into the religion, what we call as the universal religion, the Universal Pure Religion and we should be proud of it that somehow or other we have managed to be there, to be in that Universal Pure Religion. So, what is the content of this pure religion, we should know. What is this universal pure religion has given us. First of all it has given us Self Realisation. As a result of that it has given us collective consciousness. It has given us powers to raise the Kundalini of others. It has given us the Source of compassion and love that acts, that works, and an attention which is effective. So many things it has given us. So it's not that when we follow that religion, we are like any other people who follow any religion, but we have certain powers. So these powers increase when we humble down. They do not increase with arrogance. With arrogance one can only become stupid. That's the only end of arrogance and ego. So with this humility one should know that now you belong to Sahaj culture. And Sahaj culture is that of humility. If you are not humble then you have not yet achieved your Sahaja Yoga.

While talking to others, I know there are people who are horrid, who are no good, who look to be absolutely satanic. But there's no need to be angry with them or to shout at them. I know how to do it, how to look after that side. You don't have to bother. You keep your poise, you keep your balance and you keep your smile and just manage the show! Don't get involved into another person. Don't get involved into discussions and arguments. But just your silence can also improve all that.

Now as you grow up, then you will develop the discretion and proper idea how to react, how to work it out. But you have to allow that growth to manifest. By that you can raise the Kundalini of many. I always say those who have raised the Kundalini of hundred people are to be given a certificate that they are Sahaja Yogis! At least hundred. That's in India. But here I would say if you have given Realisation to ten people, (laughter), because they are very difficult people, first of all, [so] one is equal to hundred! So let us keep it [as] ten people. If you have given Realisation to ten people, at least, then we can say that you are a Sahaja Yogi. And as you go on giving Realisation you will enjoy it, enjoy it. And then you will have more powers, and more powers, and more understanding.

So, best thing is that you should try to put your attention within yourself to see for yourself how far you have come. Through your vibrations, know yourself, what is required in you. First and foremost thing, the light has to be clean. Then see how far you can reach your light, how far you can increase your dimension, how far you can go with others. I hope this little, small little explanation about your meditation and your method of rising and ascending will help you to grow further. But I don't mind if you have any questions, I would like to answer them.

May God bless you all.

May God bless you.

May God bless you.

Now any questions?

Sahaja Yogini: In my everyday course of living I run across people, and they're mean to other people, they're mean to myself, you know, with no just cause whatever. And I really have a reaction to want to be mean back, or stick up for the person, and I know that it's not good for me. So I would think, what could all of us do when someone is mean to us or mean to someone else to rise above it, or what can we know about it so that we can take care of the situation by grace?

Shri Mataji: I think I told you the story of a Chinese sage. In the same way, try to watch and witness. Somebody is shouting or screaming at someone, he'll keep quiet. Just watch him. Open your eyes, or you can push it like that. Immediately the fellow will understand that he's stupid. You have to be above everything else. It's very simple. If somebody is saying like that just watch that person, what is he up to? Anything else?

Don't get involved.

Sahaja Yogi: Mother, a number of years ago, I caught the disease of Herpes and I still haven't been able to get rid of it yet. Do you have a suggestion how I could get rid of it?

Shri Mataji: I think you should. I think I will tell you what is to be done. It will work out. You should. Somebody has got rid of it and I think we can work it out. All right? May God bless you.

Anything else? Yes please?

Sahaja Yogini: Shri Mataji, it's through meditation and through using the fire and we try to be in thoughtless awareness and we try to control our thinking. But many times, what happens to me is, though I meditate, thoughts come into my head. They just come all of a sudden and I know they are not part of me. How do I, is there a method to control these thoughts so we can meditate?

Shri Mataji: You must raise your Kundalini. Try to raise it. Put your attention to your Sahasrara. Say, "Mother come in my head." As soon as Kundalini crosses the Agnya, you cannot have those thoughts. You should allow this simple method also, that if you see any thought coming in, you should say, "I forgive". "I forgive" is a very big mantra. If you say that the thought will stop.

Sahaja Yogi: Shri Mataji, what does it mean when a house is struck by lightening?

Shri Mataji: House is struck by lightening, whose house?

Sahaja Yogi: It's my wife's and my house and we are renting it to another person.

Shri Mataji: The person may not be all right. He might be misusing your house. Must be something wrong with him. Lightening is one thing understands everything. Better get rid of that fellow.

Sahaja Yogini: Shri Mataji, this week we were talking about a similar experience that many of us have when we listen to your lectures, mostly when we listen to the tapes or watch the videos. And if it happens to be those times when we are fortunate enough not to be to the Left or to the Right, but to be as centred as we can be, and we are listening attentively to everything you say, why is it that sometimes, right afterwards, someone would ask something about the tape and often we can't remember consciously a word of what we heard? It wasn't that we were off thinking or that we were upset, we were listening attentively, but then afterwards it's not a conscious thing that we can recall or speak about. We were talking about that this week.

Shri Mataji: What happens? What happens?

Sahaja Yogini: That after listening to one of Your tapes sometimes we can't remember what You have said, even if it's not one of those times when we are to the left or to the right. We seem to be relatively...

Shri Mataji: But it has an effect, all right. It has an effect. But after that I think you all should go into meditation for a while. After listening to my lecture you just go into my meditation. Actually, my lectures are not to be understood by your brains but through your Kundalini and through your heart. So it doesn't matter if you don't remember something. It's all right. It's so many lectures I have given. How can you remember? I also don't remember much of it! (laughter) But it will come handy whenever you want to use some words or sentence, it will come handy. You'll not know from where it is coming. It's all recorded. It's all recorded.

What about children? No problems?

What's the question?

Gregoire: May I ask one question?

Shri Mataji: Please, please.

Gregoire: You said we always - it is about anger. I think if someone misbehaves with you, I get very angry. Is it right or is it wrong?

Shri Mataji: It's right. That's the only time you should really be angry. Angry is spontaneous, but you need not do anything. I can look after myself! (laughter) But reaction is correct. The reaction is correct.

Sahaja Yogini: Shri Mataji, if the children, when you ask them say to meditate and they go, "No, I don't want to do it." or "Do I have to foot soak?" I don't know how to – I don't want to be, "Oh, you have to do it", because then it wouldn't be. So what's the best way to approach them?

Shri Mataji: Oh, it's all right. Leave them alone. They are all right. No problem. They don't need it so much. Some of them are really born realised, and they'll take to it later on if they gather anything funny.

Sahaja Yogini: Does that mean that we still make them do it? I know they'll take to it later but we should have them have a disciplined life? It's a discipline for them but it's a joy for us. But should we [be that] they have to do it? Is that the way it should be?

Shri Mataji: Children? No, no, no. Don't be harsh, don't be harsh with them. Children should not be made to do something like that. They themselves will start doing it after some time when they see you doing it and all that. But don't spoil them. That's the point is. You see, we must know the discretion about it.

Sometimes we spoil our children very much. Encourage them to be generous. Encourage them to be sharing. Encourage them to be compassionate. Encourage them to be kind to others. But if they are rude or they are harsh or you find they are quarrelling then you can slap them. It's all right. Yes you have to. For five years you have to do that. In case! I mean it's not a religious duty but..(laughter)

Yogi: Mother, You have spoken about the importance of us establishing ourselves in society with careers and professional jobs. How do we know how far to go in our professions, in our careers, and how important they are and when we have to say, "Enough of that," and live our lives as Sahaja Yogis. Because it feels as if sometimes the things we have to do as Sahaja Yogis come into conflict with our professional lives.

Shri Mataji: No. It cannot be you see. Now, take your profession of any kind that you have. You have to do it in a Sahaja manner that you don't too much deliberately plan it and think about it. It will come your way. If you believe that the whole cosmos is trying to help you, the whole cosmos will bring forth everything before you and it will work out.

You don't have to do much effort, to think about it, what should I choose, whether I should take this or whether I should take that. Only thing what you have to do is just to see for yourself that you are watching and seeing an opportunity coming to you. And allow the opportunity to appear before you. It does. You don't have to deliberately bother your head [about] what to take here, what to do. That you need not do. It will just be there. You'll be amazed how it works. I'll give you an example: recently, there's one Mr. Hari Jayaram. He is a mediocre, I would say, he's not a very great scientist or anything but he did his Physics, M.Sc. or something. And he was not doing very well, as such. He was just mediocre. Suddenly, he discovered a switch by which he could change the waves of the microwave thing or something. And he didn't know how he discovered it. He was quite amazed. And they gave him a promotion, everything. And then they said that you have to come and give a lecture about it. And he didn't know how he did it. So he telephoned to me, "Mother, please tell me how you did it!" I said, "You just close your eyes, think of me and give a lecture." And he was amazed how he could explain everything. It's a question of how far you are surrendered, how far you are one with the Divine. It all works out. You don't have to do deliberations much, you don't have to worry too much about things. It will all come your way, because you have now entered into the Kingdom of God. Right? Everything is looked after. You can't

imagine how small, small things it works out. How in details it works out. It's very surprising. Not for me, for everyone. For everyone. And they tell me, "Mother, I don't know how it has worked out!" So when you are dissolved in that ocean, it is that ocean which takes you up and down. And enjoy, that's all. So you should leave it to that ocean to decide for you.

Sahaja Yogini: Shri Mataji, it seems that in Boston especially, but on the East Coast, that people are very closed hearted, not very warm. And it seems to be the major block for talking to people about Sahaja Yoga. Why is this? And what can we do about this?

Shri Mataji: I don't know. Actually, East should be better than the West, normally. But everything is upside down in America. Because Eastern people, you see, are always bombarded by say Japanese, by other people who are industrialists, this that, and put money before everything else. And they live in a way that there's big competition for everything and people have to fight.

I was happy that you got this place little far away from the maddening crowd. In New York you really feel you'll go mad if you stay there. It's such a funny place. You are on the boulevard or you are in the office running about, you don't know where you are.

So the impact of all these frictions and competitions and these ideas pouring from outside, all this works out. And that makes us feel rather funny. But the heart can be opened out by Sahaja Yoga, by one thing, by saying, "Mother, come in my heart." Just say it twelve times. It works. And for the brain you can say seven times, it works. I am available to you. That's very important for you people on this coast to say and to open your hearts.

Sahaja Yogini: Mother, in the spiritual seeking, can you get too right sided, wanting to go faster and faster?

Shri Mataji: In the spiritual seeking? In the spiritual seeking there is, a speed is not felt at all you see. In that you just feel the state. Your state you feel. You don't feel the speed. You don't feel that you must do [something]. Like, I have seen some people, even when I am giving lecture they are doing like this or they are doing like that. This madness is not necessary. Just be quiet. Quietitude (sic) is the best way to ascend.

I have said that there should be thoughtless awareness. Just do it quietly. Your speed will reduce actually; will come to a position when it is maximum for your quietitude. Quietness within, the peace within, that's very important. If there is peace you will grow. There's no other way out. But you see, all this ritualism, sometimes giving bandhan all the time or raising Kundalini all the time and people even would like to see the table if it has vibrations! That's going too far. There's no need to do all that nonsense. Sahaja Yoga is sense, it's not nonsense.

Sahaja Yogi: Mother, may I ask an intellectual question?

Shri Mataji: All right.

Sahaja Yogi: Is there any difference between when one is witnessing in meditation and paying attention or using the attention?

Shri Mataji: Oh, I mean, witnessing is very different from paying attention. Paying attention is a deliberate thing. You deliberately pay attention to something. As I am talking, you may not be realised, you may be realised, you can pay attention to me. But witnessing is a state. Say, I've seen with myself what happens: if there's a problem or there's some calamity, something, suddenly I find, I am witnessing the whole thing like a drama. It's a state. But you can develop it if you remember. I mean, at that time people don't remember also. Supposing you see some calamity coming to you. Just try to witness the calamity.

I'll tell you some examples of this. Once, I went for a newspaper meeting, newspaper people meeting me, some sort of a press meeting - Marathi people. And out of them there was one fellow called Mr. Kelkar and he said, "Mother, I know all about You." I said, "How?" He said, "I have a friend called Mr. Marathe, and both of us were coming down the ghats (mountains) - you know what are the ghats are, when you go on the hillside - and our brake failed, and the car started sliding down. And suddenly we saw a very big truck coming all the way and we didn't know what to do because we could not stop the car on one side. And we just thought, now we are going to be finished with this. And suddenly he told me that, 'Kelkar, you close your eyes and just say

Shri Mataji.' That's all. And suddenly we found that we had crossed that and we were on the other side while the truck was going that side. After all, it's God! It's God, you know. And what is God?

I have told you the story about my father's aunt. She told me once a story, very nice story about God. She said that there was one gentleman who was going to see God. I mean, it's a grandmother's story, so you can understand. And he was going, on his way he met a gentleman who was doing lots of tapasya, standing on one leg, one foot, one head, like that he was going on and on. So he said, "You are going to see God?" "Yes." "Will you tell God that I want to take your darshan. When will you come? I am working very hard, I am doing all these things. I have done all the rituals, everything, when will I see you?" He said, "All right. I'll tell Him."

So, then he met a gentleman who was lying down near the tree on the way and he said, "Oh. Come along, come along. You are going to see God?" "Yes." "Please tell Him, He has not sent my food so far, I am waiting for it." So he was quite amazed, "Look at this lazy lump sitting there and ordering God!"

So, he went to God and saw Him. And then all his work was done, whatever it was. And while coming, he said that "Sir I have a problem. There are two people. One is working very hard and he is doing fasting and doing all kinds of things and he wants to know when will you meet him." He said, "Tell him still to work little more. Still he needs working." And then he said that, "I met another one, a lazy lump, he just said he has not yet received the food, and what about the food?" He said, "No! He hasn't received? Oh God!" He called people, "Come along," this that. "You must arrange, immediately. How is it he has not received the food?"

He was quite amazed, this fellow. God said, "Now you see why I was worried. You will not understand. But you do one thing. When you go down you tell them one story. Tell them that when you went to God, you saw that He passed one camel through the nose of a needle and see and you will get your answer."

So, he went down. First he met this man who was doing all these exercises and this and that. He said, "What did God say to you?" "He said yes, you have to do some more and still work hard. Still not all right." So he said, "But what did you see, you had been there?" He said, "I saw a very great miracle that God passed a camel through the eye of a needle." "Passed through the eye of a needle? How can it be? It's impossible. What was the needle size?" "Just normal size." He said, "How can that be? What was the size of the camel?" "Just normal size." "How did it pass?" He said, "He did."

So, he went to another man, and he said, "Oh, I have got the food. I just wanted to test you. It's all right. I know God will look after me." So he said, "What did you see?" He said, "I saw a miracle that a camel was passed through the eye of a needle." He said, "What is there a miracle? It's God. Do you know He is God? He is God almighty. What is there for one camel? He can pass universes after universes. He is God after all."

That's what He is, God. And He is God almighty. Anything is possible. Not only me, but I'll say, there's one Sahaja Yogi. He is a fisherman by birth but he is also working. He's a graduate, so he is working in a bank. He's a wonderful man. And one day he decided to go across to another island to talk about me and talk about Sahaja Yoga. And he came out of his house and he found that it was all very much about to burst out into a storm. He stood up there, he said, "See now. I am going for my Mother's work, for your Mother's work also, and please behave yourself. Till I come back you dare not do anything." You see? He addressed to them. He took his boat, went to another island, he preached there, he gave them Realisation, came back home, and when he was about to sleep it started rumbling. He said, "Now it's all right. Go ahead!" We have people of that kind, of that level, of that variety.

You can control everything because after all you have entered into the kingdom of God. Anything is possible. It is God. He is Almighty. He can do anything!

Even to feel that, you rise high. That settles it.

May God bless you.

## 1988-0730, Talk to Sahaja Yogis, Eve of Guru Puja

View [online](#).

30 July 1988

Talk to Sahaja Yogis

Camping Borda d'Ansalonga, Ansalonga (Andorra)

Talk Language: English | Transcript (English) – VERIFIED

Lecture on Evening before Guru Puja, Ansalonga (Andorra), July 30th, 1988

Tomorrow is a great day for all of us because it's the Guru Puja Day, and perhaps you know that Guru puja is the greatest day for all the sahaja yogis, also for Me.

Of course, Sahasrara is the day, which is very important, which makes a big history in the spirituality and also in the evolutionary process. But for us the sahaja yogis and Myself – it's very remarkable that we are here to know something and to teach something.

Now, if you see how Sahaja Yoga knowledge has slowly come to all of you.

Gyaneshwara has described it so beautifully – he says, "Like the petals when they fall on the Mother Earth, gently, in the same way, let this knowledge fall onto the minds of the disciples and make them fragrant."

Another thing described is a bird called Chakoor, which is a bird which just at the time of full moon, sucks the nectar of moonlight, otherwise, it doesn't care for anything else, it feeds only on itself. So he says, "Let the knowledge of the Divine be sucked in by the disciples like the Chakoor bird who sucks in the nectar of the moonlight." Moon stands for the Spirit. In the same manner, let it penetrate into their being.

After all, he was a very great poet, I must say, in poetry, nobody can go as deep as Gyaneshwara has gone, no one.

So slowly and steadily, very gently, beautifully the knowledge of the Divine has penetrate, penetrated into your being. It is evident on your central nervous system, on your face, on your behavior, on your understanding, on your habits.

In every way, but specially in your eyes like a light.

There's a light in the eyes of all the sahaja yogis and that light shows that they are enlightened people.

It happens, of course, because Sahaja Yoga was supposed to do your Realization.

Then the second part was to teach you about decoding the Divine laws, telling you about what it means, why, feeling those vibrations on your fingertips; then also how to correct yourself, what correction is needed. By making you your own Guru, slowly and steadily you could see what was wrong in your machinery so that you absorbed it, very gradually and very beautifully within yourself.

It's a very delicate work and in no university whatsoever, or in no school or college, this kind of loving imbibement is possible.

Everything moves so slowly with all the blessings and auspiciousness and all the beauty and glory, being exposed to you of your own and of that of Divine. Every moment you saw how the blessings worked.

Today only they told Me, "It's very cold there." I said, "All right, it will be warmer today."



So the Divine immediately made it warmer.

It's so simple that the Divine is anxious to look after you, to make you happy, to make you joyous, to enjoy every moment of your life, to enjoy yourself, to enjoy your own beauty; and the whole flow is so beautiful and so beautifully done within and without, in your behaviour, in everything.

We have definitely started a new race on this Earth, no doubt about it – and a new age that has been described is already here.

No doubt, we are very different people from all other people who may profess religions, who may have theories, they say this and that, but they haven't got your beauty. It's clearly shown on your faces.

Today is not the way I should teach you something as a Guru, but as a Mother I thought, I'll better get some presents for you.

I used to cook very well, but nowadays I don't cook so I thought better give some presents today that enjoy My own love for you.

You can sing to Me. You can express your love. I've no way of expression of My love to you.

So whatever small things I could get, I've tried to bring for you. I hope you'll like it.

Of course, for all of you I couldn't get anything, whatever little thing we could do, in this short time, you know I was having a real marathon, running from places to places and I could only get to some airports at things, looking out for My children something here and there.

It's a very hectic sort of a thing, but that's what I enjoy and I hope you also will enjoy.

May God bless you all!

## 1988-0731, Guru Puja: The Gravity of Guru Principle

View [online](#).

31 July 1988

The Gravity Of Guru Principle

Guru Puja

Camping Borda d'Ansalonga, Ansalonga (Andorra)

Talk Language: English | Transcript (English) – VERIFIED

Guru Puja, The Gravity of Guru Principle, Ansalonga, Andorra, July 31st, 1988

Today we have all gathered here for worshipping your Guru. As you know that the principle of Guru resides in the Void. This is the principle which gives you balance, which gives you a gravity. The gravity that we have in the Mother Earth is expressed through your Guru Principle.

The first point of gravity is that you should have a personality, a character and a temperament [such] that people would see that you are a personality who doesn't get dissolved into worldly things. It's a personality which doesn't get ruined by the skirmishes of life. Is the personality of a guru which sits down deep into his being and is not easily disturbed or dissolved by any solvent whatsoever. This is the first principle of the Guru - is the gravity.

As I told you, it is something which cannot be dissolved into anything. It settles very deep down into a personality. So it doesn't float in the water.

Now, you see in the countries which are developed very much, we think that we have a very great power of individual attainment, that individually we are absolutely free [and] we can do whatever we like; and that's why individual freedom becomes the goal of all democratic countries, neglecting the collective.

Of course, [the] individual is important, and it has to become all right to nourish the collective. But if the individual does not have the gravity, then they float on the surface and anything can impress them. That's why we find today people get impressed by fashions which by no logical reason are good for your health, for your wisdom.

No fashion is good for your health, nor for your development as a personality. Sometimes you look so odd with it, so funny, so stupid. Then they ask you a question: "What's wrong in becoming stupid? What's wrong in becoming foolish?" The reason is, you have an individual freedom, but your personality has not grown, your personality is zero. You have no personality left. You cannot decide anything for yourself - whatever is the fashion you just run after it. [This] is the situation of the Western countries. But in the countries like India now they are also in some sort of a craze. Because they have to still pass through the so-called affluence that you have, so they'll take to the crazes. Like supposing somebody sees a very beautiful carpet with someone, they'll rush to buy that carpet. They'll do anything for getting things to themselves. So they turn towards materialism also in the same way as you people turn to fashions.

The individuality is all right up to a point, but then it becomes a madness. Especially in the West the personality is so low, is so missing, that any entrepreneur can develop any craze, any name and everybody runs after that and is impressed. Like a stupid fellow can call himself by some name. Say, he can call himself by some funny name – now, say 'Poison' (a branded perfume by Christian Dior), as he says. Now to everyone, to buy 'Poison' is a very great thing. Because it is by some stupid man who has taken a name and so everybody must buy that. There is nothing special about it. It is nothing special. It is nothing remarkable. It is nothing that will make you something great. But people will buy that particular make, because it has a brand which everybody will accept - "Oh! It's from that particular brand!" And it's such a madness about it.

Then [it] comes to anything from hair style, up to your foot style, to your neck style, to your nail style, to your eyebrow style. I

mean, anything, any stupid thing that you could do to your body is available and people take to it because they have no gravity in them. The persons who have gravity do not take to such changes. First logically, they'll try to know if this change is good or not. But only because it's a change, it's a craze, it's a fashion, they do not take to it.

This is one of the signs of gravity in a person that he doesn't float on the ground like straws but he stays like a beautiful pearl in the deep shores of understanding.

So, those who are today here to worship the Guru, they have to worship their own Guru within themselves, and have to understand that first thing and foremost thing is that we must have gravity in temperament. You do not need education for that, university education. You need not read books, you need not do anything. Only thing is that you have to have your value system corrected.

When your value system is corrected, you understand what is good for the society, what is good for you. For example, if it's a lotus flower, it will never emit filth and dirt. The fragrance will be always there if it is a rose or any other fragrant thing, it will emit fragrance only. It cannot emit something that is filthy.

Now those who think they are gurus and have achieved that gravity will never write something which is ugly, say something which is dirty, will never use their mind to appreciate anything that is filthy and wrong. This is the second sign of your value system.

In your value system you have to first of all understand what is auspiciousness, what is Divine beauty, and what is morality of the Spirit. These three things are to be realised and are to be part and parcel of your being so that when people see you, they should say, "Now, here is a person, we can see, who has that gravity. Here is the person who has that beauty." It acts inside, outside. A person who has that sobriety inside dresses up in a sober way. He doesn't dress up to impress others, or just to show off or to hide something or to expose something; but just to respect his body, he dresses up.

When he talks to others, he talks wisdom. He doesn't talk frivolous things, useless things and things which are of a very baser level. In his own enterprises, I would say, he has a kind of a decency and a decorum: like a person [who] tries to become an expert. A person who worships his Guru tries to be an expert in his work. Like supposing there is a person who is an engineer: he doesn't care for money, he doesn't care for fame, he doesn't care for applauses from others. What he cares [for] is, does he really understand his subject matter? It won't be mediocrity. A musician has to be perfectly a musician, an artist has to be a perfect artist. He does not use the general methods of expertise, but [with] his Spirit, the guidance of his Spirit, he tries to improve.

Like, if there's a poet, he tries to improve his poetry on the level of his Spirit, but not on the level of money. Because normally people would write things just to please the majority of the people, so they can sell their books; or something filthy which is not benevolent to the society, nor to the name of the writer. They don't mind and they become shameless about it. So, not [only] that the guru himself has the value system, but through his life style, through his own preachings, through his own behaviour, he radiates gravity to others; he radiates gravity to others.

So, it builds up our value system, a value system of a balance. But it does not mean that if somebody has also become an expert on one subject then he neglects the other side. It's in balance. It has to be in balance, a person say, for example, who is a musician and cannot understand a painting: he is not an artist. Supposing you are an artist and still you do not understand Sahaj Yoga, then you are not a Yogi.

So if you start from the central point of your Spirit, you'll be surprised that the knowledge that you receive, or whatever you give, is absolutely integrated and radiates from one point. So, in every way, you become an expert. In any subject you become an expert. Anybody asks you a question, you know everything. But, in that, you know what is worthless and what is of worth.

You try to understand what is important: you know. You give up whatever is worthless and you would not like to know the names of different alcohols. You don't want to be expert in that. You don't want to be an expert of knowing all the names of all the

carpet styles. You may not like to know all the varieties of saris. You may not like to know all the names of all the cameras. You may know but need not feel that you do know. But whatever is important for the gravity of a personality you will know.

So if you want to make it simple, we can know about auspiciousness, what is auspicious.

You will know about fair play, what is a fair play towards others. You'll know about what is justice in the eyes of God. You'll know about the Divine music that elevates your Kundalini.

So as a result of this gravity you get discrimination: that you know what is your personality and what is the water surrounding you. You know how to discriminate and this discrimination also, actually, innately, comes from your Guru Principle.

But once this Guru Principle goes into a bizarre state or into some sort of a turmoil or confusion, by so many other things - like you have a wrong guru, you have a false guru, you have false ideas, you follow false doctrines, you follow false theories or you follow false books - then this goes bizarre. As a result of that, you develop Ekadasha Rudra on top of your head.

Also in case, when you have problems of not [having a] temperate and moderate life - if you are an extremist, if you work too hard or you don't work at all, or if you only go on projecting yourself into one side and not paying attention to the other side of your life - with all these imbalances, physical, mental, emotional and spiritual, you develop problems of your Guru Principle. As a result, you develop this Ekadasha Rudra, which is the beginning of your destruction.

So how important it is to look after your Guru Principle. You can see that most of the diseases are caused by this principle, when neglected, and ultimately they reach their heights, when it reaches the state of Ekadasha Rudra.

Now as Realised souls, you have crossed the limit: you have come out of your Sahasrara, you have transcended all those things through your Brahma Nadi. But that does not mean that you have developed that gravity. You have now achieved a state. If a flower is there and you put the flower on the water it will float. But when it becomes the fruit and matures [and] then you put it in the water, it does not float, it goes deep down. It doesn't get dissolved. It keeps its own identity. That is what is to be done now - that you have to become the fruits of Sahaja Yoga, fruits of Sahaja Yoga. The Blossom time is over now: you have to become fruits. And people who see you should know that you have no imbalances at all.

You are the people with special gravity, so when you talk to people, when you have any kind of Sahaja Yoga programme, you do not behave in a childish manner or stupid manner. I have seen people sitting before me raising their Kundalini - it's stupid! Or giving bandhan to themselves, is stupid. So, even coming in the Sahaj Yoga, one can have that kind of a stupid behaviour or behaviour without gravity. Even after coming to Sahaja Yoga, if you have the same style as you had before, then you have to grow, mature, you have to become still the fruit. And that is a sign that you become really the Guru Principled people.

It is important that we have to know the gravity of the Mother Earth, how she revolves with such a tremendous speed holding all of us together to her heart. And then she emits her beautiful Divine love through the various beauties that are surrounding us. Now we can see for ourselves. Specially when I see the big mountains, I feel they are like great saints sitting and meditating here. But they are the only ones who can catch the Guru Principle emitted by the sea - as you know the sea is the Guru Principle. And they are so high that they can catch the Guru Principle. So despite the fact [that] you have that gravity, you are people of very high standards. And you are beyond any temptations, any stupid ideas or any ideas that can pervert or spoil others. You stand above everybody else - stalwarts.

As we had very great people on this Earth, I have given you the names. As we said there are, there have been ten Gurus, starting from Adi Nath. We had Confucius, we had Socrates and later on we had Abraham, Moses and also up to Shirdi Sai Nath. We had about ten great Gurus. Now we have so many here sitting down, they are all gurus and they have to behave like gurus and have to do the job of great gurus. And this is what today we have to see, if we can develop that gravity within ourselves and understanding within ourselves.

When that peace resides within you, the joy of becoming Sahaj Yogis will be really felt, will be really understood, and will be enjoyed by all of you.

May God bless you all!

Here is a symbol of a dog because the guru always carries a dog because he is the one who knows only one master. And this is the disciple principle of the guru.

So the disciple principle is like a dog who guards the guru, who shows complete devotion and dedication and all the time [is] on the watch that wrong type of people should not come to the guru. But on the contrary, I think sometimes in Sahaj Yoga people always bring wrong type of people to me.

It watches and it knows, it has such discretion. It knows what to do and how to behave. This is what is the symbol of a disciple and so this symbol has to be understood by all of you.

Now for the puja today you sit in a very surrendering mood so that this principle awakens within you. Nobody should try to raise the Kundalini or do anything, everything will work out smoothly and nicely and nobody should stand up. Everybody should be seated, whichever way you like, that's important. Because, as I said, this is the gravity, to settle down, to settle down. That's very important. As we call gruhastha - means the one who settles in the household is the gruhastha. Or we call it in Indian language as the baithak: is the sitting capacity, how much you can sit down on things.

This child, you better ask the child to go away. Whose child is this one? Is very disturbing?

No, no, second to that one. Yes. Just pick him up, that's all. He's the disturbing one. Let him sit outside, then he will be all right. He's all right.

Sometimes something goes wrong with them, you see. Now, for these girls, they should pay attention. Ha. Children should not... These two girls there – they should pay attention, that's important, because that's how they are going to be helped.

Now for the puja: Arneau if you come here, I will be happy, because... Arneau? I'll tell you what to do about the musicians.

So let the musicians join that side all of them who have to sing, for the puja mantras and everything.

You come so you can guide them. Now you have to get people from Barce...

## 1988-0801, You have to be ascent oriented

View [online](#).

1 August 1988

You Have To Be Ascent Oriented

Public Program

Milan (Italy)

Talk Language: English | Transcript (English) – Draft

1988-0801 Public Program, City Hall, Milan, Italy

Baba Mama: Indian classical music is just like the western music has the similar nodes. There are seven sharp nodes and five flat nodes. The distinction however here lies in the improvisation that one can make out of these various notations. The Indian music also differs from western music as far as the percussion unclear(). We have various types of rhythms from 4,6,7,8,11,12,16,18 like this. And unlike your drums, our drums are played by the hands. With this brief introduction I will introduce to you my artists one by one. Mr. Shankar Bhattacharya on the Sarod, Mr. Nasir Khan on the Sitar, he is the baby of the team. Mr. Nagu Rao Gaikwad on the Shehnai, Mr. Prabhakar ji Dhakde who plays the Violin, plays the Harmonium and sing also. Miss Chaya Vankride who sings unclear(), Sanjay Talwar who sings, Abhijeet Majumder who plays the Tabla and Ashok Dhoke who plays the dholak as well as the Tabla. We are beginning this evening program with the three slokas which we normally singing in the set tune in Rag 'Jai jai wanti'. Thank you.

Gajal. Gajal is written in the Urdu language but these gajals are ruhani – they are Divine, dedicated to the divinity. The main theme of this gajal is means if you love in your heart, a smallest word would suffice to provide the quenching of the thirst otherwise the whole maya or materialism it is like an ocean which is not having the capacity to satisfy quench or thirst. It also deals with the human being as the God made him in His own image without there being any social branding of one being Indian or one being Italian, or one being a French. God made you all alike in His own image. But because we are divided our identity has social identity has taken as apart. So we are all one. But because of this division we are not left human beings but Sahaj is one such like the gold even if it is broken it is remain gold, even if it is consolidated it remain gold. That is how we should be. Consolidated or independently we should represent the image of God. Thank you.

Now I am presenting to you three artists Shri Prabakar rao ji Dhakde on the Violin, Shri Nasir Khan on the Sitar and Shankar Bhattacharya on the Sarod and accompanying them would be Abhijeet Majumder. They are going to play the rag 'Chandrakauns'.

....

Shri Mataji: Please give them a hand.

....

Shri Mataji: ... sing now was written by a very great saint in India, his name was Nama Deva, by profession he was a tailor, and he has written this long long time back when he says that Oh Mother, give me my yoga, give me my realization. And all the villagers sing this song and they are singing in such a way that awakens the Kundalini of everyone. So, Kundalini is called as 'Ambe-Amba'. So, they say Oh Kundalini awaken awaken. Is sung in all the villagers and this you will see it's a village folk song, they will be singing in a folk way. I hope you will appreciate it and it will help to also awaken your Kundalini so that you get your realization. May God bless you.

(Bhajan)

Shri Mataji: Very ancient poem written by Adi Shankaracharya in Sanskrit language. And surprisingly after getting realization we

have people from Iran, from all over the places we have some people here, some Algeria also and some people from Germany, and some from Austria some from India and all of them can now singing very good Sanskrit which is a very difficult poem which cannot be sung even by many Indians. And the way they are mastered it you can see the effect of realization how you can grasp things so well and you become so dynamic. Many of them never knew how to sing even.

(Bhajan)

Shri Mataji: I bow to all the seekers of Truth. One has to realize that Truth is what it is. We cannot conceptualize it; we cannot change it. We cannot organize it. We have to see for ourselves what is the Truth. It is to be felt on your central nervous system. Any amount of lecturing, any amount of sermonizing is not going to reveal the Truth. Because that is all mental. And human awareness moves in one direction. In a linear manner and unclear (recoils, recalls) back on itself. That is what we have seen so far happening to all the enterprises which we call as human. If you move into the area of economics, you find ultimately that people take to hippieism they are fed up with it. They are fed up of artificial clothes and artificial food. Now they want to have something natural. In the area of economics is the case where we say that whatever one may try to acquire, the desire is never fulfilled. And individual desire is never satisfied. In the sense once you get one thing, you want to go to another. That means the first desire has not satisfied you. That is why it is said that in general desires are not satiable. In the area of politics also we have gone wrong because of mental projection. The way we think now about democracy - we think that individual is very important, and all freedom should be given to individual. But we don't worry about the collective. As a result, an individual becomes a very arbitrary person can be malignant to the society. Competition is setting, people try to overpower other personalities. Now the democracy is also money oriented. As a result, people try to make money by some means and there is no value system left. But if you go to the communism there the collective is looked after but not individual. So, an individual becomes weak. So how can the collective be strong. Because collective is made of individuals. So now many people are fed up with the left and right-side moment. And they have come in the center. But center also if you don't move, you will be static. If you are in the center, you have to be ascent oriented. That means a transformation has to come within yourself. As it is said, you are to be born again. In the Sanskrit language, a bird or a realized soul both are called as 'Dwijaha'. Like the bird first an egg and then it gets another birth as a bird itself. In the same way a human being is a closed personality to begin with. That is why we find that all human endeavors have landed the humanity into great shocking conditions. We all live in a relative world. We have no way of knowing the absolute truth. But there is an arrangement within us. This arrangement is for the last breakthrough. As if you are like a computer and you are to be put to the mains that's all. For an ordinary uneducated person who has never seen a television it is just a box. But when it is put to the mains, you see how fantastically it acts and how glorious it is. So, when a human being through the awakening of the Kundalini, becomes connected with the all-pervading power of Divine love then he becomes a dynamic. His physicals being completely gets cured. So many so-called incurable diseases get cured. It happens automatically because this power is within you it's your own. That is your own property. Through your own powers of Kundalini, you get completely cured. Then you get mentally cured, emotionally balanced. And you feel absolutely, spiritually satisfied with yourself because you become an integrated personality. Now this computer, this instrument works to tell you the Absolute Truth. For example, if there is a fake guru who is appearing to be very good, how can you make him out? You can see his behavior and you may think he is a very nice person. And ultimately you will find you all cheated by him. But if you get your realization, you can feel the vibrations of other people on your fingertips. You can ask any question. Those people who doesn't believe God can ask question 'is there God?' putting both the hands like this and you will get cool breeze coming to you. And that will show that what you have asked the question has been answered as 'yes'. As you can see here clearly, and they are shown too that on different fingers you feel different centers within ourselves. Tomorrow, I will tell you all about these centers, how diseases are caused, how there are problems for you people. But as soon as you get your realization, you will find that these vibrations are informing you about the Truth. As a result of that, you yourself can give realizations to others, you yourselves can cure others, you yourself becomes an auspicious personality. You get rid of all your tensions, and you become a peaceful personality. Just by talking about peace, we are not going to have peace. We have to create people who are peaceful within. So, we have to be at that stage where we are at peace completely with ourselves and with others. And that all of you can have it. It is your birth right. And this is how we are going to emancipate the whole of this humanity. There is no other way out. We have to get out of this human mental, physical, emotional being and become the Spirit. Which makes us the Universal being, who gives us the Truth on our central nervous system. Who gives us an attention, because when it comes into an attention, the enlightenment-the light gives you the power with your attention to help people. Your attention becomes very powerful. Such a person has very innocent eyes. But very

powerful eyes. Christ has said 'thou shalt not have adulteress eyes'. But that's not possible for many. But when the Kundalini awakens, your eyes become innocent and there is a light in your eyes. These eyes are filled with compassion and love. Which is a detached, detached love. Like the sap in the tree rises and goes to various places and comes back. But if settles down into one flower or into one fruit the whole tree will die, and the fruit will die too. You do not have to suffer anymore. It's a wrong idea that people ask you to suffer. Christ has suffered for us. Only we have to awaken Christ within ourselves. Are we going to suffer more than Christ, or has he kept something undone that we have to suffer? You don't have to confess your sins; you don't have to feel guilty. After all you are human beings and if you don't make mistakes, is God going to make mistakes? So when Christ is awoken in the Agnya chakra here as shown here, the two institutions which are surrounding it as you see them clearly are made out of your conditioning and your ego we say that you have done this, you have don't that, your karmas as they say it. As the Kundalini passes through and touches your Agnya chakra, both these institutions are sucked in. As a result, in the head it opens out the fontanelle bone area which was a soft bone in your childhood. And when the Kundalini comes out which is the reflection of the Holy Ghost, you can feel very easily on top of your head the cool breeze of the Holy Ghost coming from your own head. You have to certify yourself. It's a real baptism. You cannot pay for it. It is spontaneous. The germination of the seed as it is spontaneous in the same way, the awakening of Kundalini is a living process of a living energy within you of pure desire. I am sure today you all will get your realization. But you must remember that may be when you go home and start thinking about it, the Kundalini may go down. Tomorrow again you will come here, and we try to fix it up. Hardly you need one month to understand about yourself and about others. As you become the spirit, you become your own master. If somebody is holding a snake in the darkness and you tell him that there is a snake in your hand, he will never throw it. But if you put the light immediately, he throws by himself. In the same way you throw away all that is wrong within you. You become so powerful that no habit can dominate you. You become your own master. I think we have already spent lot of time, so let us have our realization today. If I have to put on these lights, we have to just press the button, because it's all built-in. But to explain everything about electricity it's history and everything will be a headache. So first have our enlightenment and then you can know all about it. If you have any questions, you can write them down and you can bring them tomorrow here and I will try to answer them all your questions. May God bless you all.

Now for getting realization you don't have to do many things. It is very simple. But I will tell you how to raise your own Kundalini and as a result you get your own realization. Now those who do not want to have their self-realization should leave the hall. It will be better to leave this courtyard. Thank you very much.

Now we have to take out our shoes and take help of the Mother Earth as it is the Sky is above us so it is a very good. But we have to take the help of the Mother Earth. Those who are sitting on the ground can also take out their shoes, but they can sit down that's a very good thing. All of you should sit very comfortably, very comfortably. Comfort is very important. Be very comfortable. Sit only straight not too much bending or bending backwards. If you have any tight anywhere, loosen it a little bit.

Please put your left-hand like this which is symbolic of your desire to have your realization. It will take hardly ten minutes and a very simple it is. Now first of all I will show you where you have to put your second hand which is for your action. So left-hand towards me and right-hand on your heart first of all, please put it. In the heart resides the spirit. Now you have to put your right-hand on all your left-hand side on the upper part of your abdomen on the left-hand side. This is the center of your mastery. Now please take your hand in the lower part of your abdomen on the left-hand side and you press it. This is the center from where the Divine laws work. So, you have to have the pure knowledge on your central nervous system. now you have to go back again on the upper part of your abdomen on the left-hand side. Then again on your heart. Now your right-hand goes in the corner of your neck and your shoulder and put your head to your right. This is the center which catches when we feel guilty. Today I find many are feeling guilty for nothing at all. Please forgive yourself. You have to be very pleasantly placed towards yourself. Afterall you are going to enter into the Kingdom of God. What is there to feel guilty. Now raise this hand and put it on top of your forehead across and press it on both the sides, as if you get headache. This is the center of forgiveness. Now take back this hand on the backside of your head and push back your head. Now here you have to just ask for forgiveness. Now stretch your hand and put the center of your palm on top of your fontanelle bone area and bend your head a little. Press back your fingers. You have to move your scalp seven times by pressing hard on clockwise manner.

Now we have to close the eyes and do the same thing. Please close your eyes. You don't have to open your eyes till I tell you.



Because the attention has to be inside.

Now, please put your left-hand towards me and right-hand on your heart. And now close your eyes please. Close your eyes. Here you have to say or ask me a question, a very fundamental question, can call me Shri Mataji or Mother whatever suits you. You have to just ask the question: 'Mother am I the Spirit?' ask the question three times please. Now please take down your right-hand in the upper part of your abdomen on the left-hand side and put it there. Here you ask a question: 'Mother am I my own Master?' ask this question three times. Now you have to take your right-hand to the lower part of your abdomen and press it hard on the left-hand side. Now here you have to ask for pure knowledge of the Divine. Because I cannot force it on you. Because I respect your freedom. So now you press it here and six times you say: 'Mother please may I have the pure knowledge' or 'Mother please give me the pure knowledge'. As you say this the Kundalini starts moving. So, to make way for them in the upper centers, please put your right-hand in the upper part of your abdomen on the left-hand side. Here with full confidence, you have to say: 'Mother I am my own Master' ten times please. Because this center has ten sub-plexuses-petals. Now the biggest or we can say the most important thing is that you are the Spirit. Is the fundamental truth. So, you have to accept it with full confidence in yourself and put your hand on your heart and say here twelve times: 'Mother I am the Spirit' without any confusion about it, without any diffidence. Now you have to know that the Divine is the ocean of grace, compassion and love. But above all it is the ocean of forgiveness. So, whatever mistakes you might have committed can (be) easily be forgiven by the power of this forgiveness. So now please put your right-hand in the corner of your shoulder and your neck and put your head to your right. Here now, you have to say sixteen times: 'Mother I am not guilty'. And even now if you want to feel guilty then have a punishment to say it hundred and eight times: 'Mother I am not guilty'. You should be pleasantly placed towards yourself, and you should know that you are a human being just at the epitome of evolution. And you are a special category of people who are seeking the Truth. So why to feel guilty. Now, put your hand across on your forehead and press it on both the sides. Now this is the center where you have to say: 'Mother I forgive everyone'. Many of you will say that it is very difficult. But whether you forgive or don't forgive you don't do anything, it's a myth. But if you don't forgive, then you play into wrong hands. So please say from your heart not how many times: 'Mother I forgive everyone' and don't think of your enemies or anyone. Now you have to put your right-hand on the backside of your head and allow your head to rest on it. Here now you have to say for your own satisfaction, not to feel guilty, not to count your mistakes. But you have to say: 'oh Divine, if I have done any mistakes, please forgive me'. Now stretch your hand and put the center of your palm on top of the fontanelle bone area which was a soft bone in your childhood and press it by pushing out your fingers. Little bit put down your head it will help you. Now I must tell you that I cannot force again on you, you have to ask for your realization, so please remember that I respect your freedom and you move the scalp seven times in clockwise and saying: 'Mother please give me my self-realization' or you can say 'Shri Mataji, please may I have my realization' seven times please.

Now please take down your hand and open your eyes. Now watch me without thinking. Please put now your right-hand towards me. Bend your head and (with) left-hand on your fontanelle bone area to see if there is a cool breeze coming out of your head. Some people get it very far. Bend your head a little. Right-hand towards me, right-hand. Now, put the left-hand towards me please and put the right-hand near your fontanelle bone area or could be little far away depends on and see for yourself if there is a cool breeze coming in. Please bend your head. Now do it once more, with the right-hand towards me. And the left-hand on top of your fontanelle bone area and see for yourself if there is a cool breeze coming out of your fontanelle bone area. Bend your head a little you will see better. Now raise your hands, both the hands towards the sky and bend back your head and ask a question three times: 'Mother is this the cool breeze of the Holy Ghost? Mother is this the Brahma Chaitanya? Mother is this the all-pervading power of Divine Love?' ask this question three times, whichever you want to ask, put back your hands, push back your head. Now keep down your hands.

All those who have felt cool breeze in their hands or out of their heads please raise both your hands. Raise both the hands. Thank you. Most of you have got it. But don't doubt that there is a breeze coming from here and there. When you will use this breeze, you will know that you have got the Divine Power flowing through you. Now don't discuss with others. Enjoy yourselves. Don't discuss it. You don't bring it to the mental level of arguments. Just keep quite go and sleep and tomorrow again you come here and will try to fix it out for those who haven't got it and for those who have got it. And tomorrow I hope to meet you all, all of you individually. May God bless you all. Thank you very much. Thank you. May God bless you all.

My shoes are there.

## 1988-0802, A danger of awakening the Kundalini

View [online](#).

2 August 1988

A Danger Of Awakening The Kundalini

Public Program

Milan (Italy)

Talk Language: English | Transcript (English) – Draft

Baba Mama: ...first part and unclear(fine/final) instrument music the second part will be vocal music. In the vocal music we are going to have all bhajans and qawwalis which are of very fast tempo and very strong rhythm. So that you can with the permission of Shri Mataji, you can dance, clap abundance abundant and in abandonment. I am now requesting Prabakar Rao Dhakre to perform on the harmonium he yesterday performed on the violin and also sang unclear() may be harmonium. He plays the harmonium in the accordance unclear().

Shri Mataji: Any questions? Any questions?

I bow to all the seekers of Truth. Yesterday I had said that I would like to have some questions from you and so far, only one question has arrived which is answerable sensible thing about Kundalini awakening. She has asked that she has read in many books that Kundalini awakening can be very dangerous for people if they are not ready. It is said by people who have no authority to raise the Kundalini. First of all, the person who has to raise the Kundalini has to be a realized soul, a pure personality. And has to be knowledgeable. If somebody push the fingers in plug and says you get electricity shock, naturally you will. But actually, Kundalini is your individual Mother. When your mother gave you birth, she took all the trouble by herself. She did not trouble you. In the same way Kundalini takes of all the trouble of Herself and She doesn't give you any trouble at all. But She gets only awaken when She sees that when somebody who is an authority from the Divine. But when people try to raise the Kundalini without any authority, they actually excites the seventh chakra sometimes and which is below the triangular bone. And if you try to excite the deity of innocence on that seventh chakra, He gets annoyed and you start getting all kinds of problems. These are the talks of the people to just want to make out of you and want you to put you in illusions. They themselves may not be pure people, that's why they get these horrible things unclear(heating/tickling) sensations. But as you have seen yesterday and so many sahaja yogis have seen thousands of people got realization without having any trouble. For this, the one who has to awaken the Kundalini, has to be a perfect personality. And not the sadhaka-the seeker, who is seeking his realization. If he has to correct himself and perfect himself, why should he worry about Kundalini awakening then? Unless and until you put this to the mains how will you know what is defect in the instrument? So, it has to be awakened by a Sadguru. But a realized soul who is a Sadguru. Who is the personification of Truth. Who doesn't take any money from you, whom you cannot purchase. He is only interested in your benevolence. And he doesn't make you starve and make you work hard or anything. But he has to work hard. These are the signs of the Sadguru. In India people know them very well. Those who have come to the western countries have opened the shop – a market. Every year they come out with new theories, new courses you cannot have a course. You cannot have an organization. It is the becoming which is important. As the seed has to become a tree, an egg has to become a bird, a human being has to become a realized soul. Without that happening, it has no meaning. Human life has no meaning at all. All right. Thank you very much.

Yogi: There are many questions Shri Mataji, one is: Is Sahaja Yoga is a religion? What is, who are You Shri Mataji? And what is for you unclear() in the memory of Christ.

Shri Mataji: I see, now one thing I don't want to talk about Myself. Christ said that he was the Son of God and that he was the gate, it was true nothing but the Truth. But people crucified him. No one wants to listen or to hear anything Truth without unclear(realizing/realization). So, I don't want to get crucified. I must be something that I am giving realization to thousands. If you have pure intelligence you can see for yourself. But I am not going to tell you anything because I don't want to get crucified. You better get realization and try to understand what I am. Now all the religions that we see are man made. All these great incarnations and

these prophets came as the flowers of the tree of life. But people plucked saying this is mine, this is mine, this is mine. So, these dead flowers have become religions. In sahaja yoga you awaken your Kundalini to the living process and you awaken that in yourself, the religion in yourself which gives you balance and which is innate. It is the combination of all the religions. Because all these great prophets and the incarnations came on this earth to create this tree of life as you see here. Christ has said, those who are not against me are with me who are those. So, we put blinkers on both the sides on our heads on our brains and we don't want to see anything around like horses. For example: who was Christ? What was his innate nature? What was his principle? How he was created? And why he incarnated? All these will describe in one of the great books in India called as 'Devi Mahatmya'. So, he described as 'Maha Vishnu'. But nobody wants to read anything about his life before his advent. So, after realization through your vibrations you know who are real incarnations, who are real prophets, who have unclear(windup) our chakras one by one like mile stones. It is a mystery for other people that Holy Ghost is some sort of a unclear(). You have got the Father, got the Son and what about the Mother? Can you have a son without the mother. So that Primordial Mother is the Holy Ghost. And she is the one reflected in us as Kundalini. And in the heart, there is a reflection of God Almighty this we call as Spirit, but the seat of God Almighty is on top of the fontanelle bone area. In Sahaja Yoga, there is no secrecy, no mystery, no priests, no hierarchy. All of you have to know each and everything clearly and openly. But first you must get your realization.

Shri Mataji: unclear() is quite a lot, have I covered any unclear()

Yogi: How was it possible for the western people who are so involved in unclear() religion to find again every day the desire to awaken the Kundalini.

Shri Mataji: Oh, they are very much seekers. They are a special category of people in the west who are born, I am surprised, and are so many who are seeking the Truth in the west. So that's why this all these fake gurus came to the west. Because they knew there are so many people who are seeking even if they take drugs they are seeking, even if they become hippies they are seeking, in all their things that they are doing they are seeking their God. Actually, materialism has reached such the stage that they think that to enjoy even the matter, you have to seek God-they have reached such a state that to enjoy the matter also you have to seek God. For example: this carpet is here and I am seeing it but If I am not a realized soul I have been thinking if it is my carpet, oh God which is getting spoiled or I must unclear() or how much it has cost all these things will come into my head. But if I am a realized soul, I just watch it without thinking. So, all the joy that was put in creating this starts flowing within me completely. It's like a lake without any ripple on it the mind becomes. And all that is surroundings it is reflected completely into that lake. unclear()

Yogi: It's just a relationship between the evolution and the story of Adam and Eve.

Shri Mataji: Ha, interesting, if Adam and Eve had listened to unclear() the God Almighty and had thought gone into the foolishness of committing a sin of disobeying God Almighty. There would have no evolution necessary. They would have already realized souls. They wanted to know the knowledge and that's how they went into the wrong knowledge, and they went into all kinds of different systems of knowledge and now they are here to get their realization.

Such a long question.

Yogi: It is saying, we may have good ideas for instance, we want these if we are against violence we like to have good relations with the other people. But often other people want only their own interest. So, they don't allow us act as we would like. How to find...

Shri Mataji: Alright now, this is a very good question he said, even if you become good, other will not become good to you. First of all, Sahaja Yoga is a mass happening. Many people get realization by which a pure brotherhood is established, and a collective is established all over the world. Now individually also when you are dealing with somebody as a realized soul, you know exactly how to manage. And all the Divine unclear(prosperous) within you and it manages your relationship everything very well. You are amazed how you are helped by the Divine whom do not see the forces that workout your wellbeing. I started Sahaja Yoga with one person who was very unclear() and brave and today thousands and thousands of them all over the world. Have confidence

in yourself.

Yogi: Which was your experience with Gandhi from which is unclear() truth that was coming from Gandhi.

Shri Mataji: Shri Mahatma Gandhi was born at the time when we were slave country. So the greatest unclear(truth) at that time was somehow other to make the country free. Thank God Columbus got into illusion and went into America otherwise there would have been no sahaja yoga, you all could have been finished in India. So now, if Gandhiji had lived we could have supported sahaja yoga after now, absolutely no doubt about it. But there was no time at that time to talk about God or also about Sahaja Yoga because people were slaves. But a great poet we had Rabindranath Tagore has described the meetings of sahaja yogis on the shores of Bharat, on the shores of India very beautifully, very collectively absolutely precise. In the twelfth century we had one great poet called Gnaneswara, who has described how sahaja yoga will come into being. And about fourteen thousand years back they described like by the origination of your astrology called as Bhruhu, that sahaja yoga is going to come and will be starting in 1970 and it has started. In England there was a poet called Luis who has described sahaja yoga processions beautifully precisely. Unclear()

I can now finish with the questions...

Yogi: How You think it's possible to finish the rational philosophy culture, for the culture that could be more of full peace.

Shri Mataji: Ya you see, the culture that we have has come out of our ignorance. God has made human beings just the same. We laugh the same way, cry the same way, feel the same way. We are born in the same way. And though now due to modern artificiality, you might have been rather unkind to your mother but everybody knows how much a mother love all over the world. So, God Almighty has created this world, created all of us in His Love. And only one world he has created. He has created varieties for you. But only human beings have divided it. Which is all artificial. But when reality is manifested within you as light, you jump into a culture which is genuine, which is innate, which is righteous. It works out spontaneously, you don't have to tell anybody that this is not good or this is not good. It just works out. You enjoy your virtue, you enjoy your righteousness, you enjoy your honesty, you enjoy everything that is beautiful. You enjoy your chastity, you enjoy your generosity, you enjoy your unclear(), you enjoy your love and compassion. Unclear(You have got Christ. What was His culture?) we don't have to tell him don't do this, don't do this he just what he was. So automatically it works out. I am sorry, now let us little bit talk about chakras because the musicians are so trying to prepare themselves for entertaining you, and I am glad to tell you about chakras in short and then you should have the experience of realization that is the main thing you have to achieve. You have to just remember that after realization you have to be respectful to your state and like a little sapling that has come out of the seed, you have to look after it. About the month is sufficient and you can be a great tree which can support others. We have seen in the exhibition, what a beautiful thing we are inside. How there are beautiful centers within us, and what an efficient instrument we have. But if you are not a tempering person, if you are an extremist, then you go to the left or the right, and that is how you can spoil your chakras. As a result of that you get physical, mental, emotional and spiritual problems. Now I will tell you how cancer can be cured by sahaja yoga. Now the chakras are like this. You can say like this. Now these are the charkas inside this is the spinal cord. One goes to the left-side and another to the right-side. So, we have left and right two sides to our sympathetic nervous system. one in the left-side and one on the right-side is yellow one. And the left one comes into action when we get very emotional and live with our past. Now when we become over acting when action takes place when the right-side of sympathetic nervous system goes into action. So, whichever way you move, your chakras starts moving that side. So, the connection with the whole is lost. When the attacks comes from the left-side from the collective sub conscious. Doctors call it the area that is built within us since our creation. They call the attackers as protein 53 and protein 58, unclear(they give the names). But when this attack comes in it hits the cells and because there is no control from the whole, then it starts going right-side it becomes unclear(marginally). So, say there is a cancer at the nose. The nose starts big covering everything. But in sahaja yoga, the Kundalini rises, and she puts back the chakras into its right position and nourishes it. Most of the diseases and emotional imbalances are caused by the spoiling of the chakras. So when the Kundalini rises, She passes through these chakras and integrates them plus She nourishes them that's how you get rid of your diseases. Now even if you follow a wrong man made religion too much you are phonetic or if you are going to a wrong guru or a fake master and point to the wrong things, that also spoils the green thing that you see is we call as void. As a result, people suffer. Many people come and tell me that Mother we worship God, we go to temple, we do everything

still we are so sick, or we go to the church we do everything still we are not alright. So, the reason is you are not yet connected with God. You are praying to God without any connection just like telephoning without the connection. So, the telephone gets spoiled. So, the best thing is to get yourself connected. Get your chakras nourished and properly placed. First understand about yourself and then you will also understand about others. When you become a master then you can give realizations to others. You can comfort them by giving them cures to their diseases. You can also council them because you have become so wide and unclear (deep, steep, steak), and you have all the knowledge so you can council them very well. May God bless you all.

Now we will have a program of realization about it will take ten minutes and after that we will have a little time for refreshments and then the musicians are going to be with you here and they want to play to you because they taught you enjoy their music very much. So first you get your realization, you reach the state of joy and enjoy the music.

I must confess that the time has been short. I must have given three thousand lectures in the west, for at least four thousand in India. So, you can get my tapes later on once you are a realized soul and establish as a realized soul. For whatever I may say or whatever we may discuss or ask questions has nothing to do with Kundalini awakening. There is no guarantee and also there is one guarantee that even if you don't get it tomorrow (Shri Mataji may meant today), you will get it tomorrow, day after tomorrow., today.

Alright. I would request you to sit comfortably those who are sitting on the ground but take off your shoes. And those who are sitting on the chairs please take out your shoes to take the help of the Mother Earth. And the sky is there to help us also. You have to be very comfortable, and you have to sit straight not bending too much, not slouching, not stretching yourself. Now, put your left-hand towards me. And I will tell you what is to be done with the right-hand to raise your own Kundalini. First you will have to touch your heart where resides the Spirit. Then you will have to touch your upper portion of your abdomen on the left-hand side. Then you have to put your right-hand on the left-hand side in the lower portion of your abdomen. Now this is the center, the upper one is the center of your Mastery and the lower one is the center of pure knowledge of the Divine's work. Now again you have to go back on to the center of your mastery. We are only one unclear() on the left-hand side. Now you have to raise your hand against our heart. Now you have to raise your hand in the corner of your neck and head on your shoulder and put our head to your right. This is the center you catch when you feel guilty. Now you have to put your right-hand on top of your forehead and press it hard. This is the center of forgiveness. Now put your right-hand on back side of your head and push back your head. Now you have to stretch your hand and put the center of your palm on top of the fontanelle bone area bend your head and move your scalp seven times pushing your fingers back, seven times clockwise. Press it hard, hard. This all you have to do. Those who do not want to have their realization, please leave us because we cannot, I cannot force on you. It is your freedom.

Now please put your left-hand towards me, close your eyes, put both the legs, those who are sitting are alright and both the legs parallel and put right-hand on your heart. Close your eyes till I tell you to open. Your attention has to be inside. Alright, now put your hand on your heart and ask me a very fundamental question three times. You can call me Shri Mataji or Mother. 'Mother am I the Spirit?' ask this question three times. Put it on your heart and left-hand towards me. On the heart please. Those who just want to see can go away or they can sit down. Please unclear(), alright. If they want to have realization, please be seated. Now, you say here ask the question: 'Mother am I the Spirit?'. Now put on your right-hand on the lower part of your abdomen in the left-hand side and ask a question which follows the first one three times: 'Mother am I my own Master?'. Now take your hand in the lower part of your abdomen on your left-hand side. This is the center from where the Divine technique works through your central nervous system. Now, here you have to say, you have to ask because I cannot force you again I respect your freedom. You have to ask six times: 'Mother May I have the pure knowledge of the Divine' or 'Mother please give me the pure knowledge of the Divine on my central nervous system?'. Now raise your hand and ask this question six times first. Now raise your hand and put it in the upper part of your abdomen on the left-hand side. Here you have to know that it's the center of your mastery and ask for the pure knowledge. The Kundalini has started moving. So please at the center with full confidence you have to say ten times: 'Mother, I am my own Master'. With full confidence. Now raise your right-hand on to your heart and please say twelve times with full confidence the greatest fundamental Truth: 'Mother, I am the Spirit'. Now raise your right-hand in the corner of your shoulder and your neck and turn it to the right. Here you say: 'Mother, I am not guilty' sixteen times. You have to know that the Divine is the ocean of unclear (place, peace) joy and compassion but above all which is the ocean of forgiveness. So, there is nothing that cannot be forgiven by the power of this ocean. So please say sixteen times: 'Mother, I am not guilty' but if you still feel guilty then

you can punish yourself by saying it hundred and eight times. You have to be pleasantly placed towards yourself. You have to forgive yourself. Now stretch your hand fully and put the center of your palm on your forehead, the forehead put it across your forehead. Now here you have to say: 'Mother, I forgive everyone'. It is said that by many that it is difficult to forgive everyone but it is a myth even if you forgive or don't forgive. But if you don't forgive, then you play into wrong hands. Say it from your heart, how many times is not the point. Now push back, ah, put your hand on the back side of your head and push back your head on top of your hand. Here is a center of asking for forgiveness but do not feel guilty, do not count your mistakes just for your satisfaction say: 'Mother, I forgive everyone'. Now stretch your hand and bend your head and put the center of your palm on top of the fontanelle bone area and press it hard pressing your fingers outwards and moving seven times clockwise. Now here again I cannot take your freedom. So, you have to say: 'Mother, please give me my realization' seven times.

Now please take down your hands. Open your eyes and watch me carefully without thinking. Now put your right-hand towards me and bend your head and see from your fontanelle bone area, are you getting the cool breeze coming out. Bend head, bend your head. Now, put your left-hand towards me, and put right-hand on top of your head and see for yourself if there is a cool breeze coming out from your head. Again, put your right-hand and bend your head and see for yourself if there is a cool breeze coming out of your head. Now raise both of your hands and ask the question three times looking upwards: 'Mother is this the cool breeze of the Holy Ghost? Mother is this the Brahma Chaitanya? Mother is this the all-pervading power of God's love?' ask anyone of these questions three times. Now put down your hands please, please put down your hands.

All those who have felt cool breeze on top of their heads or in their hands, please raise both your hands. Please raise your hands those who have felt the cool breeze in both your hands or out of your head please raise your hands. Practically so many of you have felt. Those who have not felt have not forgiven, I think. They have to forgive. If they can forgive, then unclear(there is/ they get) a cool breeze.

Alright, now we have decided to have a little refreshment for you and you can then comeback for the music program and ultimately then I meet anyone of you wants to meet me. Thank you.

Thank you very much.

Thank you.

Baba Mama: The song is with the energy unclear() in you what it requires extreme minute happening to get that energy working within you. And the taal of the rhythm is seven beats known as the 'Rupak'. Thank you.

(Bhajans...)

Baba Mama: Now we will have the traditional Maharashtrian unclear(Pavoda) sung by the sung by the swiss sahaja yogis.

Describing the life style of Shri Mataji that is the sahaj life style.

Our parents were very understanding and coming from the noble family and there is praise for the parents also who gave birth to such a Divine personality. Then the pavodah goes on to praise the various work-Divine work done Shri Mataji through sahja yog and how She has built up the sahaja yogis under Her leadership. Then it concludes by saying that sahaj is the only progress and through sahaj you can achieve tremendous progress spontaneously and without any delay. I must say one thing in praise of the western sahaja yogis the way they render the povadah, the various actions, the various gesticulations, various nodes that they bring out put we Indians shame as we see them doing this. So, with the povadah now.

(Bhajan...)

Baba Mama: Shri Mataji chalotamasafir or should I sing the Qawwali? Chalotamasafir? Okey. Now

This morning I was trying to figure out us to how I put this song with the sahaj concept and in boxed Rajesh to help me out my predicament obviously it was a very pure desire and Rajesh came and composed the sahaj concept out of this song. One big applause for him please.

One minute, one minute, one minute please, this is the folk song from Uttar Pradesh-the place where Shri Mataji's husband come from. He is not here, otherwise he would have been thoroughly enjoying it also. So first I will sing the Uttar Pradesh concept, or the concept first put it in the song and I will come I not sahaj concept. In the sahaj concept we are going from chakra to chakra and invoking the blessings of each deity located on the chakra and saying that, as soon as Shri Mataji sits on the door of that chakra the soul which is caged in the heart fixe up the essence from that chakra and gets blessed. To illustrate then I sing about the Mooladhara I invoke the blessings of Ganesha or Ohmkar and then I take that blessing in my soul because Shri Mataji is sitting on the door of Mooladhara.

(Bhajan...)

Baba Mama: I am not sure that I am going to get this cough dry unclear (in the upcoming event) with the blessings of Shri Mataji. I am going up unclear() and one more thing, now the clapping of the Qawwali those like this. Perfect. Okey. Now first thing initiation and then we come on to clapping. First when the rhythm is slow the single clapping. When it comes to the double then double clapping. Okey? Set.

(Bhajan...)

Baba Mama: Please watch out the wire below, you may disturb the connection.

(Bhajan continues ...)

Baba Mama: The organizers of this castle have to close the castle that's why I had to stop. I am very sorry if I have disappointed you. Thank you. Thank you very much, we are very grateful to you.

Yogi: For the sahaja yogis, dinner will be served at the ashram. So when we go away from this place, you will go to the ashram we have dinner and then we have go to the center-to the campus.

Shri Mataji: Now, all of you should enjoy yourself and enjoy yourself and enjoy yourself.

Yogis: Bolo Shri Mataji ki..Jai...ki..Jai...ki Jai

Shri Mataji: May God bless you all.



## 1988-0806, Shri Krishna Puja: The State of Witnessing

View [online](#).

6 August 1988

The State Of Witnessing

Krishna Puja

Como (Italy)

Talk Language: English | Transcript (English) – VERIFIED

Shri Krishna Puja. Garlate, Como (Italy), 6 August 1988.

Today we have gathered here to worship Shri Krishna.

We must understand the significance of Shri Krishna's advent on the Vishuddhi chakra. As you know very well, except for once or twice, Shri Brahmadeva has taken His incarnation. Also once Shri Ganesha has taken His birth as Lord Jesus Christ. But Vishnu tattwa, the principle of Vishnu, has taken many a times birth on this earth, as the Goddess had to take many-a-times Her birth. They had to work together many-a-times and with the principle of Vishnu, the principle of Mahalakshmi has acted to help the ascent of the people. So the principle of Vishnu is for your ascent, for the evolutionary process of human beings. Through this advent and through the power of Mahalakshmi, we have become human beings from amoeba stage. This is a spontaneous working for us, but for the principle of Vishnu, He had to go through various incarnations to evolve.

As you know there have been incarnations of Shri Vishnu as a fish to begin with and went on till it came to the state of Shri Krishna, where they say that He has become complete. But one has to realize that He works on our central nervous system, He builds our central nervous system. Through our evolutionary process our central nervous system has been built up. And this central nervous system has given us all the human awareness that we have. Otherwise, we would have been just like the stones. But through this building up of our awareness, one after another, building up different chakras within us, this principle of Vishnu has brought us to the understanding that we have to seek the truth and ultimately we have to become Sahaja Yogis.

So, this principle of Shri Krishna is so important that at the state, as you call it the Vishuddhi chakra, we become complete, in the sense that when the Sahasrara is opened out for you and you start feeling the vibrations, you are not yet fully complete. If you were just complete, then it would have been an end of your evolution. Because at that stage, if you had finished it, then there was no need to have Sahaja Yoga. But actually, it means that once the Sahasrara is opened out, then you have to come down to your Vishuddhi chakra, that means to your collective. If it is not working on your Vishuddhi chakra, the enlightenment on Vishuddhi chakra, you cannot feel the vibrations.

As you saw yesterday, the artists started playing in a very new dimension. It's not that only they got awakening of the Kundalini, the awakening of the Kundalini was there, no doubt, but it had to come down to their Vishuddhi chakra. If I could not have brought it back to their Vishuddhi chakra, their hands would not have moved that fast, they would have never felt the sweetness, the madhurya of Shri Krishna, and they would not have manifested it. So all that is expressed through your fingers and hands achieves that new awareness of creating the madhurya, the sweetness. In your art, in your music, in your gestures, in every way, your hands are very important.

But Vishuddhi chakra also plays part, as you know, on the sixteen chakras or the sub-plexuses which look after our face, our ears, nose, eyes, neck - all these things are looked after by Vishuddhi chakra. As a result also, you can become great actors, you can have eyes which are innocent, you can have a skin which is shining, you can have ears which can hear the divine music, you can have a nose which shows your dignity. In the same way, your whole facial expression changes.

If you are a very harsh person and a hot-tempered person and you have harshness on your face, or else if you are like a beggar all the time, or you are crying all the time, weeping, your face looks so miserable, everything changes and comes into the center,

where you look beautiful, you look attractive, in the divine way, and also you get a very sweet countenance.

Also the teeth and the tongue are looked after by Vishuddhi chakra. So your teeth which are in trouble get cured, you sometimes – as I told you I've never been to a dentist all My life. So you can imagine that you don't have to go to the dentist any more if you have your Vishuddhi chakra all right. Then also your tongue improves. For example some people are very sarcastic by temperament. They cannot say something sweetly, all the time they are sarcastic, saying sarcastic things. Some people have a habit of abusive language. Some people are extremely beggarish type, all the time talking in a very beggarish manner. There's no dignity, there's no sweetness and there is no self-confidence for some people.

Some people even stammer, some people cannot stand on the stage and give a lecture. All these things drop out as soon as your Vishuddhi chakra improves. This is only outward, this is the outward manifestation of the Vishuddhi chakra's improvement within yourself, through the awakening of Shri Krishna on Vishuddhi chakra. But what happens really is that, inside you, you become a witness. You become a witness in the sense that all that is disturbing, all that is troubling you, all that is a problem, you just start watching it, you start witnessing it, you start seeing it, and you do not get disturbed. That seeing, that witnessing state has a tremendous power. Whatever you see without thinking, your problems get solved.

Any problem you have, once you get this witness state – what you call tatastha, means you are standing on the shores and watching the waves to move – then you know how to solve the problems. So your witness state has to be developed, and sometimes I have seen people have to go through little difficulties to develop that witness state. This is very important that once the Kundalini starts supplying you from your Sahasrara downward, moving on your chakras and enriching your different chakras - on the Vishuddhi chakra, when it has to stay, it really tries to little bit take you through turmoils. And you start thinking that "See now, my life was so blissful, I had so many blessings, and now what has happened?" But this is the time when you should become tatastha, means you should become a witness. If you become a witness, everything improves.

For example you are, say, a person who is working in some place. As soon as you become a witness, you see, your attention goes inside and you start watching things from inside out. As a result you see exactly what's wrong, where, and as you have got the power of witnessing, with that power you get over the problems that you have. Problems get solved very easily if you know how to witness the whole situation than to get involved into it. And this is the best state which you call as Sakshiswarupatva, which you achieve when the Kundalini comes up and the connection is established and the divine grace starts following [maybe "falling" is meant here - ed] through that and enriches your Vishuddhi chakra.

Now the name of Shri Krishna has come from the word krishi meaning the plowing, plowing of the soil for planting the crops. Now He is the one who has done the plowing for us, in the sense that He has created us in such a manner that when the sprouting has to be done you are already ready for it. But as it is, we human beings spoil our Vishuddhi chakra by many wrong things, as you have seen that we smoke or we take drugs, or we take tobaccos and all that, so our Vishuddhi chakra goes out. On top of that, if you are a person who doesn't talk at all or who talks too much or who shouts and screams and who shows temper, raises his voices, also spoils his Vishuddhi chakra.

So the first thing is that in your using the Vishuddhi chakra, you have to remember it is to be used for sweetness, for madhurya. If you want to say something to someone, try to say something that is sweet and nice. Practice it.

In certain places I have seen that people are used to a kind of a talk, and sometimes they cannot talk in the fashion that is sweet. For them it is adharma as if, to talk sweetly to someone. They only believe that you must really talk in a manner that will hurt others. So hurting anybody is not in the dharma of Shri Krishna. He either killed somebody or He was sweet, there's nothing in between. Either you have to be sweet to people or you have to kill someone. Now killing part, you leave it. So you have to be only sweet. You all have to be sweet to each other, specially among Sahaja Yogis you have to be extremely sweet to each other. And dealing with others also, sweetly you have to tell them if you find anything wrong with them, that "See, this is not good. You are now come to Sahaja Yoga. Now you must behave like this or behave like that."

Now Shri Krishna's life has another very significant role to play, that is He came on this earth after Shri Rama's advent, who was

also Shri Vishnu.

When Shri Rama came, the people were very ignorant, they had no idea about dharma. So as a king He wanted to teach them dharma, and so He had to become very serious. So His incarnation was something of a very serious father who is very seriously undergoing all kinds of turmoils and things and to create an image of a benevolent king. As a result when He, His incarnation was over, people became very serious-minded. And all the seriousness started in the religion, all the ritualism started; people became extremely rigid; and that rigidity killed all the joy of life. And then all kinds of other things also started with that rigidity, is the beginning of Brahmanism. Brahmanism started in India when people started using Brahmanism as a birthright, while it is not a birthright of anyone to be a Brahmin but you have to become a Brahmin.

After Realization you become a Brahmin. This fact is established not only in Shri Krishna's time, but also in Shri Rama's time, because Shri Rama Himself was not a Brahmin. He made a person to write His Ramayana, who was Valmiki, who was a scheduled caste and was a fisherman. Very surprising, He asked this fisherman to write His Ramayana when he was not a Brahmin. And He made him a Brahmin in the sense as you have become Brahmins, means knowing the Brahma. Those who know the Brahma are the Brahmins and not those who are born in the Brahmin caste are Brahmins. And that is why people sometimes get very upset that how can these be Brahmins if they are so perverse and they can commit all kinds of sins. So by following any such religion or any such rigid ideas you cannot improve.

If you call yourself a Christian, then one thing has to be seen in a Christian, that you cannot have adulterous eyes. Now I would like to know how many Christians can claim that. If they have no adulterous eyes about, say, women, they'll have adulterous eyes about things. So you cannot say that by becoming Christians, we have become really Christians. In the same way we can say about Hindus. In the Hindu religion, Krishna has said that the atma resides in everyone. He never said that the birth determines your jati, your caste. But among Hindus we believe that everybody has a jati and that everybody is a separate thing; some people are to be treated as low, some as high. This is just the opposite what Shri Krishna has preached, because He said in everybody there is atma.

And now in Sahaja Yoga we have proved that whatever religion you may follow, whatever things you follow, ideas or philosophy, whatever you may follow, you all can become realized souls; so nobody is higher, nobody is lower. Is the best thing is to believe that all others are wrong and we are correct. But all of those people who believe like this may have to go to hell directly, because they have not reached the truth. The truth is: you have to become a realized soul, and if you are not a realized soul you are nowhere near God, you have to enter into the Kingdom of God. Christ Himself has said that, "You have to enter into the Kingdom of God. You are to be born again." And "When you'll be calling Me 'Christ, Christ,' I won't recognize you." Openly He has said it, He has warned you.

Same about Mohammed Sahib Himself has said: "When the time of qiyama – is resurrection – will come, your hands will speak." And He has also said very clearly, Till the qiyama you do all these things, like, you see, rozah and all that. But when the qiyama comes, when you get your resurrection then you don't have to do. Clearly He said it. But nobody is trying to find out the qiyama, only they are trying to find faults with this or that and fight with each other. Now this resurrection time He has already mentioned, when your hands will speak – is in Sahaja Yoga. So after this you don't have to do anything. Now you have become a 'pir' according to Him. Once you have become a 'wali' you don't have to do all these things and you become dharmatit – is said also in Indian philosophy by Shri Krishna that you become dharmatit, you go beyond religion. Means religion becomes part and parcel of you. You don't have to have outside religions which are of no use. Is clearly said.

And Shri Krishna has said it as clearly as anybody could say, very, very clearly, that you have to go beyond your gunas, beyond your dharmas, that means you have to become a person who is religious innately, and not - [She coughs, then says aside to Alga: "If you just keep it that far, how can I take it?"] and not to become a person who is just outwardly something like Christian, Hindu, Muslim. No. Inside, inside you have to become.

Now as a result of that you have seen what Shri Krishna has said, that "Once you become from inside, then I don't have to tell you, 'Don't drink, don't do this, don't do that, nothing.'" You just don't do it. You just don't do it and you understand it so well that

this should not be done, that should not be done. To overcome all kind of nonsense of religion Shri Krishna's advent was there. Is a very important advent, but I don't know how many people understand that. He came to show that it's all leela, is all the play of God. What is there to be serious? What is there to be ritualistic? You cannot bind God in any rituals. That's why He came on this earth, to tell you that you should not try to bind yourself by rituals which are nonsensical. This was His teaching so many years back, He taught this six thousand years back; but still, if you see, in every religion there are so many rituals going on. So when the incarnations died, people started rituals, funny stuff.

Even when Shri Krishna died, they didn't know what to do now. Because He said, "No more rituals, just play Holi, be happy, joyous, dance and sing." That's what He said, now what to do? Now if He has said so, so they started a new theme, "Let us make it a romantic stuff." Human beings know how to make everything perverse. Nobody can beat them in this. So they made Him look like a very romantic personality, romancing with Radha. Ra-dha, 'Ra' is energy, 'dha' is the one who has sustained energy. So, show romances with Her, then She was Mahalakshmi Herself! To show His relationship with Mahalakshmi as if They were husband and wife. So there were also some poets who started describing them as husband and wife, and all kinds of nonsense. In divine relationship there is nothing like husband and wife; is the power which is potential and power that is kinetic. There is no such relationship that exists as human beings try to make it, because human beings have a habit to bring all the divine incarnations to their own levels.

As you have seen that, if you see, the best are the Greeks, who brought all the great incarnations to their own levels. In the same way they could not do much with Shri Krishna, so they said, "All right, make Him a romantic personality, that will suit us." So it suited many horrible people.

We had one nawab in Lucknow who had 365 wives. And he used to dress up like Shri Krishna, sometimes like Radha, and dance; and he said, "Now I have become Shri Krishna." So, so many, you know, gurus came as Shri Krishna playing flute, becoming, calling everybody else as their gopis and this and that, all nonsense, and we have so many groups now working like that – Brahma Kumaris and all that, when there is one Krishna, the rest are all gopis and gopas and they don't marry and all kinds of nonsense. This is absolutely absurd and perverse and brings bad name to Shri Krishna.

Shri Krishna was Yogeshwara! He was Yogeshwara. He was so detached that once His wives, who were His powers, and they said that "We want to go across and worship a particular saint." He said, "All right, why don't you go?" They said, "No, the river is in spate and we don't know how to cross the river." He said, "All right, you go and tell the river that 'we want to go and see such and such saint and Shri Krishna has said that you come down. If Shri Krishna is Yogeshwara, and if He has had no wife, then you go down.'"

So they went to the river and said that "If Shri Krishna has had no wives and He is a Yogeshwara then please go down". The river went down. So they were surprised, that He is supposed to be our husband and still He is Yogeshwara, He is so detached. They crossed over and they went and worshipped the saint. So the saint said, "Now you can go back." When they were coming back, they found again the river was in spate. So they went back to the saint and they said, "Now how do we go back?". He said, "How did you come?" They said, "Shri Krishna said that you go and ask the river if I was a Yogeshwara, then you go down." "All right, so you go and ask the river that the saint did not eat anything whatsoever, and he was absolutely detached about it, so the river will go down." So they were surprised because they had fed him, he had ate everything, he had done everything. So they went to the river and said, "Oh river, the saint never ate anything, he was absolutely detached about food, he did not touch the food." And the river went down. So they were surprised, how is it that the saint ate everything and did not eat anything? Means he was in aswadha, he was not involved into the food, he was detached and they were surprised.

Looks like, it looks like a lie from a, see, human point of view. It is not. It is not. That's a fact. He is a Yogeshwara and He is so detached. So people don't understand Divinity and they think that how can it be a person who has 16,000 wives and five other wives, can be a person who is not yet married? Because He was Yogeshwara. And that is what you all have to be, Yogeshwaras. You are married, you have got children. I'm happy you are married because that's an auspicious thing to do, to marry, to begin with. But you should not get involved with your family, "my child, my family." Many people I've seen, they come to Sahaja Yoga, get married and get lost. Because to them: "Married now, I'm enjoying my family now, looking after my family."

Our family is the whole universe! It is not just my own wife and my children but the whole universe is our family. And this is what Shri Krishna tried to show in His life, that the whole universe is your family. You are a universal being. This is what He preached throughout, that you are a universal being and you have to be a part and parcel of the whole. You are the part and parcel of the whole, the microcosm becomes the macrocosm. And this is not a lecture, but has to happen within yourself that you have to develop your collective consciousness. And this is the gift of Shri Krishna, because at the brain He becomes the Virata.

So now we have three identities within ourselves: on the heart is Shiva, in the brain is Shri Krishna, the Virat, and in the liver, Brahma Deva. So we have three identities and in the stomach, in the Void as you say, are all the guru tattwas where all the great gurus from Adi Nath, Mohammed Sahib and others up to, we can say, Shirdi Sai Nath; all of them are the guru principle which we worshipped last time when we were in Andorra. So, how they are all related with each other, how they have worked out together and brought you to the state of this witness, is very important.

Now your Vishuddhi chakra has to be improved. First of all, this feeling guilty business was so much yesterday that I tell you, it was impossible to pull it out. There's nothing to feel guilty. It's a fashion, just a fashion - "I'm sorry" morning till evening "I'm sorry, I'm sorry." What are you sorry for? For being a human being or for a sahaja yogi? So one has to be very pleasant towards oneself also. All the time, "I'm sorry, I should not have done this, I should not have done that," all the time feeling sorry and feeling guilty spoils your left Vishuddhi - as the left Vishuddhi is spoiled what happens is that your Shri Krishna tattwa is gone.

Then you cannot feel the collective, then you cannot understand what's gone wrong with you. So just if you have to say sorry also, say sorry to God and after that don't say sorry anymore. You face it. Whatever you have done wrong, all right, face it. "This was wrong, all right, it will not be done". Do not argue with it, do not continue with it. Just face it and say, "This was wrong and this wrong I will not do again." And it's finished. For you are after all saints now. You have become now walis, you have become now realized souls, you have become now atmajas. You have got Brahmachaitanya, you have seen on your heads there was light, you have seen the proof of it. So I don't have to give you a second certificate, only thing, you better understand and be aware of your own position.

As Shri Krishna has said, "You have to be aware of yourself." First to get Self-realization and then to be aware of your position. Then you'll be surprised how you develop proper attention and proper understanding. Absolutely it's a easy thing to do as soon as you find that you have achieved that witness state. So please try to make yourself a witness. When you see something, go into thoughtless awareness, that is your fort.

Don't think. See the beauty that is there, just pouring in. Just watch how these trees are standing still, just watching you all. See, absolutely still, nothing is moving, they don't allow even one leaf to move. "Let it be, till the breeze starts, Mother starts the breeze, till we'll just keep quiet and watch." Like these mountains, how they are steadily watching everything and emitting joy and beauty. In the same way, we have to become a witness. We need not talk too much, we need not keep quiet, but in the center we should witness the whole thing as leela. That's why He's called as Leeladhara, means the one who sustains the leela of persons.

It doesn't make you mad, it doesn't make you funny, but it makes you joyous. Anything that makes you joyous is the Vishnu principle of Shri Krishna. I hope all of us are going to enjoy our Vishnu principle hereafter as we have enjoyed before, by meditating. Because when we meditate we go into thoughtless awareness. When we are in thoughtless awareness, then only we grow, otherwise we cannot grow. Whatever we may try we cannot grow. Unless and until we meditate we cannot become thoughtlessly aware. All those who also want to gain in any walk of life, in any dimension, those who want to become, say, great artists, great scientists, great anything - in Sahaja Yoga is important you must meditate, otherwise the Kundalini will come down and you'll lose all your talents. That's a fact which has to be told and you have seen how people got transformed. But sometimes it can be very temporary and it may go down if people do not take to it in the proper way.

I wish you all very great luck for your witness state. In the witness state, we do not any way express ourselves in a funny manner but just in looking at ourselves. Because only we have created all the problems, and it is we only, detaching ourselves from

ourselves, can see these problems and can solve them. By God's grace, as I know, you all are going to grow very much, and this state is to be achieved.

In every state, whether it is of blessing, whether it is of progress or whether it is turmoil, you have to be seaworthy. Any ship which is a seaworthy is the one which can face all kinds of beautiful voyages or even turmoils and even the tempest.

May God bless you.

Arneau. Where is he? Arneau and his people can go and sit in there near the musicians there, so...

[Hindi] [Laughing, to one child arriving on stage – sounds like:] Don't trick. Yes! ... All right, now, all right.

[Aside to Alga] My purse has got the string but also I think My ornaments are in My... [indistinct word].

Guido: We'll take now Ganesha Atharva Sheersha.

Yogis: Shri Ganesha mantra.

Yogi: Shri Ganesha mantra.

[Shri Mataji speaks in Hindi. Ganesha mantra is said four times, followed by Ganesha Atharva Sheersha. Hindi conversation. Yogi: "Jai Shri Mataji?" Hindi conversation continues.]

Yogi: Ganesha, Ganesha.

[Hindi conversation. Yogi: "Ganesha Stuthi?" Yogi 2: "Namami...". Yogi 3: "Ah, Namami". Bhajans are sung: "Namami Shri Ganaraja Dayal"; "Ganesha Sthuti".]

Yogi: ...Ganesha, Shri Mataji?

Shri Mataji: Let them sing twenty-one names of - this thing and Baba can sing Shri Krishna's – this thing. Once you have said twenty-one names. These are seven into three – twenty-one names, you see, of Shri Krishna, which means all the ascending positions in our Kundalini.

[Aside] Now you take this away. Keep it safe.

Yogi: Little less on tabla. Little less on tabla.

[The bhajan Krishna Govinda is sung while leaders go on stage to offer elements. ]

Shri Mataji: May God bless you.

Now [She nods to Javier to pour an element on Her hands]

Guido: Now we will all take the mantra of the sixteen names [Shri Mataji: "Loudly"] of Shri Radha Krishna. Louder.

Shri Mataji: First take the names and then they will repeat.

Guido: Salutations to the Supreme Power of the Dark-Blue God, who is of the nature of truth, consciousness and bliss. Shri Radha Krishna.

Yogis: Om twameva sakshat Shri Radha Krishna namoh namaha.

Guido: Salutations to Shri Radha and Shri Krishna with the right Vishuddhi power. Shri Vitthala Rukmini.

Yogis: Om twameva sakshat Shri Vitthala Rukmini namoh namaha.

Guido: Salutations to the Supreme Lord of those who know [pure - ed] speech. Shri Govidampatih.

Yogis: Om twameva sakshat Shri Govidampatih namoh namaha.

Shri Mataji: Sanskrit can be said by Hersh.

Guido: Shri Gupta. Salutations to the One who is ruling over all creatures and He protects the world.

Yogis: Om twameva sakshat Shri Gupta namoh namaha.

Shri Mataji: Let ours come now. Little water. Little water.

Hersh: Shri Govinda.

Guido: Salutations to the Lord attained by pure speech.

Yogis: Om twameva sakshat Shri Govinda namoh namaha.

Hersh: Shri Gopatih.

Guido: Salutation to the cowherd who is Lord of Earth.

Yogis: Om twameva sakshat Shri Gopatih namoh namaha.

Shri Mataji [Aside]: Come...

Hersh: Shri Amerik'eshwari.

Guido: Salutations to the Lord of America.

Yogis: Om twameva sakshat Shri Amerik'eshwari namoh namaha.

Hersh: Shri Yashoda.

Guido: Salutations to the foster Mother of Shri Krishna.

Yogis: Om twameva sakshat Shri Yeshoda namoh namaha.

Shri Mataji: Loudly.

Hersh: Shri Vishnumaya.

Guido: Salutations ...[Video interruption]

Hersh: Shri Vainavini Vamsanadaya.

Guido: Salutation to the One who is the holder of the flute and the sweet sound of the flute melody.

Yogis: Om twameva sakshat Shri Vainavini Vamsanadaya namoh namaha.

Hersh: Shri Viratangana Virata.

Guido: Salutation to the Supreme power of the absolute Cosmic Being. Shri Virata Viratangana.

Yogis: Om twameva sakshat Shri Virata Viratangana namoh namaha.

Hersh: Shri Bala Krishna.

Guido: Salutation to Lord Krishna as a Child.

Yogis: Om twameva sakshat Shri Bala Krishna namoh namaha.

Hersh: Shri Shikhandi.

Guido: The peacock feather adorns His head.

Yogis: Om twameva sakshat Shri Shikhandi namoh namaha.

[Shri Mataji aside to Alga: "... first... swastika there"]

Hersh: Narak Antaka.

Guido: Salutation to the Destroyer of Narakasura.

Yogis: Om twameva sakshat Shri Narak Antaka namoh namaha.

Hersh: Shri Mahanidhih.

Guido: All beings are in Him.

Yogis: Om twameva sakshat Shri Mahanidhih namoh namaha.

Hersh: Maharadah.

Guido: The Yogins remain peaceful and happy by plunging in the refreshing waters of His bliss.

Shri Mataji: You also hold it, Hanumana. You also hold it.

Yogis: Om twameva sakshat Shri Maharadah namoh namaha.

Sakshat Shri Adi Shakti Mataji Shri Nirmala Devyai namoh namaha.



[Video interruption. Then names of Shri Vishnu are being recited]

Hersh: Padmanabhaya.

Guido: In His Nabhi is the cause of universes.

Yogis: Om twameva sakshat Shri Padmanabhaya namoh namaha.

Hersh: Damodaraya.

Guido: Attained by disciplines.

Yogis: Om twameva sakshat Shri Damodaraya namoh namaha.

Hersh: Shankarsha.

Guido: Drawing everything together.

Hersh and yogis: Om twameva sakshat Shri Shankarshaya namoh namaha.

Hersh: Vasudevaya.

Guido: Residing everywhere as maya.

Yogis: Om twameva sakshat Shri Vasudevaya namoh namaha.

Hersh: Pradyumnaya.

Guido: Infinite enlightened wealth.

Yogis: Om twameva sakshat Shri Pradyumnaya namoh namaha.

Shri Mataji: One by one. Ask them...

Hersh: Aniruddhaya.

Guido: Never obstructed nor overcome.

Shri Mataji [aside]: Everybody should come one by one.

Yogis: Om twameva sakshat Shri Aniruddhaya namoh namaha.

Hersh: Purushottamaya.

Guido: Highest among the Purushas.

Yogis: Om twameva sakshat Shri Purushottamaya namoh namaha.

Hersh: Aghoksha.

Guido: Known by turning inwards.

Yogis: Om twameva sakshat Shri Aghokshaya namoh namaha.

Hersh: Narasimha.

Guido: Incarnated as man-lion.

Yogis: Om twameva sakshat Shri Narasimhaya namoh namaha.

Hersh: Upendra.

Guido: Above Indra.

Yogis: Om twameva sakshat Shri Upendra namoh namaha.

Shri Mataji: From here.

Hersh: Achyuta.

Shri Mataji: Can you pass this?

Guido: Unchanging.

Yogis: Om twameva sakshat Shri Achyuta namoh namaha.

Hersh: Sharngadhanva.

Guido: Having the boy [bow] called Sharnga.

Yogis: Om twameva sakshat Shri Sharngadhanva namoh namaha.

Hersh: Naikaja.

Guido: Born many times for the preservation of dharma.

Shri Mataji: Two more.

Yogis: Om twameva sakshat Shri Naikaja namoh namaha.

Hersh: Svasti.

Guido: His nature is auspiciousness.

Yogis: Om twameva sakshat Shri Svasti namoh namaha.

Hersh: Sakshi.

Shri Mataji: Also the water.

Guido: Salutation to the Witness.

Yogis: Om twameva sakshat Shri Sakshi namoh namaha.

Hersh: Satya.

Guido: Salutations to the Truth.

Yogis: Om twameva sakshat Shri Satya namoh namaha.

Hersh: Dharanidhara.

Guido: Salutations to the support of earth.

Yogis: Om twameva sakshat Shri Dharanidhara namoh namaha.

Hersh: Vyavasthané.

Guido: Everything is based on Him.

Yogis: Om twameva sakshat Shri Vyavasthané namoh namaha.

Hersh: Sarvadarshi.

Guido: He sees and knows what is done by all creatures.

Yogis: Om twameva sakshat Shri Sarvadarshaya namoh namaha.

Hersh: Sarvagyé.

Shri Mataji: More water.

Guido: He is the All and the Knower.

Yogis: Om twameva sakshat Shri Sarvagyé namoh namaha.

Hersh: Ghana.

Guido: He is inscrutable.

Yogis: Om twameva sakshat Shri Ghanaya namoh namaha.

Hersh: Nahusha.

Guido: He binds all creatures by His power of maya.

Yogis: Om twameva sakshat Shri Nahusha namoh namaha.

Hersh: Mahamaya.

Guido: He is the Supreme Creator of illusions.

Shri Mataji [to somebody]: ...this also...

Yogis: Om twameva sakshat Shri Mahamaya namoh namaha.

Hersh: Adhokshaja.

Guido: His knowledge arises only when the attention goes inwards.

Yogis: Om twameva sakshat Shri Adhokshaja namoh namaha.

Hersh: YAgnyapati.

Guido: He is the protector, enjoyer and Lord... [video interruption. From the mantra book: "The protector, enjoyer and Lord of all sacrifices". Then: "Vegavan: endowed with great speed"]

Yogis: Om twameva sakshat Shri Vegavanaya namoh namaha.

Hersh: Sahishnu.

Guido: He bears the duality of cold and heat, left and right.

Yogis: Om twameva sakshat Shri Sahishnuaya namoh namaha.

Hersh: Rakshana.

Guido: Taking His stand on Sattwa Guna, He protects the three worlds.

Yogis: Om twameva sakshat Shri Rakshanaya namoh namaha.

Hersh: Gyan'eshwara.

Guido: He is the...

Hersh: Dhaneshwara.

Guido: He is the Lord of wealth.

Yogis: Om twameva sakshat Shri Dhaneshwaraya namoh namaha.

Hersh: Hiranyanabha.

Guido: His navel is auspicious like gold.

Yogis: Om twameva sakshat Shri Hiranyanabhaya namoh namaha.

Hersh: Sharirabhrita.

Guido: He is the sustenance and food.

Yogis: Om twameva sakshat Shri Sharirabhrita namoh namaha.

Hersh: Annam.

Guido: He causes all beings to eat.

Yogis: Om twameva sakshat Shri Annam namoh namaha.

Hersh: Mukunda.

Guido: He is the One who grants release.

Yogis: Om twameva sakshat Shri Mukundaya namoh namaha.

Hersh: Agrani.

Guido: He leads the seekers of salvation to the foremost abode.

Shri Mataji [to a lady coming on stage to perform puja and then turning to go back]: Come. Come, come here. Ask her if she...  
[inaudible words. Then the lady joins the others to perform puja].

Yogis: Om twameva sakshat Shri Agrani namoh namaha.

Hersh: Amogha.

Guido: He blesses His worshippers.

Yogis: Om twameva sakshat Shri Amoghaya namoh namaha.

Hersh: Varadaya.

Guido: He bestows the desired boons.

Yogis: Om twameva sakshat Shri Varadaya namoh namaha.

Hersh: Shubhekshana.

Guido: Breaking all knots.

Yogis: Om twameva sakshat Shri Shubhekshanaya namoh namaha.

Hersh: Satamgati.

Guido: The refuge of the seekers.

Yogis: Om twameva sakshat Shri Satamgati namoh namaha.

Hersh: Sukhada.

Guido: He endows righteous people with happiness.

Yogis: Om twameva sakshat Shri Sukhadaya namoh namaha.

Hersh: Vatsala.

[Video interruption. Meaning of Vatsala in the mantra book: "He is cherished by His devotees"]

Yogis: ... Shri Vatsalaya namoh namaha.

Hersh: Viraha.

Guido: He destroys the various lifestyles of Kali Yuga.

Yogis: Om twameva sakshat Shri Virahaya namoh namaha.

Hersh: Prabhu.

Guido: Very skilled in action.

Yogis: Om twameva sakshat Shri Prabhu namoh namaha.

Hersh: Amaraprabhu.

Guido: He is the Lord of the immortals.

Yogis: Om twameva sakshat Shri Amaraprabhu namoh namaha.

Hersh: Suresha.

Guido: He is the Lord of the Devas.

Yogis: Om twameva sakshat Shri Sureshaya namoh namaha.

Hersh: Purandara.

Guido: He destroys the cities of the enemies of the Devas.

Yogis: Om twameva sakshat Shri Purandaraya namoh namaha.

Hersh: Samitimjaya.

Guido: Always victorious in war.

Yogis: Om twameva sakshat Shri Samitimjaya namoh namaha.

Hersh: Amitavikrama.

Guido: Of enormous valour.

Yogis: Om twameva sakshat Shri Amitavikramaya namoh namaha.

Hersh: Shatrughna.

Guido: He kills the enemies of the Devas.

Yogis: Om twameva sakshat Shri Shatrughnaya namoh namaha.

Hersh: Bhima.

Guido: Everyone is afraid of Him.

Yogis: Om twameva sakshat Shri Bhimaya namoh namaha.

Hersh: Surajaneshwara.

Guido: Exceeding in prowess the greatest heroes.

Yogis: Om twameva sakshat Shri Surajaneshwaraya namoh namaha.

Hersh: Sampramardana.

Guido: He punishes and torments the evil-doers.

Yogis: Om twameva sakshat Shri Sampramardanaya namoh namaha.

Hersh: Bhavana.

Guido: The Giver of the fruits of actions.

Yogis: Om twameva sakshat Shri Bhavanaya namoh namaha.

Hersh: KshetrAgnya.

Guido: He is the Knower of the field.

Yogis: Om twameva sakshat Shri KshetrAgnaya namoh namaha.

Hersh: Sarvayogavinisrita.

Guido: He is devoid of all attachments.

Shri Mataji [to a lady who is putting Her the right anklet]: That is – that is up above.

Yogis: Om twameva sakshat Shri Sarvayogavinisritaya namoh namaha.

Hersh: Yogeshwara.

Guido: He is the detached Lord of the yogis.

Yogis: Om twameva sakshat Shri Yogeshwaraya namoh namaha.

[Video interruption]

Guido: ... of life. [From the mantra book: "In the form of the breath of life"]

Yogis: Om twameva sakshat Shri Jivanaya namoh namaha.

Hersh: Sambhava.

Guido: Manifesting by His own free will.

Yogis: Om twameva sakshat Shri Sambhavaya namoh namaha.

Hersh: Samvatsara.

Guido: Standing in the form of time.

Yogis: Om twameva sakshat Shri Samvatsaraya namoh namaha.

[Video interruption]

Guido: ...who makes the Yugas turn.

Yogis: Om twameva sakshat Shri Yugavartaya namoh namaha.

Hersh: Vistara.

Shri Mataji [aside]: ...and the flowers...

Guido: In Him all the worlds are expanded.

Shri Mataji [aside]: Good.

Yogis: Om...

[Video interruption]

Yogis: Om twameva sakshat Shri Maharuddhaya namoh namaha. [From the mantra book: "Whose glory is greatest"]

Hersh: Paryavasthita.



Guido: He envelops the universe pervading it everywhere.

[Video interruption]

Yogis: Om twameva sakshat Shri Paryavasthitaya namoh namaha.

Hersh: Sthavishtha.

Guido: He stands in the great form of Virata.

Yogis: Om twameva sakshat Shri Sthavishthaya namoh namaha.

Hersh: Mahavishnu.

Guido: He manifests His evolved form as Lord Jesus Christ.

Yogis: Om twameva sakshat Shri Mahavishnu namoh namaha.

Hersh: Kalki.

Guido: He is the immaculate Rider of the last days.

Yogis: Om twameva sakshat Shri Kalki namoh namaha.

Sakshat Shri Adi Shakti Mataji Shri Nirmala Devyai namoh namaha.

Yogi: Hundred and eight...

[Puja continues with bhajan "Tere Hi Guna Gate Hai"]

Yogi 1: Jogawa.

Yogi 2: Jogawa.

Guido: Powada. [Powada is sung]

Babamama: Shri Mataji...

[Bhajan: Vandana Karuya Matajila. End of video]

## 1988-0811, The Time of Resurrection

View [online](#).

11 August 1988

The Time Of Resurrection

Public Program

Geneva (Switzerland)

Talk Language: English | Transcript (English) – VERIFIED

I bow to all the seekers of truth. The seekers of truth is a very special category of people. They existed in all the centuries before also. And you find glimpses of that in many literary work. Today I read a book written by Ayala from Spain who was there in 1906. And he had described a seeker of truth how he became a saint.

William Blake from England, about hundred years back he lived, has said that, "The time will come when many seekers of truth will be born. They are the men of God, they will be transformed, and they will have powers to transform others". This transformation is what we call, is the birth which takes place second time. It is not just a certificate we should have, from some institution that we are born again. Or we have become a twice born person, as we call in India a Brahmin, who thinks that he is really baptised. But the real baptism is a happening.

Recently there has been a very beautiful discovery of Saint Thomas's writings, who was a disciple of Christ and on his way to India, he wrote a beautiful description of what a saint should be, and what Christ wanted us to be, in a very large book, and put it in a jar in Egypt. This book was recovered only 48 years back and has been again deciphered by a very good gentleman who came out with the book called Gnostic. Now Gna in Sanskrit language also means to know. To know on your central nervous system. Is not a mental knowledge. By reading books you cannot become a realised soul. It is not a mental achievement. That's exactly what Saint Thomas has written that it is not a mental thing.

That it has to be a happening within us, by which we know our self we get our real baptism. He's against all kinds of theories of sufferings. He says Christ has suffered for us. We have to just awaken Christ within us. And God Almighty is a father who is so much full of compassion and love for His children. Why should He make you suffer? Logically one should understand if Christ has suffered for us are we going to suffer more than Christ has suffered? Has He left something undone that we have to suffer any more? He suffered because there was a problem in the human awareness. People were lost in ritualism and in philosophic discussions. So His message was that of resurrection. That is being clearly shown if you see the Sistine Chapel in Vatican you see a huge big Christ sitting there and judging people and giving them resurrection. So the time has come for us, all of us, to enter into the kingdom of God. Now the time has come, this is the blossom time that many have to become the fruits.

When we see the chaos and confusion around us we get very depressed and upset about it. And we think there's going to be a shock we are all going to be destroyed. But you must remember that the creator is all-powerful. And He is not going to allow His creation to be destroyed. And His greatest creation and creations are human beings. He is not going to allow them to destroy themselves. It's already being arranged within us as you can see clearly, you have been told. We have a beautiful machinery built in within ourselves to work out the Kundalini awakening. As if you were made into a beautiful computer already programmed in a very efficient manner by the Divine, which commits no mistakes.

And you are just to be now connected to the mains. Once you are connected to the mains you start working as a very fantastic dynamic compassionate personality. This has happened to so many who are here. They write to Me that they are swimming in the ocean of joy. Also Mohammed Sahib has said that, "At the time of resurrection your hands will speak and they will give witness against you." That resurrection time is today. That has to work out.

Regarding Realisation I must say in a short time you cannot tell lot of things. But first we have to know that a person who says that he can connect you to the Divine does not take any money from you, does not expect anything from you, and just out of his

connection, connection with the Divine, works out your connection with the Divine, is the real saint. He is the real master. Not the one who lives on the earnings of people whom he says that, "I'm doing Divine work." Nor can you have any organisations nor you could have any membership.

It is the becoming that is a real transformation within. When you need not be told what is to be done, you become the spirit. And when you become the spirit, the spirit becomes your guide, and he guides you in his enlightenment. In its enlightenment you see the right path. You become righteous, you become compassionate, you become peaceful, you become innocent. Above all you become powerful, your compassion and love becomes powerful. You develop a new awareness within yourself on your central nervous system. What we call as collective consciousness. That is you can feel another person on your fingertips. That you can feel your self, your own centres on your fingertips.

This awareness manifests as a reality within yourself. You do not have to have certificate from others. You get your own certificate. But when we get identified with some organisation or with some ideas or some dogmas or fanaticism then we become blind. Because it is so mental. Is difficult to get out of the conditionings. Because you think you represent something. But it's not benevolent for you. You could be a Hindu a Christian, Muslim, any religion but you can commit any sin. Anybody can kill. Nobody improves by joining these organisations.

But the incarnations and prophets, those who came on this earth who started all these religions, were real. They wanted to give us a great progress in our evolution. Actually they created these Chakras in the sense that they resided on these Chakras. They were the milestones of our evolution like the flowers on the Tree of Life. But people plucked them, they said, "This is my flower, this is my flower." And then they worshipped those dead flowers. That is why we find all these problems created in the name of God.

One has to understand that what benevolence you have got out of it and if one person gets the benevolence, if it is the truth, everybody must get it the same way. Now the truth is supposing there are flowers here you can see clearly with your own eyes. Or we can say that human beings can feel the filth, they can smell the filth. Animals cannot. Is a fact everybody knows that, but the truth is known to everyone. And they all behave in the same manner. But when you become something, say of any caste or community or any religion or any race or any nation, you all don't behave the same way. You do not react the same way. Some of you can be very good people, some of you could be excellent but some of them could commit sins. And could manage with all those sins to live and excuse themselves.

But as soon as this transformation takes place, you see in that light, you immediately see in that light that this is wrong. Like you are holding a snake in the hand in darkness and you don't see the snake. If anybody tells you there's a snake you don't want to accept it. But as soon as the light comes within you, you see the snake and you just drop it yourself. And this should happen to all of them the same way if it is the truth. All those who call themselves Sahaja Yogis have to behave in a manner that a saint behaves. But they enjoy it, they enjoy their virtues, they enjoy their love and compassion for others. They enjoy their peace their spirit, so they don't care for other comforts of life. They become transformed persons. Christ has said, "Thou shalt not have adulterous eyes". With this happening you develop very innocent powerful eyes. Even a glance of such a personality can bring peace and comfort. He emits love and manifests compassion. And this compassion acts.

We have never tried the power of love so far. But only after Realisation you feel the all-pervading power of love around us. They have described about the power of love so many times, but nobody has said what is this power of love. So this Kundalini is like the connection, which is coiled into three and a half coils. I have seen some books describing Kundalini as a terrible thing, that it harms people. Is all falsehood. These people may not be knowing anything about it or maybe they do not have proper purity within themselves. In Sahaja Yoga thousands of people have got Realisation, they have got physically cured, emotionally settle down, mentally all right, and spiritually in the highest spirits.

You won't believe here there are people of so many nations together. And they all are enjoying, forgetting, transcending all the differences of their races, of their countries, of their little little small pockets in which they were born. God created only one world. We have made different countries. Not only that, but we think that we are all different people. Of course He has not

created even one leaf like the other. In the same way we are created differently. This is variety to create beauty. But this has led us to lots of confusions. So this Kundalini is your Mother. She is your individual Mother and She knows everything about you. And She is anxious to give your second birth. She is anxious that you should get this benevolence.

But it is your pure desire only that can manifest this happening. All other desires are impure. Because it is said in economics that in general desires are not satiable, wants are not satiable. So, these desires are not pure. We move from one desire to another desire. So the pure desire within us, which is the power of Kundalini, is to be one with the Divine, to be in yoga with the Divine.

This is achieved through the awakening of Kundalini.

But what is Kundalini, is the reflection of the Holy Ghost. We have God the father, God the son, but what about the mother? How can you think of a father, and a son and not of the mother? Holy Ghost is the Primordial Mother. And She is reflected within us as the Kundalini. And in the heart is reflected the God Almighty. God Almighty is the witness. Witness of the play of the Holy Ghost that is His power. They are inseparable, like moon and moonlight or sun and sunlight. That is why when the Yoga takes place, the Kundalini rises up to the head here up to the fontanelle bone area, breaks through this fontanelle area and you feel the cool breeze of the Holy Ghost coming out of your head. This is the seat of the spirit, though in human beings it resides in the heart.

So I hope today those who have not got yet Realisation, will get their Self Realisation definitely. And tomorrow, we'll be able to explain to you in some more details about it. Remember, you are a special category of people. As they have been singing, the meaning of the song was, is composed by the Swiss only, in Hindi language, the most surprising thing, and singing in an Indian tune, which is very difficult. And the meaning of the song was that: Oh Mother, we must have done something good in our last lives, that we have got our Self Realisation.

I hope you all will get your Realisation tonight. Now if you have any questions, we can have about say for ten, fifteen minutes any questions, if you have.

Question: This gentleman would like to know the meaning of the Shri Chakra that is seen on the poster.

Shri Mataji: Shri Chakra is one of the big centres on the right-hand side that we have within ourselves. And it works out all the Divine work. Of course, you must know that all this is a big organisation within yourself. Like here you come in the room. If you have to switch on, you just put one switch, and the whole thing is on. But it is all built in. You don't have to do anything about it, just press the button, you get the lights. In the same way, you are made with different Chakras within yourselves.

And once you are enlightened, then it is better to know about that. Say, supposing I do not put on the light and start giving you a lecture, about the history about the whole thing, how the electricity was brought in Geneva, how it was put up here, you will have a headache. So best is first to have your Realisation and then you will know each and everything because it's such a great knowledge. And you also get that inner sight in your brain that you can understand many things.

Question: Who is Shri Kalki?

Shri Mataji: That is again, you see actually, all these things cannot be disclosed, why the reason? I tell you. Christ said that He was the son of God. And He said He was the path, and He was the gate. What He said was absolute truth, absolute truth for Me, and for all the Sahaja Yogis. But before that, if I say something, I don't want to get crucified. So once you get your Realisation, you will know who is Shri Kalki, you will know who is who, what I am, everything you will know. But first of all you get your Realisation is a better idea.

Truth is to be seen and known, not to be believed. That is blind faith. Only after enlightenment I call it the Shraddha, is the enlightened faith. You should not also believe Me. Unless and until I give you Realisation, why should you believe Me? But you should be like scientist, to keep your mind open. May be what I am saying is a hypothesis and if it is proved, then you should believe Me. Supposing I say, I am such and such, why should you believe Me? There are many who claim like that and prove nothing, just take money.

Already in thoughtless awareness. There's a state in which people go, when the Kundalini rises a little bit. What we call is a thoughtless awareness, where you are aware, but a thought rises and falls off, another thought rises and falls off. In between the thoughts there's a little space, that is the present. Either you live in the future or in the past, so in that present thing you become silent, and you just watch your thoughts. As if you are standing in the water, you are afraid of the water, but once you get on to the boat, you see it. In the same way you see your thoughts, you are not afraid of them, you stand on that peace. But when you become a master swimmer, you can jump into the water and save many others.

So reality has to be known on your central nervous system. Not what I say, or what a book says, or what somebody says, nothing of the kind. What your hands are saying, what you are feeling. Tomorrow I'll tell you how the diseases get cured with the Kundalini awakening. For your information, in Delhi university, they have made research, in the university, they are making research on Sahaja Yoga, on the psychosomatic diseases, and on physical abilities of people in Sahaja Yoga. And two doctors now on these two subjects have got their MD's. And also in London there are seven doctors who are now collecting data and will be submitting their theses and papers. But tomorrow I'll explain to you.

Question: Many Yogas say, that one should not try to cure the Chakras. Not to raise the Kundalini before the chakras are in good shape. First put the Chakra in good shape.

Shri Mataji: You see what they say, because whatever they know about it. Supposing I say it's not necessary. Then there's something special about Me? Maybe I'm so compassionate or loving, that I love you so much that I can manage the show? Like some surgeon can do things which are miraculous.

All right. So let us now go in for Self Realisation.

It's a very spontaneous happening. Only thing today I will tell you how you, yourself, can raise your own kundalini and get your realisation. But it cannot be forced. I would request you one small thing is to take out your shoes to get the help from the Mother Earth. Also the shoes make you a little tight on your feet.

Another thing I have to make a very humble request is that, as I have told you that if you have to enter the beautiful kingdom of the Divine and you should not have any guilt about it. You should not feel guilty about anything whatsoever at this moment. Forget the past, forgive yourself, because, after all, human beings can make mistakes -not gods - can make mistakes, can they? So there is nothing to feel so guilty about anything. More it is a fashion I think sometimes to feel guilty all the time. But that spoils the centre of visshuddhi on the left-hand side so badly that you can develop diseases like angina, heart angina, you can develop spondylitis. I remember the French, first time I went to Paris, they told me, 'Mother don't say you are a happy person, you have joy' I said 'why?' 'They believe here that you must be an ignorant person, ignoramus, that you feel happy'. So I started my lecture with 'Les Miserables'. So, not to feel miserable at all. As I told you, you are the best creation of God. You are the temple of the Divine and have faith in yourself.

Now, those who smoke, supposing, they do not spoil this chakra by smoking but by feeling guilty that they are smoking and you need not be 'serious' about it also!

You should be pleasantly placed towards yourself. Supposing we are going for a holiday or something how happy we are. But this is what we are going to achieve, the greatest thing in life and lives, so we have to be prepared in a very happy mood for it.

All right, so please put both the hands and feet parallel to each other. Tomorrow I'll tell you why the left and the right are important, because the left represents emotions and desire and the right represents action. Before closing your eyes I'll show you what we have to do, a simple thing. Put your left hand towards me please, like this, on your lap, be comfortably seated, not in a slouchy manner, or in er what you call, too much of a tense manner, but straight, with the left hand towards Me. If anything is tight on your body you can loosen it. Now, put the left hand towards Me, like this. This represents your desire to get realisation. First you have to put your hand on your heart where resides the spirit. On your heart. Then you have to put your hand on the upper

part of your abdomen– on the left-hand side – we work on the left-hand side. This is the centre of your mastery. Then you have to put your right hand lower part of your abdomen, on the left-hand side. This is the centre of pure knowledge which has to manifest on your central nervous system. Now you put your right hand in the upper part again. Again, for raising the kundalini, put it on your heart. Now the hand goes in the corner of your neck and your shoulder, put your hand, your head to the right please. This is the centre is caught, as I told you, when you feel guilty so you have to be very pleasantly placed towards yourself. Now you have to put your hand on top of your forehead across and press it, as if when you have your headaches, like this. This is the centre of Christ and you have to forgive. On the back side you put your hand and push back your head. This is the centre where you have to ask for forgiveness, without feeling guilty. Now, stretch your hand and put the centre of your palm on top of your head on the fontanelle bone area where it was soft when you were a child. Bend your head and push back your fingers and press your scalp, move it seven times clockwise, bend your head. That's all. But I saw people doing it – you have to press back your fingers and press this hard on the head. Now you can take out your spectacles if you like. This might help your eyesight.

Now, please close your eyes. You don't have to open your eyes until I tell you. When I tell you you can open your eyes later on, because the attention has to be inside. Don't force your mind, force anything, like your thoughts or anything, it will all spontaneously work out. So please put your left hand towards me, keep your neck straight and both the feet apart from each other. Now, please put the right hand on your heart. Here you ask Me a very fundamental question. If you want you can call me Shri Mataji or you can call me Mother. Please ask the question 'Mother, am I the spirit?' Ask this question three times. Three times you ask in your heart. Now, take down your hand on the left-hand side in the upper part of your abdomen and press it. If you are the spirit you are your master, so now, please, ask the second question three times 'Shri Mataji, am I my own master?' Now, take down your hand to the lower part of your abdomen and press it hard. Here, again, I cannot take your freedom for granted. You have to ask for pure knowledge to manifest on your central nervous system, so please say 'Mother, please give me pure knowledge'. Please say it six times because this centre has got six sub-plexuses. Now, raise your hand again to the upper part of your abdomen on the left-hand side. By saying that you wanted the pure knowledge the kundalini has started moving upward, but to give her a full support and to fully open this centre of mastery, you have to say, with full confidence, ten times, 'Mother, I am my own master' You have to do after she has translated me, it's better, you keep better rhythm. Now raise your hand on to your heart and with full confidence again, please say twelve times 'Mother, I am the spirit'. Now raise your hand into the corner of your neck and your shoulder and turn your head to your right and press it hard. Here you have to say sixteen times 'Mother I am not guilty at all'. One has to know that the Divine is the ocean of compassion and bliss but above all it is the ocean of forgiveness and what mistake I may commit that He cannot forgive us? If you still think you are guilty you had better punish yourself by saying it 108 times! It is the hottest chakra you have got. Some people are doing the wrong way. Put the right hand in the corner of the left-hand side of your shoulder and your neck. Right hand. Please raise your right hand and left hand towards Me. Now put your right hand on top of your forehead please and press it hard. Here you have to say 'Mother, I forgive everyone'. Right hand. Now press it hard. You have to say you forgive everyone from your heart. Many people lose their chance of realisation because they don't know how to forgive. They say it is difficult but whether you forgive or you don't forgive it's a myth. But if you don't forgive then you play into wrong hands, so please forgive from your heart. Now push back your hand onto the back side of your head and put the load of your head on your hand. Here, now, you have to say, without feeling guilty, without counting your mistakes, just for your satisfaction, 'Oh, Divine, if I have done anything wrong please forgive me'. Now, stretch your hand and put the centre of your palm on top of your fontanelle bone area. Bend your head and put left hand towards Me, bend your head and now press back your fingers and press your scalp and move it seven times clockwise, where you have to say 'Mother, please give me my realisation, Mother give me my realisation' seven times, because I cannot force on you, you have to ask for it.

Now take down your hand please. Slowly open your eyes. Now put the right hand towards Me. Put down your head and see with your left hand if there's a cool breeze coming on your head, coming through your head, through the fontanelle bone area. Now put the left hand towards Me, now, and put the right hand on top of the head and see for yourself there's a cool breeze coming out of your head. Just bend your head, sometimes it's quite far away you get it. Once again put your right hand towards Me and put your left hand on top of your head and see for yourself if there's a cool breeze coming out of your head. Now put both your hands on top of – push back your head and ask a question 'Is this the cool breeze of the Holy Ghost, Mother?' 'Is this the Brahma Chaitanya?' 'Is this is the all-pervading power of God's Love?' Take down your hands please. Those who have felt the cool breeze out of their head or on their fingertips or in their hands, please raise both your hands. Most of you have felt it, very surprising.

(pointing) You committed some mistake but it's all right, we'll work it out. May God bless you, may God bless you, so many of you have felt it. (pointing) 'What about you, did you feel it?' In the blue shirt. (slightly warm) It's all right I know that, that's why I asked you. Gradually it will become cool, all right? You have to forgive from your heart. If you have felt warm then you have to forgive from your heart. Let us again forgive, all of us, forgive from your heart, just say closing your eyes, we forgive everyone from our heart, just say it like that, just say it. And now, feel it, both the hands, put it down. Are you feeling the cool breeze? The more you forgive the better it will be, just forgive. Now it's all over. All right? Most of you have felt it, very few have not felt. All right, doesn't matter, they'll feel it tomorrow and tomorrow I'll meet you all individually and I'll fix up the people, meeting them, in the sense that you must know that you have to now respect your realisation. Tomorrow it will be deeper still, but it's like the parable of Christ that some seed fell on the rocks and some fell in the good soil. The you all have to become trees, masters. Hardly you take any time for it. So tomorrow invite your friends, as many as possible and I hope all of you will be completely settled in yourself, but don't think about it, otherwise tomorrow you'll say we lost the vibrations. By thinking you come down. Don't argue about it, let it be as it is. May God bless you all.

Historical note:

Further details on the Gospel of Thomas:

[http://sahajayogaencyclopedia.org/index.php?title=Gospel\\_of\\_Thomas](http://sahajayogaencyclopedia.org/index.php?title=Gospel_of_Thomas)

<http://aprildeconick.com/gospel-of-thomas-articles/>

## 1988-0812, You have to become a saint

View [online](#).

12 August 1988

You Have To Become A Saint

Public Program

Geneva (Switzerland)

Talk Language: English | Transcript (English) – VERIFIED

I bow to all the seekers of truth. As I told you yesterday that we have to know the truth on our central nervous system. That is why in every scripture, it is written that, "You are to be born again". You are to be born again, in the sense, a happening has to take place within you. And this happening should give you the Self-knowledge.

In every religion, whether it is Hindu, Muslim, Christian, Sikh, Zardasht religion called as the Parsees follow, every religion has said that there has to be this happening within you. In Islam, it is said very clearly as I told you yesterday, that at the time of Qiyamah, that is resurrection, your hands will speak. So much has been written about Qiyamah, the promise day of resurrection. And that you have to become the 'waliy', you have to become a saint.

But as I told you yesterday, in every religion, people have plucked the flowers which were living, and now are living with the dead flowers, fighting with each other. Even the animals don't fight that bad as the human beings fight. And how can it be? Those who are religious fight worse than anybody else. This has really brought such bad name to the Divine Power, to the righteous behaviour, to the pure love of the Divine.

A lady asked Me in Italy, "Mother, how can You be a Mother, Grandmother, wife and looking after so many people all over the world?" I said, "It is very simple. If you have pure detached love you rise in a tree like a sap, and you go into the various places like the branches, then you go to the leaves, then you go to the flowers, then to the fruits and come back. So you nourish everything. It's not difficult". But to have this love, to understand this love, a connection has to be established, connection with the All-pervading Power.

Aside: What happened? [Laughter]

If the connection is not established, whom are we praying? We are praying without the connection like telephoning without the connection. And then people come and complain about God, "I prayed to God so many times, I did this, I did that, still I got cancer". So, the mistake is not that of God. He has all compassion but you must get connected. You just go on taking his name: it's not the way to achieve Him.

Supposing you have to meet the president of India and you just go calling his name, you will be arrested by the police. So, one has to understand that you have to get connected. Now, all this arrangement is made within yourself. And this connection has to be established. This connection is done spontaneously through the living process of evolution.

Now we have three energies flowing within us. The first is on the left-hand side, which gives us the existence by which we exist, and gives us the desire to exist. Also gives us the desire. This one is represented by the left-hand side, we can say, or the left sympathetic nervous system. This represents our past, which I would say, Freud saw as something as conditioning. But I think he was very half-baked.

Sartre saw the other side, the right side. Only person who saw it clearly was – quite clearly, was Jung. And he said that you have to be Self-realised in which you become, you become, again he said, you become collectively conscious, you become. He just made one mistake, I think. He thought that the conscious mind has to go to the subconscious to reach the Unconscious. Maybe the effect of Freud because he was a – to begin with, he was a disciple.



We must know that God is a great organiser. For we have to go, supposing to the airport, we don't have to cross through the masses of luggage. There is a passage, proper passage for us to go through it. In the same way, if we have to ascend, there has to be a proper passage, so the organiser has made beautifully the left side for our psyche, not Freudian way, but the psyche I would call it, because the left side is all the conditioning and the past, and the right side which is our future and our mental and physical being. And the central path is left for our ascent; this is the evolutionary path. So the left path is for our desire, the power of desire and the right side is for the power of action through our mental and physical being.

Left side has all the past, up to the collective past, we can say the collective subconscious. And the right side is all the future and the collective supra-conscious, where all the aggressive or right sided, or we can call it a very planning, ambitious people exist. But the central path is left unobstructed in the centre. Now we have the centres like this, and these centres are one side, left side and another is right side. So, this central path is supplying to the left as well as to the right. So, when we go more to the left or to the right, we break the connection with the whole. As a result of this extreme temperament, our relationship with the whole, with our brain, which controls and balances and coordinates our different organs, goes out of control. As a result of that the cells become arbitrary and malignant, so we get cancer.

When the Kundalini rises through these centres, she brings back them and as if, like a thread it passes through several pearls, the Kundalini goes through all the Chakras and connects you to the mains. She nourishes all the centres. By that nourishment you get the vitality and thus you get cured. So it is your own power which cures you, it is your own redeeming factor within you, which is dormant so far, becomes active and you get cured. Most of the physical diseases are caused by imbalance on the physical side and the mental diseases are caused by the imbalances on the left hand side. Now, if you can after Realisation understand how to bring your personality into balance you can cure yourself of any disease.

Now when you get connected with the mains also the energy starts flowing from your hands. You can also feel others on your fingertips. All the Chakras can be felt, the seven chakras, five, six and seven, five six and seven, on your hands on the left and the right side. Even children who are realised souls, if you tie some sort of a ribbon on their eyes and ask them, what is this person suffering from, all of them will raise the same finger, this one or this one or whichever it is. That is how your physical and mental problem gets solved.

But today's worst problem I think is spiritual, because in the seeking people have gone to wrong people. Or maybe in seeking they might have taken to something very severe, or they must have like mad read all kinds of books good or bad, everything and that's all in their heads. At this point then, we have found out a solution and when you were meditating yesterday, I told you to say, "Mother, I am my own master". So this sentence cancels all the rest of them who are fake, all those who have done wrong to you, have harmed you in your own valencies as a human being.

Now the human beings have ten valencies, as you know the matter has either plus four or minus four, means eight valencies already. And when it goes into imbalances, then you start developing problem either on the left or to the right. So when you go to the basics, you will find that it's very easy to understand yourself. You don't have to go to medical college, you don't have to study for days together and become then unemployed. You don't have to read psychology and pay to the psychiatrist. You yourself can diagnose yourself and you yourself can cure yourself and later on cure others.

But all this for what? This body, the human body, is the temple of the Divine. This human mind is the heaven for the Divine. Is to be enjoyed the blessings of God Almighty. Unless and until you have sensitivity to that joy which is absolute, you cannot enjoy anything whatsoever. It is a very temporary pleasure, then it vanishes, it has its reactions. Only after Realisation you can feel the pouring of joy.

Yesterday when I asked you to ask Me questions, you had gone into a state which we call as thoughtless awareness. You had gone into a state where you could see there is silence within you. Now here is a beautiful carpet, and when I see this carpet if it is Mine, as a human being I will be worried what about insurance. Or if it belongs to somebody else, I'll be worried how much it has

cost, when I will purchase one like that? All kinds of thoughts will be provoked into My brain when I look at this carpet, which is made by some unknown artist to create joy.

But in thoughtless awareness I am in meditation. You cannot do meditation; you have to be IN meditation. It is a higher state of mind, of your being. When you just see something, and the whole joy of that creation pours onto you like a relaxing joyous experience. In that state your mind becomes like a ripple-less beautiful lake. All your tensions disappear and all the joy that is surrounding the lake of the creation that is existing there, is reflected in that beautiful lake of your mind. This is your birthright. As human beings you have to have it. And the time has come for all of you to get it.

No amount of reading or lecturing is going to help you there. It is this happening that has to work it out. Every load that we have is out of our ignorance. All the worries that we have, also out of our ignorance. Like some villagers, say, were told not to carry too much luggage in the aeroplane, so they put all the luggage on their heads. They were asked, "Why are you putting all the luggage on your head?" They say, "We are trying to reduce the weight of the aeroplane." So ridiculous is our sense of carrying the load of the whole word on our heads. The one who has created this world, who has created you and has made you into human being is quite capable of looking after it. He is not going to allow this world to be destroyed. Whatever monkey tricks human beings may try in their so-called freedom, very safe and sound we are all going to land up in the most beautiful garden of the kingdom of Divine.

May God bless you all!

Yesterday, we had asked you to ask Me some questions or to write some questions for Me. So far, I haven't received any questions whatsoever. So, I would like to have some questions from you people which I will answer say for about ten minutes, if you have any. But the best thing is to get your Realisation first.

When there is no light, what's the use of talking about colours? We don't know also how we are related to each other. We don't know even that we are the part and parcel of the whole. Unless and until this happening takes place, how can we feel the collective consciousness?

May God bless you!

[Shri Mataji asks people to sit down on the stage]

It seems nobody has any questions?

Question : [INAUDIBLE]

Shri Mataji: Tantra in Sanskrit means mechanism and this is the mechanism, which is a Divine mechanism. But people use it in a wrong way, the whole thing, which becomes then tantrism. I've already – there's a book written about Sahaja Yoga, if you read it, there's a big chapter where it is already talked about it very clearly. That when you try to displease this particular mechanism that is within us, by immoral behaviour, unrighteous behaviour, cruel behaviour, anything, then the whole thing goes into an anger. Specially they use black magic to destroy the working of this mechanism which protects us. They lead a very impure life, and all attention is on money making and they possess you and completely make this Divine thing ineffective in the sense it recedes back. And then they start all their devilish work.

In the sixth century in India, this devilish work started, among the people who were very licentious rulers, in the central part, complete belt, started using all kinds of funny eroticas and all that to spoil this pure mechanism within us which is Divine. Then they say that the Kundalini rising gives you a heat and it gives you blisters. But the Kundalini never rises in those places. She needs your Divine authority, your purity, Divinity of the teacher and mastery of the teacher. On the contrary the Deity in the seventh Chakra here gets annoyed. It's the Deity of innocence. And throw waves of horrible heat. I've seen people coming to Me with blisters on their body. So those who call themselves tantrikas or who do tantrism, will help you, like supposing you want to

know the name of the horse which is going to win in the race, they will tell you.

To make it simple we should say this is the science of the dead, and they use this science of the dead and try to destroy people. One should before going to any one of these so-called masters, must see first of all what are their disciples like. Are they beautiful? Are they joyous? Are they compassionate? Are they peaceful? What sort of a life the Guru leads? If he is a man interested in women, or is a woman interested in men or in money matters and things, then be sure he's not a good Guru, he's not a Sat Guru, he's not a master. We have so many great prophets and incarnations to show what is the righteous path. But in modern times, people have really become individualist, but not, they have lost their personality. Anything new attracts their attention. And like straws on the water they start moving from this side to that side, that side to that side.

Anything new, I mean it can be supposing I say we have never eaten the table, so they say let's have, eat the table. It can be that stupid. But a real master will give you the personality, the discretion. Now you must have heard the Sahaja Yogis who talked to you about Chakras. There are so many here sitting, they all know such a lot, the whole knowledge about the self is with them, they know everything. It is not only the mental knowledge, but they can work it out. They can tell you what's wrong with them, what's wrong with you. And they'll tell you how to get rid of these wrongs in a very gentle and beautiful manner. There is no hatred, there's no competition, there is no ambitions but just enjoyment of their state and each other's love. Love that is pure.

In Sahaja Yoga it doesn't happen if somebody's wife runs away with somebody. Somebody's husband run away.... These things do not happen. They enjoy their purity, they enjoy their virtues. They see the wrong of the people who claim something, like supposing somebody is born as a Hindu, he will see what's wrong with Hinduism. If he is born as a Christian, he will see what's wrong with Christianity. If he is born as say an American, he'll see what's wrong with America. He sees it clearly. And he is very powerful, he doesn't identify himself with the wrong and wrongdoing, because he has to know the absolute truth.

You have to spread your hands. Now you have to put your left hand towards Me, which represents, as I told you, your desire to get realisation, and your right hand on your heart, where resides the spirit. As I told you that kundalini is the reflection of the primordial mother, the Holy Ghost. The spirit resides in the heart but the seat of the spirit is above the fontanelle bone area. We have to work ourselves on the left-hand side of our chakras, so that later on also you can raise your kundalini. But at the very outset again today I have to request you to forgive yourself, forgive the past. You have to be very pleasantly placed towards yourself. Please put your left hand towards Me and right hand on the heart. Now you have to put your right hand on the left-hand side of your stomach which is the seat or the chakra or the centre of your mastery. First you must see, and later on you have to close eyes so just see and feel, do it the way I am doing it. Now take down your right hand on the lower part of your abdomen, which is the centre of the pure knowledge which has to manifest on your central nervous system. Now you have to raise the kundalini by putting it back onto the left-hand side of your abdomen in the upper part. This is the centre of your mastery. Now you have to take your hand again on your heart. Now take your hand here in the corner of your neck and your shoulder and put your head to your right. This centre you catch when you feel guilty, so you have to forgive yourself. Not to feel guilty at all is very important. Now you have to stretch your hand in a way that you put it, not stretch, but actually put your hand on your forehead across and press it on both sides. This is the centre of forgiveness. Now you have to take down your hand on the back side of your head and put back your head. Now here you have to ask for forgiveness, for your own satisfaction, without feeling guilty, without counting your mistakes. Now stretch your hand and put the centre of your palm on top of your fontanelle bone area which was a soft bone. Now push back your fingers and press your scalp and push it seven times clockwise. That's all you have to do.

Now, those who do not want to do it should leave this hall to be civil and kind to others. Now please close your eyes, put your feet parallel to each other and put your left hand towards Me. Sit in a comfortable way. Be comfortable in the sense you should not slouch nor should you stress your neck too much but sit in a straight comfortable manner. Don't fight with your thoughts, with your conditionings or with your ego, just forget them. It will all happen spontaneously. All right. So you have to be pleasantly placed towards yourself, not at all to be angry with yourself. Now please put the left hand towards me and the right hand on your heart and close your eyes. You can take out your spectacles if you want. Now, here you have to say or you have to ask a question, a very fundamental question. You can call me Shri Mataji or Mother. 'Mother, am I the spirit?' Ask this question three times to Me. It's like a computer which has to answer. Now you have to follow her, when she translates, so we keep the proper

rhythm. Now take down your right hand on the upper part of your abdomen on the left-hand side and press it hard. Here is the centre of your mastery, so. If you are the spirit you also become your master, your guide. Now please ask a question three times 'Mother, am I my own master?' Now take down your right hand in the lower part of your abdomen and press it hard on the left-hand side. Here again I cannot force you; I respect your freedom. This is the centre of pure knowledge that manifests on your central nervous system, so you have to ask 'Mother, please give me pure knowledge' Say it six times; this centre has got six petals. As you ask for it the kundalini starts moving. To give full support to your kundalini and to relax your centres please raise your right hand in the upper part of your abdomen and press it hard and now, with full confidence, you have to say ten times 'Mother I am my own master.' Ten times, please. Now the most fundamental thing is and the absolute truth about you is that you are the spirit, so, with full confidence you put your right hand on your heart and say 'Mother I am the spirit.' Twelve times please. You have to know that ocean of Divine is the ocean of bliss and compassion but above all it is the ocean of forgiveness, so you cannot commit any mistake which cannot be forgiven by that power. So, with full confidence you put your right hand in the corner of your neck between the neck and the shoulder and place your head to your right and now here you have to say, sixteen times, with full confidence in yourself, 'Mother I am not guilty at all.' Sixteen times. Even now, if you feel you are guilty, then you had better punish yourself by saying a hundred and eight times 'Mother I am not guilty at all.' Now, raise your right hand and put it on top of your forehead and press it on both the sides. Here you have to forgive everyone. You may say it is difficult but whether you forgive or don't forgive it is a myth. But when you don't forgive then you play into wrong hands. So please say 'Mother I forgive everyone from my heart.'

Now please take your hand on the back side of your head and take the whole load of your head on top of that. This is the centre of asking for forgiveness from the Divine, so, without feeling guilty, without counting your mistakes, you have to say 'Oh, Divine, if I have done anything wrong please forgive me.' Now, stretch your hand, put the centre of your palm on top of the fontanelle bone area and put down your head. Please push back your fingers and press it hard and move it seven times very slowly clockwise. At this time, again I cannot take your freedom, so you have to say, seven times 'Mother please give me my realisation.' Now please take down your hand, please open your eyes slowly. Now please put your right hand towards Me like this. Right hand, right, like this. Bend your head and see for yourself if you are feeling any cool breeze out of your fontanelle bone area. Now please put your left hand towards Me and bend your head and see for yourself, now, with your right hand, if you are getting any cool breeze or maybe a little hot in the beginning, doesn't matter, because the heat has to come out. Now you can put your right hand, bend your head and see for yourself again. Now raise your both the hands, bend your head backwards, and ask the question 'Mother, is this the cool breeze of the Holy Ghost? Is this the Ruh, the Brahma Chaitanya? Is this the all-pervading power of God's Love?' Ask any one of these questions three times. Now bring down your hands please. All those who have felt the cool breeze out of their heads or in their hands please raise both your hands. Little higher, everybody. Oh God, you all have become saints, may God bless you! May God bless you all. I bow to all the saints. Now you have to respect your realisation and you have to master it. It will hardly take any time, you don't have to pay any money, nothing, but just to know the knowledge which is very easy and simple. Respect your realisation, we have a very beautiful centre in Geneva. Nobody will ask for money or anything from you but you have to give some time to yourself. This watch we have just to save time for meditation not for wasting our lives. So if you can find time with your watch please pay some attention to your self-realisation and achieve what is your own. This is your own power, is all your own, only you have to get the decoding of the keys I hope next year when I come I'll see huge big trees spreading out their arms. Like one enlightened light can enlighten many lights. But first you have to steady yourself. I hope and request that you look after your realisation. Now you will know the meaning of your life, the purpose of your life. And also the enjoyment of existence. May God bless you. If you want I could meet some of you if you want to come to the stage.

1988-0813, Evening Program, eve of Shri Fatima Puja

View [online](#).

13 August 1988

Evening Program

Givrins Ashram, Givrins (Switzerland)

Talk Language: English | Transcript (English) – Draft

I was just telling him that you have created the great [ Ghot Indian word?] of the Adi Shakti here.

And all the great minstrels of God called as Gandharvas and Yakshas and all of them are here. I wish you could take a photograph. I can see all of them in the sky feeling that "look at these great musicians". I think they are a little jealous also.

## 1988-0814, Shri Fatima Puja: The principle of the Left Nabhi

View [online](#).

14 August 1988

The Principle Of The Left Nabhi

Fatima Puja

Saint-George (Switzerland)

Talk Language: English | Transcript (English) – VERIFIED

Shri Fatima Puja, St Georges, Switzerland, 14 August 1988.

Today we are going to have the puja of Fatimabi, who was the symbol of Gruhalakshmi, and so we are going to have the puja of the Gruhalakshmi principle within us. As the housewife has to finish every work, everything in the household, and then she goes for a bath, in the same way this morning, I had to do lots of things and then I could come for your puja, because today the housewife's jobs were many. So, I had to finish them like a good housewife.

Now, the principle of Gruhalakshmi has been evolved and developed by the Divine, is not a human being's creation and as you know it resides in the left Nabhi. The Gruhalakshmi is the one that is represented in the life of Fatima who was the daughter of Mohammed Sahab. Now She is always born in a relationship to a Guru, which is of virginity, of purity. So, She comes as a sister or She comes as a daughter. Now the beauty of Fatima's life is, that after the death of Mohammed Sahab, as usual, there were fanatic people who thought they can take the religion into their hands and can make it a very fanatic thing and the attention was not paid so much towards the ascent of the person.

Even Mohammed Sahab has described his son in law in many ways. And He is the only one – or there is another incarnation of Brahmadeva, who came on this earth; Ali came on this earth, He was the incarnation of Brahmadeva and his – another incarnation was Sopandev ( - the younger brother of Dnyaneshwara), which, you can go to Pune, you can see the temple of Sopandev there.

(Shri Mataji [to the Yogi who fixes the mic]: it falls with this weight.)

So, we have Ali and his wife Fatima who incarnated on the principle of the left Nabhi. She stayed in Her house, in Her household and She observed what you call a kind of a parda [Parda: veil]; naqaab as they call it, to cover Her face. It is a symbol that a woman who is a housewife has to save her chastity by covering her face because She was a beautiful woman and They were born in a country which was very, very violent and She would have been definitely attacked in case She had not lived in that kind of fashion.

As you know, in the time of Christ, though Mary was Mahalakshmi's incarnation, had to be very, very potential personality and Christ did not want anybody to know what She was.

But though She was in the house, She was Shakti. So She allowed Her sons or actually ordered them to fight those fanatics who were trying to deny the authority of Her husband. And you know, Hasan and Hussain, they were killed there. It's a very beautiful thing how the Mahalakshmi tattwa of Sita took a form of Vishnumaya just to establish the beautiful principle of a housewife. Now, She was very powerful no doubt, and She knew that Her children will be killed. But these people are never killed, they never die, nor do they suffer. It's a drama they had to play to show people how stupid they are. As a result of that, another system started where they respected saints; like in India Shia people respect Auliyas () or we can call them the people who are Realised souls like Nizamuddin Sahab. Then we have got in Chisti; we have got in Ajmer, Hajarat Chisti. All these great Saints were respected by Shias. But still, they could not transcend the limits of religiosity. So, they also became extremely fanatic.

Firstly, they would not see to another religion where they had saints. They would not respect the saints who were belonged to

another religion and even when we had a great saint like Sai Nath of Shirdi, who was a Muslim to begin with, and it is said that Fatima Herself brought him as a child in Her lap and gave him to some lady. It said so. We did not deny, as far as the Hindus were concerned, his saintliness, but the Muslims did not accept him.

There is another one who is called Haji Malang, who is very near Bombay, who was a realised soul. He, too, realised the fanaticism of the Shias. 'Shia' word comes from Shiya; in U.P. Sita is called as 'Siya'. Sitaji is called as 'Siya'. They also did not realise that there are saints who are not, so called Muslims but they are saints. So, they could not get out of it. So, we have another one called Haji Malang ( ) who was worshipped by Hindus. Some Muslims also go there, no doubt and this Haji Malang was quite worried about the fanaticism of the Shias, so he appointed some Hindus to worship him, just to counterbalance. They did all kinds of things.

There are many saints like that. I went to Bhopal. There is another big saint who was buried [there]. But his all disciples were just depending on the earnings of that place, which was very bad. Even Hazrat Nizamuddin's things are the same way as the Hindus do. They all make [an] earnings, I mean it's a kind of a commercial business. So, this saint died and was buried there. There were many people who were depending on it. When I went there, I just by the way asked them, "What is your religion?" So, they said, "We are Muslims". I said, "What was the religion of that saint who died?" He said, "Saints have no religions." So, I said, "Then why do you want to follow religion? Why don't you follow his religion? They have no religions." Even, it is said in Sanskrit, [that] the Sanyasis have no religions. They are dharmatita ( ), they go beyond the religion.

But as it has happened with every incarnation, it has happened even with the Shia people, with the Sunnis, with the Hindus, with the Muslims and everyone, that they made a fanatic group. Now fanaticism itself is absolutely against religion, against your innate religion within yourself because it creates poison. It's a venomous thing. It makes you hate others. When you start hating others, then it reacts in you as horrible poison which eats up all that is beautiful within you. Hating any one is the worst thing that human beings can do, but they can do it. They can do whatever they like. Animals do not hate anyone. Can you imagine? They don't know how to hate. They bite some one because that is their nature. They cut some one because that is their nature. They never hate someone. They may not like someone but this hatred, which is a poison, is a speciality of human conception and human absorption. Only human beings can hate. And this horrible thing hatred, was settled between even the Muslims which was not done. This Karbala was not created for hatred, but for love.

Everything that was done for love was converted into hatred, in every religion. Now the worst part of the whole thing is, that one part which hates thinks the other part is the worst of all, and the another part thinks that the first part is the worst of all. Under what rule, law or logic they decide – that is their own lookout. So, they club together like that.

While this principle of the Gruhalakshmi was specially created to overcome that hatred, to subdue that icy stuff called hatred, to remove, from the minds of the people, hatred – this Gruhalakshmi principle was created. How? In the family when you have a household, the Gruhalakshmi principle has to subdue the hatred between the children, between the husband and the children. But if she herself enjoys her hatred then how can she subdue it? She is the source of that peace which subdues hatred.

Now in India we have joint families. You too have relations like uncles, aunties, this, that. But the housewife's job is to smooth, smooth out all angularities of people which creates friction. Now the man has to worship a housewife. It is said so, "Yatra Nariya Pujyante, Tatra Ramante Devata" ( ) - "wherever the housewife is respected, there only the Gods reside". In our country, I, must say credit must go to the housewives, because we are no good for economics, no good for politics, administration; hopeless! Men folk are useless, they don't know any household work or anything, women have kept it to themselves, but our society is first class, is maintained by the women of the household.

So, the man has to respect the housewife, that's very important. If he does not respect his housewife, there's no possibility of any Gruhalakshmi tattwa being maintained. It's like the preservation of that principle of a housewife.

But some men, I mean many of them, think that it is their birth right to ill-treat their wives, to torture them, to say all kinds of things, to be angry, if she is a good woman. But if she is a nagger, if she is a bhoot, then they are subdued, completely subdued. If

the wife is a bhoot then husband always, sort of, tries to please her and be extremely kind to her. He knows she is a bhoot, after all, you know, be careful [you] don't know what time the bhoot will come like a snake on you! And if she knows how to nag or to argument, then also they are afraid. There is no love, they have no love or respect for her, but they have an awe or fear. And they are afraid of such a woman. Now some women think if they become flirtish then the husbands are better controlled. But their basic principle they lose. The basic shakti that they have, they lose, and they land up in difficulties.

So the basic principle of a Gruhalakshmi is to respect her chastity, to respect her chastity outside, inside. That is the steadiness of her. Of course, most of the men take advantage of it. If the wife is docile or obedient, they make it a point that they just rule the wife, left and right. All right!

But this woman, the housewife, has to know that she is not docile. She is obedient to her own righteousness, to her own virtues, to her own qualities. If the husband is stupid, all right, he is stupid like a child, finished! But the husband has to know that he must respect, otherwise he is a lost case, he is finished, he is good for nothing. First thing is that he must see [that] the woman in the household is respected as a Gruhalakshmi. Then the blessings flow.

But in no way he should insult her or be unkind to her and raise his voice or say things to her. But the wife has to be the one who is to be respected. I have so many times said, your wife is dominating, give her two slaps on the face, of course! No doubt! She has not to be dominating, she has to remove the dominating forces of others. She is the source of peace; she is the source of joy, and she is the peacemaker. If she is the one who creates problems, then you can slap her nicely, bring her to her shape, is all right.

So, its Gruhalakshmi tattwa is mutual. It doesn't depend only on the wife or husband but both of them. So once if you are making your wife suffer, your left Nabhi can never improve. Or if you are a bad wife your left Nabhi cannot improve.

Now, in the west the problem with the women is this that they don't realise [as to] what is their power. An eighty-year-old woman also would like to look like a bride. They do not feel their dignity and enjoy their dignity within themselves. They are the queen of the house, but they want to behave like [a] cheapish, childish, young frivolous girl. They don't feel the dignity of their being. They talk too much, they behave in a manner that, does not behove a housewife. Like they will take out their hands, talk like this, as the fisherwomen do, when they sell their fish to someone and when they have to fight. Or they shout sometimes, they shout also, I mean, I have heard they shout and sometimes they beat their husbands, that's the limit!

They start always comparing themselves with the husband, to begin with. Like I am such a rich man's daughter, I am from such and such family, my husband is from such a low family, he has no money, nothing, he is not educated, so ill-treat him. Treat him in a manner, that shows no respect. Such a woman will lose all her powers. Also in her own ways she will feel guilty, she will feel guilty because, first of all, nobody has right to look down upon anyone whatsoever in Sahajayoga specially. Then, to look down upon your husband, is something unbelievable! He may not be a Sahajayogi. All right! He may not be up to the point, but by your behaviour, by your strength, by everything you can save him. But why are you losing yourself by dominating others, by strangling others, by making your husband a very, sort of a - frog in the well; telling him, "Oh, we both are, after all, we should enjoy! Let's have our house separately, nobody should come in the house". Even a rat won't enter that house! Even to say, "Oh, these are my children, my husband, myself", is the negative of Sahajayoga, is the negative form of understanding. These are absolutely absurd things, they do not look like for any Sahajayogi or any Sahajayogini. All this kind of selfishness, all this kind of seclusion is against Sahajayoga.

But a thing of a housewife is, "Oh, now how much should I prepare? For example, there will be 50 persons coming."

So, the husband says "But only 10 are coming. Why do you want to have for 50 persons?"

"But maybe they would like to eat more."

"But then why do you have 50 plates?"



"Maybe they might bring their friends."

So, she thinks of her generosity. She enjoys her generosity. I have known many like that. Those, they are not even Sahajayoginis.

They will say, "Will you come, sister-in-law, will you come for dinner?"

"Oh, I am not coming, you cook too many things. Not coming!"

"No, no, I will cook very few things but please come."

Then she just starts thinking immediately. "What vegetables are available in the market? What should I get? What is the best?"

I mean, I am not their Guru, I am not their mother, I am just a relation, but they want to express their love through the food, they are the giver of food – Annadaa (). They are the Annapurnas and this is the one of the qualities, the generosity if a woman doesn't have she is not a Sahajayogini, by any chance. Take it from Me. Husband may be little miserly, doesn't matter, but wife has to be very generous and sometimes, she secretly gives money, not to her own children but to others. Such beautiful women have to be there in Sahajayoga. But I feel so sorry sometimes, that the attack comes from the women of Sahajayogi, not from the men, on Me. I am a woman Myself, and I feel shocked that the women should attack Me like this, for what?

In Sahajayoga there is no domination of any kind, but all these so-called ideas of servility or domination comes from the false ideas you have, about your own dignity, about your own understanding. You are not aware of yourself. You do not know that you are the queen, nobody can dominate you. Who can dominate the lady, who rules the household? If supposing the husband says, "I don't like this colour!" All right, leave it for a while. Then somebody will come and say, "What a nice colour!" [Then] he says, "Ah, such a nice colour, oh, don't change it.'

The women must understand the men. They have big eyes. They are not microscopic. They see everything in a big way, you see. So today they will say something, tomorrow they will forget about it and they don't have microscopic eyes. They are too above these things; they are above these things. You must understand them as they are! "But if he sits on the horse, I must also sit on the horse and fall down. If he goes for skiing – I will also go for skiing. If he develops his muscles – I will also develop my muscles." It is coming to that point! I mean women start looking like nothing on earth. You don't know what sort of women these are with big, big muscles without any moustaches. So, this kind of stupid ideas we have.

But there is no subordination of any kind. You are subordinated to your own dignity, to your own chastity, to your sense of honour and above all, to your righteousness, because you are in charge of that. The man who is in charge, has to look after that side. How many quarrels you create? How can you be quarrelsome when you are supposed to become the peacemaker? Supposing we send two peacemakers to some country to make peace and they cut each other's throat, what will you say to such a thing?

You are the one who has to smooth down everything, you are the one who has to bring such expression of love, such sweet things that the family itself feels rested in you, secured in you because you are the mother. The family must feel secured within you and this love is your power. This is your power that you can give love and giving love you will find; you will always enrich yourself. I mean imagine what presents I give compared to what I get. I don't know I will have to build another house! I am telling them "Don't give Me individual present. I will not take any individual presents." Now still despite that. I don't know, just with love if I get something with care, that love, you know, itself manifests and comes back to you like a poetry. You are sometimes surprised.

I will give you one simple example of My own life which will tell you how love can work it out. I was a housewife to begin with and to end with, I think. And once I was in Delhi, My daughter was to be born, so I was knitting something for her, sitting outside in the lawn, when three persons walked into the house, one lady and two men and they came and said, "See now we are – I am a

housewife and these two are, one is my husband and he is the friend of my husband and he is a Muslim, and we have come to you for shelter because we are refugees." I looked at them, they looked very good to Me, they were quite all right. I said, "All right you please settle down in My house." So, I gave them the outside room which had a kitchen and a bathroom and this thing, and for the gentleman, I said, "There is another spare room, you can stay there, and husband wife can stay here."

In the evening My brother came in. He started shouting at the top of his voice, he said "What is this? You don't know these people, they may be thieves, they may be this, they might do this..." and then My husband came, he also joined him because, you see, they were friends! All men just the same, you see, so he said, "You see, she doesn't understand she has kept these three persons here. God knows, what they are, they are saying refugees, this thing. She doesn't know, he is a Muslim, he is a Hindu. God knows, she has two husbands, one husband" like that, all kind of things. Next morning, they forgot about that. I said, "All right. Let them be there for one night. Is all right? I can't drag them out today, one night."

Next morning, they forgot that they were living there. That's like men! First there is such a blasting, such a blasting, I said, "All right, one night. Now don't shout. They will feel hurt. So let them stay one night!" They soothed down. Next morning, they went away for their work. They had no time. It was, you see, only on a weekend they become active in the household, otherwise they are inactive. So, they went away.

It so happened that these people stayed with Me for one month. Then this lady got a job and, she went away with her husband and this Muslim. But in the meanwhile, there was a big riot in Delhi, very big riot. Because many Hindus and Sikh people were killed in Punjab. It had a reflection in Delhi, and they started killing all the Muslims there. So, three, four Sikh people and one or two Hindus came to My house, and they said, "We are told that you have a Muslim staying with you." I said, "No. How can I have?" They said, "There is a Muslim. We have to kill him." I said, "See I am wearing such a big teeka (- bindi), can you believe it that I could have a Muslim in the house?" They thought I must be a real Hindu fanatic; you see! So, they believed Me. I said, "See now, if you have to go in My house, you will go on My dead body because I will not allow you!" So, they felt quite frightened. They went away.

So, this fellow heard My things, and he came, and he said, "I am surprised. How did you risk your life?" I said, "There is nothing. Nothing." His life was saved. Now this gentleman, this Muslim gentleman, became a great poet called Sahir Ludhianvi ( ), and this lady became a great actress, ["Kai naav ahe tyanche?" ( ?) - What is her name?] ..... the one who used to act like a mother? Ha, Sachadev, Achala Sachadev ( ). I knew it was, they had become one day and all that. But I didn't tell anybody about it. I said, "Now supposing they come to know, I am in Bombay, they will just go mad about Me," and I said, "I have no time for all that."

So, we started a film centre for the young people, to give them some good films. But it all made into a farce, later on. They never listened to Me, but whatever it is. So, they said, "We should get this Achala Sachadev to act as a mother." I said, "All right, but don't tell her I have said, I have anything to do with it." So, years had passed, about after, I think about twelve years or so. So, they went and told her. So she was fussing like an actress. "No, no; how much are you going to pay me? I cannot act free. Everybody will ask for free. Then how can I give you free? You will have to give me Sari. You will have to give so much money. This thing." They said "All right, come to the muhurat [ - inauguration ceremony] at least. Come to the muhurat", to the beginning, big muhurat is the one where you start it.

So, she came and I was there. She looked at Me and just, you know, she couldn't believe that she has seen Me after twelve years. The tears started swelling her eyes. Absolutely she couldn't say anything, just she came and fell into My arms and she said "Where were you last? All these days I have been trying to trace you out." Then she started describing Me and all. Then Sahir Ludhianvi was there, and he said, "How this Lady is here?" They said, "This is Her work." "Oh God, why didn't you tell us? You see, we will give our lives for Her!" And they were all amazed, how they were changed. "No money, nothing, I am going to give money for this project. Nothing doing. "

See now, I was a housewife just an ordinary housewife. I didn't have so many rights on My husband's property or anything, and My brother another dominating fellow, both of them put together, just were about to kill Me that night, with their temper and

anger. I soothed them down and then you know when I told My husband and My brother, they were amazed. I said, "They are the ones who have become like this! And see the change, how much they have...", and then they said, "No more, we are going to say no to any charitable institution. This is the last mistake we have committed!" And the whole idea of a...earning and money and this and that; just toppled down. And she has acted in many films for charity and this Ludhianvi also wrote many things for charity.

So a woman can make a man a charitable personality – because she herself is charitable. She has so many beautiful...she is an artist! And she can create beauty around her, in her household, in her family, in her society, everywhere! But no! Women want to fight like men. They will have associations. They will have... What you call that? (Labours ? ? -What do the labourers have? What do they create?) Unions! Unions!! They would like to have unions to fight for their rights! I agree that some of the men have been extremely cruel, some of the laws have been extremely cruel, this thing, that thing, and that they have to be told. But this is not the way!

There is another way of improving these men who try to destroy the women, because women have one very great quality that Ganas are with them, and Shri Ganapati is with them. He will never side with men if they are chaste and do not try to show off their body and show off their beauty and want to make, sort of a capital out of it.

Such women are extremely powerful, extremely powerful, and they show their valour when it comes to anything; like we had Jhansi ki Rani ( ). She was an ordinary housewife. She fought the British. And the British also were surprised at her valour and they said that we had got Jhansi, all right, but the glory goes to the Queen of Jhansi. Like that we had many, Noorjahan ( ) we had, we had Ahilya Bai ( ). We had many great women in India because of the institution; Padmini ( ) we had, Chand Bibi ( ). There's so many women we can mention who have been great women, who were housewives.

So, the woman's qualities are like the potential of the Mother Earth or potential of any energy. Like electricity has its potential somewhere else. You see the lights here, makes no difference, one light or two lights, but the potential is important. So one has to understand we are potential and to preserve our potential, we must have the sense of dignity, honour and righteousness within ourselves.

Now men must respect their women who are like this. But men are another stupid stuff because they will not respect a woman who loves them, who is chaste, who is good, who wants them to be collective, who wants them to give, to be charitable, who wants that Sahajayoga should be promoted and the one who wants that her husband should be happy and joyous and that he should come to Sahajayoga as well.

Instead of that, they run after some funny, stupid women. What is there to be so attracted towards bhootish women, must be some bhoots in them, I don't know, that the way they get attracted. As a result of all this misbehaviour of men, women become very insecure, and they get insecure. As a result, the men suffer, and women suffer. A man who neglects his wife, and treats like that, will consequently get blood cancer.

And the woman who behaves like this, in this manner and if she ill-treats her husband, will get asthma or of a very serious type of cirrhosis, could be brain damage, could be paralysis, could be complete dehydration of the body. Because left Nabhi is so important. If the left Nabhi is made hectic, as you know by your running about and by jumping about and by being hectic, that left Nabhi becomes hectic and you develop blood cancer.

I have always seen that the women who are thin, their husbands as jittery – why? Because the wife is all the time making him run up and down. "Do this, do that, you didn't bring this thing for me! I had asked you to bring the Coca-Cola you didn't bring! You didn't do that!" As if he is the sinner all the time. And the man becomes jumpy all the time, jumpy. He gets something for the jumping, and she gets something for her torturing. There is no love. There is no joy. There is no happiness.

This so-called figure madness, which is now subsiding, thank God. It's coming from America now; subsiding. This figure

madness makes you funny.

Women have to be settled down women, they have to be grahasthis (), that is the one who settles in the household; said to be satisfied with her household. If she is all the time running about, she doesn't want to stay in the house then she is not a housewife, but she is a maid servant. There is a saying that there was a lady who was a maid servant, and then she was made a housewife, but she could not stop her running about because she was a maid servant. She doesn't settle in the household. Now, for whom is the household, is not only for herself, no, not for her husband, no, not for her children but for others to welcome!

Like this Mother Earth has spread all these beautiful things for you, to come and sit and enjoy. But is a very common thing, also in the Sahajayoga, we find that people, after marriage, become absolutely engrossed into each other and lose Sahajayoga. Then their children suffer. Their children become fussy, funny and disobedient, torturesome. They have some physical problems also – is a punishment. Not that I punish this, but it is your own nature punishes – supposing you put your hand in the fire, it will burn. I mean who is punishing? You are punishing yourself! Then children become funny.

Just for your family, just for your food, just for your household, this selfishness, if it crawls up into man, then God save that family. If it's a woman, its all right, at least little bit but if the man is a gone case, that "I should have a house, I should have a job, I should look after my children, it's for my family." Our family is not of one man - one woman but the whole universe is our family. We are not on our own, and if you become arbitrary, and if you become secluded, I must tell you one thing and warn you today that - those people who will try to seclude themselves, a day will come, when they will have horrid diseases on them – don't blame Sahajayoga! Sahajayoga has its own beautiful realm of God's Kingdom. But in the God's Kingdom, you have to be collective.

But a bad wife can create problems because she is... and she will create a problem, she will form a group of people, group of women, she will go on rolling down with her bhoots to everyone. Or maybe she is very conscious of her education, may be conscious of her position or of her money and all that – then also she will try to keep the husband aloof. Such people have to pay for what they have done. Not because it is a punishment from God.

So Gruhalakshmi tattwa in Sahajayoga is very important. Those people who have got problems after coming to Sahajayoga, most of them have neglected their Gruhalakshmi principle. Because Gruhalakshmi, if goes out, then centre heart catches.

Those women who have tried such tricks, should give up immediately because that's very undignified. Nobody respects such a woman. It's very true with the leaders' wives and the leaders. The leader's wife or the leadership is a minimal of a minimal of a minimal of a so-called position. Most insignificant! What you have got is much higher than this. If you ask a saint to become a king, he will say, "What? You want to put the ocean into a cup?" Is the minimal of minimal. Is the lowest of lowest.

Those who think their life is service are another stupid people. Their life is enjoyment, not service. But that service itself is enjoyment. But if you just keep to service; "Oh, I am sacrificing, this is my tapasya ()!" Finished! Then you end up as a tapasvi (), with like a beanstalk [figure] – thin. You can be used for a cross!

So, in Sahajayoga it is enjoyment but, unless and until you have that essence of enjoyment into everything, it cannot be an enjoyment. If you take out the essence from the cane sugar or what you call the sugar cane bamboo, then what is left? In the same way, all the so-called service and seva () and tapasya and all that has no sweetness in it, finished! So, the essence of all this is sweetness and that is generated by women. But they are very strict. "Don't spoil this. Keep this nice, keep that nice." The husband comes home like as if like a criminal, you know. He has to be like a bull in a China shop, he has to be. It's a good thing in a way. Is nice, he doesn't know how to do anything, is even better for you. But to make him all the time slave, "Do this! You didn't do this for me! Do that for me!", Is not the job of a housewife. Her job is like the Mother Earth. Does She complain? Nothing. She gives you everything. So much is the sustenance in Her. So [much] dignity. Such powers She has. What does She care for anybody giving Her any thing?

You will be amazed if I tell you today, till today, till yesterday, I never asked My husband to buy Me anything. For the first time I

asked him to buy Me a camera, and you see the result, in the evening what he said. Least expected! Never in lifetime. He used to say, "You must tell me what you want". First time, I said something and see the effect. Because I have never said to him!

So, such a woman has to be self-satisfied, satisfied within herself because she has to give. The person who has to give, how can she demand? She has to give love because she is love. She has to give all the services. She has to give all the possessions; she has to sooth down. What a responsibility, I tell you, what a responsibility! More than a Prime Minister, more than any king or anyone, is the responsibility of a woman, and she should feel proud of it, that such a responsibility has come to me. A housewife has much more responsibility than a leader of Sahajayoga. But the wives of leaders can be horrid because they think they have become leaders. This is the minimal of minimum. I mean it's like, I said, the ocean coming into a little cup. And their behaviour becomes so funny and absurd, I am surprised!

I was married in a family where we had 100 people living together and each one of them adores Me. If I go somewhere in Lucknow, all of them will come from all over to see me but My husband goes, nobody comes to see him. He always complains. He is the relation, I am not the relation, and they come and see Me, not him! If I had not given them love, if I had not given them whatever they wanted they would have not come to Me.

So, they are the preservers, preservers of others. They don't have to preserve things for themselves. And we have many stupid women with us, I tell you, many stupid women – we call them buddhu ( - idiot) in Hindi language, the buddhus – because they don't know what power they have got. They don't know what responsibility they have. I am an example before them.

And this is the very big problem with Me that practically I think 60% leaders have horrible wives. I must say, horrible. And Sahajayoga goes dhap ( – sound of falling deep down) like that with them. They can't live in an ashram, they will have their food, the husband must see that they have their food. But it is they who have to feed everyone, everybody has to be looked after and at the end they should eat. Everybody must get a bed, they must see everybody is sleeping now, they must cover all the children, everything, then they must sleep. But no, they sit down, they become mini-matajis or greater-than-matajis. "Get me this thing! Get me that! Just do that! Do this!" They don't know how to cook, most of them.

Every wife of a leader has to cook and learn cooking. It's compulsory now. They have to cook. And with heart! They should be able to cook and give with love to others. That's the minimum of Annapurna. And the husband shouldn't find faults with them. In the beginning they might make mistakes, then encourage. Encourage their qualities, encourage their goodness, encourage their niceness.

Also, I have seen, some very good ladies who were taking very active life in Sahajayoga. After marriage they are lost. Husbands are also supposed to be Sahajayogis – lost. Sometimes they appear, sometimes if I am there they come, otherwise they are not there. Today I was asking Arneau, he told Me so many of them are like that here. That means there's something wrong with the husbands because before marriage they were better off. So how much it is important, a Gruhalakshmi Principle within us, for us to be together, to us to grow together, to feel the togetherness, all the time, the oneness that is within us.

So yesterday, as I told you, that I will tell you about the Ragas we have. Ra () is energy. Ga () is in Sanskrit language 'Ga - Geti' ( ) means 'which penetrates', 'which moves into everything'. It's the etheric qualities, etheric, into which you see, you put anything into ether, you can receive it anywhere.

So, the Raga, is the energy which goes into the ether and touches your spirit. That is the Raga. And these Ragas are, I would say are something like a housewife. Supposing if you stand with a military band, you will be fed up, "left right, left right, left right". But a beautiful melody; that's a melodious thing, melody! And this melody itself is suggestive of a beauty.

The way the housewife decorates the house, she smoothes down everyone, makes them feel happy; then she's looking after everyone. Everybody knows she is standing there. Imagine, like a modern style would be, you call some people for birthday cake of your child, and you cut the cake first because you are the housewife! How will it look? It is that ridiculous, I tell you. The way the housewife always puts forward before everybody else. They have to be on the back because you have to look after. Look

after all of them, and this is what is a Raga is. It caters to all your angularities. Supposing a person is very upset and worried, he comes from office, sits down, puts on a Raga. It soothes you down. It makes you settle down.

Like people come home for five days, live like I don't know, what to call, not even hotels, and live in a tent-like thing and the sixth day they are out at the sea, or they go and stay in a hotel. Nobody wants to stay in the house because there is no Gruhalakshmi principle between the two. But Raga needs baithak ( ), sitting down, settling down. Unless and until you settle down, you cannot enjoy Raga. Imagine somebody listening to a Raga when he is a jumpy. So, one has to settle down and that settling down is what is the work of a woman who is a housewife, and the man has to act, is to settle down.

As I have told you many a times how your left Nabhi goes out in the modern times, much more, and many children are also born of the women who are hectic. Is that the wife...normally in India before, you see, the husband used to get up, have his bath, all the time his wife is not with him. She is cooking for him. She is looking after the children.

All the time sticking on to husband also is a sign of boredom. Husband gets bored, the wife gets bored, then they have a divorce. So must have other interests like looking after the children, household, Sahajayoga, things like that. Then he comes from the bath, he sits, sits on the ground, in India. Now we are sitting on the tables, all right, at least sit on the tables, not on the table, but on the chair. Then she doesn't tell him at this time "Why did you do like this?" Or "This lady was quarrelling", Or "I met another lady she was telling me you were this and you were that." No! She says, "Let him eat his food". That's why in India if husband has to show temper, he doesn't eat his food in the house or he will wash his underclothes himself on his wife! That is how, they show their temper.

So, then she fans the husband slowly and tells him good things, "You see, today you know what? My son got up and he said - I love my father very much". He said "Really?" "Yes, yes, he said, he said so". And husband knows she is telling lies also, but you see all nice things, you see, and "I think your mother is much better now. I think I will go and look after your mother. And your sister is coming. So I think you are buying a Sari for her." All such nice - nice thing she will talk to him. So he eats his food nicely then he go and washes his hands and goes in a bullock cart, not in a car where there is a jam, always. All right, now the bullock cart is over, the fan is over. You have to be very fast. Life is fast now. In this fast thing, as I have told you, that on the periphery of the wheel you have the speed but at the axis it is not. So the Sahajayogis have to be at the axis, and so the husband and the wife, the left and the right side of a chariot have to be on the axis and the left is left, and the right is right.

Now the women always take more time to get ready. Not Me, I take less than My husband, much less than My husband, but normally. So, that is their habit. Forget it. Now women have their own habits. They are women. Women will remain women, men will remain men. Men must see their watches ten times. Women might see it once or may be their watches are lost or out of order - if they are real women. They are not jumpy like men; they are different type. But they are women, and you are men, and God has made men and women. If it was to make a unisex, He would have made unisex, He did not.

So, one must accept the sex is which you are born, with grace and beauty and dignity - both. And you must know this is Woman's party!

In India we have these things like, you know, I was married in a family, very orthodox where they used to even cover the face and all that. So, one day, the collector, is the friend of My husband, so, he told My elder brother-in law that, why not the wife of my friend come and see me. So, he said, "Of course! of course!" So just to make it easy for Me he took leave from his office and disappeared into another town and he told his wife that "See that She goes and sees the collector". See how beautiful it was, how beautiful it was, and I never felt that he was dominating Me because after all that was the system of that family, all right, it's all right.

But for this what you need is pure Intelligence. If the husband is a dullard, he will bring down his wife. If the wife is a dullard, she will bring down the husband. If a woman is very smart, talks well and you know she knows how to talk and impress people [it] doesn't mean that she is very intelligent. I call that person the most intelligent who sees the benevolence, the ascent and the ultimate goal. That person is the most sensitive, is the most intelligent. All other intelligence is avidya ( - false

knowledge), is useless. Now, on this subject I think I can write a book, so, is better leave it to the book, and today let us have the puja.

May God Bless You.

Any questions?

[Shri Mataji is scratching Her left palm and showing that it is itching; She continues to talk]

This means, I will be spending some money! I don't know, there is no chance! I don't know when will I spend! I love to spend, I mean, everybody should love to spend. That's why the money is for. Must give to others, you see. Why the matter is there? Matter is to give to others. Just enjoy giving others. So enjoyable, to give something to others.

## 1988-0814, School Inauguration; Advice on education

View [online](#).

14 August 1988

Talk to Sahaja Yogis

Tannay Ashram, Tannay (Switzerland)

Talk Language: English | Transcript (English) – Draft

Shri Mataji: Today, we have two things. The Assumption of Maria, and secondly, it's the Independence Day of India, you see. And see the three colours of the flag of our India is here.

[Applause]

Arnaud: Bolo Shri Adi Shakti Shri Nirmala Devi ki? Jai!

Shri Mataji: [To children] Thank you very much. Beautifully done! This is the Sahasrara. Hum?

Small boy: No, the lotus.

Boy: A lotus has different...

Shri Mataji: Both are the Sahasrara. Sahasrara looks like this. You see, no, there's no lotus like this. You don't need your purse. All right?

And this is the Agnya chakra, in the centre.

She did [unclear] in your heads. Mother [unclear] beautiful things in your heads.

All right? Thank you very much.

So, you all are giving your Sahasrara to me.

I've read it. I've read it. I've read it.

All right.

So, you all have given me your Sahasrara. All right?

Now am I supposed to go in the school?

Sahaja Yogini: If you would like to do this, Shri Mataji, I don't know what you would like to do.

Shri Mataji: Just see now.

Arnaud: Children should stay behind.

Sahaja Yogini: This will be the first primary class, Shri Mataji.

Shri Mataji: First grade.

Sahaja Yogini: Primary.

Shri Mataji: Very nice, I tell you, very beautiful here.

Babamama: Shall we go in? Thank you.

Sahaja Yogini: The first class, Shri Mataji, is the painting and handicraft classroom we have finished, Shri Mataji.

Shri Mataji: Well done, very well. The colours are very well for children. Like all this.

[Shri Mataji speaks in Marathi to Babamama]

Sahaja Yogini: Here is the painting and handicraft classroom, Shri Mataji.

Shri Mataji: Ah, ah. That's good, from childhood only to start, very good idea. Very good. Beautiful.

Very beautiful.

What they will do with this?

Sahaja Yogini: It will be to put their paintings and their works while they are drying, till they are dry.

Shri Mataji: They will do such big paintings?

All right. Thank you very much. Thank you very much.

Arnaud: Shri Mataji?



Shri Mataji: Ah.

Arnaud: A small change: children need to drink [unclear]. All the parents leave after [unclear].

Shri Mataji: Give another sweet pie. [Unsure].

Arnaud: And children will be very happy if we could have.

Please be seated. All of you are sit down for 5 minutes. First and foremost thing, all the parents want to have jam [unsure] for being so kind to the children.

[Applause]

I must say she's a real mother. A real motherhood. Even I tell you, people have their children, but they cannot sacrifice anything for their children. Say, supposing, the father is unhappy with the wife. He leaves her. The wife will leave the husband. That's the trouble, not thinking that we have to look after our children. And we have to sacrifice for children also.

That's how the children know the love. But you have to also control children. Some children can become very right sided. You have to control them, that's very important. This is the time they say, "Pancha varshaani laalayaeth Dhasa varshaani thaadaya" [Sanskrit]. From 5 years, children can be beaten now. Why?

[To a child] 'Beat up', it doesn't mean that you beat them. But you have to mould them, you have to give them a discipline. Whatever discipline they get at this age, will help them all their lives and they'll thank you for this. Otherwise, if you just leave them alone, then they will say that, "It is the parents or the teachers who are mediocre".

There's a nice story in India. There's one man who was taken for hanging, because he did lots of murders, lots of killings, this, that. So they said, "What is your last wish?". He said, "Call my mother". They called the mother. He just got hold of her hand, and he bit her very strongly, and blood started coming out. She started screaming. She said, "What are you doing?" He said, "This hand, you never used when I was doing wrong, when I was killing". "She did not punish me. If she had punished me, I would not have been such a bad man. I'm such a bad person, because I was not corrected. And it was her duty as a mother to correct me". So, mother's duty is to correct the children. The teachers' duty is to correct the children, to give them a proper childhood. And one should not resist on them. In all your softness and sweetness and gentleness, you should give idea of pure love while the pure love corrects, nourishes, improves, and evolves. If that cannot be done, then it is not pure love, it is just personal love or can be very limited love. And the day will come and they will [unclear] that they had parents like [guruji's? Unsure].

So, it is important that you [unclear] the children with love. [Unclear] Otherwise, the children will be extremely aggressive. They'll be extremely pushing and will always try to be very important. They are very important, no doubt. You must control them, put right. Otherwise, as I tell you, later on you'll find it.

So, bringing up children is likely one of the most important things for Sahaja Yoga. Because they are all Realised souls. They are all very knowledgeable. They know lots of things. They are very clever. And to control them is very difficult. But if you show them through your own behaviour, that you are a real Sahaja Yogi, they will try to follow you. And they will try to make wonderful Sahaja Yogis out of you, more balanced, more sensible, dignified.

So, this is a very important work and I think you should pay full attention to it. And everybody must try to encourage people who are looking after the children and must try to help them, those who are looking after the children, because they are tomorrow's Sahaja Yogis. And once they are there, we can do a lot!

So, that's the real thing, I think. As they say that, in the war, there is first the front and then the rear is kept for special occasions, so they'll be coming back again on the field.

So, we have to be very careful with them. We have to look after; we have to love them. Plus, we have to guide them so that they do not do things which are not good. So, there's nothing wrong in guiding children. It's very important. Thank you very much.

Arnaud: Shri Mataji, the only thing I would like to express, with all the blessings, we [unclear] this house and we were able to

found out [unclear]

[Inaudible]

Long time, I did not allow you to take the children.

Like in Australia, they brought the school all the way from Melbourn to Sydney. I never knew.

And all the children are gone. All the children are gone! And they never told me. Till I discovered after one year or two years. They had never told me. Can you see that? My attention was on Melbourne, while they were all there.

Where is Marie? Marie?

You are not taking any interest in Sahaja Yoga. They say, whenever you're coming, just you go on complaining, that's not good. I told him that she's coming there, I'm very happy. She is going there. She'll be of a great help to you in Sahaja Yoga. And she did so much in Frankfurt!

[Inaudible] What happened? Something has changed, what is happening?

Marie: I am not aware that I have been complaining. [Unclear]

Shri Mataji: No, but you should have, a great thing that she is coming here. And it's [unclear conversation] Are you lost in your married life?

So, [Indian name], is she here? [Indian name],

Arnaud: I don't think, Shri Mataji.

Shri Mataji: Please tell her. I'm quite worried about her.

Sahaja Yogi: I'm here, Shri Mataji.

Shri Mataji: Who's there? Since she has married you, she has become a very inactive Sahaja Yogini. You and she, both are responsible. She has become extremely inactive. She's worried about your child. Your child is not all right. You'd better brought her to London, I must correct the child. Child has problems here [showing the head]. You know that or not? She has problems in her brain. You have to correct it. You both are responsible. [Unclear name] I know you for the most active person in Sahaja Yoga. [Indian name], she's the one who took Me to France so many times. Now, I don't know what happen to her. Marriage should make you more active in Sahaja Yoga. The worship of marriage. You don't want to finish off activities [unclear] marriage of someone. Really not. Please, try to see to that, to again become married [unsure]. Otherwise, some problems will pump up and you [unclear sentence]

Be very active to I think to- now I think, you should check out the [unclear sentence]. But, you take some interest.

I was amazed, I asked him, "Did she complain to you?" He said, "No". How can it be such a thing? I can't understand. Instead of binging him up, she should go down. What does that mean? How can that be?

Same thing, Ruth, I'm rather surprised that Ruth [unsure and unclear part]

We have to be collective. We have to be more concerned. We have to take up responsibilities. Not to complain, but to take up responsibilities. Sahaja Yoga is for the whole world. That shows that you people have lacked [unsure] the importance of Sahaja Yoga.

We are, I should say, but every time I find you and your wife coming in the car. It's wrong. You are the leader. Let her go with someone, like Marcus. Marcus has never carried his wife. In the same way, you put her in another car and you bring other people because you are the leader. People will see you, they will start behaving in the same manner as you are. I'm sorry I have to say it. Because other leaders will start doing the same thing. It will be a big problem. This husband wife relationship, if it could be reduced a little less, I think Sahaja Yoga will come up. It's too much! "My family my children, my this".

You are French, are you not? You're French or Swiss?

Sahaja Yogi: Swiss.

Shri Mataji: Swiss are not that [unclear]. English are, but not Swiss. So what? Why pull her down?

You cannot come up. You see, what is your final destiny? Decide on this. We must know our destiny.

What is our destiny?

We have to fulfil our destiny.

Is it our destiny to be married, to have children, to have insurances and then die?

Is it our destiny?

Find it, answer it.

What is our destiny?

Is it to produce children, leave some money for them and then die? Is that our destiny?

We have to fulfil our destiny and the fulfilment of the destiny is, that we have to become divine and make others divine. Men of God will become saintly, and they'll make others, men of God and saints. It's said by a great poet like William Blake. And that's what is your destiny.

You are missing your destiny. These are frivolousness things, useless. Marriage: how many times you were married before? "Marriage, and my child, my house, my furniture, my property, my [unclear]" I don't know when you end up.

This time now, I'm telling you that marriage is just a sided thing to have good children on this earth and give them a good education in Sahaja Yoga, to give them support in health, and to create an atmosphere for them to come. But they are my children!

You all understand that? I'm sure our children will also understand. They will be all right.

Sorry, I have to say I'm going, but my heart is quite full, leaving you here.

But I think certain things must be seen.

Every leader's wife has a duty [unclear] to see that every person has been looked after. Do you understand that on your side? Do you see that point? That you have to look after everyone. That's your duty. Yesterday, I told you. All of you should look after. Has everybody gone? "I think you are coming", if everybody in the car or not. Who said he would be there? That's the duty of every leader's wife. And to keep behind. Settle there [unsure].

I think better get it translated in every other language [unclear sentences].

Are these the sweets for the children? I can have one myself.

They like chana, they can have chana. They are in for chana. For children to have, as much as they like.

We are not to be like beggars. We are not to be like beggars that come, and you have to be dignified.

We are all Sahaja Yogis, great people. If we are given, we'll take. We'll not put in any hand forward. Why should you ask for? You are Yogis. You are saints. Hum?

All right. We are saints. Remember that, we are saints.

Now, that is good, isn't it?

All the attention should not be on food, should not be on other things but should be on our study, and in dignity, all right? You are saints! People should see that, "These are Yogis".

Why are you looking at that? Let her give. You seat this side.

[Laughter]

Now, give it to children, that's all.

Now, you don't, don't, don't.

[Laughter]

Now, take it now. It's all right. Now you give.

You see, in India, if any child looks like a stupid fool, the mother will two tight slaps, finished! You'll never find Indian children

misbehaving. Have you noticed? Never. The food is served, anything is given, the child has to give forward. [Unclear]  
Two tight slaps.

All right? Now no more. No more looking at [unclear], no more looking at things, but looking at your studies.

All right? Do you promise me that?

All the children.

Now, can I take your leave.

Please enjoy yourself.

[End of video]

## 1988-0820, Shri Vishnumaya Puja: Cure That Left Vishuddhi

View [online](#).

20 August 1988

Cure That Left Vishuddhi

Vishnumaya Puja

Shudy Camps Park, Shudy Camps (England)

Talk Language: English | Transcript (English) – VERIFIED

"Cure that Left Vishuddhi" Shri Vishnumaya puja. Shudy Camps (England), 20 August 1988.

This was least expected that we'll have a Puja here or we'll have any program of this kind. But I think something was left out of the whole program of such a fast one as you know I had to do, going from London to Frankfurt to America to Bogota, to be back, then Andorra and all these places still, I thought, now it is finished. And I came here in London I learned that there was one Puja was not done it is left Vishuddhi, and that coincides with this Raksha Bandhan because it is the sister relationship and brother relationship.

So in the history, if you go, Shri Krishna was born the day his sister was born, and this Vishnumaya was transferred from, transformed I should say, into a lightning later on, but She was the one who announced the existence of Shri Krishna at that time - that He is born and He is living, He is in the present. This is the job of the left Vishuddhi, of the lightning, and you have seen that whenever I am going to any place, or I will be giving a program or something, just before that, the lightning, the thunder, all this appears in the sky, you see, to show that announcement. So it is one of the things that is used for announcement.

To make it more practical and understanding is that we use electricity now for our televisions, for our announcements, for telling people about messages of something of great importance. I don't know if they do it, might not be. In the same way we should use our left Vishuddhi for the announcement of the coming of Adi Shakti. But on the contrary, people start using it as a pocket kept for our extra ego to be filled. When we feel guilty, firstly we feel guilty when our sense of relationships are not all right. For example, we do not understand a sister and a brother, the relationship, which is very pure, and is above all kinds of contamination. But as you know in the West, because maybe of drinking and doing all kinds of things which are against awareness, people have lost the value system, and in that they have also lost the system to understand what is a sister and what is a brother.

So Vishnumaya is so important - extremely important - because of Her, announcement of an incarnation takes place. It's, you can say, in the cosmos that is the television that announces. It works it out.

But in our own being Vishnumaya it resides in the left Vishuddhi, and I find that Vishnumaya is the thing that suffers the most, especially in the West, because it's a fashion to feel guilty about everything.

Normally, say when Vishnumaya Herself announced that Shri Krishna is born and He is existing on this Earth, if you see from a practical point of view might think it's a wrong thing She has done, because to tell Kamsa that He exists and He resides, is still existing, is giving Him a danger and one would have felt guilty later on - "Oh, why did I do it?" If I had not told, he would not have known." But that's the right thing to be done, that's the job they have to do.

So we have to see for ourselves that what makes us guilty for small, small things is actually is our own ego reacting against us and wants us to reconcile with what mistakes we have committed. Like some people feel guilty because they have said something they should not have said, or maybe because they have done something which they should not have done normally. May not be on a Sahaja Yoga basis, maybe something else also, very frivolous. Like somebody spills - say - coffee. They feel guilty. Or somebody puts the knife on the other side, on the left hand side, then they'll feel guilty. I mean such stupid things like that which are regarded as norms in the society and people start thinking that these norms are very, very important - as if they

are something like a dharma and you must maintain those norms.

But these norms are man-made, most of them are man-made. You see some of them are so stupid and so horrifying that I think, in England I feel, there are some, which must be really completely squashed and finished - like shaking hands. It's a very bad thing, I think, is to do, is to shake hands with everyone, because God knows what kinds of hands people are having, what kinds of vibrations they have. Now, when My husband has his reception sometimes I have to shake hands with seven hundred people coming in, and then seven hundred drunkards going out. So, this shaking of hands, I think is a very, very bad habit. It's all right for Sahaja Yogis to shake hands, but for others to shake anybody's hand, is better to do Namaste, though it might be some a very simple Indian method, but I think is the best way is to say, "Namaste", because shaking hands can cause lots of problems to human beings, and now with all these diseases coming up and all that, I think one has to be very careful about shaking hands.

Worse than that is in France I find is like when you meet someone you must kiss, you see - is the worst habit I tell you, horrible. But they do kiss you all the time if you go there, I had very bad shocks to begin with, you see anybody would just get you, kiss you here, kiss you there, you start looking at the person. Now with the fear of AIDS and all that perhaps they might stop all that nonsense. But there is no need to do all, this is not a very good way of wishing anyone, doesn't show any respect, in both the cases. When you shake hands also there's no respect and even when you kiss somebody there is no respect. But if you say "Namaste" means "I bow to you", Namaste is "I bow to you", is respect, and this is one thing we have to do is to respect each other.

But when we are not then we feel guilty, and like that, you see these all like "Thank you". If you have not said, "thank you" to somebody then we think we have done a big mistake. I mean the amount of thank-you's we do, you know. We get so much used to it, that even if you see a statue you say "Thank you very much for your darshan." It goes on like that, you see, it's a bit too much.

Too much "Thank you" becomes a lip service - or "sorry". Nowadays, in our times we used to say, "I beg your pardon" on the phone, but now people say, "Sorry, sorry, sorry" I mean sorry for what?! Just can't, that "sorry" goes into left Vishuddhi. If you don't hear it's none of your faults, maybe the fault of the telephone, maybe the fault of the other person. So, without understanding what is there to be sorry, just go on saying "Sorry, sorry, sorry", feeling sorry for something, is absolutely boring and such a person can become extremely boring, since morning till evening he is saying "I'm sorry for this, I'm sorry for that, I'm sorry for this", and all the time feeling sorry for everything, you feel sorry for that person.

So one has to be in a joyful mood, and doesn't matter if somebody doesn't say "Sorry", doesn't matter. But some people can take a very big objection if you don't say "Thank you" to them. Very funny thing is that I have experienced in England once. I was going out - John was there, John was driving the car, and My daughter was coming out of the house so he left the door open and he just, as soon as she sat down, hardly took about five, six seconds, he closed the door, went round. But he didn't say "Thank you" to the fellow who was standing behind, you see they are supposed to be all very rich, cultured, educated people. So this fellow got out of his car, caught hold of this belt, and he wouldn't allow the car to move and the car was moving. I couldn't understand what was happening. So I asked John, "Stop the car, stop the car." I said, "What's the matter?" "She didn't say 'Thank you' to me." This fellow would have been killed or something would have happened to him, doesn't matter, you should say "Thank you".

These are the funny norms that we have, so many of them and sometimes we miss the point, sometimes we miss the point because the whole thing becomes so mechanical. It is not mechanical if you say "Thank you". It's a way of just, even expression or smile or just a gesture can say that you are thankful to people for what they have done. But it is a norm, which is created since long, you know. They have dropped out so many things, like they have dropped out their tailcoats, everything, and I think too much thanking and too much feeling sorry should be dropped out. Either you go to the left or to the right.

So the best thing now is if somebody does something for you, all right just a smile, sometimes say "Thank you" all right, but not all the time, did you say Thank you? Like one child told me "I don't want to go to their house", I said, "Why?" "Because I have to say 'thank you, thank you, thank you, thank you' all the time."

So children also somehow or another find it's very artificial, becomes a lip service, and this lip service can go anywhere and people start feeling very sorry for things like - I didn't send a Christmas card, so they feel sorry. Christmas card is not important. We must see why we have to send a Christmas card. Is to wish this person. Do you have that in your heart? Did you feel that from your heart? Once you start feeling from your heart then you will never catch your left Vishuddhi. It's a very superficial way of avoiding the mistakes you have committed.

Now supposing I have not done something which I should have done, sometimes it happens, then I feel it in My heart you know, just feel it. Should have done it. If I have not done it then it gets corrected. Not only that but for a Sahaja Yogi it works. So to feel it in your heart otherwise whatever is superficial you shouldn't worry.

You shouldn't worry, you are all Yogis, you must know you are all saints now, so you don't have to worry about small, small things. Even if you slap someone is all right, if it is necessary you can slap people. There were yogis used to throw stones at others just to save themselves from their boredom, from their aggression. So it's all right, you are all saints, so saints can do that way. I read a very nice story about a king who was a monk, you see and he had to be a king. He didn't want to become a king because he said, "I am a saintly person. I don't want." He was a saint, but he was made, he was forced, to become because there was no one, everybody was very happy, and he gave all permission to do whatever they like. But the grantees of that place you see, all the people who were holding the courts, and all that, became very powerful because he was a very mild person and very kindly person, and they just exploited all the villagers, and they exploited all the poor people, and all the farmers, and everybody took away all their things and they looted them, tortured them, and troubled their women, and did all kinds of monstrous things to his subjects. But then he was told about it. Then he thought that now I am sitting as a king here and though I am a saint and as a saint I have a duty to perform. So he made a very nice plot you see, got very good people, handful of people who were very, very close to him, and on whom he can depend, and he called all these grantees for a court and tell them not to bring any weapons on them and then cut everybody's neck there - everybody's. He was a saint, though he cut everybody's neck, because these people were horrid. To punish them was his job, and he did it without feeling guilty, without catching on the left Vishuddhi.

So whatever has to be done has to be done, there's nothing to be sorry about it. You don't have to be sorry at all, but, whatever you feel then if it is not expressed, that feeling properly, then you have to feel it in your heart so that it acts and works - this is, of course, for left Vishuddhi.

But one thing we have to ask ourselves, "How do we get rid of our left Vishuddhi?" And when you start asking this question, "Why have I got left Vishuddhi?" It is the surplus of your ego as I have told you.

So try to watch what you have done, try to see what you have said, why did you do it? And then face it, and next time don't do it, so you won't have the guilt because guilt is nothing but a stored up mistakes and, like going to a priest and saying, "I'm sorry I did this, I did that" and again doing the same thing. It amounts to the same because then you don't correct yourself.

So this amounts to one thing, to understand what mistakes you have committed, what your ego wants to feel bad about it, and then do not store it up, face it up and never do it again. Just we determine "I'll not do it again," that's all. You have to just say, "I will not do it again" - whatever it is. Face up to it and say that I will not do it again. That's the best way you can manage your left Vishuddhi.

Another thing is the announcement. If you use your left Vishuddhi for announcement there cannot be any guilt. Without feeling any guilt, without feeling nervous, without feeling funny about it, you have to go on telling about it. It works! It works very well. We need not be now anymore afraid, now I've been in this country fourteen years, working in the West for fourteen years, you can talk about it very freely.

Today only they gave Me an example of that. That the musicians were coming, and while coming, one of them happened to go earlier and they asked him, "Why are you going to London?" He said, "We are going to sing devotional songs to Shri Mataji." "Who is Shri Mataji?" He showed My photograph. Finished. He never asked them for anything, didn't ask for their passport, didn't check

them or anything.

Another thing was when they came and the customs people were there and they asked, "Where are you singing, where are you fixed?" They said, "We are not fixed anywhere. We are just going to sing our musical songs, our musical devotion for Mother, and we are going to sing songs to Her, to Mataji Nirmala Devi. The fellow was an Englishman. In Hindi he said, "Thik He. Thik He."

So these things announcement helps a lot. For example, wearing a badge, or wearing a, what you call, a necklace like that, or a ring, itself is an announcement that you have found out the Truth. And then, not only that, but also if you want you should sometimes start wearing a saree, doesn't matter, sometimes kurta pyjama, doesn't matter, on the streets, if you walk about, people will know.

Now some say that if you wear these things then Mother has said, "No." I never said so, that you cannot wear. If you like you can wear. But there's a freedom to you. If you want you can wear it, or if you don't want, need not wear. But the trouble is, sometimes like these Hari Rama, Hari Krishna women, then they used to wear these dresses and go about. But they were dirty, filthy, unwashed women. In a proper, traditional way, if you wear sarees, people will appreciate, definitely. Why not? They would like to see you in sarees. If you want you can wear it. Will be a good idea for you to go about. There's no harm in wearing sarees. I think it's very decent dress, and makes a woman look like a woman much more than pants, and those jeans and things like that. So it doesn't matter. But then don't feel guilty with it. If you want to wear it, wear it with daring and with courage. Be a brave person. So only the brave people can get rid of their left Vishuddhi. Because you are brave you are doing it. That's the culture that has to come. We like the sarees, we'll wear, we like the kurta pyjamas.

Now in this heat, to wear a three-piece suit. Is it good? But you'll wear three-piece suit with a tie, perspiring, in India especially, I don't understand how the English can manage with the dress of England. Wearing three-piece suits and with the ties. All right, some people can, but not all. Those who feel very cold can manage, but not everybody, cannot do it. So why should you wear these dresses which are not suitable for you? But that doesn't mean, in India I've seen people wearing some sort of a, so-called short and a so-called short on top, and moving about, that's stupid because it is indecent. So we cannot wear indecent dresses. We have to wear decent dresses but which are comfortable and decent.

There is nothing like, we are English, we are Indian, we are this - we are all universal beings. And once we accept this, suddenly you jump into the state of collective consciousness, into the state of Virata. Once Virata opens out left Vishuddhi's finished. If you are a part and parcel of the Virata, how can you make mistakes? How can you be guilty? Because it is the Virata who takes over. He's the One. Supposing now in your hand something goes wrong. You don't blame your hand for it. What you blame is the body. The body has the problem and the body has to look after. The body takes over. It comes, repairs, looks after, circulates. Whatever it is, pains or whatever it is, the suggestion comes from the whole body. It's not that the only finger starts feeling guilty - the whole body.

In the same way, once you jump into that state of Virata, into the state where you feel I am a part and parcel of the whole, Vishuddhi should drop out. Left Vishuddhi should completely drop out. It has no place. It has no place. How can you alone feel guilty when you are part and parcel of the whole? What's the logic? You cannot feel guilty. If you are part and parcel of the whole then the whole takes over, and this is where you can cut down your left Vishuddhi very well.

So now we have to come to point where you have to see what is our destiny. Sahaja Yogis have their destinies. Have you fulfilled your destiny? You have not come to Sahaja Yoga out of some sort of a fashion. You have not come to Sahaja Yoga out of some sort of a fan of Shri Mataji Nirmala Devi. No! You have come here to be saints, all right, and then what is your destiny? Destiny is to become part and parcel of the whole. Have you become part and parcel of the whole?

The collectivity part of it. You still are involved, supposing, into your own problems - "I should have said this to my wife, to my children, to my house," then you are not part and parcel of the whole. But if you just think of other people who are Sahaja Yogis - how nice they are, they are all my brothers and sisters, we belong to one family, we have to be together, it's all one - then what happens, the whole petty ideas of feeling guilty and all that, disappears into thin air. It's like one drop of something getting into



the ocean. God knows where it has gone. It has become such a small speck of a stuff that you don't even see, don't even feel it, what it is. So what one has to understand is that we have to fulfil our destiny and what is our destiny? Our destiny is to become part and parcel of the whole and that's how Vishnumaya asserts Herself, shines and announces. When you have become part and parcel of the whole, what is there to feel shy to tell about it? We are saints. Of course we are. "Are you saints??" "Yes, we are." You have to talk about Sahaja Yoga, you have to talk about Me, in a very open manner, not to feel shy about it.

We have had a sort of processions and all that in India. But here we dare not have any procession. In England, out of question, you see, I don't know, people feel very shy about it, to have a procession. But supposing you have a procession then what happens? Then you are just on the television as soon as you have a procession. To bring yourself on the procession you have to announce and make it a collective effort to announce, then you are. But I would say we have to wait for one or two years more, at the most one year more, and then we have to go ahead with demonstrations, with telling people, announcing it, talking about it. This is what is Vishnumaya and if you start thinking tonight that what you are going to do about it your left Vishuddhi will be cleared out. So much so that I have become deaf on My left ear, the way you people are sometimes feel guilty about everything.

Now don't feel guilty that we have not fulfilled our destiny. That's the trouble. Think of it positively. You see when you feel guilty you don't think about it positively - "What I should have done, what I should have looked after, how I should have gone about it, how I should have gone further."

So these things are very important to understand that if you have to fulfil your destiny, first and foremost thing is you must think about it and understand about it, that what is your destiny? What have you to become? Because now you are Sahaja Yogis, you have got powers, even if you are caught up, whatever may be wrong, you can give realization to others, you can do lots of marvels, you can show lots of credible things that are never done, people can see for yourself that they are, themselves that they are, they see that yourself is something magical box that it can create so many things - it's true. But, that is not your destiny. The destiny is to become part and parcel of the whole. That's your destiny and to be effective much more as a part and parcel of the whole, for that, first thing you should start is an announcement.

I was sorry to hear that when they wanted to have a program and all that to be done, only a few people were there putting the posters. There should be some method in England, specially England is a place where people are very sort of ... because it's an island, you see, they also have their islands of their own. Everybody has an island, I find, here. And they live in an island of their own - "my family, my house, my, my, my books, my this, my, my, my, my that, my that." So they live in an island. Now if you tell them that we are having this program - "Oh, I have no time, and I'm sorry, I'm very busy" - or something like that. Then they feel guilty. "Oh I should have gone, you know, after all, this and this."

Now you have joined a movement, a kind of a Divine upsurge, which has to work out emancipation of the whole of humanity. Now you cannot have such a mediocre effort and because of that you suffer every way. All those countries where people have taken a very great step forward have achieved every way. They have got money, they have got everything with them. But still if you are worried about this and worried about that then what happens that your progress is stopped, in a way, deterred. So I would request you not to worry about anything. Just think, "I have to become part and parcel of the whole."

That's why last time I requested all the women to give up this idea of possessing the husband, possessing the children, possessing this, possessing that. They don't have to possess anyone. What they have to do is to see that they do not get possessed with such funny ideas, and do not try to destroy the collectivity. So the collectivity has to be brought in, in such a way, that people do feel the oneness within themselves, and feel that they are all together, living together, as part and parcel of the whole.

For example, now this finger does some mistake, I mean this finger gets hurt or something, this finger doesn't go and say, "I'm sorry", does it? Or say by mistake, you see, this hand hits this one, it won't say, "I'm sorry I hit you." Because who is the other to say the sorry? Who is the other for whom to feel guilty? We are all one. So what is there to say sorry? There is no foreigner within us. We are all together and this is how one has to realize that there is nothing to feel sorry or anything.

I never send any cards to anyone, to be very frank, cards or flowers, to be very frank, because I have no guru and I have no Mataji to send flowers to. If I had somebody I would have sent but I have no one, to whom should I send? Now they are all Mine, so why should I send it to them? They are part and parcel of My being. So why should I send this to them? But I can nourish them. I give them presents because they are part and parcel of My being. So I just give them presents because, you see, like the heart will nourish some parts of the body, the head will nourish some parts of the body or will do some function of nourishment. In the same way one can do it, is to give presents to each other. Think about it. Small, small, things I have told you to think about how to do it. It is sometimes so.

Like once I was singing one song in Marathi and it was left there, for some time, I didn't know how they picked it up from somewhere, and one day I was just sitting like this and they started the song. Tears started rolling My eyes, I said, "Look at that, how thoughtful of them to know about that I like this song." But when you are not part and parcel of the whole you can make a tremendous mistakes in also pleasing other people. The example of that is like this.

I've been to Sahasrara Puja. At the Sahasrara Puja there was a lady in charge of Me and she was little, I must say, I don't know what is to say, but for two and a half days she gave Me nothing to eat but mozzarella cheese. Morning, mozzarella cheese, daytime mozzarella, evening mozzarella. I said, "Must be they are turning short of money that's why there's no food in the place." So I never said anything, I was just eating nicely, I am not bothered. Then somebody came and told Me, "Oh what a choice we have here." "Eh, you have a choice?" "Yes, lots of things what's eating." I said, "Oh God, I've been eating only mozzarella." So they said that, "No these, they told me that you like mozzarella." I said, "All right I like mozzarella - doesn't mean that I don't eat anything else."

So this kind of understanding shows what? Shows that you have not understood Me at all. You have not seen Me. Partially you know that once I liked, I said all right I like mozzarella, so only mozzarella, mozzarella, mozzarella.

But what I would say that, you see, that, to understand Me you must know that, to study Me, to understand Me, what Mother is, what She likes, what She doesn't, if you really want, I mean I like practically everything, I eat every, I have no choice of food or anything, no choice of anything. I like English music, Western music, I like even some pop music, I like every sort of thing, I mean, whichever is good, which has good vibrations, I like everything. I don't make fuss about things. But to say that Mother likes this, you see, and they just stick onto that point, shows that they are not collective. Collective is to understand Me fully. Supposing there is a problem here so all the blood cells know there is a problem here. They all know about it. They know about the whole body. They just don't know about that particular cell. In the same way, if you know just particularly about Me this aspect, that aspect, that aspect, then I will be starving Myself, I think. So to try to understand in all aspects and for that I think the best way is to know the thousand names of the Goddess. She's very kind, She's "Shant Mudra" She's absolutely tranquility, peace. On the other side, She's "Roudra" She's the one who can kill people. She can finish people. She's absolutely wrathful. It's true, I accept, it is so. But it is so, so it is so. But you must understand My in full ways. If you just understand in My one side, for example, if you just understand Me to be a very mild, compassionate, forgiving Mother, then your are sadly mistaken. Because you might have to pay for something that is very wrong you are doing to Sahaja Yoga, you are doing to your brothers and sisters, maybe doing to yourself, or maybe to Me. So the other side will definitely punish you.

So you must know there are many facets to Sahaja Yoga and all these facets are to be understood properly. Many people in the Sahaja Yoga also feel guilty. Like now supposing while sitting before Me they'll start giving bandhan, all right. I'll say, "Don't give bandhan when I'm sitting there," then they'll feel guilty. Try to understand the essence of everything. You have to go deeper into a subtler understanding. Then you will not have this problem of Vishnumaya. The subtler understanding should be that we have to see with our discretion, divine discretion, whatever is right and whatever is wrong. We don't have to judge it mentally. That's why I've seen people they sit down for meditation for three hours. What is the need? Ten minutes is sufficient. But the thing is when they don't understand the subtleties of Sahaja Yoga they behave in such a funny, gross, maddening manner that even there have been people who have been reporting and saying that Sahaja Yoga is a thing that makes people mad, they start behaving in a funny manner, they do funny actions and all that. So all the subtleties of Sahaja Yoga is to be understood. This is how you will become the part and parcel of the whole.

The subtleties of Sahaja Yoga. There are many who do not know even what are the chakras on the feet are. They do not know what is the way one has to behave in Sahaja Yoga so that we express our maximum love. So many there are ways of handling things. If you really accept that you have to be a subtler being you'll be surprised, you will be endowed with such capacities that you can handle any number of people, anytime, any nationality, you will know everything about it.

Because subtlety means you go to the essence of everything. If you go to the essence of everything then you start seeing what is built on the essence. It is very easy to deal with a person if you see the essence of everything. So for Sahaja Yoga it is important to know that left Vishuddhi is just avoiding the subject. You are not facing it. Secondly, you cannot go to the subtler thing.

Another thing, which catches left Vishuddhi is of course smoking, as you know drugs, and also tobacco, is very bad for left Vishuddhi. But the worst of all in the left Vishuddhi, is the mantras given by wrong gurus. Because that is the essence. Mantras are the essence of what one says. So what happens to you, that if your left Vishuddhi is not all right, even if you say mantras, they are not effective. Whatever mantras you say with your left Vishuddhi are still half-baked, are not fully vibrated, because of left Vishuddhi problem. But if you say Mantras without the left Vishuddhi problem then the mantras become absolutely complete, or most effective, or as you say, that Purnatwa is the completion. It has the full effect.

So this is one thing is to see that you make everyone understand that we are all collectively bound, and then you won't feel like hurting anyone, or troubling anyone, or saying anything bad. But if you are not collectively conscious then you will do it. You will do it. You will hurt others. You will torture others. You will take advantage of them. You might exploit them, you might do anything. But if you know you are part and parcel of the whole, if you know, in the sense, if you know on your central nervous system when it becomes part and parcel of your being that you know, it is a sort of an awareness within you which makes you feel that you are part and parcel of the whole, you cannot commit mistakes, and then you do not feel guilty.

So today is the day of a very big relationship between brother and sister where a sister never feels guilty and brother never feels guilty. Sisters and brothers should never feel guilty about themselves and they should always openly tell whatever they think wrong or whatever they think is right. There is no harm, a sister can always go and correct the brother, and a brother can always come and correct the sister. This is the relationship in which nobody should feel hurt and bad, because this is the purest relationship that you could think of. As mother, if she tells something, the difference of age is so much that you may not understand. Maybe if the father says something the children may not understand, the difference of age is too much and also the norms that we have created of saying that there's a generation gap and all this nonsense that is also in the head. But supposing a brother and sister, if they, between themselves, understand Sahaja Yoga, they have every right to say whatever is wrong between them and work it out - not to put it as a guilt.

But now with Rakhi sister is even better. Now with Rakhi sister we have established a beautiful atmosphere that somebody who is a brother, you cannot have any funny relationships with that person. It kills all your flirtations, all your funny, funny relationships that one develops, all kinds of marriage breaking problems, and people going astray, once you have understood the principle that we have to first settle ourselves on very holy relationship with each other.

This is the way, in Sahaja Yoga, we establish that holy relationship. And moreover, one has to see that this holy relationship gives you joy, happiness, and pleasure. It is not just a holy relationship of some force or some sort of a thing. Even if you cannot give anything to your sister, or the brother cannot do anything for the sister, doesn't matter. The relationship is in the heart, and is felt very much and when you feel it, that relationship, that sweetness of purity, of holiness, flows. I know of some people who have sacrificed such a lot for the brothers and so much for the sisters.

So one has to understand this relationship is to be kept very clean, beautiful, and absolutely open - there should be no formality in it. That a brother should go and say, "I'm sorry," and the sister should go and say, "I'm sorry." You have to be open and tell - you should never feel bad about your brother or sister.

But it can be the other way around. I have seen people, like there was a bhootish woman, who turned out to be very bhootish, and then somebody said, "But she's my Rakhi sister." So what? As soon as she becomes bhootish there's no Rakhi. Impurity, any impurity walking in, no Rakhi anymore. Finished. That's broken long time back.

You have to have pure relationships of pure personalities. You cannot have impure personalities, "and then I must help, I have a weakness for the" - it has created lots of problems for Me in America this Rakhi sister business, you see, she's the Rakhi sister of that, and this Rakhi sister just started creating a kind of a problem of a, we can say, intrigue, and she started telephoning to her Rakhi brothers, and all Rakhi brothers joined in that intrigue. It should not, in any way, cover your discretion. That's why the discretion stands in between.

To understand when Rakhi sister is telling you something - is it going against Sahaja Yoga or for Sahaja Yoga? That discretion is in between. Before you go to this point you have a discretion here to see for yourself that this Rakhi relationship has to be nourishing, supporting, helping Sahaja Yoga. Other than that it doesn't exist. We are brothers and sisters in Sahaja Yoga. Anything that breaks it, there's no relationship at all, anyway. If you understand this simple thing I think we have done a good job today.

May God Bless you!

Now for a puja, we should have a very simple puja. Actually, I was saying there's no need to give Me a saree because I am not anybody's sister or a brother. But Rakhi day, My brother is here. It's nice that we can have it in a way My physical brother is here. It's very good we are having a rakhi program today in his presence. And, all of you should also understand that it's a very subtle, pure, beautiful relationship that exists between a brother and a sister.

Talk after puja (3 hrs 38)

Tomorrow of course you all can rest and enjoy yourself. But day after tomorrow is the programme for these musicians who have come. But I was thinking we should also combine some of you with them when they are singing so you also could bring your ??, as we call them, to play with them.

Plus we could have some nice English music also, a few English nice music things, you see. This is American, this she has [sung]: The Whole World In Your Hands is American. So why not something English which is faster, one or two?

So, also you should play something English.

Also bring your maridas (bells) it's better that you should bring them. And I hope you will all be there and you'll be there to sing these. If you sing these Hindi songs and Marathi songs they'll be all surprised. You see, nobody has picked up these things so fast as you people have. It shows that, once you have your Self-realisation, you can pick up any music, you can pick up any kind of a rhythm very easily. And we can show them that we are all united, we are one religion, what we call as the 'pure religion' which is within us.

We do not believe in separating people who say that, "This religion is good," or "That religion is good." All religions are good if they are taken in their proper essences. So we don't have to part up ourselves along religion of all the things.

So our religion is Pure Religion which is innate, which is within us, which we know about and which we know how to cleanse and how to use it. This is a very great thing of Sahaj Yoga that we are all united together in our Spirits, not in the outward show or outward things. And this is what you have to show them that we are all united: whatever country you may come from, whatever background you may come from, we are all one within ourselves. And this is what the world needs today.

Also this warmongering and all that comes from too much of greed and too much of ambitions which we do not have; we have

crossed all that, we are satisfied people. So we don't fight each other for small things or for countries or for nations because the whole world is made by one God, and He rules the whole world. It's stupidity to feel, "This is my country, this is your country," and then fight and do all kind of things. So we don't believe in all this mess and these human made differences. We believe in the oneness of our belief and in our understanding on our central nervous system, that we know the truth, this is the truth and we believe in that truth.

So tomorrow we have to show with our patience and our love and affection to these English people. I hope something will go into their heads also, as it has happened in Switzerland. We have to break their ices.

Tomorrow it should be arranged in such a way that they should feel that there's no quarrel, there's no argument, there's no struggle, nothing; we are so smoothly, all of us are, together,

to help each other to work it out and to be kind to each other.

I will be happy if you can provide some kind of a refreshment also, so that they will feel that there is something. And very loving and good mannered you must talk to all of them.

We could also have some dancing there, doesn't matter. We can have some dancing and something. And now for dancing you must little bit practice. Should be in some rhythms, you see. (laughter). But should be nice and beautifully done and should be proper. And dancing is an expression of the body of your joy and should be in proper rhythm. I was surprised, this time when I came, I saw, I think it was in two, three films, documentaries, they were showing dancing as a theme: how dancing has evolved, how dancing is important, how it has to be rhythmic. They were also showing about African dancing, how it is so artistic and beautifully done. So I mean, this has started already, to feel that dancing in proper rhythm and proper ecstasy is an expression of the inner joy. But should not be frantic and should not be funny and I don't think we should shout much in between but we can say something nice, that would be better: in a way that it should not look [like] vulgar dancing, that's what I want to say. You, yourselves have to judge it; now you are all great saints and walis and prophets so I have to keep my words, discreetly for you to judge yourself and to say things and to do things which are sensible.

So we'll have somebody as a compere and somebody who has to say things properly, to explain things beforehand so that nobody gets sort of worried or upset or bored — that's the main thing.

And you should not have many songs with the slow tone. I think even in English music they should start with very fast numbers. 'Ai giri nandini' or they can start with 'Jogawa' or something and then end up also with fast tones. But should not be slow because they don't understand.

## 1988-0821, Departure

View [online](#).

21 August 1988

Departure

Shudy Camps Park, Shudy Camps (England)

Talk Language: English | Transcript (English) - Reviewed Departure, Shudy Camps, England 21-08-1988

Shri Mataji: ..One of them. This we have, this we have. This we have, this we have. Where [inaudible that one there] or this one, this one. Now you have understood, all right.

You can take one, two or three. You could take this one also.

Yogi: (Fergy/Derek Ferguson)which one?

Shri Mataji: All right.

Oh you have got here some cocks and hen?

Yogi: Yes, Shri Mataji.

Shri Mataji: Ah they are very nice, eh. The [UNCLEAR roads], what you call it? So [unclear (a childs name)] come away from them.

May God bless you. I didn't know you were all up.

[Laughter]

[UNCLEAR].. especially the children should be sleeping. All right, May God bless you all. Thank you.

[UNCLEAR Oh its the sun]....[inaudible]

Yogini: You should come and see me, please.

Shri Mataji: All right, Monday morning, all right. I would like you to [UNCLEAR].

Yogi: Yeah but...

Shri Mataji: Huh?

Yogi: Yes, thank you Mother.

Shri Mataji: Give My love to your Mother.

Yogi: Yes, she was here.

Yogis asks where Antonio is. Shri Mataji opens the car door.

Shri Mataji: Where's Antonio?

Yogi: He's coming, Mother. He's coming.

Yogi: He's here.

## 1988-0918, Shri Ganesha Puja: Why did we come to Sahaja Yoga?

View [online](#).

18 September 1988

Ganesha Puja

Mumbai (India)

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

The vibratory sound which was produced when God Almighty began to create this universe is called Brahmnaad (), or Omkar. This vibratory sound, which got spread in the world, was a sound of purity. First of all, God transmitted purity in this universe – purified the whole atmosphere. First, He purified. This purity is called chaitanya, which you know today. You can know and can feel it and can also get the experience. The same Omkar today in the form of chaitanya, is making you pure.

We worship Shri Ganesh in every puja, and today you have very nicely organized to worship Him only! But when we worship something, we have many different forms of desires. Some people are desirous: some ask for money, some ask for their work to be done properly, some say to have recognition, some ask for fame and to get honour, some ask for good jobs, some for business, some ask their house should be built. These are all desirous attitudes. So, people worship Ganesh for such things. Siddhi Vinayak here was awakened by Me many years ago. People now go to the Siddhi Vinayak and ask for different things. But He is the Siddhi Vinayak. He is not giver of 'things'. For that, there are many others sitting in this world doing miracles, who will give you diamonds, give you emeralds, and take away everything from you.

Omkar itself is formless; it has no shape. So to begin with, the form of Shri Ganesh was formless. Today we worship Him in a form, but Sahaja Yogis should know what the ultimate goal of our life is. What do we want? Have we accomplished that? Have we fulfilled our destiny? Why did we come to Sahaja Yoga? Did we come to get good health or get good business or get the honour or win in the election? Everyone asks for this; what is so special about it?

But Sahaja Yogis should think that today we have risen to a new level, we stand on a new height, so what are we expecting from this? And what is our wish? So now we have to come to this: the Ganesha whom you worship today in the form, you have to achieve Him in a formless manner. You have to attain Him within yourselves, He has to be settled within ourselves. It is not that you go to offer Him flowers; everyone does that. You offer Him flowers, His puja is offered, Mother's puja is also offered; Gauri puja is also offered! But you can accumulate His power within you. You can manifest its result. You can purify your attention, your mind, your intellect, your speech, and you can also purify others. I made you like this Ganesh only. By making you self-realized the same way I made Ganesha. There's no difference. Exactly in the same way, made in the same way. But how high is Ganesha !

So, when you worship Ganesha, you should think that we have to rise towards the formless. One has to be one with the formless. We just run after the form only.

Recently, one Sahaja Yogi came to Pune from Borivali. He said to Me, "I missed Krishna Puja as I couldn't come to Pune and I missed this puja too." I asked, "Why did this get missed?" He said, "I bring Ganapati to my brother's place and we have three days of festival, so I came here and my puja there is missed." Means ignorance is still there. – By missing the puja here, and you buy Ganapati for some 10-15 Rupees and go there. So it means, you can buy Ganapati! You can't purchase Me, but you can purchase Ganapati! And on top of this, there are so many things are done here in the name of Ganapati. That is why it is raining in Pune these days, so that all the paths of Ganapati (procession) would be closed and it should rain until Ganapati is immersed (the statue immersed in the water). There would be no need for immersion as it is, He would be immersed by Himself in the rainwater!

The tales I heard about Ganapati festival there, I was completely speechless that they make Shri Ganapati sit there and they drink alcohol in front of Him. They sit there and drink alcohol; sing dirty songs; perform dirty dances in front of Him. And all dirty



types of women stay there and do all kinds of (dirty) business. This becomes humiliation of Ganapati.

Lokmanya Tilak had suggested to make Ganapati festival as a social event where people would get a platform to organize a grand type music performances, or series of lectures or such programmes to bring awareness in the society. But the way it is organised now, it would turn a good person to bad. The bigger the statue of Ganapati, greater is the sin there! Doing sinful things in front of Ganapati, will He spare them? He will not spare these people. Till I am sitting here, it is going to be okay, but then these people won't find a place to hide because He knows where the work is to be done and where the efforts are needed.

I am afraid what is going to happen. This place is called Punyapathanam () and already there is a demon sitting in this city of Pune. Many more are assembled there. Besides, there are so many misconducts in the name of Ganapati, what to say to this? Because they are not connected to God Almighty. They do puja to Ganapati and request, "Ganapati, please be seated here! You are sitting (here) because we have purchased You and brought You here. So, You are in our hands now! (so we can do what we want with you)!" So you are allowed to do anything in front of Him because it is just made of clay and that you have bought Him, and (do 'visarjan') immerse Him in water whenever we want. Man's arrogance has brought him down to such a level that he commits all kinds of sins in the name of God—in such a way that you are seeing that any temple you go to, there they make bhoots dance in the temples of the goddesses. It is done shamelessly. They don't know what calamity they would face.

Today we talk a lot about religions, but no one cares about the condition of religion. Now what is the use of bringing religion into the politics when the religion didn't remain a religion at all? It is the same in every religion. If it is about one religion, one can say that: it is bad or that is bad. But every religion is moving in the same direction. So when you worship Ganapati, you should know that you are Sahaja Yogis. You are yogis. What the sages and great people did not get, you have got it easily today. Everyone's got it, brought you on the right way, got everything. But when I say something, you never look at yourself. You think that I am telling this to someone else. You do not think that we are one of them, and where is our vision? What do we think? "Mother, I am buying this house, and please bless it." Well, if you are there, and you are blessed, then what more? Then: "Mother, please bless the key of my vehicle." So they are standing with a key. I will give such a blessing that your vehicle will not run at all. And then, forcing Me, that: "You come to my house. If you do not come to my home then this will happen." And then there, what we will hear is: "My business is like this, my this thing is like this, my that thing is like that." These are not the characteristics of Sahaja Yogis.

Those who do Sahaja Yoga should remember that we have to enter into the formless. That is, you are not going to be formless; but you are fully going to become an instrument of the formless while being in the form. Radio is better than you. Say, when someone makes a radio with his own hands and connects it up, then music can be played on it. The radio doesn't throw dust, does it? So first of all, we have to awaken Ganesha within us. Not just worshipping, but if we have to awaken it, then first of all we need to see if we are pure. There should be purity within us. So the first thing for purity is to pay more attention to our fundamental values.

Nowadays because of the cinema and other new things, even our eyes have been spoiled. And that innocence, that constant unconditional love has disappeared from this world. No one can even think that someone can love like this. And among all this, people think how to do so that both Sahaja Yoga and our (dirty) business can be managed side by side. Like yesterday, one lady came to Me and said, "My husband is madly in love with another lady." I said, "Leave him." "But no," she said. Her husband says: "I am a very good Sahaja Yogi. I have got kaivalya ( - ultimate realisation/liberation); my relation with Mother is a separate thing, and my relation with this lady is a separate thing."

You cannot get into the boat by climbing over the crocodile. And those who are still engaged in such activities and these things, it is appropriate for them to leave Sahaja Yoga and free us. And to take a break from us. Whatever will happen to them, will happen, but Sahaja Yoga will be defamed for no fault of its own. If your attention still gets entangled in such things, then it should be understood that you have not found the basics of Ganeshji. The very basics !

In Maharashtra, this is not appreciated – they don't understand the tendency of men going behind women. This is considered to be some weird thing. Just get married to someone right here, and accept her as your wife: this is how it is. There is no madness

of (running after) women here. But I have heard that it is a lot in South India, too. There was a king, and it is heard that he had twelve thousand wives. It is surprising! And among them, some used to walk, some used to go in palanquins, and some on horses and some on elephants. Then he had desire to get one more wife. So he tried to get a woman, and when he tried for her, she refused, saying, "I don't want to be with you." So he attacked her kingdom. At that time, a Muslim king 'Tughlaq' was there, who gave a befitting reply to that attack and this king was defeated and his twelve thousand wives also ran away. So he was destroyed because of one woman !

So, our Sahaja Yoginis should also understand how we should keep our energy fully alive within us. And how we should be very proud of our virginity, of our virgin state, of our Gauri state. Because this is the power of a woman. If this power of a woman is taken away, then such a woman is of no use. And that is why no one even respects such a woman and does not even accept her. However nowadays, we see in the world that the majority of people, the majority, – people believe in such women who are famous this way, must say, full of filth, in whom purity is not even touched. So these who are the majority, they are going on the same path towards their hell. The majority will go there, and I can see today only that what would be the condition of this majority. However, you are not a majority, you are a minority, and your situation is different.

So you should know that engaging in such kind of work does not suit you at all. And even now I see some people having their attention wandering here and there. This is the first thing we should know, that the morality we have, at least our morality should be right. Now the second thing, which is especially in Indians, which is lacking in foreign countries is morality. But the materialism is strong there. But they are not interested in material things. They do not find material things interesting. But the eyes of Indians can not rest until they read all advertisements in every shop. They will read every advertisement even by turning back their heads again and again, what is available here, what is available there, what to buy here, what to buy there. And also when they go abroad, they are in the mood of shopping! It is very shameful thing and also when they go to foreign countries from here after getting married, they become so materialistic people, that no one can understand, what their materialistic mentality is.

It is also seen in Ganpatipule that people there are like, "see, we have got one thing but we have not got this other thing till now, so please give it too." How frivolous it is! Everything should be at your feet / not important. Then as soon as you put your attention on the formless, all materiality becomes worthless. How can you be a Sahaja Yogi unless this honourable state comes within you?

Look at Tukaram, it is okay to stay according to the position you are in. Just as King Janak was. As he was a king, he used to live like a king. But he knew the worth of everything, he did not give importance to material things. And as long as you are bound by this materialism within, then your very first step cannot enter into the temple of Shri Ganesh. All right, this is Mother, She wants to give; because in this way I can show that I love you. But that doesn't mean it's a big thing for Me. Many times things / feelings can't be said with words; you don't understand My glance. Then through (giving) things only I want to show that I am with you and you are with Me. You are My children. But it doesn't mean that you stick to materialism like mad. And sometimes it is extreme, that even if you give something to someone, that person says, "Sir, I do not wear this thing, I do not want this thing, I want another thing, I wear like that." You are really great!

We have such great people, who (Shri Ram) ate the berries tasted by Shabari (a tribal woman) and who (Shri Krishna) dined with Vidur (son of maid) . Such people are (examples) for all of us. They are not hidden from you. So it is cheapish to behave like this. If the Mother has given even a small thing (gift), consider it very high and keep it on the head. If you don't come to this point, then all your fashion and all other things are useless.

Among all the qualities of Shri Ganesh, the main thing one has to do is to purify one's attention. The method of purifying your attention is to watch where your attention is. If your attention is on God Almighty, it is pure because vibrations are flowing in you. What is the use of that attention if it is roaming here and there? Unless your attention is pure, you cannot attain the knowledge, because only in the attention all your vibrations are flowing. You know everything through attention only. The one who has a pure attention can work only by thinking about it. Work can be done only by paying attention, and sometimes even that is not needed. The power you want to attain, whatever you may call it as ultimate goal, you may call it your aim, is this chaitanya, which you want to settle within yourself, which has this power. When you have this power, you can do many things. But neglecting that, why

are you after these useless things?

If all your attention is indulged in how much money we can get by following Sahaja Yoga; otherwise, what things we can get? If the attention rises a little higher, then it starts thinking how to cure our sickness. After that, if the attention rises more, then at the most it starts thinking how to get to see [darshan] Mother. Now people come from everywhere – sometimes from Aurangabad, sometimes from Sangamner – and from anywhere. People come and settle from Delhi, or from Calcutta. We came deliberately, muddamun () is a word in Marathi – there is no synonym for it – muddamun (very very deliberately). Why did you come?

I do not have time. Why did you come deliberately? Then you fight that we came to see Mother! You can see Me in the heart itself. You have been given such power; it's more than enough to see to that power.

I am also that power [shakti] only, right? You have not got Me in formless; that is why you need to see Me. But you waste My time by sitting for hours and talking about all sorts of things. What is the need? In being the embodiment of power, you can become the power yourself. But when will these hindrances go away and when will we understand that we ourselves can become the embodiment of that power? And we have so many powers within us, we should be absorbed in them, due to which all the work gets done without doing anything! But this thought does not come into mind easily. Not only ignorance is there; if only ignorance, then I would say it is okay, there is ignorance. It is not only ignorance, but it is greed that is holding us, and another is, attachment -maya – this is my boy, this is my son, this is my daughter. And when you think like this, you should think that we are also sons of Mother, daughters of Mother, and now we are Her children only.

After coming to Sahaja Yoga, your life has changed. You have moved to another lineage, your home has changed, your gotra (usually each human is the descendent of some specific Rishi's family) has changed, your caste has changed, your religion has changed, you have completely changed to a new person, new human. Why is it so? Because your Mother has given you the awakening. So all of you have completely changed. Like by establishing one Ganeshji (within us), our thousands, millions of works are done because He has complete faith in Mother and He is completely surrendered to Mother. So until that purity will not come in our heart, till we do not achieve that purity in our mind, that surrender will not come. It is like this: that unless you go to the Ganges and don't immerse the pitcher in it, and if there is no space inside the pitcher, how will it be filled with water? This is a simple logic.

So it is necessary that we purify our attention, and after purifying it, only that pure attention we can offer it to our Mother. Impure things will only hurt Me. And when attention is pure, then you are surprised to see that you become fragrant like a flower, and seeing you I also feel cheerful, that: Aha! That's My son standing, that's My daughter standing! All other things do not make Me happy; like you are standing with very nice clothes or a suit, or with haircut, or with lipstick, etc. That doesn't make Me happy at all. On the contrary, I feel that they are leaving now, now they are moving away from the path. To achieve this kind of modernisation is going away from Ganesha. What is the need? He is ancient, and I am also very ancient. So if you are My sons and daughters, then you have to follow and live with the culture we consider to be ancient.

And the picture looks very bad outside (India) - people themselves tell Me that. Those who are foreigners, for whom it is necessary (to dress properly) in their society, they tell Me if I give them permission, they would roam around wearing saris and, will roam around wearing kurtas and pyjamas. But here we have the opposite. So the culture of Ganesha, the culture of which the innermost abiding quality is beauty. Now you see that He is so fat, His belly is so big, He is huge, Ganesha looks so fat. But what is His beauty? What is that attraction (towards Him)?

Why did Lokmanya Tilak (freedom fighter) chose the idol of Ganesha? Actually, people in Maharashtra keep doing "Vitthal, Vitthal" from early morning till evening. Vitthal also left from there! Here all have this attraction towards 'Vitthal' and all consume tobacco! But why did Lokmanya Tilak choose Shri Ganesha only, and why only Ganesha creates all the beauty in the whole creation? After all what is His unchanging characteristic, that without it, Shri Rama, Shri Krishna, Jesus Christ or Buddha, or any other person couldn't have formed this beauty. What was that essence in Him? He has the childlike nature in Him; the nature of a child in which innocence is there, which is full of innocence– he is filled with complete innocence. This is the thing that is most attractive and beautiful! It is not your cleverness or your make-up; this is not attractive, it lasts only for few moments. In front of you people will say good, behind they would speak ill. But the innocence which is essence of Shri Ganesha is the beauty of this

creation, in the whole world.

The aesthetics of the world is the work of Shri Ganesh. His childlike behaviour, similar description of Shri Krishna, also, which is very pleasant. Surdas has described how He used to dance, how His anklets used to make melodious sound, how He used to fall, and surprisingly how He used to be very happy to see Himself in the mirror, whereas He is the doer of the world. How He made His mother see the whole world by opening His mouth and, He was behaving like a child! The same has been said about Shri Ram. People did not tell about the childhood of Jesus Christ, but you can know about His childhood in the form of Shri Ganesh. And that is why it is big mistake of people where they did not talk about the childhood, as such people do not have joy and happiness; weeping and sobbing became the (their) religion.

As you see that Jains religion, there is crying and weeping, Buddhists are of crying type, Muslims are also of crying type: so much so that only God can save them! And Christians, too, do a lot of crying and weeping. Jesus Christ crucified Himself on the cross for all and asked for forgiveness for all the sins of the people at once. Now you will be surprised that there is such a place where they cannot dramatize the crucifixion of Jesus, so they hang someone else and take round that hanged person in a big procession. Tell Me, can you get Jesus Christ by doing such a spectacle?

So that joy, in order to get that joy, first of all you should become like Shri Ganesha. But who pays attention towards it? Even after this puja today, you will think that Mother told us that we should become innocent like Ganeshji, even if someone deceives you. Many people tell Me that, "Mother, You are very simple, You are very naive, people cheat you." The one who can cheat Me is not yet born, but I am.. (inaudible)

Let me see what kind of swindler you are, otherwise how I will know what swindle is? Because I don't even know what is 'swindling'! When they deceive Me, then I know that those are deceits and this is swindling. Then by putting attention there, the swindler finishes and cheating also ends. So it is necessary that man accepts the innocence. It is said also for Shankara (Shri Shiva), that He is naive, He has innocence. Which gods do not have innocence? It is said for the Goddess, that when She got furious and thought of destroying the whole creation – She was completely fed up – then there was an outcry in all the people, as the Mother got upset, what would happen to us now? And everyone felt that the world would collapse and will not be created again. At that time, Shankarji (Shri Shiva) got an idea, to put Her own child under Her feet, saying "if You want to start destroying it, then destroy this child". And such a big tongue came out of Her mouth: "Oh my God! I am destroying My own child!"

So, actually the children make us feel the love, joy, unity, and what we call concentration as well as integrity. Everyone has said that the world becomes one because of children. When a child is in trouble, all the parents have attention on that child to save the child. Because we are universal in a way. The biggest thing that is universal, that children should be allowed to flourish. It is a universal power and its awareness, its experience, is within all of us. That's why Jesus Christ has said that if you want to enter into the kingdom of God, then you should become like little children. This is the real worship of Ganesha, when you have that innocence.

And their actions like spontaneous dance, the effortless fight, and their spontaneous talk, how beautiful they are! Everywhere you get His Darshan and you see. But here you get attached. In children there is absolutely no attachment. They make everything like a game. You take them to the airport, they will find something as running, jumping, making a game of something. Everything is a play for them and they leave it immediately, too. They have no attachment. There is no falsehood with them, that: "this game is mine." When this happens, then one should know that the child is no more that childlike. If you ask for something, a child would bring you three times. If playing a game, he would leave and run away, to play another game. He does not know if he should stick to it or be happy.

That innocence, in that innocence there is a deficiency of one thing that they have no knowledge, which is fulfilled in you; there is innocence without knowledge. But you have found the knowledge, and its crown is your innocence. Even after acquiring such a great knowledge, if we cannot achieve that thing, if we cannot get the reverence of Ganesha and His surrendering power, then it is useless to do everything else. In My opinion, this is like a machine in a way: you come, chant Ganesh mantras, and then do this. I think that in every puja, so many times we worship and say His mantra. It is okay to say His mantra, but I think worshipping

Gauri will be good. She guides, She is Kundalini, She lifts you up.

You can see Ganesha only in His form. Right now, you are unable to see Him in the formless because till now you have not operated Kundalini (Gauri) and have not taken shelter under Her (Gauri). You want to see only Ganesha.

Today is the day of Gauri; it is such a coincidence that in Sahaja Yoga, puja is always done with convenience, not on muhurat ( - the particular precise time to start any auspicious thing according to the astrology). It should be convenient: it should be Sunday, otherwise, not everyone can attend, and the time on Sunday should be such that there is no movie . Till today I have never seen any movie on Sunday and I do not know whether there is movie or not. But there is movie on Sundays, so it is good to do the puja in the morning: "Mother, you should finish soon because then it will be the movie time." If this is our attitude, then what is the use of doing Ganesh Puja? If our attention is engaged in such things, then please understand that we cannot cure it. There is no cure for this.

So, you should keep watching your attention at all times what thoughts are arising in it. As Namdev has described, it should be like a small child holding the kite string in one hand and same time, he is talking, playing, laughing, joking—but his attention is completely towards the kite. Similarly, a yogi should keep his whole attention on the kite, towards your spirit. Otherwise, all these powers which are given to you cannot be fulfilled. There cannot be any development or eruption of it. Many people ask, "Mother, why does this happen?" As you know, any Sputnik-like things which are sent into the space, their mechanism is like this that they are put one inside the other, and when the first one reaches certain limit, it explodes and pushes the next one further. Then the second one explodes and the next one inside is pushed further, it accelerates its powers, it gets a boost immediately. Why doesn't such an explosion take place within us? Because still we are like Ganapati (statues) which can be bought for 10 paise. That is the reason.

If there is a real Ganapati, then it should explode and people should know that each and every person is so great! That doesn't happen. We indulge in our own things. (we are involved) In our own matters, we think about ourselves and all the time we think that: "What is our benefit in this by coming to Sahaja Yoga?" In fact, it is total gain, totally beneficial. Because the moment you sit on your throne, the whole kingdom is yours, but instead of sitting on the throne, you go to every door and beg, then you are only a beggar. What is the use of offering you to sit on the throne? And even after sitting on the throne you ask Mother if She can give a little more money, then what is the meaning of this thing?

If we want to awaken the power of Ganesha within ourselves, then first of all we should know that we should focus our attention towards the formless, towards Chaitanya, and see the chaitanya which is flowing from inside us. Those whose chaitanya is impure will say that "I have got a bhoot [evil]." How come? Ganesha can never get any bhoot.

I have given you a place in My body. No one would have done this. And I take the trouble for your cleansing. But why can't you people cleanse yourself? And people will come and say, "Mother, my Agnya has been caught, I have got ego." Why did it happen? Why do you have ego when the doer is God Almighty? It is because we do not see our faults, put it in others and say that this is your work, and it is because of you. Shri Ganesh is opposite of this! If He comes to know that I do not have attention on Him, He puts everyone right. I'm telling you He is such an expert, smart, alert, skilled. He knows who is sitting where. And how (is that person)? I also know everything; not that I do not know. But I want to keep you safe – but not Him. He says: why let such useless people follow Mother? He himself would settle them.

But the biggest thing that I still don't understand is that after all this, your speech is not pure. Many people use abusive words, still in Sahaja Yoga. They scream, shout, speak loudly. There is no love or sweetness in it. It means even your speech is not pure. And on the top there is pompous show, one can say like showing off that we are smiling a lot, we are laughing a lot, we are feeling very happy, and from inside I can see that their hearts are not clean. That gravity of the real joy has totally different glow. And that cannot be hidden from Me. Whatever makeup you put on and come, I will know how deep you are in the water. But why is that needed? Why do I even test you? What is the reason that I test? Why do I work so hard? The reason is that I want all of you to shine. But as long as you do not have your own benevolence in your mind, until you do not pay attention to the fulfilment of your ultimate goal, you will be indulged in useless things and will continue to trouble Me with that; people argue with Me,

"Mother, we worship you so much, how did it happen like this?" Why, don't you have any flaws? Are you complete? Do you say that you have got your Self-Realization? When we think of such things, then our attention goes upwards, and our hands outstretch towards Chaitanya; at that time chaitanya starts flowing in us and it is so happy to find its place there. Just like a flood comes, the whole body gets illuminated.

It is a very easy thing to illuminate one or two people, but I want that we should become like this collectively. Because it is the need of today, otherwise just think [of] where this society is going. Fraudulent people are coming up. People are in trouble from all sorts, and apart from this, there is so much immorality which indicates the dark Kali Yug. What do you want your children to do in this? Or you want that you have come to this world for some special great work and you should do that work. All done; you had money problem that got solved, job problem was solved, and many other problems were solved; what next? The greed is not getting over yet. And for that, too, bothering Me all the time. Is not at all appropriate. Only questions related to Sahaja Yoga should be asked to Me, and asking any other question is wrong. And there is no need to talk a lot to know that question in the end. Asking calmly will automatically give you the answer. Otherwise you will have to install My loudspeaker every time: "What did the Mother say in this?" So what is the difference between you and others?

A gentleman came to Me, started saying that "God speaks to me." I said, "How?" He said, "I have Gita, I open it, whichever page that opens, I consider God is saying whatever is written in it." I said, "Very good." The same situation looks with Me. Open the page: what did Mother say? Said like this. Now this. You have creative power within yourself, you have reflecting power within yourself. You have that power within you which can make the world shine. Then why do you want again and again that Mother says something on this matter? You yourself can answer the question. I have seen that I am the only one to answer. People only bring problems in front of Me; "There is such a problem in this," "There is such a problem in that." But (I) find no one saying, "No, there is a solution for this Mother, we shall do it, You don't worry." We also need such people who can say that we shall do it, it is not a difficult task.

Every man should know that whatever we are saying today – materiality, objectified, or whatever is being said – as soon as energy is transmitted in it, that thing becomes something else. As this thing [mic] is useless [without power transmission]; as soon as the power is transmitted in it, you are listening to Me. Similarly, anything which we say that is useless, as soon as power is transmitted in it, it becomes amazing. You love your children. Well, infuse power into them and those children will become wonderful. It will happen. If you love your home, let's infuse power in it, it will become a temple. If there is any defect in your intellect or you bring many questions to your mind all the time, you infuse power in it, the answer to everything will come in front of you. What is the need to ask Me? Above all, Dnyaneshwaji, While reading his books I am surprised, he never saw Me in physical form, but he realised the power that had been given to him and in the form of that power he took things to such new heights.

If you are still satisfied with the physical form, then you cannot move forward. You have to achieve Me in the formless so that the creative powers within you increase. This is what we believe, as people say, Shri Ganesha as our Mahaguru. The reason is, by the transmission of His powers, we ourselves become gurus. How many times do we say that we are our own gurus, but I don't see how many people who can stand on their own feet and say, "Yes, Mother, this the thing, for which we have answers." "Only we know its answer!" And when they start giving the answers, they are such answers that the whole world becomes silent in front of them! But those who actually give answers are so egoistic, so stupid and so low that I don't understand if they are Sahaja Yogis or where they are going.

People without devotion suffer losses, that is one thing. There are losses also, and they have to learn. They have to take many lessons; understand that. But even after that, after going through all, if you continue to study in schools all your life, how will you get a job? If you keep failing every year then you cannot get a job. Why should God Almighty make you His servant? Because you say, "Lord, make me your instrument." See, He also thinks who should be made instrument! What is the need to make such "defective" people His instruments, who create disaster every time? His car just can't move like this. (He can't make things work like this).

We have all the power within us to become His instrument, we have the awakening within us. No one knew about Him as us. No

one has even written about Sahasrara; that too we know. The whole thing is like an open book in front of us. But that doesn't mean it is enough just to read a book or that you become powerful just by saying mantra. The permanent base of the mantra is purity ; and its "reach" : as is said that "where is the glance?" Until there is harmony between the two things (the base and the reach) – as if there is a kite in hand and its flight is upwards. Similarly, unless in your life, you see where is your flight! Many people say that, "Mother, when we will have God's Realization?" Can I give such a guarantee in writing? And second time, went there and started backbiting to someone. A person who cannot even control simple anger, how will he do Sahaja Yoga? Krishna condemned the anger first of all. Said it is the worst. "Krodhadhavadati sammoha" ( ): Anger is the worst thing. It brings hypnosis.

So to awaken the power of Ganesha within us, we should think that we have to be pure and in that purity we should take His beautiful form which is innocent form. No! Otherwise, they would say, "Okay, we are Ganesha. We take parasha (a battle-axe, one of the weapons of Shri Ganesha) in our hands and go around hitting." You don't have that power. That parasha is not in your hand. The day that power comes in your hand, then the parasha will be given in your hand. Right now the one you are hitting is (actually) your own ghost is hitting you. You are the ghost, if you are screaming, shouting and getting angry, hitting others – it can never be Ganesh power. Because you )don't even know who you're yelling at. Why are you screaming? What are you doing? The person who is mad like this should leave Sahaja Yoga and go to lunatic asylum. His place is not here.

Today's speech has the (sharp) edge of that same parasha. You understand, it is My right, you do not have the right to go about using this parasha around the world. – Cut off your nose, cut off your ears. You can't cut anyone else. In Sahaja Yoga, the person who does this, the world spits on a such person; laughs at him, jokes about him, condemns him behind his back. And such people get away very quickly from Sahaja Yoga.

Your speech should be very beautiful and clean. Must be good, must be sweet. But there should not be deceit behind it. Like businessmen: "Brother, you are very good, please have paan (betel leaf), eat this and that, and empty your pocket before leaving!" From the heart, (whatever you say) it should be said from the heart. And when the thing is spoken from the heart, it is very beneficial because the heart absorbs everything. The same thing becomes eternal forever. The rest of the things are superficial, the thing of the intellect remains superficial. But whatever touches the heart, that which is heart-touching, it settles in the heart. Always remember this thing, that though the place of Shri Ganesha is on the Mooladhara, but when He comes in your heart, then in the form of the spirit He becomes chaitanya [full of vibrations]. The spirit is Shri Ganesha, and when the same Shri Ganesha gives light through our heart, then He only is the chaitanya. There is no need to worry at all for the one who has placed Shri Ganesh in his heart. He is said to be immersed in niranand all the time. He doesn't know about any other thing neither does he care. And Riddhi-Siddhi, all are there at His feet. Without his knowledge or even thinking about it; all the work is done automatically. This experience is proven. I am not saying this like that. This experience is proven. You know it, you know about Me; why shouldn't it be about you? Right now, I am only walking behind you, becoming Riddhi-Siddhi for you, but everyone has their own time of reckoning. You should also not leave your destination and turn to the other side. Keep your eyes elevated on where you want to go and what you want to achieve. This had never happened till today, and if you forget what is happening then it is not My fault. And there is no need for Me to punish for this: Shri Ganesh is sitting there with a parsha.

So look towards yourself, match that seriousness within you, with that depth which is the power of Shri Ganesha. That depth of bliss, as deep as an ocean of joy. Just on seeing such a deep soul a person becomes elated, filled with joy. Then your vision only will work. My troubles will be greatly reduced. This state will have to come, and today you should worship with this one determination, that: we are going to bring this state. And today especially Gauri is worshipped, Kundalini is worshipped, who gives us power and drive, who gives that power to Ganesha, due to which He is ongoing. And now by coming into the form from the formless state and from the physical form of you people, it can bring you into the formless, that is the Gauri shakti.

So we are the worshippers of shakti, and who is not powerful, is weak. The person who does not worship his power and who does not awaken that power in himself and does not get engrossed in it, and does not give its light, for him it's pointless to call himself a Sahaja Yogi. This way many monkeys and donkeys can be found on which I should label Sahaja Yogi, Sahaja Yogi. Sahaja this, Sahaja that. (By doing that) Will they become that? So it's not a matter of labelling; it's about the inside. It is a matter of the innermost heart. It should be received from the heart, it should enter the heart. And whatever is there in the society, in the

politics, in the external, external things, they should not be allowed to enter inside. "Because everybody does it, so we also do the same".

This is Sahaja Yoga, you have your own personality in it. It's not that it's individuality; it's not individual, it's personality. It is our personality. We are Sahaja Yogis. Why should we do things because the the world does it? We're not going to do it. As long as you do not move forward with this courage, Sahaja Yoga cannot raise any mountain (do anything higher) here – maybe we are able to make some swamp or bog. Mother's intentions are many and I have done a lot of hard work, I have not lacked any hard work, but now I want you to pay attention here and keep yourself content. But it does not mean that you show you are very content by bringing a smile on the face. No. (We should) weigh (and check) the satisfaction within us. Are we really satisfied?

I hope you all will meditate completely and devote everything towards meditation. Then only the work will be done. And when these powers come within you, then you will be surprised, that: "Mother, we have become higher than all the mountains, greener than all the trees, we have become greater than this earth." Like Tukaram said, that "I am small in appearance, but I am as big as the sky." Unless this is happening within you, what is the use of coming into Sahaja Yoga? Please pay attention to today's talk and pay attention towards it. And with all your heart you do the puja to Shri Ganesh today praying "with the help of Gauri Maa and with Her power, may we enter in the state of formless where we would be completely in the joy and, that it flows everywhere in our beings in such a way that people in the World realise what wonders Sahaja Yoga has done!" Achieving this wonderful state to the fullest is called excellence.

That thing should come in you. You yourself should judge whether you have achieved excellence in Sahaja Yoga or not. And everyone can do it. It doesn't require anything to read, write, or anything or a book. Only pure desire is needed, which we should keep within ourselves. I hope you get it in the puja today. You go out with this great power, not without it. Whatever small thing comes in your mind, that it should be fine or that should be fine, leaving all of this behind, get the supreme superpower today. Everything is going to be fine automatically.



## 1988-1013, 3rd Day of Navaratri

View [online](#).

13 October 1988

Navaratri Puja

Pune (India)

Talk Language: English | Transcript (English) – Draft

"TRITIYA", the Third Day of Navaratri, October 13th, 1988, Pune (India)

So, many powers Mother has to have to protect her children and to look after them.

These powers are all there, working relentlessly all the time, twenty-four hours. So, anybody who surrenders to Mother, these powers express themselves and try to help you out of your problems.

But first thing is surrendering. If you are not surrendered, if you are not in the kingdom of the God, then this is not the responsibility of the Mother. Then it might be that some negative force might take over and may destroy you.

## 1988-1014, 4th Day of Navaratri

View [online](#).

14 October 1988

Navaratri Puja

Pune (India)

Talk Language: English | Transcript (English) – Draft

"CHATURTHI", the Fourth Day of Navaratri, October 13th, 1988, Pune (India)

[The Kavach of the Devi, which was read partly on the third day, got completed today.]

So, we have made it short. Now just take a 'bandhan', it is the same thing as Kavacha, you see. Realised souls, if they take bandhan, it's the same thing. Whatever you have said here is done, yesterdays and today's, everything that has been said, all these Raksha Kari is done in one stroke.

But now we should know how many of us take bandhan before going from the house, before sleeping or before doing something important. How many people take bandhan? Very seldom. You forget it. It's very important. Going on a journey, going on a road, better take a bandhan. It's not that, "We are all right, Mother is looking after us", it's not the point. You must take a bandhan before doing all these things.

If you get an accident, then know that you have done some mistakes or something otherwise. Normally, there should be not an accident, means, there is something still lacking in you.

[SHRI MATAJI, ABOUT THE KAVACH:]

'Which was promised long time back by Markendeya, now you have achieved it. This he had promised 14,000 years back that when Mahamaya will come, She will do this work. That it will happen. We must realise that we are getting all the promises fulfilled for us. Now, we have also certain promises to be made and we have to ask a question: "Have we fulfilled our destiny in life or not?" This is a question we should ask, and we should not roam about in smaller petty things. Think of a bigger vision about yourself, a state of detachment, also with attitudes.

Supposing there is turmoil with all kinds of problems going on, but you are not, you are like a -not at the wheel point but you are at the axis. Like giving a bandhan to yourself. This was not so much explained when it was written as they were not Sahaja Yogis.

Sahaja Yoga has a problem that those who have not done any Devi Puja, Kavacha, anything, worshiping, may not be religious people, may not have worshiped anything else or may not have done "namaj", prayers and things like that, such people also have come to Sahaja Yoga. People who did not believe in God have come to Sahaja Yoga. All kinds of people are here.

Now, those who have done all these things with a pure heart, not just to-sort of say something-a lip service, they achieve their Realisation and they don't catch so much. Otherwise those who have not done all these things, for them it is important that they should know that they have to become completely detached. So, what happens is, they go to the axis and come out. So, somebody who is a bhakta of the Devi is wrong, you catch very easily.

But in Sahaja Yoga, we have done one thing, we have very few people of that kind, of that quality. Today you can say, very, very few, I think hardly any. Most of them have gone into this circle of the axis.

So, in Sahaja Yoga what we do, we first build a top by which you are in the present and then you build tip your past [?]. First the top. That is why you have to go on clearing out your foundations, your conditionings, your- this thing, that thing. Supposing there is somebody like Markendeya, no problem. That is why you have to go on cleansing yourself. There was no way out, you see.

How can you go on waiting for people to clean their chakras one by one and to get them to that position and then to give them Realisation? Best thing was to give them Realisation and let them look after themselves. And then you start feeling it yourself, "If I am catching this Chakra, I am catching that Chakra, this is happening". Then you start cleansing yourself, much easier for me and much easier for you also. Then you start getting detached.

But sometimes, we also catch from other people, that is important. For in my case, I have allowed my body to be very free. Do not protect myself at all. So, any Sahaja Yogi comes to Me, has some problem, I just absorb it and cleanse it. I have to suffer a little bit; doesn't matter, because I see my suffering also, as a witness. Not such a problem. But this is what one has to see, is to understand, to reach to such a state that you become barometric. If you find any problems then you are barometric, you know this is the problem with this person. But you do not sort of catch it and suffer but you catch it and deliberately suffer it and clear it.

But in Sahaja Yoga also once you get your Self-realisation, one can get involved into the past again, because the past is not so pleasant, even it looks something harmless. Like doing puja. Now puja also people will do- just puja of mine, forgetting that I am there. When you sing also, you are singing praise of me and I am sitting before you. Doesn't happen that way. You just sing because it is music. There should be a feeling that you are sitting before Me and singing my praise. So, identification is still there, that you are singing praises to Devi. Devi is who? That bridge has to be crossed. If you see Me and then you penetrate through Me, then it is better.

Such a big catch on the mind! Religion itself is a big catch. Like Jains are very difficult for Sahaja Yoga. Jains, if they come to Sahaja Yoga, are very difficult people, because their conditioning is very deep. Like Arya-Samaj [Hinduism cult] conditioning is very deep. Also Buddhists, they believe in 'Nirakara [Formless], but they don't believe in God. One should see this way, "We don't know Buddha and we don't know Mohammed; we never saw him, we don't know Mahavira, we don't know anyone. Who gave you Realisation? Shri Mataji! So, we have to know that through Shri Mataji only".

Anybody we have to know, we have to know through Mother, not Sahaja Yoga. Now, if you go other way around, then you do not work out and then it goes back to past. That is the problem is. It oscillates from this side to that side-that side to this side, oscillates, mind. Make it steady and one has to know, What is the present? Who is before you? Who has given you Realisation? The problem is this, one more is, that I am Mahamaya. Only the Mahamaya will give you that, which is written down already.

Now when Mahamaya gives you that. I am so human, that I can recede, you cannot make me out. Every time you try to come nearer to reality, you just get into the web of Mahamaya. I am so inhuman. This is the problem with you, but also is a solution. Like supposing, I was like anyone of these Goddesses that you have heard of, all the time with a sword, nobody will go near them. Sitting on a lion sitting on a tiger, who will go near them? Who will ask question? Who will explain? I have to counsel you. I have to do so many things. I have to tell you how I have to point out your problems. These none of them would do. They just take a – [Shri Mataji laughs]

No joking, nothing, no entertainment. So, it is like a great guru; see a musician for example: if he sees his disciples putting one note in wrong way, he just slaps them. But Mahamaya can't do that. Otherwise nothing is tolerated. They are intolerable to Gods and Goddesses. All of them, they are within me, I know they are there. I control them, because I am Mahamaya, so I control them. I say, "Now see it will all work out". Both ways, but I am so close and the closer I am, worse it is for you, for example – my own children won't accept me, grand children won't accept me very fast, my husband won't accept me, my relations won't accept me, if they accept me in the full form, then they are very, very great people. In a way, it is good also because supposing you see the whole family is with me, they will think- I have floated an organisation or something.

So, this looks nice that they are kept out, as long as possible. It is not difficult; I think that the time has come for all of them to jump. But still, now I have established myself, you all know that I do not favour relations as such - vibrations.

All these books have talked about Sahaja Yoga. But we must bring all religions in their true form, in their pure form. This is the work, one has to do, is to bring the religions in their purest form and not adhere to them, whatever form has been created or done by human beings.

These religions are not created by human beings but by incarnations. So, human beings have made them artificial, they have

made all kinds of non-sense with them.

We have to remember that religion in it's true and pure form. We have to respect and they are all just the same. If you come to the truer form, they are just the same, like the different petals of the flower. One may not look the same as other, but the whole thing makes a flower.

## 1988-1015, PANCHAMI, 5th Day of Navaratri, What is your destiny?

View [online](#).

15 October 1988

What Is Your Destiny?

Navaratri Puja

Pune (India)

Talk Language: English | Transcript (English) – Draft

Sant Eknath comes from Pratishthan. Pratishthan is called as Paithan. And he is the one, who has written this "Jogava", means the Yoga and at that time he sang this in a very village language and it sung by so many people all over the Maharastra. You can imagine that this song was written so many years back. Now they have converted into a kind of a – I mean for Sahaja Yoga - and actually, it is precisely described what they wanted at that time.

[Marathi]

Now, in the beginning he says, the Goddess of Maharasthra was called as "Baya". You will be amazed, in my childhood my name was "Baya". They used to call me in my family as Baya. So, he is saying that, "I will ask Mother to give me the Yoga". In the villages, this is said "Joga awa". Again he says, "Bayecha Jogava" means the "jogawa" from the Goddess Baya and he is asking the "jogawa".

Now "Anadi nirguni" the one which is primordial. "Adi" beyond guna is the one which is without any gunas has manifested as "Bhawani" on this earth. And She has come to kill this Mahishasura. Also, she has come, "Prividh. Tapanzi Karavaya Zharani".

Five types of- [Marathi]

Sahaja Yogi: Pains. Only devils.

Shri Mataji: Heating pains. Three types of heating pains. "And now She is going to come for our Nirvana" that time, he had said.

He says that, "What I will I do when she will come for my Nirvana?" This 'dvaitya', I have got, means I am thinking about myself separated from God. 'Dvaita' is that you think this world is separate from God.

"When we think that it is that way that we are all one with God. Then I will remove this 'Dwaita' and I will put a garland in her- I'll put a garland to her and in my hand, I will take the flag of enlightened knowledge". It's already described in this.

"And without any discrimination about cast or religion or anything, I will go to visit Her."

"Then what I will do? For nine days I will do nine types of Bhakti of this Goddess. And then I will give up all other asking or anything and I will ask for a son who is knowledge."

"Then what will I do?" You see, the lady's singing, he sings like a lady. So, he says, "This world is full of ego". The 'dambha' is false pride. "So, I will give up that kind of a bad son". It is a bad son.

"And what will I do in the paradi?" It's the place in which you carry flowers for the God. "In that paradi [basket], I will put complete enlightened knowledge.

"And all the Asha manishanchya", means all the desires and all the aspirations, "I will finish them." [Marathi]

Sahaja Yogi: Break them.

Shri Mataji: Completely break them.

"Mano vikara karin. kurvandi". And all my "Manovikaras", you see all the mind, which is so much conditioned; [like they say in Marathi that you take out the bad eye]. "So, I will take it out and slappe it."

"Amrut rasachi bharin mi duradi" - [Marathi]

Sahaja Yogi: 'Duradi' is a basket.

"Basket I will be filling with the Amrut rasa" that is the ambrosia.

"Ata sazani". She is telling her friend, "O my friend, now I have become completely detached, 'nihsang', and my husband who was a doubtful, who was a doubt, my husband who was a doubt, I have given up living with that husband of mine", means the doubt has disappeared from me.

And she says that, "The Kama [lust] and Krodha [anger] these are two 'mang'" is the one, scheduled caste people who burn the bodies. "And I have given them up and what have I done? I've made my channel- I have opened out my tunnel" that is of Sushumna, you see now.

"Such a Yoga I have asked and kept it with me. And when I got it, I went to the great door and I thanked the God Almighty and I have now come out of this life and death problems".

At that time, he wrote all this and today you are getting all the results.

Just that, so clearly and the lady singing this.

[Cut in the audio]

Take some vow, something about yourself and about others. We have to remember one great thing, that we are Yogis now, that too we are Sahaja Yogis. And as Sahaja Yogis, we have to be 'par excellence' in our behaviour, in our temperament, in our dealing with others, in tackling any situation or getting any solution out of some problems. You have to be balancing. Now some of you find that you have very good brain, I mean intelligent, but you lack in your heart. Some of you have got very large heart, but you lack in your brains. So, the balance must be brought.

But the greatest knowledge, greatest of all the greatest knowledge is to know that God is love. He is love and if you cannot even love a Sahaja Yogi, then also you must know that there is something very wrong with you, which must go out. The love has to be there. And this love is what we call as 'Nirvajya' means there is no interest on you, just the capital, meaning you love each other in such a manner that you just give and don't expect anything. Just give and enjoyment of giving is the highest.

I tell you from my experience. To me the greatest joy is when I can give Realisation. Second one is when I can give away things. Or the third one could be that I can give it to others. So now, as you are not the people who are sitting at the receiving end, but at the giving end, you must know what you have given to others. On the contrary, even now, if you just give your tempers, you show your greed and all kinds of things that does not behoove a Sahaja Yogi, then, you have to know that there is something still left behind. Or else, if you are so particular about small things like clothes, like food, like comforts then know that there is something is missing, the personality is not full. And also remember one sentence always, "Ask a question to yourself: have I fulfilled my destiny?"

This is one question you should ask, "Have I fulfilled my destiny?" And that will clarify the situation for you, because now you are a guru of your own, you know, you understand.

You know so much about Sahaja Yoga mentally. But when it penetrates into your being and the whole knowledge becomes a part and parcel of your being, then it's a very different thing.

The whole attitude about facing anything is very different for a Realised soul. Like me, I would say, if I see a problem, immediately I go into meditation, immediately, and the problem is solved. Because that's my power. In the same way if you see a problem and if you go into meditation, the problem will be solved by me. That means in meditation you surrender to me, then it is my job. But if you start solving it mentally or orally, you will fall into traps.

So, the best thing is, any such problem that bothers you, you should just go into meditation, don't have to even pray, just go into meditation with that problem and you will come out victorious. What today you have been asking me for the victory, I have to tell you that you are very safe in the fort of your meditative state. And when you are in meditation only you can grow. You cannot grow otherwise. It is like the sunshine for any tree. So, you have to be in meditation, in "Nirvichara". You don't have to oppose anybody, you don't have to aggress anybody, you don't have to say anything. Specially for other Sahaja Yogis, you don't have to worry. Anybody whom you find to be funny, just go into meditation. And you will be amazed how things will change, that is your power. How many people have got Realisation in this world? Very few. They are growing up, all right, they are working it out. But what is lacking in them is the Meditative Force.

The best way is to surrender. And the surrendering is easier, you just put me in your heart, all the time, the simplest way. Then you cannot live without it. You cannot exist without it. You feel completely lost. It's a kind of a very detached love. You just feel absolutely rested, blissful, and content. Then you don't want anything, you don't need anything. That is the state, one has to establish. It's so easy for you because I am in person here. Only problem that is there, as I told you, in Sahaja Yoga, that you have to recognize me to begin with. But to recognize me is rather difficult because I am a Mahamaya. And so normally you might come into that mess created by the Mahamaya. But as I told you, the other day, that you could not have faced me in my other forms. Imagine a person with a sword in the hand sitting on a lion! You could not have faced me. So, I had to be Mahamaya.

And this is what it is, that in this form you can come close to me, you can talk to me, you can tell me your problems, you can also take my advice, if you want. So, this counselling can be done better. I could decode everything to you. I could tell everything about it. But to know that you are sitting before Mahamaya, itself is very helpful. So, don't get lost into the garb of Mahamaya. In your protocol, in your understanding, in everything you have to remember that we should not make mistakes and we should try to be surrendered, to be surrendered. Automatically you will learn everything automatically. There is nothing to be taught to you. That state is such – like a tree when it comes to its full bloom, it gives flowers. And the flower comes to its own maturity, it gives fruits. That is how you are built in, that is how you grow. When that happens, you yourself feel your own growth and enjoy it and just live happily with it. So, ultimately my destiny is one that I should make you all very happy and joyous. That is my destiny. That is why all this struggle is going on. I hope I fulfilled my destiny and your destiny too. May God bless you.

## 1988-1016, 6th Day of Navaratri

View [online](#).

16 October 1988

Navaratri Puja

Pune (India)

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

1988-10-16 Sixth Day of Navaratri 1988 Pune

(Translated from a talk given in Hindi)

This is a worship of the Shakti. Until now many saints, sages have known and revealed about this Shakti. Whatever they could not describe in prose, they tried to convey by poetry. Whatever description was not possible to put in words - they composed different names of the Devi and described. We know all this and many people also know the meaning of this. But one thing they perhaps do not know is that every human being has all these Shaktis "Powers" dormant in them and they can awaken them. These dormant powers are eternal and limitless.

Besides the thirty three crores of 'Devas', there are many Shaktis. But we can say that this 'Self-Realisation' that we have achieved today, has been achieved through working of some Shakti or the other. Without this you could not have achieved the 'Self-Realisation'.

You have received your Self-Realisation in 'Sahaj' way. Now there are two meanings of Sahaj. One meaning is you have got it easily. The other meaning is, - like any living process this has happened on its own. You have received it on your own.

But when one starts thinking about the living process, you will be surprised, - your brain will stop functioning. Suppose you are looking at a tree, what is the power that makes it grow up to that particular height? Which power has made it so, that it can have this particular appearance?, these looks. Most surprising thing is, - human being who is made with a special kind, with special knowledge, special appearance, the purpose of this human being can be achieved. First step for this is self- realisation.

Like, if you have to light a lamp, first you must put light into it, likewise when once your power is awakened, you can again enlighten it or you can increase it. But first step is, to awaken the power and for this it is very essential to have Self-Realisation.

But as soon as you get Self-Realisation all the powers do not get activated. So the sages, saints have made this arrangement that you worship the 'Devi'. But the person who is not realised is not authorised to worship the 'Devi'.

Many people have told me that they have performed 'Saptashatee Path' (Reading of Saptashati) or Havana and they were confronted with lots of problems and difficulties and suffered a lot.

We have to ask the that who performed this for you. They say they called seven Brahmins and they did it. Now these are not Brahmins. Those who do not know "Brahma" are not Brahmins and getting the 'Patha' (Reading) done from these type of Brahmins, the Devi got angry and you have suffered. So, you have a special authority with you that you can do the Puja of the 'Devi' and 'Sakshat Devi'. This is not so with everyone. If everyone tries to do it, it has the reverse effect; the wrong effect.

Most important thing is, this Shakti is so comforting, so nurturing, so generous, so loving, it is so complete. There is nothing in between. Either it is very generous or very angry. Nothing in between.

The reason is this that those people who are very cruel, who are demonic, those who have come to destroy this world, those who are keeping the people in illusion and they have donned various characters. Somebody has become a 'Sadhu', somebody a 'Pundit' (wise man), somebody a 'mulla', somebody is sitting in a temple and somebody in a mosque, somebody is Pope or somebody is politician. They are all hiding themselves behind various garbs, the person of demonic temperament. It is essential to destroy them.

But this power of destruction, you should not go near it, you only have to desire and these Shakties will start working on their own.

This work - this Chaitanya - that is flowing in the Universe - is this Mahamaya's Shakti - and with this Mahamaya Shakti only all the work is being done. This Shakti - thinks, knows, understands everything properly and organises everything. And most important thing is that it "Loves" you and this love is 'without interest' (Nirvaja). This love does not want anything from you, it only desires to give you, it desires your progress, it desires your well being. But along with this, those things who want to be



thorns, put obstacles in your way, put up fights or in any way trouble you, all those people should essentially be destroyed. But for this you don't put in your energy. You should only invite this power 'avahan' (call) the Devi and then you tell them to destroy these demonic people. This is a big thing and you have a relief that anyone who is trying to trouble you, abuse you, dominate you, you have a special state in you which is "Nirvichar". Everything you should see in a 'witness state'. Like a mad person is after you, what do you have to do with him? Watch his madness, mental torture, his difficulties and you laugh at him. What a fool he is? You do not have to take any trouble for him. For this you only have to enter your fort - that is 'Nirvicharita'. In Nirvicharita all the Shaktis which are loving, joy giving, nurturing will come to you. But so long as you remain busy with this, or remain busy with this thought that how I shall remove this, how to destroy this or how to remedy it. This will reflect on you not on him. Ramdas-swami has said "Alpadharishtaya Pahije". Whatever little courage you have is being watched by Paramatma. But you have so many Shaktis in You, so many, that you should awaken them, know them, let them bloom, be happy and respect yourself.

Now these powers, even in Sahaja Yogis, get destroyed, then get awakened again, again they get destroyed then get awakened. What is the cause of this? The power that is awakened why does it get destroyed.

Like now a person becomes a great artist. After entering Sahaja Yoga many people become good artist, they understand and know the art, their sensitivity is increased, they have awareness in them and everyone says, this person is extraordinary but then he gets involved in that art. He gets prestige, earns name and gets entangled in them. When he gets entangled in them his powers get destroyed because his powers also get entangled in them.

As I told you earlier, what happens in a tree, its living force (nutrient) flows through every branch, every leaf, flows and return back. Likewise these powers that you have today - which are working for you - are the products of this shakti. You have nothing to do with it but are only instrumental for these powers and once you know that you are only instrumental, these powers will never weaken or they will never get destroyed.

Many a times I have seen that the Attention of the Sahaja Yogis goes into this things very fast. If they get into prominence with something, if they have progressed fast with something, many students who were not grown in the class, come out first class, everything is getting better then they think, now I have become great. As soon as they start thinking that, the powers go off.

Now we should think that what we should do. If your business has increased, you have started getting a lot of money, something extraordinary has happened to you, then what you should do? We should know fully that "Mother you are doing everything, I am not doing it. It is your power that is working. I am not doing anything". It is very important that you remain alert, because after this when you powers get destroyed, you only will say that Mother the power has gone and everything has gone. The power that is working-allow it to workout.

It is like a tree, how does the leaves fall out? Have you thought of that? A cork like thing comes in between the leaves and the tree so the Shakti (nutrients) does not come to it and it falls off. Some way it happens with the human being. His power are united with one great power and with this power he is working but as soon as he start thinking high of himself and starts becoming egoistic or gets involved into his activities - like competition etc. then there is a breach between him and the great power and then he cannot draw his power. He was only instrumental. "The Shakti that was flowing through him was working."

Like in this case (pointing at the microphone) if this loses its powers, my speech may not stop. It won't but it is like this.

That is why pay proper attention to the fact that the power awakened in us, which is reflecting a shade of new enlightened personality, - we should not stop this power we should not think that we have become great.

On the other hand another thing that happens is when this Shakti awakens in you sometimes you feel a sort of a despondent that this person has reached that far whereas I have not, he has done this much I haven't and many such things. On top of this there are many persons who keep feeling sad about small things, very small things like everyone has got a badge, I did not get it.

In Ganapatipule we had very strange experiences - people started telling one - I got one box of cheese I want one more. Some other person said that someone got this much, he didn't get it. Is it a thing to say? In that enjoyment and happiness such things are not to be thought of. They get unhappy over small things. There are these things like somebody's husband has revolted or somebody's husband was waylaid or somebody's wife was all right but unhappy. Now you have had so many husbands and marriages in your last births. And this time in this birth you have one marriage - carry on somehow - but no! Day and night you are worried over it, I have this, I have that etc. Is there any end to it, can't anyone get over it since this is such small - small thing I can't understand. Anyone comes and tells me such a small thing and I feel like laughing. I keep quiet but then I say, "you are a Sahaja Yogi, I have made your heart like an ocean and forehead like Himalayas and you are talking about these small nonsensical things which have no meaning". Talk about this one or that one. Talk about all the world but what about Sahaja? About that you are mum. What is happening in Sahaja Yoga you don't know. Now I have heard that in Poona less people are

coming for meditation because 'Mahabarata' has started (on TV). Now I have not seen this Mahabarata till now.

One that I have seen, is enough and what is the use of seeing it? Now we have to make another Mahabarata. If you are so keen on Mahabarata then get the film and watch and see. When Puja is going on, you have to come to the centre and where is your Shakti? She has gone - gone in Mahabarata thousand years back. With that this Shakti also is finished. People get involved with these things which are for our amusement and anything that is in excess goes against Sahaja. Like in music, if you are getting involved too much in it and no meditation, poems if you get too much involved in that, to do too much of anything is against Sahaja. Keep this in your attention properly. And then another thing is our Shakties should be balanced then only we will get balanced knowledge, integrated knowledge. If you are after one thing only - looking at one thing only you won't get integrated knowledge. If you want balanced knowledge you have to do only one thing.

One thing I have seen that there are many well educated ladies who never read newspaper, they do not know what is happening in the world. You ask them about someone they say they don't know who he is. Then the men, they only know, what sort of food is cooked in which house and where the food is good and in whose house you get good food. Regarding food matters the Indian give too much trouble, and the women also are like that they make variety of good preparations making fool of themselves. In this the Shaktis of both get entangled. I want this to eat, I want that, I will eat from this plate, I will eat from that plate, make this and that and women do that to please men. In this the Shaktis of women and the men get destroyed. This is why I have started this method that in Sahaja Yoga we have to cook our own food. If somebody says I want to eat this - then make it yourself. At the most - you will have to remain hungry. You like this preparation then you only will prepare it, that would be fine. When you start making it you will understand how much work you put in. It is very easy to praise anything or find out faults in anything but when you make it yourself you understand that the comments that we pass on are not justified.

When people pay attention to these trivial things I am surprised. You are saints! You have very big powers - Shaktis in you, all sort of powers within you. Try them, you can do anything. You can sleep on the floor, you can sleep on the road. You can fast for ten days - nothing will happen to you. Any type of food you can eat. Take a look at our Western Sahaj Yogis - how they live - in what conditions, with what difficulties. An Indian Sahaja Yogi told me that in Brahmapuri, arrangements were not good, food was not good. You were not there so there were many problems, difficulties regarding food, water, so I went and asked those people where did you enjoy the most? and they said, "they enjoyed the most in Brahmapuri", Any problems? What was there in Brahmapuri? - so they said, "River Krishna was there, where we could bathe, sit down and feel all the Chaitanya flowing through us". They were talking about these things only and here these people are thinking only about their food and water. So, when they say that, our surrender is less, it is so because we are involved, confused. We have old traditions, we have had many saints, sages, ideals. Due to them we do know that what is good and what is bad. But along with this we have within ourselves pretentious nature.

Any person calls himself Ram or calls himself Bhagwan. Somebody calls herself Sitaji. This sort of nature.

I asked about one person, they said he is called 'Bhagwan'. I said, "How can you call anyone 'Bhagwan'? He may be saying so but there are certain ways. A person who is not himself realised, how can he be Bhagwan?" 'yes, that is so' why then he is calling like this because he is not himself. He is speaking a white lie.

"But he wants money. It is O.K. He is taking money but he is giving us philosophy, so what is wrong. Let him take the money, what is money, what is money after-all?" They are prepared for this now. We have great Ideals before us - Mahabarata, Rama this and that and we are just sitting on that.

So we should understand that, great things that have happened within us, which have covered us-evolved us and because of which we are at a great height but so long as we do not understand that we want to be only that what we are watching? We should have internal desire for this, not from outside. You should feel from inside, 'have I got it?' 'Have I achieved my destiny?', 'Have we achieved it?' 'We want to achieve it'. We have to be sincere regarding this and so long as you do not have the sincerity, Shakti will not have sincerity with you. This is the battle between you and your thoughts with different methods. You have to experience this yourself and see if you have achieved it. The Shaktis are awakened fully or not.

Why can't we achieve it because we are sort of cutting ourselves in a way, Sahaja Yoga does not have a place for this dual nature. Try to get it from your heart. Everything you should try from your heart. You should understand - know it from your inner self. For this none of the superficial thing will help.

Somebody is keeping smiling face, somebody very grave appearance.

There is no use of outside-acting. One that is inside you (the emotion) that is coming out. So why have the acting? The emotions

that are inside us are only apparent outside because the emotions that are inside are connected with the Shakti and are coming out. And those people who understand this first, that we have to sincerely do the Sahaja Yoga. I see the surrender of the people and I can say behind this surrender there is a big surprise and that is that the people think that they are getting only spiritual well-being. No other thing is there. There are many benefits of Sahaja Yoga. Your children are better, you get better jobs, your brain works better, you earn name, prestige. A person whom no one knew can be well known, everything can happen. But what do we want? We want our spiritual ascent nothing else. Once you get spiritual ascent then a person does not think, everything else is nothing for him. There is not a single thing for him for which he is worried or wants it-if there is everything, if he gets it - it is all right, if he does not get it also it is all right for him. When you achieve this state then you should think that you have achieved something in Sahaja Yoga. So long as you don't get this state you are still insincere and you are always moving from here to there. The great Shakti residing in you which can settle you, is 'Shraddha'. Awaken this Shraddha from your heart and remain in Her 'Bhakti' (devotion). Remain in the joy of Shraddha. Shraddha is joy giving Shakti. Remain in this innocent happiness. Remain in the ecstasy. Till you get fully immersed in this happiness and become one with it.

The problems, difficulties are all Maya. Once you get hundred rupees, what is the problem? You want two hundred rupees O.K., what is the next problem? - My wife is like this, so have another wife - then the third one comes who is like this. You yourself must reduce your problems, enjoy your Shraddha. So with Shraddha you enjoy your spiritual happiness that is flowing and increase your Shakti.

After all everything is there for you to achieve. But if you do not obtain the Shakti that can give spiritual happiness then what is the use? - so now this become a thing like a fly sits on a flower but how can she get the honey? She has to be a honeybee for that.

If you become a fly you will still wandering all over. If you become a honeybee, you will get everything. Whatever honey you want you will take and remain in your own joy. This is the biggest state in Sahaja Yoga. Our attention should fully be devoted to one state and that is our spiritual ascent. This does not mean that all the time you remain giving bandhan to yourself or all the time you keep tying knots and say in Marathi - (Shendila gath marane - tie the knot).

In whatever condition you are, you should be one with your spirit which resides in your heart. When the flow of Chaitanya starts, all the gurus, saints Namdeva, Kabir etc. all Gods and Goddesses are inside you. These saints did not have anyone to tell them, no one to take care of them, there was no one to protect them. You have all this.

You are sitting in the shade of an umbrella of the Divine and sitting in this shade you have to increase your own Shakti and the spiritual ascent. You should know how many Shaktis are inside us, and out of that how many are awakened and how will they be working. You can do what you want. (Jo Je Wanchchila to be Laho, - Whatever you desire it will be fulfilled). But if your desire is changed, your ways and means will be changed.

Like someone wants to see 'Mahabharata' today. There is Puja, Mother is coming. I have come here. It is the occasion of Puja and people have difficulty in coming from Calcutta and I am Sakshat' (In person) sitting here. There are people who could have come easily, left their work and come. But they can't understand the importance of this. This is so important they do not know. They do not have 'Shraddha'. They say when they retire they will come at ease. Have it on Sunday but there has to be a holiday before and after.

Now, do we have Sahaja Yoga for this kind of people? How far can the horses go? and these are not even mules. When you think how far they can go in Sahaja Yoga. All the arrangements are done what else should be there? and they say "we have to go to office tomorrow". You will go tomorrow. Everything will be all right. But if you go now you will be waiting in Khandala Ghat - I may do all those tricks, but you do not get it in your brain what to do. I feel anyhow I should bring you to the correct path and if you want to be on a correct path you have to work for it. If you are still sliding down, how much more effort I have to put in?

The Shaktis that have awakened in you, many of these Shaktis can reach different heights. So first you have to correct yourself and try to understand how many Shaktis you have. How many Shaktis you can achieve. How great you can become. What benefits you can get and what benefits you can give to others. There is a big treasure inside us. You have got the keys. It is open. Only you have to take out, wear and enjoy using them.

Today we are having this Puja of the Shakti and I want you to understand that this Shakti belongs to you. With this you are going to be sincere and true Sahaja Yogis.

Saints had to get beating from all sort of troubles. Look at their condition, they need not be told. You have got the connection but it is so loose. We have to keep connecting it all the time. Every time it slips it has to be tightened.

So now, think only this that all the Shaktis inside us are to be awakened, so that there need not be anything left behind, no problem remains. All of them are to be awakened at a time. You have to have desire for this. With all your concentrated efforts awaken them fully. Attention should be there. Half mind is not good. You will be neither here nor there.

One small seed gives birth to thousands of trees. The human being and you can make thousands more. The Shakti is with you. But after putting the seed, you don't take care, throw it on the road and it does not become a tree, that Shakti remains suppressed. You should judge fully that what are we and what we are doing; and how far we can go.

With this, you desire small things which people on the road don't desire - like indecent behaviour etc. They are full of this. But you should be different. People should say, 'This is a different type of a person standing here'. Your enlightened personality will shine. He is not scared of anything, when ever something is not to be said he does not say it, he is balanced. All this you have inside and you will feel it. If you try you can be with your Guru, your Happiness.

Now you feel that all your relations, your grandma, grandma's relations should come, that is not possible. They are not what you are. They are not deserving. Those who do not deserve should be left at that state. Why fight with them? It was your bad luck that you had undeserving father and mother. It was your bad luck that you married such an undeserving person that's what you should say. Those who are not deserving why bring them by force to Sahaja Yoga and put them on my head to correct this and that because she is your wife, he is your father, your grandfather? I do not have any relation with them. If they are not in Sahaja Yoga, keep all these undeserving people out. Those who are deserving make friends with them. Enjoy with them. Where is the need for you? Only this we do not understand and keep doing same thing again and again.

These worldly relations go on like this, yes if you are with people who can walk with you, talk with you, you can get along well with them, otherwise these undeserving people do not have the necessity to come to Sahaja Yoga. Sometimes I see very undeserving people come to Sahaja Yoga and I have headaches. You were deserving so you came and got Sahaja Yoga, you got blessed and you got a lot of things. Those who are beggars what is the use of giving to them? and those who are beggars plus they have a hole in their bowl. What is the point in giving them; Who will do nothing, there is no need to carry on with this kind of people. You do not have to talk to them. No need to keep contact with them. No need to carry on with them. If they correct their heads they will come, stabilise in Sahaja Yoga, otherwise why are you spoiling your head over them? It is of no use. Their heads are like stones.

Today we have to think this, that we are a personality now and we have achieve this according to our karmas in previous births. Because we had lot of Punyas, we are sitting here. We can sit here and enjoy. We can go higher. Why should we have stone tied on us when we are taking a jump in the ocean. If you can swim - be free - enjoy swimming and get advantage of all your Shaktis. I bless you today that all your dormant Shaktis will get awakened, gradually you will feel them and the flow of these Shaktis that are within you will bring the joy and many blessings to you.

## 1988-1017, 7th Day of Navaratri

View [online](#).

17 October 1988

Navaratri Puja

Pune (India)

Talk Language: English | Transcript (English) – Draft

### 7th Day of Navaratri

[Verses of 'Devi Atharva Sheersha' from 'Durga Saptashati' were read, where the Devi speaks for Herself. Shri Mataji clarifies and explain in between:]

\*When you give joy to someone. The source of joy has to be beyond joy.

\* I am the giver of knowledge.

\* Without the light of "Atma" without the light of the 'Spirit' how can you know anything?

\* You see the source is unborn, it can take birth because it is primordial, so it is unborn. Primordial is there it is absolute, but then absolute can take birth.

\* Why not get Realisation? Without that what's the use of doing devi Puja. Without the knowledge of 'Atma', if you do any Puja, what is the use? You won't get Divine Blessings already said Thousands of years back.

\* "Vaikhari" is the powers by which we speak.

\* Any God's name you take, you ask are you this? ..... (Vibrations ..... ) Because the 'Shakti' of all those people is the essence of all those. Because I am that Shakti, that's why you get the vibrations. Ask anybody's name, even the saints, rishis, maharishis. 'Hanh' all of that is me. That is why that's the point they are trying to make.

\* Beeja Mantra means say the "Vaikhari". Vaikhari is the power of Speaking. This power of speaking is made into mantras by people who have power of Realisation. Now, so, for them to improve, supposing they want to improve their centre, or they want to improve their left or right. They have to say the Beeja Mantras. If they say the Beeja Mantras: that area gets the 'beeja', then the 'beeja' has to sprout and has to grow. So the first step they have is to say

the 'beeja mantra' and they have to say the different mantras of the different chakras. So, one is the 'beeja' and then is the tree. So if you know the 'beeja' first of all, you can implant a 'beeja' into yourself by saying that, and then you start saying all other. So, that's how you make it grow. The word "Sanskrit" has come out of Kundalini's movement, when she makes a sound, all was recorded by the great saints and like that every Chakra has got vowels and consonants

according to the number of sub-plexus they have, you can say petals they have and all of them make all the alphabets of Sanskrit language. Sanskrit is made holy. This language was made holy. First it was one language, out of which two languages were born, was Latin and the one which was made holy was Sankrit. The Sanskrit language comes from the Saints. Who heard all those things and they made this and this is the energy of the "Vaikhari". Now the script is there, the 'Vaikhari' is there. The energy is there and this is the way you should say the instrument, but to make it work in a divine way, you have to make it into a mantra. To make it a mantra, any mantra you want to do, you must know first

the 'beeja mantra'. Supposing, you want to raise your Kundalini, then the beeja mantra is 'reem' and from 'reem' you should go on to 'Om Twameva, Sakshat Shri Reem'. Then you should go on saying the mantras of all the deities that are there.

\*You all have become 'Vidyavaan' now.

\*Now you try to understand that how this 'vidya' has been penetrating into you slowly. Not with any teachers or anybody sitting with a stick in the hand. The whole 'Vidya' is exposed from within and without. Whatever I say, you can tally it on your Vibrations. So it goes into your hand. You don't accept it because I am saying but it is so, that's why you accept it. Supposing I say, this is water, then what, you will drink the water and you will see if it quenches your thirst. Then only you are going to believe that this is water, otherwise you are not going to believe. In the same way it is.

\* We are 'Swayama - Siddhas'.

\* "Ra" is the energy Radha. The one who sustain the energy is Radha. She is Mahalaxmi that is why She sustain the Kundalini.

\* "Eee" is the Primordial Mother, and "Ra" is the energy that is Kundalini. So the 'Reem' means that you have the energy passing through the thing towards the Primordial Being. So "Reem" that is why the Yogis - because they believe only in connection. Yogis

believe in Yoga and so they have to look after the energy and also the Primordial Mother. This is very important because that is how energy should be there - Kundalini as well as Primordial Mother. Fourteen thousands years before they have written all this which is the truth, which you know now. Now when you read this book (Devi Saptashati), you will understand.

\* 'Chitta Swaroopini'. Right side that is 'Mahasaraswati'. Then 'Sattva Roopini' -

Mahalaxmi, 'Ananda Roopini' - Mahakali and you all know all these things.

(For receiving the knowledge of the Brahma, we always meditate on you).

Without that you have got it, even without, meditation you got realisation. Now meditate you must. I don't what to do about that.

\* In the witness state you become zero. See your 'I' is no more in the witness state. You just see and there that is "Shoonya". So She's the one at the time when you are in 'Shoonya' state, who is the Shakti of that is She. You are in 'Nirvichara', thousands of people have that. Now they have found out who knows that. I know also if your Kundalini has passed through. So even if you may not know I'll say it is done you know. So she is the one who knows all your states. So the whole idea you can understand like a computer, that is already made so well that it records everything that happens and immediately I, like see I'm talking to you, suddenly a person is sitting. I say 'Hanh!' so the attention is there also. I am talking to you, attention is there, that Kundalini rises immediately. That's it.

## 1988-1018, 8th Day of Navaratri

View [online](#).

18 October 1988

Navaratri Puja

Pune (India)

Talk Language: English | Transcript (English) – Draft

Eighth Day of Navaratri. Pune (India), 18 October 1988.

In the 'Mahalaxmi Strotum, why should we have all these. Because it is the Kundalini. The Mahalaxmi is the channel of the Kundalini, so there are ASHTA LAXMIS. Then Mahalaxmi and lastly the DAKSHA LAKSHMI. We have got one after another these powers within us which are expressed on the Mahalaxmi channel. Now, in the Mahalaxmi channel we have to talk about Gauri. Because Gauri is the one which is the Kundalini. So they have to talk that's why they say 'Udai Udai hey Ambe. They say in the Mahalaxmi temple. Why because, in the Mahalaxmi temple only they have to say that now you rise, we are ready, we are prepared, we have got the Mahalaxmi principle within us and now you can rise,' the Kundalini and that's why the AAVAHANA.

'Palan' means mothering or looking after the child. She is the one who looks after the whole world like a mother.

Oh Devi! you are the only support of this world, because you are there as the mother earth and supporting the universe as the mother earth. Because of Mother Earth, the universe exists, because she, the Mother Earth was created out of the all the cosmos, the whole cosmos is supported by Mother earth. Like supposing you are building a house. The house is there but it is supported by the person who lives there. Otherwise it is meaningless like a bridegroom if he's not in the marriage, what's the use of having a marriage. The mere existence of this mother earth makes the whole cosmos to exist and to have a meaning.

Mahalaxmi looks after the brain. So, everything that you know comes through your brain and that is substantiated or I should say looked after or nourished by Mahalaxmi principle.

'Paravani starts from here. (Shri Mataji explains, keeping Her Hand on Her Nabhi). Is the sound, which is silent.

Then It comes to the heart when it becomes Anahat , it's called as 'Pashyabnti because it just witnesses. The 'Vani , that energy of Vani, the energy of that sound just witnesses and is Anahata state. Then it comes here (Vishuddhi level), so it's called as 'Madhyama , still in the middle stage, up to the throat, but when it comes to the mouth, it becomes 'Vaikhari, means then it speaks, speaks. So, this is how the Paravani means the Paravani is the-say- if God has to say something - then he says it in Paravani, which you can't hear it. You don't know what God is saying - you can't hear it. So, in the same way you have got your Paravani within you, which is of course, the human (we should say) reflection of the same Paravani, which you can't hear it. You can't hear the 'Vani in your stomach, but say you get some troubles, specially Cancer or any such diseases, you get a problem. Then it starts showing. There's a problem. That causes spandan' throbbing, is vibrations that you get, is the effect of that Paravani, which shows you that there is some trouble. That trouble you can see, then it starts throbbing. Even the Kundalini, when she starts, she doesn't make any sound, but she comes here (Sahasrara), and if there's any problem, she makes a throbbing when she goes up she makes a throbbing. As long as there is obstruction, she goes on making throbbing. It's like a - it's like a smooth water, when it runs, it doesn't make any sound, but when there is any obstruction, it makes a sound. So, there is a sound innate. This sound is due to percussion in the water, but there is innately sound built into the 'Vani', this sound which is silent sound, which rises from these four stages and when it comes to the mouth, then only it becomes 'Vaikhari. In the case of God, see, when He speaks, whatever He is speaking, nobody can hear it, unless and until you have reached that state of your Paravani. Unless and until you have felt your Paravani, you cannot hear it. So what happens, that, God himself has to come on this earth and has to use His Vaikhari to explain things to you. So by that you start going down and down. Then you come to Madhyama state, where you enjoy your silence. Then you come to Pashyanti, there you enjoy your witness state and then you come to Paravani, where you get the sound or you can say that you get the information, just information, but it has no sounds, no noise, nothing, just the information like a thought. Thoughts doesn't have sound, so the inspiration comes to you from Paravani. But thought has no sound. In the same way, it is a soundless thing that comes.

Q. by a Sahaja Yogi :

Is this in the void or the Nabhi or some special place?

Shri Mataji : Nabhi. This is Laxmi Tattwa the Mahalaxmi starts with that all these things work out but when you start raising higher to the agnya, then this 'Vani goes as Anahata. 'Anahata means the sound of the vibrations. I can hear. I mean somebody who puts hand on me, can also hear. All kinds of sounds you can hear then it comes up to the head and here (Sahasrara) when it reaches, then it starts making throbbing, then the Brahmrandhra is opened out, the 'Vani becomes the sound, becomes one with God. But this state, up to this state it comes up, in a human being normally it comes out from here. It is a part of it from God, but when it is given, the agnya is opened out and then when it crosses his Sahasrara, then this Vani, this sound of vibrations also comes out. Main thing is, one has to understand. That when you have reached a state of 'Nirvikalpa', then the inspiration comes to you through this 'Vani' in your brain. This same 'Vani,' gives you inspiration in your brain and that inspiration gets you understand- 'like I say-you should know something between, the lines, so, because you have become a subtler sensitive person (Sookshma), so you can also start understanding the 'Sookshma and also saying, things which are 'Sookshma. Like people have become poets.

Question from Sahaja Yogi.

Shri Mataji :- When in the beginning Sadashiva and Adishakti separated, that time the "Tunkaar" which took place, that is the main thing that started. Then the Adishakti went into three forms - and with one form She started all the elements. That Tunkaar (OMKARA) which is auspiciousness, which is holiness. The Tunkaar is the one which has spread into the whole atmosphere, is the auspiciousness and the holiness. Went with everything that was created, but it was created by the right side. So though it is surrounded by it, like this house is made but it's surroundings are different. So the surrounding air supposing is the Omkara, then this house is made. So this is not that the Omkara has made this, but it surrounds and because of it's surrounding also it moulds, it moves, because the Chaitanya which is actually the Omkara, we should say, is all the time guiding, penetrating, organising, improving everything.

Sahaja Yogi : It is only the Devi that does Shri Mataji ?

Shri Mataji :- She does everything. No doubt about it. She does everything. She is the doer. She first creates Ganesha, through which auspiciousness in controlled through which holiness is controlled and through which all the universe gets surrounded by Her. Then it also enters -like supposing I touch anything it becomes holy, because the Chaitanya goes into it and it becomes holy, it becomes auspicious. So it can pass into it, it can pass into anything. But anything dead, it doesn't have Omkara. It has got electromagnetic forces and then electro magnetic goes into higher stage when the nitrogen enters into it, then it becomes 'Prana.

So at different stages it goes, then it becomes a human being. When it becomes a human being. Still is a human being till he becomes a Realised soul, then it's different story. So the evolutionary stage, every stage is Omkara- which you call Chaitanya, which goes into everything. Now this Chaitanya also is used by all these three powers. That's why it is called as Omkara- a -U-Ma, because the Goddess uses different types of powers of this Chaitanya to do other work. So the whole of 'Aum' is not used. Quite a complicated stuff.

Better not to understand. The more you try to complicate yourself like this. The more your agnya will be catching. Better you keep your agnyas down. I should say keep more to 'Bhakti' than to agnya. This will all come to you very soon.

But more over, all the time what is this,-what is that what is that. That goes on churning your agnya all the time, it's a big wheel going on. Best is stop it. Just enter into 'Bhakti' What Shankaracharya did. He first wrote 'Vivekachuramani Then he got so fed up with arguments, this, that. Then he said nothing doing. Just the 'Bhakti, of it. So, then he writes all these things. So, you get into 'Bhakti' first of all. Because this kind of enquiry, there's no end to it. I am going to publish my book- so you can read it.

Like Gregorie's book, he wrote a book, first few chapters first one was nice-how, he met me and all, that was very sweet and suddenly there is a rock of Gibraltar. All that he knew- he put it. I said, finished! Nobody is going to read this book for you. So I



revised with him for a year and very difficult it was, too much of agnya, very difficult. At the end of it, I said, now everything is connected, only one thing is to be done that these two chapters have to go in the end, he just fainted. I said because these two chapters were like rock of Gibraltar. Only the people who are sort of intellectual feats would like to read it. So you better stop it and take it that side. He said, how can you do it, I'll have to change the whole book. I said, No-I'll read it from the very beginning it's better just remove it and put it there because I say so. Now nobody reads them and those who are 'agnya- walas' read them and then catch. So what I am saying to get over your agnya, you better get to 'Bhakti'.

Out of the whole thing, how much can I explain to you. Wee bit. If you ask me- Mother how do you get so many hands out of the blue ? How do you get a light there ? You people don't have that 'Chitti you don't have that computer within you. That I can explain you. So it will get complicated. Just go to Bhakti.

The killer of Bhakti is enquiry. Just see for yourself. Supposing you go in the water, do you ask the water - where do you come from ? You just swim. Otherwise you should go and ask the water-where do you come from, what is your component, this that. Or if you have to eat something do you ask how it is made? What are the derivatives ? Where it came? What is this ? What is that? Make the chemical analysis? Just eat it. Is the hunger you get, just enjoy. Mental feats are the worst thing, I tell you.

When you are doing Puja, you should never ask questions. Puja gets 'Khandit. Questioning is the big headache for me.

All the time people are questioning. What I find that they are not deep in their 'Bhakti'. When you are in the Masti (ecstasy), you don't ask anything. (Jab mast huey phir kya. bole).

Even to a Brahmin, if you ask a question he will take 'Sopan' and hit you or in the Church, you just get up and say, Sir, what do you mean by this? he is reading a sermon. He will throw whatever he gets in his hand.

\* In the heart as the Buddhi.

What do you say to that? In the heart as intelligence. (resides Goddess).

Like in the well if you put, say a pitcher, than the water is inside as well as outside.

One has to realise that the man is the kinetic thing. I mean the male Avatars are the kinetic side. The potential energy is the female energy. So, even when Krishna has to kill Kansa, He had to ask Radha to help him. So, is the Shakti. Without the Shakti they have noexistence. It's like without a light the lamp has no existence. So these are main forms, but behind them are the Shaktis, which have performed all these acts.

That's how Shiva became ferocious and killed the demons, because that energy goes into him. She didn't come with any male power herself and say-if you conquer something or you do something good, you get a badge on something like that. You might be garlanded with a medal. So she used the 'rakshasas' whom she had killed, their heads as her garland to frighten other 'rakshasas'. That I will kill you, take your heads and put them around. Just to frighten.

The attitude to the Puja should be, that you are enamoured by the Devi. That you are praising the Goddess. It's not an intellectual understanding, you see. It is, you are saying all these things just to please. So the attitude should be such, is not some sort of an intellectual treatise, that is going on but it is, you are expressing oh Goddess! Like if you love someone, then you say something, just to please that person. In the same way you are saying to Goddess something. Now these saints who have written are saying this. Just to express themselves that You are Goddess, You are like this, You are that'. Some of the letters I receive also are like that. So much full of expression of their feeling. But it's not a sort of a lecture course or anything. It is just the feeling of that attitude. So in complete 'Bhakti' it should be done.

Try to feel it in your heart, whatever is said, and that you are sitting before me. You have to say that from your heart. This is what we are saying to You, with complete humility. It is the expression like a prayer. It is a prayer. Should be a prayer and not some sort of an intellectual discussion. It is a prayer to Goddess. Unless and until you develop that attitude, you cannot go very far.

From your heart completely pouring out saying these things. Open your heart, pour it out. But every word if you take like that and start analysing it's useless. It's like flowers which you are. Because you can say it to me through your 'Vaikhari. You want to say it. But otherwise whatever you are saying is just a sort of lip service whatever you ever want to say it, will be just a lip service. Something going on.

To enlighten your heart, you have to praise, express yourself. Should be such that you just feel like saying these things to me.

You can't say it in my presence- should become one with that, you should become one with it. You are saying all these things.

Now this is a thankfulness. It's an expression that you are doing this, that. Take it as a thankfulness. It's an expression of your heart.

Even the 'Vishveshwara becomes humble. Vishveshwara is the one who is the Ishwara of the whole universe, who is Sadashiva or Shiva also becomes that.

'Be in Nirvichara during puja., dont think. Because you see, I am knowledge, alright, and I give you knowledge but your pursuit should not be after that, your pursuit should be after Bhakti. It gives you a spontaneous enjoyment and all such people I have seen have gone out of Sahaja Yoga. I am warning you. All of them have gone out those who have intellectual pursuits, all of them have gone out one by one. You should never ask me any questions. That's what I call as pure intelligence. What is the use of knowing all this. If you are thirsty, you better drink the nectar of 'bhakti'- supposing you are thirsty and I start going you a lecture, you will say "Ah baba" please give us water." If you are really thirsty. You cannot bring people by your intellectual feats, no never. Only through vibrations through Realisations. If somebody starts arguing, if he is talking through his ego, how can you talk to him. You are talking through your Atma, he is talking through his ego. Either bring him down to Atma or just stop it. It is like you are talking to a deaf person. You are saying something and he is saying something. No amount of arguments can bring them around. It's the experience only through transformation.

## 1988-1019, Navami, 9th Day of Navaratri, On Agnya

View [online](#).

19 October 1988

On Agnya

Navaratri Puja

Pune (India)

Talk Language: English | Transcript (English) - Reviewed

Today is the last day of Navaratri. This should be the culminating point for all of us, as you see, within us, as you know, that there are seven chakras for your ascent and two above it. That should be your destiny. But if you people go only on the agnya move on agnya, you cannot rise any higher. People have been lost on that chakra. So, that is a very important chakra. Sixth-'Sashti' of the Goddess is regarded as a very important thing and they say that Goddess comes on a 'naanv', on a boat, Calcutta people believe it because the sixth day is very big to cross it. That is what today is the problem with all of us that we have this sixth day still sitting on our heads and we cannot get out of it. So to come to the ninth stage, though we may do Puja, we may do anything, but we are still on the sixth. So it is just outwardly that we are doing Puja. Seventh day is the day, where I am there. But 7th and 8th and 9th has to be achieved by crossing your 6th. Today I am going to tell you about the 6th because it is the most important of all of us to know, that what Goddess has done for the sixth day.

Mahalaxmi incarnated as Mary and she brought Her son, who was Jesus Christ and She wanted him to cross this 6th centre for everybody else and that is how he had to become the subtle form of 'Chaitanya'. He was the subtle form of Chaitanya. The way he walked on water. But ultimately he became Chaitanya, and he crossed over by leaving his body as subtle.

Now this concept is a reality. But for another person, who is not yet a realised soul, who has not felt the vibrations, he cannot conceive it. So he goes against Christ.

Through his agnya he builds up stories against Christ. Say things that he was an ordinary man because he cannot go beyond it, he is still at agnya state and by doing all these things he cannot cross Christ. Now the point of agnya is this, that the human beings are working on both the sides, left and right.

So the left side agnya goes to your past. You think about your country. It was a great country or you think that like in England - they think that they were great rulers. Then they may think also that they are born out of very high family -this that- all those things. That give you a left agnya. All those things that you feel that your past is there. But apart from this, indulgence into the past of others also gives a left agnya, like somebody is telling you about their past, this has happened - that has happened or a person himself thinks about his own past that such a bad thing has happened to me, it should not have happened, and weeps and cries about it. All these things can give you a very bad agnya, and this agnya if you get, then it is very difficult to remove it because you yourself have created this problem.

The third point is that when you are attacked by some negative force. At that time, when it is attacked, you just forget what you are. You just don't know what you are. Whatever people tell you, you believe it. They say do this, you will do that. They say that you give me money, you will give it. They will say - jump in the sea, you will jump. They can have mass suicide. So this left agnya is, through which they mesmerise, and once they mesmerise people they can get anything that they want. Also they treat people with mesmerism. So when a person gets mesmerised what happens that he gets treated in the sense, that if he has any physical ailment and all that, energy starts flowing towards his physical side and he gets cured. But his left side gets possessed. So he becomes a left-side possessed man but physically he is cured. So such things they work out for many people that they possess them and put things into them.

This is very temporary it happens, then they go back to their normal selves and there is another personality sitting on them.

They become tired and they become just like recluses. They cannot face anyone. There are so many such things that take place in the negative forces of the left side, that which cannot be described - for example all the psycho-somatic diseases come from left side, like cancer, myelitis, and all these muscular things, Parkinson and you develop also - the other day I met a lady, she suddenly became very dark, her body swell up and she had knots in her body and nobody could help her and just she took treatment of Sahaja Yoga for 3 days and she is much better. So all these things come to you from the left agnya and some people like to indulge in it. Specially I have seen in the Muslim culture.

I don't know why, but they have this kind of a crying, weeping, annoying sort of a thing. They sing their pains, troubles and things like that, specially the love and all that, that sort of a nonsense and that's how they catch on their left agnya and when the left agnya becomes very strong, it starts penetrating into the right agnya. Because they are connected with each other. But when the left agnya penetrates into the right, then what happens, you start playing in the hands of these horrible entities. As long as you are opposing them, you have pains, you will get trouble in the body, but as soon as you start accepting them, they start working through you.

So then they show different kind of miracles, like you will find kumkum coming out of them. But these people become very very effective and they talk in a way that people get enamoured. They say things as if some great oracle of the Delphi has come.

The whole thing starts becoming such a big show of demon. So when this left agnya is taken on the right side, then they can become big gurus, they can become great masters. They can become all the things that you see these days. Actually they achieve it by practicing all these left sided things and then mastering it and using it through right side. Is one of the most dangerous thing. Also what happens, when the left agnya is developed, you see you might have a very egoistical temper, then what happens you start immediately using that and you become very boastful. You start behaving, even in Sahaja Yoga, we have seen people, who had a big right agnya - were caught up with left agnya started to misbehave.

At that stage then you cannot have them back in Sahaja Yoga. They do all kinds of things, they play all kinds of tricks, by doing that they impress people. They try to show off but the bhoot is talking through them. So that is the stage where we say that they are out of Sahaja Yoga. We cannot have them in, so that is the point, one should avoid you see that if you have a left agnya, please try to clear it out and all the time get angry with yourself. All the time. Why do I have this temper? Why should I have?

Then there can be a person who is hurt in his ego. Such a person also can become very funny. Hurt ego becomes a balloon like stuff. You see, if you hit the balloon from outside or from inside, it will swell up. Such a person can become very funny, and can be very very artificially in humble joy. So that also is a very clear personality one can develop. But the right side agnya develops by many things like your birth, by your parents, may be the parents have pampered you too much and have made you think no end of yourself. May be your so called education, may be your so called success in life, or may be that your parents are very highly placed or something like that. So this right agnya develops in you. When this right agnya develops in you it becomes formidable. You can never see anything clearly.

It is so stupid and it is so idiotic that you go on doing idiotic things and you don't see it till you are absolutely finished and you find out. Yes, this is the point. Now in a human being they are so small in their understanding of reality - like I see people even to cut a cheque gives them ego, even to carry a bank card gives ego. There is one fellow, who was driving my car in London. Whenever he sat in the car, his agnya use to go 'clock' (?) like that. I said what is the matter? He told me because I am driving a Mercedes, that is why I get it. But it is not your Mercedes, just driving it!

(In another example of a lady whom Shri Mataji met, Shri Mataji saw her with a Big agnya and wondered what is so funny with this lady). Shri Mataji asked: -What do you do? I make dolls. Because she can make dolls, she has this. So if God has given you some talent, something, then express your love by doing something for God and try to show that, "Oh God, Who has given me this talent, let me work for you". Instead of that, people think this is something as if 'my work' and they feel very proud and they want to show that they are very highly talented or very highly educated or highly this thing. What is this for God? What is the knowledge? All is 'Avidya'. So to get rid of this ego, we have a very simple method which Mohammed Saheb has suggested,

which works very well, which is that you just have to take a shoe and beat yourself nicely every time to get rid of ego.

But we always see the ego of another person, never our own. We never think that something is wrong with us. We always think that something is wrong with another person. This is the first sign of the ego that you never see your ego, what is wrong with you, how you behave, how you treat others. What do they think about you.

I would cite the example of my father. He was such an egoless man, he was so talented, so knowledgeable. I have not met anyone of his kind so far. He was so deep. But supposing he was sitting on the table eating food. We all are sitting and there's no salt. You are not supposed to say – there's no salt. Eat it, nothing doing, eat without salt. Just you have to eat without salt, you are not to say. Then my mother would say "If there was no salt then why didn't you tell me? then you see what happened, that we were a large family, in the sense, with all my cousins, brothers and sisters. We had halls for sleeping. Girls, boys - few blankets sharing among ourselves. The whole night fighting and this and that. Sometime we had to sleep on the ground.

So one day my sister complained that she feels pain in the body when she sleeps on the ground. So then he said "You go and sleep outside, sleep for ten days and you'll be all right, make a slave of your body". He used to do that. He said: -You should not demand anything. If you ask anything anytime, like as supposing, say-somebody says 'I want to have dinner this time. He said -No better go and fast, fast, fast. Any interest in food or any interest in clothes, any interest in property, he used to just tell us off. There should be no interest in all these comforts and things, because these things if you have, you feel proud 'aaha!' and the comfort part of it is an enslavement to matter. Matter is all the time enslaving you.

Everywhere if you ask for comfort, you are asking for enslavement of the matter and when this matter sits on you, actually you develop the ego because you are again enslaved. Anybody who is enslaved has the greatest ego and that is how you start doing and saying things - I have got this, I have got that. You can't carry it with you. For a Sahaja Yogi, - it is important that he should be able to live in very Spartan manner. He should be able to live under any circumstances. That is the sign of a Yogi. If a Yogi needs a comfortable bed and needs a proper food and this and that, he is still looking at the food all the time, looking at the purse and the money, he is not a Yogi. He should have nothing to do with all this.

What I am saying that as Sahaja Yogis you have to develop yourself in such a manner, that you mature in Sahaja Yoga. You have to mature in Sahaja Yoga, so that you feel absolutely free from any temptations, free from habits, free from demands of the time. That's called a Yogi. Now those whom you have read now, this I have not told them, this they had known themselves. How did they know? Because they became pure, pure, pure with themselves - of divine - and that is how they know it. So this purity has come all this will come for example - Markandeya used to live in a place, he used to dedicate himself, lived there very happily with his father, in a very modest manner and then, he was the richest man because he enjoyed the grace of the Mother and he saw all these things so well. He was cursed to be dead at a very young age and the father told him that you have to die because Shiva has given me the boon that I will give you the son but he will have to die very soon. He said -all right. I will find out the solution, so he worshipped the Goddess. The Goddess gave him the boon. Goddess Herself he saw in person and that is how this place 'Saptashringi' is there.

'Saptashringi' is seven chakras. It is the Adishakti's place. It is Adishakti's place. So, this is, when you are reading all these things, you are amazed how do they. Know 14,000 years ago. How many know all this about it which tallies with your Sahaja Yoga, which shows that you are, and then how has he written so precisely about it, because he himself had become a complete reflector. It is a complete reflector which has shown to the world. What's the Goddess is. A very great credit to him and without any ego. If you have ego, you cannot reflect, if you have super ego, you cannot reflect. Now, ego is such an illusive thing that it says. "I don't like it. I don't want it. This is not mine". As long as you go on like this, then you know that you are in the form of ego. You are no more a Yogi, you are an ego person.

So it is important that you have to build up yourself in such a manner that all these clouds of ego and super ego disappear. Now the worship of the Goddess, She is Shakti - She is Kundalini. She expands your chakras-Sushumna improves, your channel expands and there it opens much more, but the retention is not there.

Again, it's like a hole in the pitcher, you put water and it goes out. It's like that. So in the beginning if we say that the water is full because with force it comes. But after sometime the pitcher is empty. It's that. It's just the same.

So that hole that is within us, which can be ego or super ego, which are only two things, only two problems, only these two problems if you can avoid it, better do it. That's all. Work it out. So the best thing is to see yourself, scold yourself and also to appreciate yourself at a point, when you do something, something nice, something generous and this is what is so much lacking.

Sometimes the Sahaja Yogis think that now we are already in the Kingdom of God, but that is not your destiny. Supposing somebody is working as a sweeper in the Secretariat and he thinks that "I have become the Prime Minister" then what do you say? What is his position? It's just the same. You have entered into the Kingdom of God, but have you achieved your destiny? For that you don't need any education, you don't need any knowledge, you don't need any extra curricular greatness and you don't need any name, fame, family or caste or race, nothing. With humble devotion and meditation and true desire to ascend. The true desire to ascend. It works out so beautifully, so beautifully, you'll be amazed.

Now, we have to know our destination. First of all, what we have to achieve. Secondly, we have to know to achieve it the achieving coefficient. We have to have devotion. It's so simple. We have to have devotion.

Now people meditate - they see the photograph. What you have to do is look at my photograph and say that just see as if that is the photograph of your own Mother. Put Her in your heart. Try to put Her in your heart. See that photograph is there. "Mother I love you, please come in my heart". Like that put Her in your heart. This heart has all the intelligence, it has all the capacities, everything is born out of the heart.

But if you close your heart, then the brain becomes arbitrary and it goes outside and this heart is the one which has got the Spirit and it controls everything, autonomous, sympathetic, parasympathetic, all your evolution, knowledge, everything not only that you feel so collective being and also it is the light that gives you your true knowledge. So this spirit has to be worked out. So the first thing is try to develop your heart.

How large it is, see yourself. all right, how many people can you forgive. How you talk to them. What do you think about other people. Are you concerned about them or not. For example to me, If I see a poor man, the whole being starts churning, you know. It's just I feel that something should be done for them, just can't bear it. Like these poor people, who are working here were asked to move out, because they had some objection. So we moved all of them and they moved out because I asked them but they had not made their huts. The whole night, poor things had to sit outside. The whole day I couldn't eat. I was feeling so terrible. I gave them everything. I said, sit down here. You make them and give them whatever they want and look after their health. Still they got some sick and I treated them. Because you see, the whole compassion starts just creating a tempest in my heart. A tempest, and this is what one has to see. What do you think about the poverty? Do you think of poverty that is there. What do you think of people who are suffering? What do you think about people who are beaten, who are cheated, who are troubled?

Sahaja Yoga is not meant for individual. It is not meant for you. It is not meant for any collective Sahaja Yogis. It is meant for the whole world. You have to bring the light of God's love and compassion everywhere. So the further stage then, that is to raise above agnya. When the person thinks that I am very happy and I should have this. Look at the person who has not got anything, look at him. When you think you are very great. Look at someone greater than you. When you spread your attention to all these things, you see. Then you start understanding that. Oh God! What a blessing. God has blessed me so much.

First of all the Realisation. Thanks, thanks for the Realisation. Thanks giving is the best way and then start looking that this thanks giving I have, why not I give it to others. But we are extremely cruel, sometime extremely arrogant, sometimes extremely malicious to others. But now this will stop. Whatever you have to say, you have to say honestly.

There are two enemies you have. First is, you are your own enemy and second is the ignorance. These are the two enemies, you have to conquer. If you get rid of these two enemies, then nobody can destroy you. Now supposing there is a person, who is very

troublesome, say who troubles you. Let him be troublesome. He is going to hell, not you. If he is troubling, it's all right. Let him. Who got "ill" feeling? Why should you worry? You are not doing anything. You should be happy about it. On the contrary somebody is troubling, look at that - "This fellow, is troubling, he has got so much money, has got this, while I am troubled, I haven't got this". You have got your Self Realisation. He hasn't got.

This is a very big source of satisfaction and elation that we are self realised souls and let us try to have our complete establishment. We are to be ornamented. We are to be put on the throne, we are to be the kings. This is what I desired. So, beggars, cannot be taken. So if you make a beggar a king, he will still do this and that. So this great personality has to come, a king of dignity, serenity, a kind of a personality that should show that you are a Sahaja Yogi.

So I said, there are only two enemies, which you have to fight for, that you should know you have got your Self Realisation, for that you have got your pujas. At the time of the Puja, you just surrender yourself to Me, because if you are not surrendered, your mind is going round and round. It's like a putting something on to a fan, which doesn't accept it, just throws away. In a way, you are that, that's what.

The second point is that a Puja is a surrendering. It's a devotion. It's a feeling of the heart. Open the heart. At that time you should open the heart and that I am worshipping. Now the problem is that, with the egoistical people if you tell them anything they feel hurt. It's the worst part. They don't understand that this is for their benevolence. That they have to open their heart. They have to receive more. If it is a small little heart, how much love you can pour into it. Like this time the love is flowing. The love is flowing. At that time you are sitting with your head fixed on to some point. So the dedication point, the attention should be full. I have seen people sleep during Puja. Many people sleep, that show they are left sided, and there is a 'Bhoot' in them or something like that. They just go off. I am talking to them they just go off.

These are the things you must understand. Why are you doing that and try to get rid of it and try to improve your self, be alert and to receive it. Receive it as much as you can. This is what is the Puja is made for. Now you have had nine Pujas here and out of these nine Pujas have we improved more, have we got more? Did we fill ourselves more with greater love, with greater joy, with greater understanding and with greater satisfaction?

This is the last day, so you have to think like that, then tomorrow is the day of jubilation. Because we have done what? That is what. So today you should go and make a complete picture of yourself. What have I got in these nine days? What have I got? Let us see, have I got this? have I got that? All these things, you should just within yourself see and then enjoy that you have got all these things. It is the victory. Tomorrow is the day of victory. That you have become victorious about yourself and about your ignorance. You have won yourself and you've won over the ignorance, the darkness of ignorance. This is what is tomorrow message.

May God Bless You

## 1988-1113, About Forthcoming India Tour

View [online](#).

13 November 1988

Talk to Sahaja Yogis

Shudy Camps Park, Shudy Camps (England)

Talk Language: English | Transcript (English) – Draft

Talk about Forthcoming India Tour. Shudy Camps (UK), 13 November 1988.

It's a nice occasion that we could all meet together on this auspicious day. And actually today is the day of the brothers and sisters. It's also very nice that you are all meeting your brothers and sisters here and enjoying this Diwali function. We had a very nice function in India and it was celebrated in Bombay and they all send you their good wishes and Happy Diwali to all of you. They all remembered you very much.

Now, today I am not going to give you a speech but I have to tell you certain things about the Indian Tour that we are going to have because I don't think I'll be able to talk to you about it later on. So first of all I wanted to know the girls who are engaged in India. Can you get up and – anyone of them are here? Those girls who were engaged in India. They are not here, none of them? So I hope the leaders know who were the girls engaged in their areas, isn't it? Now you have to see that the boys and the girls who were engaged. Are there boys who were engaged in your area?

Sahaja Yogi: Yes.

Shri Mataji: Anybody? From Graz?

Sahaja Yogi: Thomas [Voltrum].

Shri Mataji: Two boys from Graz.

Sahaja Yogi: Yes. And Thomas Voltrum to, he's engaged to the daughter of [Tumal]. And.

Shri Mataji: Ah. But he is not getting married this year.

Sahaja Yogi: Ha.

Shri Mataji: What? No, no, from, from Graz.

Sahaja Yogi: I don't know, Shri Mataji. [There's no guarantee of his marriage or quit or.] The another is Martin, Shri Mataji. They are both on the tour.

Shri Mataji: They are both on the tour. So in the same way one should know that, say that, all those girls who are engaged anywhere, or the boys who are engaged, must come on this tour. And you should consult Me, all of you, all the leaders, sometimes, tomorrow, to finalize those who are coming, those who are not coming, and their photographs, and their forms. I hope you have brought with you.

You decided now on certain things which your leaders must have told you that those people who are on the tour shouldn't bring too many clothes and too many ? what they call them – toiletries, specially for the ladies. Because some people have complained that their hands started paining the way they had to handle all these heavy things.



So to be kind to them is to bring a, some sort of a soft bag, and we are supplying you with six kurtas and six pajamas and also undergarments for thirty-six pounds only. You paid about, I think, twenty-eight pounds for one kurta pajama in London. So this is going to be there. Plus for the ladies, we've got six saris and six blouses and six petticoats, very good quality, only for again thirty-six pounds. We had put it thirty pounds but we just cut it very, very sharp. So we have put it thirty-six pounds, means one pound we have increased on every item, for all the ladies. So please don't bring too many Western clothes. There's no need. Whatever you travel with you can travel back with. And there are saris and petticoats, everything available for you. We are working it out on your, the way you have sent your measurements, and you know how difficult it is for so many people. Six hundred, seven hundred saris I have bought so far. But if there are more ladies who is going to come, I don't know, we'll have to again arrange.

Imagine seven hundred saris and then the saris have to be matched with blouses and the saris have to be also matched with the petticoats and every person has a different measurement. So what a combination it is. Just put it mathematically, I don't know what raised to what. And say with the boy is simple, is that their measurements are different, but a boy's cloth is the same, not such a problem, because ladies can't have the same saris like a uniform. So we had to buy different colors, different things. So it's all, we have done all this work for you, so that you don't bring big, big, huge suitcases.

And now there's another decision has been taken: anybody brings a very heavy, huge suitcase will be left in Bombay. Nobody's going to carry it. You know, once we broke our, one of the top of the buses, and this time the bus people refused that, "We will not give you any buses anymore because you put very heavy luggage on that." So I have to make a very, very specific request to you that please don't bring big bags. You can buy something nice in India if you want to bring some more things from there. But just now, for just for going and coming what you have to do is to think about the saris that you have already and also one sleeping bag with a foam of about three inches. That's a thing we have now failed because we tried to make some mattresses in India – were spoilt by rain. So foam is the best thing, about three inches on your sleeping bag, in your. Everybody should bring a sleeping bag. No need.

Everybody should bring a sleeping bag, and in the sleeping, sleeping bag you should have three inches to four inches of foam, three by six, and which you leave it in India, and I don't think they will, you'll have any trouble afterwards. The ones there we had brought before were very thin ones. They are no good. So this time bring only three to four inches of foam, just ordinary foam. In India also we get foam. The problem is the foam is not that good and it might just give Me. So it's better to bring foam from here. And try to avoid to bring unnecessary things. There's no need to bother because all the presents and all that I'm going to carry for you. So you don't have to worry.

Those who have still thinking whether to go or not to go, should decide immediately, because it's going to be difficult. Last minute if somebody wants to come, it's impossible. Last time some people had to walk because we cannot have a bus for five people who are coming late, or ten people who are coming late. So the best thing is, you should all decide those who want to come and should pay your money and complete the whole thing. Money should be paid as soon as possible because I'll be going on this Sunday. So it should be something, tomorrow or day after, you must, should be able to pay all your money. All the leaders must pay their money and should manage to show.

Now the marriages, proposals and all that, we have got already and all the leaders must give marriage proposals to Me tomorrow, which we'll decide here and we'll finalize it here, as many as possible. And then we have to ask people. But now one should not be also sort of, some people say, "We don't want to marry Indians." Some people say, "We don't want to." Specially Australians did say so. But now we discover that all Australians were caught up. One person went who was horrible. All were caught up except for the Indians. Indians don't catch. They don't catch, they don't have ego. And egos are stupid, idiotic things they do, very stupid and idiotic things with ego. So that's what it is. They don't catch. They don't do these things. I mean, they are consistent. So to say, "We'll not have Indians," it's, it's another nonsensical thing. I mean, Indians could say, "We don't want this country, that country," but that's not Sahaja. So one should not say like that. There's one thing good about them: they never catch. And they don't lose their vibrations. We have one single example so far in India who got vibrations and lost it, one person among all of them. So that's one thing about them, they don't lose their vibrations. Maybe somebody who has come here might

have lost, I don't know. But as far as India is concerned, one single example we know.

So this is the point one has to remember, not to say, "I don't want to marry an Indian. I don't want to marry an Egyptian. I don't want to marry a certain thing." This is not allowed in Sahaja Yoga. We do not believe in caste, creed, race or any country. If you are so conscious about your races you better give up Sahaja Yoga. It's a simple thing as that, because now it has been shown clearly that we have false ideas about ourselves. So this is another point that you should not say.

Of course, I mean if you don't want to go out of your country you can say, "I don't want to go out of my country." That's a different thing. But what is your country? That means you are not yet in Sahaja. If you are in the ocean of Sahaja then you don't think. Ocean doesn't say that, "This is my shore. That is my shore." It's just an ocean. If you have understood Sahaja then you must accept Sahaj ways of life. And one of them is we are not to believe in all these nonsensical ideas of boundaries that have come to us. You could have been born in anywhere. And you are told from childhood that you are English or you are Indian, you are this, you are that. It's all conditioning, and a very subtle conditioning; we should get rid of it. It's better that we try now to get rid of it. And if you don't feel like marrying you can say that, "We don't want to marry." Nobody's forced in Sahaja Yoga, as you know that. You must tell Me beforehand. No brainwashing, nothing. In all your freedom, in all your glory, you must say, "Yes". Otherwise I will not allow you to marry anyone. No compulsion of any kind. I've told you hundred times: nobody is compelled. If you don't want to marry, just say, "No", that's all.

So after this, this time the program is all very fine in Ganapatipule because I have kept two days extra. On the 29th will finish but 30th and 31st, two days for all of you to go to Alliabag. Now, some people if they are leaving later on also can stay in Alliabag for no more payment or anything, and those who are, have to leave, on the 1st can leave from Alliabag.

So two days we have kept there where married couples can meet and can decide about things. So it will be time for you to decide what you want to do and talk to your bride or your husband, whatever may be the case, so that there's no problem on that. And you should, then it won't happen that you get married and run away, sort of a thing, won't happen. So you will meet each other and that will be a nice time to talk to each other, find out about others.

Now, any questions, you please ask Me, just now, about going to India. One more point they were saying that, "Supposing we come for ten days or five days." All right, it's all right. Can we arrange, but you have to come on your own. We can't arrange your coming and also the payment part. You have to pay because we have to pay a wholesale price for everything.

So this time we cannot give concessions of that kind that we did last time because everything is now catered. A catering is there. It's not done by Sahaja Yoga. So we have to pay the caterer the money beforehand. And if you don't pay, who is going to pay, is the point. So if you can't pay just don't come. If you can pay come along. And the minimum of minimum, we have tried to keep everything minimum of minimum. So can you imagine in thirty-six pounds you can't get six saris, six petticoats, six blouses, anywhere. Rommel must be wondering, "How am I going to manage? It's impossible." But this has happened. You are lucky people. That's all I can say.

So, no question? Kya? [Hindi]. No questions. No question? [Hindi] Havya, you are going to come? He is willing to marry her.

Sahaja Yogi: Thank you, Ma.

Shri Mataji: Anybody who has questions please ask now or let Me know before I leave, all right? Any question.

[Apart: Now what about Nicholas? Is he, is he divorced his wife or not?]

Sahaja Yogi: It's, it's not actually final I'm sure [inaudible]. It's not actually finalized but it, it started.

Shri Mataji: Now, let him come and see Me.

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: We have decided to have some music program for this evening for a while, and then tomorrow is the Puja. And then in the evening they have invited some people for some music program, tomorrow evening. So, you can ask them to sing or something.

Sahaja Yogi: [unclear]

Shri Mataji: And more things you should announce is, those who have not yet send their forms and should do it now. There are many people who might not have sent any forms so far.

Sahaja Yogi: Right. I think we have most of the forms now.

Shri Mataji: You have told them.

Sahaja Yogi: Achcha. [Apart: Any song you know].

Shri Mataji: He has told everyone that those who have not sent their forms should do it now.

So let's have the music [bhajan] or I don't know how will end it.

Sahaja Yogi: So I think, they, they've been rehearsing on one song. It is one song which they've been rehearsing.

Shri Mataji: All right, if they sit out, is still raining, that's why.

Sahaja Yogi: It's quite so bad now, I think, Shri Mataji. Wherever, wherever You like.

Shri Mataji: It's just the same, throughout.

Sahaja Yogi: It's coming, still coming, yes.

Shri Mataji: I mean, you all have to sit with an umbrella. It is said about England that people have to play footballs with their umbrella on their heads. That's England, you see. So England doesn't want you to forget that you are sitting under the roof of an English sky. So whatever it is, wherever they'll sing. So I could sit...

Sahaja Yogi: I can manage as thus.

Shri Mataji: And you can just turn it round.

Sahaja Yogi: Yes, as You wish Shri Mataji.

Shri Mataji: Yeah, yeah, I could sit that side.

Sahaja Yogi: Yes. And I'm watching this side.

Shri Mataji: Yes, yes.

Sahaja Yogini: Hello, Olympia. How are you?

Olympia (child): Very nice.

Sahaja Yogini: Very nice?

## 1988-1113, Diwali Puja

View [online](#).

13 November 1988

Diwali Puja

Shudy Camps Park, Shudy Camps (England)

Talk Language: English | Transcript (English) – Draft

Diwali Puja, Shudy Camps (UK), 13 November 1988.

Today we are here, all of us, to celebrate the Diwali, that is dipavali, meaning the rows of lights.

In the darkness of Kali Yuga when you find from every place confusion of the worst type creating the darkness which cannot be penetrate into, and which looks like a solid mountain around us, and which can never be covered, as we feel, by the grace of God. And even with the grace of God it would never melt. In that darkness, in that hopeless state, when the creation is on the verge of its destruction, the light of Sahaja Yoga has arrived. And you are the lights, you are the dipas, you are the little, little lights, which were waiting to be enlightened, to be enlightened to see for yourself what's wrong within your own lamp, what's missing in your own lamp.

Now, in the lamp you have three things, as you see. One is the container. Container is this body, container is this mind and the container is this intellect. And the container contains within us itself, is the oil. In Sanskrit language it's called as snigdha or sneha, means the love. Is the love that is within your mind, within your body, within your existence itself. But this love is now limited, it is in a dormant state. It doesn't express itself, it can spill out in wrong directions, it may spoil some things, which are beautiful. This love, when it is limited, is very dangerous. But when there is a third thing within you, which we call as the baati, is the wick. And this wick is the pure desire within you, which is not yet lightened - it is not aware of itself. Nobody is aware, the lamp is not aware that there is a light within itself. All these three things have to combine to give that light because we are lost in so many things.

This darkness of Kali Yuga is not one-sided. If you see it clearly it is not only materialism, adherence to money, adherence to money-power, it's not only that. That's, of course, is very important these days, we cannot neglect it, because that's something is really weighing this whole balance of the Western world. But this money is for power.

Why money? Because it has a power, according to many people who are blind. They think money has the power to win-over people, to exist in higher powers of, say, execution of their administration and all that you need money. To win our votes, to get elected. That's the myth people are carrying all the time, that money is very important, and without money you can't manage things.

And also because of this kind of a misunderstanding about money people get very much impressed by the people who have money, and they think, "Now, this is the time we must really gather money somehow or other." Try to get money out of every kind of a adharmas. "What's wrong?" So this money orientation has gone in this Kali Yuga to such a limit, that the sense of chastity is lost, the sense of creativity is lost - because you must create something that must sell. If it cannot sell then you should not.

Then, the sense of Dharma is lost, there is no Dharma. When it comes to making money, what is the Dharma? There is no Dharma needed. Only Dharma is how to make money. Then, of course, the love. The mothers don't want children because they have to spend money on their children. It is the conceive, a selfishness that starts working. And people start thinking about, "How we can grab money from others?" There are many sophisticated ways of grabbing money also in the modern times. And the sophistication has reached such subtleties that a person doesn't know until he is completely robbed.

Now, there are other ways of getting money, is now that the kind of a music nowadays people are having - which is against God -

it doesn't sing the praise of God, but it's just a noise that they make. If you sing the praise of God it's different. But otherwise this kind of music that they have, actually works on your limbic area. And the limbic area has the capacity to give you joy and happiness, and this limbic area becomes numb because of this music, of this horrible music of modern times. When it becomes numb then what you do is to have more noise and more noise and more noise, to give a sensation to the limbic area. Still you are not satisfied. So the limbic area when it becomes sensation-less they don't know how to give it a sensation, so they take to drugs, you have to take to drugs, you can't help it, because all the sensation is lost.

So, in the name of also anti-culture, or you can call an anti-tradition, anti-this and anti-that, what you develop is a limbic area which requires sensations. Now the music fetches money, because it's like drug, it's like any alcohol, it's any intoxication. Because already the nerves are intoxicated. Even alcohol works the same way, even other things like drugs also work the same way. So, in that intoxication you really do not know what are you up to. A kind of another darkness, another blindness comes over. So in this darkness - this another additional darkness makes people much more blind, much more understanding [Should be: misunderstanding]. This then takes us to the problem of the body that exists, of the mind that exists, of the intellect that exists.

When the whole thing is directed towards money-orientation we put our body for sale. We want to make our body look like nothing on earth, I could say, like some sort of a tuberculosis patient as they say (Laughter), or mosquitos. Because that makes people have some pity I think, but inside exists a terribly, a shrew type of a temperament in a man or a woman. The whole thing is done by entrepreneurs, if you see that because they want to produce things and they want to create images by which you have to live. And if you have to live with those images you have to take to the kind of things they are producing and that's how you try to use those things and you become just a slave to those entrepreneurs. It has gone too far - it has gone too far into the production of things where you have to play into the hands of entrepreneurs.

We have so many diseases in our country and these diseases are very modern, meant only for modern men. In the older days people didn't know these diseases - must be having one or two, but not many. So these diseases also come out of the fact that most of the things we eat or most of the things we do are just the games of the entrepreneurs. Nothing fresh, nothing genuine, nothing sensible is produced. Wants are created that you must have at least ten dresses, all made of pure plastic (Laughter) - which reacts, which reacts and which creates problems.

Then you should have all kinds of other materials, which are absolutely harmless and are anti-human beings. All machinery is for us, we are not for machinery. So we have to give a balance. Whatever we need can be done through the machinery, but when machinery becomes the only source of exploitation it starts dominating us. See, if you go to the darkness of this Kali Yuga - it's so deep, it's so horrid and it's so dangerous and destructive that the description of it can take you to any land and you will not even feel that you are getting into the mire deep, deep, deep into it, that you cannot come out of it.

So the antidote has come now as Sahaja Yoga - the Diwali, the dipavali of the Sahaja Yogis.

See now, after Realisation you don't need beauty-treatment much. You don't need so many plastic clothes (Laughter). You don't indulge into all kinds of stupid activities which are joyless. You don't take to drugs. You don't take to smoking. You don't take to alcohols and you don't take to this horrid music also. On the contrary you take to the music that pacifies, which soothes your limbic area, which gives joy.

So you indulge into all the pursuits which will give you joy, start giving up gradually. Sometimes I have to tell you but then you understand and you give up all those things because then you have tasted the joy, you know what this joy is, you know the ambrosia of joy, so you don't want to give it up. You may, little bit, give it up, then again you come back. You know this is joy. Joy doesn't lie in money, doesn't lie in all these joyless pursuits, nothing, but joy lies in your Spirit, and the Spirit is the one that enjoys the joy.

So, this Spirit is the one, which you see burning at the end of your Kundalini - on top of your Sahasrara. And you have seen the photograph, on top of your Sahasrara you see the beautiful flame burning. You have seen that photograph. It's the proof that now

you are all the lights, and that you have to give lights to others. You have to help people. Now, all your faces look like roses, anybody can see you and can make out that you are something special people. You are not like ordinary people who look so miserable, horrible - and when you sing in that style also, you are singing God's sake, in every style, whatever you sing, which was once upon a time was regarded as anti-God singing becomes something great.

So now the light of Sahaja Yoga has kindled within you all these small, small lights, which are going to enlighten the path for humanity, for their emancipation. So responsibilities of Sahaja Yogis are great. They should get over all these limitations, like the light has got over all the limitations and spread all over. If you have a way of measuring how far this little light has gone you cannot measure it with ordinary human instruments. But once it starts it is spread to the last bit of it and comes back to it. In the same way this light which is kindled within you spreads all over, is emitted all over and comes back to you. But of course it is just a material light. This is a spiritual light. The difference is this light has its own power of burning, that's all. Also it has a power of giving some light in the darkness. Also it has one more thing, that it can enlighten another light.

But a Sahaja Yogi is not only the light himself, but also the one who can go to others. It cannot walk. When it walks it is fire. It cannot walk in its own limitations. Somebody has to carry it. So the Sahaja Yogis are the ones who can carry this light within themselves - very well preserved and very beautifully enlighten another person. Without creating a fire, without burning anything.

You move this from here to there one has to think thrice if you can move because you may spill something or you may burn something. But not a Sahaja Yogi. And it is for the redemption. This can give you light, which is outside, by which you can see only - but you cannot feel and you cannot cure. You cannot give counsel, nor can you comfort and you cannot redeem with this material. It is spiritual light that is within us.

So today is a celebration of real Diwali. I always say that in India we were producing the Diwali-lights with ordinary mud, but now, in Sahaja Yoga, we have lotuses which are giving light, the fragrance. Such beautiful things they are and the way you are enjoying it and expressing your joy is so very beautiful. But to be the lotus you have to give up this mud, this darkness - you have to give up that. If you can't give up that, then you cannot enjoy your own lotus and others can't enjoy.

So that giving-up is not difficult. You see, when people say that, "You have to love your Mother", just means that you give up your ego and your conditionings and become a pure personality, that's all. I mean, in any case all of you love Me but still under limitations. You must love Me without limitations, then it is a real love as I love you. For this we have to thank this time. This time is great. As I call it the blossom time, that at this time you were all born and at this time I came and at this time this combination took place and at this time Sahaja Yoga was established.

You don't know, I have gone through very great difficulties in the beginning. Very great difficulties. Because Sahaja Yoga cannot be understood by idiots. And first I met only idiots in My life (Laughter), quite a lot of idiots. As Christ has said, "The first will be the last", you see. Perhaps those idiots that I've met have created lots of problems for Me. But then real people started coming to Me. They understood Sahaja Yoga, they took to Sahaja Yog' and it worked out very well.

Now we have plans to go to India. The speciality of Indian Tour is that India, as you know, is a place of quite lot of work done by the great saints, especially Maharashtra. Apart from that it's a very, very Holy Land, no doubt about it, it's very clean. Still the people have not taken to materialism to that extent. And thirdly we have about eight pujas in such a short time. Of course, it is too much for Me, sometimes. But we have eight pujas, and this is something so intensive, one can do it. This I can't do anywhere else, as I can do in India, because only in India the atmosphere, the vibrations are sucked in, much faster they are sucked than anywhere. Because the darkness is not so much there, and the light spreads much faster, much more easily, and I can find it easier to work it out. I'm sure those days will come everywhere, when you put up your lights and you start working it out.

I must congratulate all of you that you are the ones, who are stuck-on to this darkness and have created such a light with such responsibility, with such understanding, with all the struggles you had to go through, getting out of your very limited basic problems. It is remarkable the way you people have established it, it's unbelievable. Because, you see, you could have just said that, "This is some philosophy, we don't believe it. This is something that we don't understand". But it's so congenial to you,

because you have become the Spirit. Christ has said the same thing. But how many have understood Christ? Nobody has understood Christ, I think, till it came through Christianity. When it came through Sahaja Yoga, you have understood who He was. In the same way, for all other great prophets, all other great Incarnations, you had to come to Sahaja Yoga to see, in that light, how great they were, how much work they have done for us, how much they have established us, how much we should be thankful to you.

I hope one day you can see all of them sitting with us and you can locate them, wherever they are. Those eyes you should develop one day, to see all that, which your camera can see, sometimes. And in the same way you should be able to see, it will be a very good idea. I think in Bogota some of the Sahaja Yogis did see the grace falling down, that's all, once. But it will happen more and more.

Please try to improve your eye, in the sense that, 'Thou shalt not have adulterous eyes'. Have no greed in your eye, for anything! Try to remove the greed from your eye and it will definitely start working out. So this is the message for our eyes because through the eyes you are the light. First thing that I have kindled, is the light in your eyes, and that's what the light is to be improved, to be purified with love - with the Divine Love.

May God bless you all!

[Part 2 on Tape Side B:]

Shri Mataji: Happy Diwali to you all! May God bless you !

It's a nice occasion that we could all meet together on this auspicious day. And actually today is the day of the brothers and sisters. It's also very nice that you are all meeting your brothers and sisters here and enjoying this Diwali function. We had a very nice function in India. And it was celebrated in Bombay and they all salute their good wishes and Happy Diwali to all of you. They all remembered you very much. Now, today I am not going to give you a speech. But I have to tell you certain things about the Indian Tour that we are going to have. Because I don't think I'll be able to talk to you about it later on. So, first of all I wanted to know the girls who are engaged in India, can you get up and - anyone of them are here. Those girls who were engaged in India. They are not here? None of them? So, I hope the leaders know who were the girls engaged in their areas, isn't it? Now, you have to see that the boys and the girls who were engaged. Are there boys who were engaged in your area? Anybody from Graz?

Sahaja Yogi: Thomas W.

Shri Mataji: Two boys from Graz?

SY: Yes. Thomas W., he is engaged to the daughter of Dhumal.

Shri Mataji: But he is not getting married this year. No, no, from Graz.

SY: Bernhard and Martin, Shri Mataji. They are both on the tour.

Shri Mataji: They are both on the tour. So, in the same way one should know that, say, all those girls who are engaged anywhere - or the boys who are engaged must come on this tour. And you should consult Me, all of you, all the leaders, sometimes, tomorrow to finalise those who are coming, those who are not coming and their photographs and their forms. I hope you have brought it.

We've decided now on certain things which your leaders must have told you that those people who are on the tour shouldn't bring too many clothes and too many - what do you call them - toiletries. (Laughter) Specially for the ladies. Because some people have complained that their hands started paining the way they had to handle all these heavy things. (Shri Mataji laughing) So, to be kind to them is to bring some sort of a soft bag and we are supplying you with six kurtas and six pyjamas and also



garments. For 36 pounds only. You paid about, I think, 28 pounds for one kurta pyjama in London. So this is going to be there. Plus, for the ladies we've got six saris and six blouses and six petticoats, very good quality. Only for again 36 pounds. We had put it 30 pounds but with just cutting very, very sharp. So we have put it 36 pounds. With one pound we have increased on every item. For all the ladies. So, please don't bring too many western clothes, there's no need. Whatever you travel with you can travel back with. And there are saris and petticoats, everything available for you, we are working it out. On your - the way you have sent your measurements and you know how difficult it is for so many people - 700 saris I've bought so far. But if there are more ladies going to come, I don't know, we'll have to again arrange. Imagine, 700 saris and then the saris have to be matched with blouses, and the saris have to be also matched with the petticoats. And every person has a different measurement. So what a combination it is. Just put into mathematically I don't know what raised to what (Shri Mataji laughing) and same with the boys simple is that their measurements are different, but otherwise cloth is the same, not such a problem, because ladies can't have the same saris like a uniform. So we had to buy different colors, different things. So, it's all we have done all this work for you so that you don't bring big, big, huge suitcases. And now there's another decision has been taken: anybody brings a very heavy, huge suitcase will be left in Bombay, nobody is going to carry it. (Laughter & applause)

You know, once we broke one of the top of the buses. And this time the bus people refused that, "We will not give you any buses any more. Because you put very heavy luggage on that." So I have to make a very, very specific request to you that, "Please, don't bring big bags." You can buy something nice in India if you want to bring some more things from there. But just now, just for going and coming what you have to do is to think about these saris that you have already and also one sleeping bag with a foam of our three inches. That's the thing that we have failed, because we tried to make some mattresses in India were spoiled by rain. So, foam is the best thing, but with three inches on your sleeping bag. Everybody should bring a sleeping bag, no need - everybody should bring a sleeping bag and in a sleeping bag you should have three inches to four inches of foam, three by six. And which you can leave it in India and I don't think then you will have any trouble afterwards. The ones you had brought before were very thin ones, they were no good. So, this time bring only three to four inches of foam, just ordinary foam. In India also we get foam, the problem is the foam is not that good and it might just give me. So it's better to bring foam from here. And try to avoid to bring unnecessary things. There is no need to bother because all the presents and all that I'm going to carry for you. So you don't have to worry.

Those who have still thinking whether to go or not to go should decide immediately. Look, it's going to be difficult - last minute if somebody wants to come it's impossible. Last time some people had to walk, because we cannot have a bus for five people who are coming late or ten people who are coming late. So the best thing is you should all decide those who want to come and should pay your money and complete the whole thing. Money should be paid as soon as possible, because I'll be going on this Sunday. So it should be something tomorrow or day after you should be able to pay all your money. All the leaders must pay their money and should manage the show.

Now the marriages' proposals and all that we have got already. And all the leaders must give marriage proposals to Me tomorrow which we'll decide here and will finalise it here as many as possible. And then we have to ask people. But now one should not be also sort of - some people say, "We don't want to marry Indians". Some people say, "We don't want to..." - specially Australians did say so. But now we discovered that all Australians were caught up. One person went who was horrible. All were caught up except for the Indians. Indians don't catch. They don't catch, they don't have ego. And egos are stupid, idiotic things they do, very stupid and idiotic things, with ego.

So that's what it is, they don't catch, they don't do these things. I mean, they are consistent. So to say, "We'll not have Indians", it's another non-sensical thing. How many Indians could say, "We don't want these countries, or that country", but that's not Sahaj. So one should not say like that. There's one thing good about them - they never catch. And they don't lose their vibrations. We have only one single example so far in India who got vibrations and lost it - one person among all of them. So that's one thing about them, they don't lose their vibrations. Maybe somebody who has come here might have lost, I don't know, but as far as India is concerned one single example we know.

So this is the point one has to remember not to say, "I don't want to marry an Indian, I don't want to marry an Egyptian and I don't want to marry a certain thing." This is not allowed in Sahaja Yoga, we don't believe in cast, creed, race or any country. If you are

so conscious about your races you better give up Sahaja Yoga. It's a simple thing as that. Because now it has been shown clearly that we have false ideas about ourselves.

So, this is another point that you should not say, of course - I mean, if you don't want to go out of your country, you can say, "I don't want to go out of my country." That's a different thing. But what is your country? That means you are not yet in Sahaj. If you are in the ocean of Sahaja then you don't think - ocean doesn't say that, "This is my shore, that is my shore." It's just an ocean. If you have understood Sahaj then you must accept Sahaj ways of life. One of them is we are not to believe in all this non-sensical ideas of boundaries that have come to us. You could have been born in anywhere. And you are told from childhood that you are English or you are Indian, you are this you are that, it's all conditioning. And a very subtle conditioning, we should get rid of it. It's better that we try now to get rid of it. And if you don't feel like marrying you can say that, "We don't want to marry." Nobody is forced in Sahaja Yoga, as you know that. You must tell Me beforehand, no brainwashing, nothing, in all your freedom, in all your glory you must say, "Yes", otherwise I will not allow you to marry anyone. No compulsion of any kind, I have told you 100 times. Nobody is compelled. If you don't want to marry just say, "No", that's all.

So, after this time the program is all very fine in Ganapatipule, because I have kept two days extra on the 29th, we'll finish, but 30th and 31st, two days for all of you to go to Alibag. Now, some people, if they are leaving later on also can stay in Alibag for no more payment or anything. And those who have to leave on the 1st can leave from Alibag. So two days we have kept there where married couples can meet and decide about things. So it will be time for you to decide what you want to do and talk to your bride or your husband, whatever may be the case. So that there is no problem on that. And then it won't happen that you just get married and run away sort of thing won't happen. (Shri Mataji laughing) So you will meet each other and that will be a nice time to talk to each other and find out about others. Now, any questions? You please ask Me, just now. About going to India.

One more point they were saying that supposing we come for 10 days or five days, all right, it's all right, can be arrangement, you have to come on your own, we can't arrange your coming and also the payment part, you have to pay, because we have to pay wholesale price for everything.

So this time we cannot give concessions of that kind that we did last time. Because everything is now catered, a catering is there, it's not done by Sahaja Yoga. So we have to pay the caterer the money beforehand. And if you don't pay, who is going to pay, is the point. So, if you can't pay just don't come. If you can pay come along. And the minimum of minimum we have tried to keep everything minimum of minimum. So can you imagine in 36 pounds you can't get six saris, six petticoats, six blouses anywhere. Rommel must be wondering how am I going to manage (Shri Mataji laughing) - it's impossible, but this has happened. You are lucky people. (Shri Mataji laughing) That's all I can say.

So - no question? No questions? No question?

Marcus? Where are you going to come? Is he willing to marry?

Anybody who has questions please ask now or let Me know before I leave, all right? Any question.

## 1988-1203, Puja Talk, Ascent

View [online](#).

3 December 1988

On Ascent

Devi Puja

Vaitarna (India)

Talk Language: English | Transcript (English) – Draft

This program has been arranged by Vaitharna and Bombay Sahaja Yogis to welcome you all to India. Give them a hand. (Applause)

All the way you all have travelled to come to this Holy Land, I should say, for your spiritual growth. Every country has been blessed by God Almighty, it's not only that India is a specially blessed one. But the people in India are definitely are very much blessed that they are even blind to seeking. They are not seeking as you people are seeking. This is their big problem. Because they think that they know everything about God and they don't have to bother, while you are really seekers of Truth - no doubt about it. And the way you are seeking, the way you have jumped into the ocean of joy and the way you are dancing today has really filled My heart with tremendous gratitude towards you. Even to receive the blessings, you have to have people with open hearts, with wisdom, with love, with feeling of collectivity and humanity. Unless and until you are of that quality, it's impossible to make you work-out Sahaja Yoga in this way.

My own experience of you all is this that you people are growing very fast. And that's how Sahaja Yoga is manifesting even faster sometimes through you, people. And when you tell Me what miracles you have met and what all the good things have happened to you, I feel that you deserve much more and should happen to you many, many good things. I hope, this tour will bring forth deeper, sweeter qualities that are inside, hidden for so many years - ages - and that you will feel very much satisfied with yourself. That you are born as a human being and now you are reborn as a Sahaja Yogi.

I'm sure it will happen in this tour, most of you, that you will feel your depth and that you will develop real respect for the glory that you are.

Sahaja Yogi has no business to feel guilty, nor does he have anything to do with condemning himself. You must know that if you were not a Sahaja Yogi, I could not have talked to you, you could not have come to India, you could not have known what is the Spirit. and also know the amount of knowledge you know. Nobody, so far, in the whole history of spirituality knew - except for the Incarnations. So you are put quite close to Incarnations. So you have to be very proud, not vain, but proud, because what you know is the Truth. Despite of this beautiful awareness that you have about yourself should really mould you into beautiful people, into an image of that collectivity about what we have thought of.

And in the future we have to think of Ram-Raj, is the Kingdom of God being brought on this earth. Instead of we going into the Kingdom of God, let us bring the Kingdom of God on this earth. It's possible, but you have to look after your growth and the sacrifices of giving it to others. Here you don't have to sacrifice anything as such, you don't have to surrender anything. What you have to surrender is your ego and your super-ego. Then you become free people. And this freedom will take you very much higher and higher in your spiritual Ascent.

There's only one thing I have to be apologetic about, that the arrangements we make for you, are all in the surroundings of nature, because you yourself do not want to live in cement houses. As a result, we have to organize other facilities in a little Spartan way and sometimes could be inconvenient to you. But I hope, you will go through all that, with joy and happiness, and will understand that that's the maximum one can do in a far-fetched places of this kind. The nature is surrounding you and nature is so beautiful and it sings the praise of God in every way - the leaves, the flowers, the trees, the ripples of the rivers - and the great mountains, like great Sahaja Yogis, are meditating and emitting vibrations all over. So one has to be more receptive than to

be more complaining, should be more enjoying than feeling sad, should be one with Myself than with yourself in the sense that the Self that is within you is weak. So when you start thinking about your small, petty stuff, then you are not with Me at all. So try to enjoy yourself in the most collective way.

We have achieved quite a lot, I think, in this short time. I feel we have achieved a lot, because so many saints have been created, so many people have been transformed. They look like lotuses before Me and I just loose all control over words and cannot fill in this joy into the cup of those poor little words. They cannot carry My joy and My feelings to you. But I am really overjoyed, and I think, gradually, I may become a person who may never get angry with anyone and maybe a person who'll loose complete sense of controlling anyone whatsoever.

We have some mishaps, as you know, in every country something happens and it's a little backward movement, but every backward movement gives you a greater push and it has to happen, because we have people who sometimes retard your progress. They try to create problems which are unsurmountable. So they have to give up Sahaja Yoga. And doesn't matter - as long as we all are progressing - one or two persons here and there, doesn't matter at all. On the contrary, we should be thankful, that all such people, who were responsible for retarding our growth, have left us and have left us in peace. So, all these attachments should be given up.

I have an experience, which I must tell you so far, that if, say, one Mr.X - supposing he was a leader or he was something - and he leaves, because - or he has to leave, because of certain problems that he has and he cannot continue or I have to ask him to leave, then some people still get worried about that person and get attached to that person or think about that person. This is a common experience I've had and such people also gradually get lost.

So, now you have to know that you are not more compassionate than I am. If I have asked somebody to go out of Sahaja Yoga, it is out of compassion to you all that I have asked him to get out. And you should be compassionate to yourself not to bother about such people who have left Sahaja Yoga. Just give them up, we have to give them up, because they are on the periphery and they are trying to move towards the periphery. So, let them get out. We cannot waste our energy for them.

Those people who are problematic should know that they should improve their problems and must get into the centre and keep their pace onward. Instead of, if they try to go down and down and down and all the time threaten that we have to leave Sahaja Yoga, you better tell them that once for all, "Get out!"

That's the only way we can save others. As I've told you many-a-times that one bad apple can spoil all the rest of them though they may be good. So you have to be very kind to yourself and very compassionate and should thank yourself that you are in Sahaja Yoga and that you can progress very well. This is a new dimension into which we are moving. Here we don't have to see what is our progress materially, physically or also intellectually. You have to see what is our progress spiritually. Because spiritual progress is complete knowledge, absolute knowledge, is complete joy, absolute joy and it is a complete power, absolute power. That's what we have to aim at.

May God bless you all.

## 1988-1207, Conversation with Sahaja Yogis, Mooladhara and the qualities of Indians

View [online](#).

7 December 1988

Conversation

Aurangabad (India)

Talk Language: English | Transcript (English) – Draft

Talk to yogis at India Tour. Aurangabad (India), 7 December 1988.

Sahaja Yogi: "Our ascent Mother."

Shri Mataji: "What?"

Sahaja Yogi: "Our ascent."

Shri Mataji: "That's very general."

Sahaja Yogini: "Enjoy tapasyas."

Shri Mataji: "Enjoy what? Chapathi?"

(All Sahaja Yogis laugh)

Shri Mataji: "Enjoy What?"

Sahaja Yogini: "Tapas."

Shri Mataji: Tapas! Is it any tapas in this? Doesn't seem to. No, no, no, no, no, no. We are all having a nice time I think. Tapasya doesn't mean this. Tapasya means you have to climb the Himalayas without any water, with dehydration getting thinner and thinner, no food, nothing, that is Tapasya. Or stand on your one foot for 12 years.

Sahaja Yogini: "We are getting Joy."

Sahaja Yogi: "We enjoy collectivity."

Shri Mataji: "That's one of them. Correct. That's one of them."

Sahaja Yogini: "To be in thoughtless awareness all the time."

Shri Mataji: Yes. You see there are really many things about this Indian tour, specially of Maharashtra. To begin with, Maharashtra is the country where I would say the Ganesha principle is very strong. Because there are 8 Ganeshas which have come out of the Mother Earth. And all the three powers are represented by the Mother Earth also here Mahakali, Maha Lakshmi, Maha Saraswati. So the whole place is very vibrated. And the Mother Earth is very much vibrated.

Now, if you have any problem of Mooladhara, for example, on this land if you sit down on the ground and put My photograph in front of you and put your left hand towards the photograph and the right hand on the Mother Earth and say the mantra of Shri Ganesha or Atharvasheersha your left side will be cured. Left side is cured means left swadistana first of all. So many of you have been to so many gurus, this, that and have done wrong things. That gets corrected. Also you have seen that in the west

abortion is very common thing that happens to women. May be because of bad Mooladhara or may be by left Swadishthana. Whatever it is, we don't have to bother about the past or about reason why it is so? So if you take your vibrations on the left hand side, then you clear out your Mooladhara in such a manner that the problems of Mooladhara are solved. That is very important for all of us.

But this you can't do anywhere else, I think that good. I mean, you can, of course. Mother Earth is everywhere. But here it is a special place for Mooladara chakra. Where it clears you very much and fills you up with holiness and auspiciousness. These are the two qualities of Shri Ganesha which you can imbibe very easily in this place. So, try to sit on the ground as much as you can. And try to meditate with your left hand towards the Sun and right hand on the Mother Earth. Can you do that now? Let's see. Left hand towards the sun and right hand on the Mother Earth.

[Pause]

Better. Clears out.

[Pause]

So, instead of cleansing it through your Agnya you can cleanse it through your Mooladara. There are only two ways you can clear out your left side. Is, one is your Agnya and another is your Mooladara. This is the easiest thing to do here.

And you must have noticed that the people have very good Mooladhara in Maharastra. They have no problem of their Mooladhara. The way they dance, the way they become innocent. Are so innocent, [sort of looking as if some]. Gods have come down here. Moreover, this place is very vibrated otherwise also because lots of saints have lived here. Have left their vibrations and Shri Rama and Sita have walked on this soil bare feet. So it is a very vibrated place.

See now, better!

You see how the Mother Earth is sucking in. That's the reason why this tour has a big significance for all the western people. Because there have been quite a big attack on your innocence. And that has to be re established and we have to work it out. And it is a very serious attack. Now they are not only attacking the young people but even children are attacked. All the time the innocence is in danger. So, one has to become very rich in your innocence and in your holiness and very powerful, so that you can emit this holiness everywhere.

Now, the second point is that we are an international religion. We don't belong to any country. None of us belong to any country. That we are not Italians, we are not Indians, we are not Australians. What we are? We are in the Kingdom of God. So, we are men of God as described by William Blake. So we are men of God and that we have no bondage to any of these ideas that we belong to this country or to that country. Once you understand this point in your collectivity, then you will expand. Not only you will expand but that expansion will give you a kind of confidence in yourself that we have to take the responsibility of Sahaja Yoga. It's alright, what I get in Sahaja Yoga, what I have achieved in Sahaja Yoga. What is my gain, personal gain in Sahaja Yoga? How I have cured my chakras? This is one side of achievement. And the another side is taking the responsibility. We have to spread Sahaja Yoga all over. So, the culture of Sahaja Yoga is to be learnt. If we do not have that culture within us, then people are not going to listen to us. As it is, I see your faces shining. I mean, people see your faces and they say these are like lotuses. These people are blooming. So beautiful they are. But, apart from that, in your personality there should be that magnetism which expresses your responsibility which is the gravity part of it. As the Mother Earth has got gravity, she has got this power of gravity also. So, that gravity should be there within us.

On the whole if you see Indians as they are they have many funny funny type of politicians and also we have lots of kinds of cunning people for ruling us. Because they are very simple people. Are extremely simple and very innocent. So, only the cunning can rule such people. And such cunning are exploiting these simple people here. But that doesn't mean that people are bad. They are too good and that's why anybody can come on this country and can rule us. In the same way now these all the muck of this

place, all the rakshashas have now become politicians. And they are trying to rule this country and the poverty remains at the same level as poverty. There is no concern for the poor people really. Because they want even to just exploit that poverty for their own purpose. That whatever may be the situation, there is one thing for sure that these are very simple hearted, very open hearted, loving, affectionate people. And very generous. They have very little to give but whatever they have they want to give you. And this is specially in Maharastra. I see this culture is there. Even the poorest of poor will try to contribute something just to make you comfortable, without any grudging, without any grumbling.

So, when we become innocent we should not judge ourselves that, if we are innocent we will be exploited. Nobody can exploit the saint. Nobody can. If you allow somebody, like I allow people to exploit Me, because I like to play about. They think they are exploiting Me. I say, "Alright, I know I am being exploited".

So, that is also you should see that side where the humanity is preserved already, it is still preserved. They are not exposed to these ideas of advancement where you can overpower other people economically or politically or try to sort of dominate the whole world. Even economics can dominate. So, they have no sense of that. So, the humanity is still in the same innocent child like character. And they exist very well. They are not sick people. They are very healthy despite all kinds of mosquitoes and bugs and politicians. All sorts of parasites. But they still exist happily always laughing.

In the same way we have to understand that in Sahaj culture we are innocent people. We don't want to harm anyone. We don't want to trouble anyone. We are peaceful people and we are joyous people. We have to enjoy our own personality, and enjoy our collectivity. The sacrifices that we make here is practically nil I think, but the gain is quite a lot, if you develop that witness state within yourself. And that is very, very easily developed in this country because there is no, no more any pressures, you see. Like a wheel moves very fast and the centre of the wheel is a quiet centre. If you are on your centre then you see the wheel moving you don't mind. But to immediately jump on to that center is difficult in the west I see. Because the pressures are too much. The Wheel is moving too fast and you cannot take your attention to the center of it, you see. But if you go to a quiet place where the pressures are not much of time or of any such bindings then gradually the attention moves to the center. That's why people go to the Himalayas where there is peace. In that peace you can reach your own peace better. And if you can establish that peace in your meditation here, then I am sure you can go back, to that fast moving wheel also and you will be on your center. So take the full advantage of this tour.

Don't worry too much about other things other comforts that you have in the west. But think of the comfort of the heart, comfort of the mind. And that will really help you a lot. Here I would say you should walk about little bit, walking exercises. Go about explore little bit and see for yourself. This is the reason I am insisting on all these people that they don't want to stay in the city. Take them out of the city. This is a very good chance. Because in England even if you go outside, I mean, so cold, you can't just sit like this. Or it may start raining that you have to sit with an umbrella on your head like that. But this climate has given us this. This beautiful climate has given this country the possibility of developing inner being more than outer being. Because we don't have to fight the nature. The nature is so kind. You know you can live on a tree here. You don't have to fight to get to the stores for food. No. You can get here around something, eat it, live here. Fruits and some things are quite available. So the life becomes much easier here. And then people don't think of outside things. But they have to think about inner thing, just automatically, you see, when the life is simple. You enter inside and see for yourself because the enquiry starts, 'Why this life? Why am I here? What am I supposed to do?' That's why in the beginning I asked you the question, "Tell Me, what is the advantage of this tour?" But you jump in the sea, of the ocean of joy and you just forget every purpose of the visit. [Shri Mataji smiles]

Now the most important thing is that Sahaja Yoga is the greatest event of spiritual world, where all the cosmos, all the gods and goddesses and all the angels and incarnations and prophets, all are busy working it out within you and without. If you could easily reflect My brain back on some screen, you might be able to see them, all of them, sitting down there and working on it. We have some photographs like that. So, the whole of Virata is working behind the stage and you are on the stage. So one has to be very careful and alert that we do not divert our attention into something which is very mundane and very gross. We have to become subtler and subtler here. Because other pressures are not here. For example, now I lived in England and I know what it is than anywhere else. There are no servants. There is nobody to look after you. Early in the morning whether you are old or young you have to make your own tea. You have to clean your kitchen. You have to do all the work all the time. That's why I think people

don't want to have homes also there. Because if you have a home then you have to do all this nonsense. So, they live in the homes somehow for 5 days and then run away for two days somewhere in a hotel or some place. But here it is very comfortable. You don't have to do any washing, nothing. Now for example, if you have to run your own restaurant you have to work very hard. Here somebody is running for you, you are not doing anything so there is no tapasya too.

But in this all enjoyment and everything that you see, as you see these trees it looks so nice and happy. But behind that is a great movement of their roots down going towards the source of life. That is what I would say today, that you must meditate every morning whenever it is possible for you. Of course, the sleep is much less for you but you can sleep in the buses. I have seen you all were dozing off [Shri Mataji laughs]. I am not surprised because you must all be very tired. And I am also with you all the time and perhaps, I do much more than you can do because you may sleep at 2'0 clock but I have to sleep at 5'0 clock. There is a three hours difference between you and me. But, despite that you can feel very fresh if you can really meditate. It is like a bath. In your innocence, in your beautiful personality and the whole of tiredness and pressures vanish. Even the dancing is a very good way of clearing out your pressures. Because in the dance you go into thoughtless awareness and also in the joy. The joy is so fulfilling that the joy of spirit is much more than the joy of any worldly comforts or also of physical comforts. It gives you physical comfort. It gives you mental comfort and it gives you also the spiritual comfort. So, try to be more a witness, detached from yourself, watching everything.

This is the purpose of our tour here, you, to understand each other from all the countries we have come here. We are all of the same Mother. We are all brothers and sisters and we are here to enjoy each others company. Then there are other Indians. Also you must talk to them. See how they are cooking. The ladies should go and help them if possible. Let's have if we can do some vegetables for you. Or, they now are tying up a say a pandal here you can all go and help them and just become one with them. You should not think that you are guests all the time. Of course, you are. They would not like you to do it though, they think you are all guests, special guests. And even if you do little bit, even if you would say I would like to carry my cup back, they would say, "No, no, no, we will." So that is the idea, Indian idea of a guest is. But, let's have our western idea little bit about guests. Where the guests has to pay for everything. And do all the household work also. So, the whole working of Sahaja Yoga becomes easier and very much enjoyable, if you take responsibilities. And have a rapport with the organizers here. It is so, I would say the leaders should meet the organizers when they come here. There are many little, little things they were asking Me that, how are they going to do for their washings and what are we going to do? What is the date we should appoint for their washing? So, all these things must be talked over and a rapport must be established about all the problems you have and what we can do, about say our movements, where we have to go and how we can organize it and how we can help it.

So there is a Sort of proper intermingling and coordination and a rapport between you people and the organizers here so that there is minimum trouble for you and minimum trouble for them. For example, yesterday it was, I told that there will be a man waiting at 'Veeru', that is what you call the Ellora caves. But you had no time to go to Ellora. But just on the way if you had started. Three people we had put there at the station as soon as the buses come here bring them directly. But you had to spend one hour going that way and one hour coming back. So, you can imagine two hours you would have saved yesterday nicely. But, doesn't matter, it has to happen, has to happen. Moreover, when you are going to a place, you are carrying vibrations everywhere. You are giving your vibrations. And when the people see you specially the Indians half baked intellectuals when they see you, they start thinking that we are still half baked, how is it these people have taken to Sahaja Yoga and we are still sitting on our foolish ego thinking that we know much more than anybody else. That has also a very good effect. The way you sang Marathi songs the other day, it really created a great impress on the people. Now, tonight again there is a public program. I will be busy with the press and all sorts of things. But, you go and enjoy your bath and your swimming in that lake which is nearby here. But don't go too far because may be in the center, it has rained so much so they were saying about 55 feet is alright, but, may be there might be lot of mire in the center of that lake. So, better keep to the what you call the shores of it. Not too far and you can have a nice bath there. Enjoy your bath and you come back here and have your lunch.

But one thing you have to remember is that Indians are very happy if you eat well. If you don't eat well, they think that they have not made the food well. And that's what they were all the time asking, "We hope they have liked the food, we hope they have liked the food." I said, "They are all right. Put less chilies, that's all." But little chilies are very good, Because of Your constipation. I think little chilies will help you because normally people get constipation if you don't take chilies. Indians never suffer from this



disease because, they have always a little chilies in their food. Little chilies, is alright. You can develop a little taste for chilies, is alright. It cleanses you and it has vitamin C also in it. So, it is quite good for colds and other things. Now, anybody who wants to drink water should take it from the proper places and on the way if you feel thirsty you should take your own water of course, but apart from that if you need you can just take aerated water. Because it's rained so much that water has got very polluted. So, don't drink any water anywhere unless and until you are sure about it. The rest of the food is all done well. So, there is nothing to worry. But, don't buy anything on the road or anything and eat them. Just whatever is cooked for you I think should be sufficient and enjoy that so that your stomach is kept well and you enjoy the best of your health.

So, May God bless you all.

So, I would request you... What is this luggage walking in here? It's not have been taken down? Should we take it down, because or Is it alright for you? You can go in the same buses down to the lake. Take your clothes and your towels. You need more towels, we have some more towels. I don't know if you have brought them. Have you brought the towels?

Sahaja Yogi: "Yes Mother."

Shri Mataji: The rest of them. Because these are good towels I think. They are not so bad. They are quite nice, absorbent. But you can take this. Your buses are there. But, don't go in the buses as if you are Australians or Indians and things like that. Get mixed up, before this. Because you arrived from different directions from different countries we had to arrange buses in that fashion. But, I think it is better to reorganize. Give everybody a criminal number 1 2 3 4 5 6 and see that they are seated properly and that they have distinct. I think, better is to count all of you when you leave the place. Nobody is left out here and all the numbers should be there. So, I would request all the leaders to come and organize few things and talk to Me about it, about their laundry. And there are the new group that has come from Italy. Hasn't got yet their sarees or anything so far. Now your sarees we are carrying with us. I don't know where they are. Who has carried?

Sahaja Yogi: "In one of the buses Mother."

Shri Mataji: "But there are seven."

Sahaja Yogi: "Yes."

Shri Mataji: You know, alright. So will you please take out that lot and allot it to the ladies who haven't got their sarees and kurtas and pajamas. And please collect money from them. I hope you liked your kurtas.

Sahaja Yogis: "Yes, Mother."

Shri Mataji: "Are they good?"

Sahaja Yogis "Yes Mother"

Shri Mataji: Because I thought I got this cloth and I think it is good. Very good. Also the value is very good. It is very good. And this will last and last because you see this kind of thing might give way. But, because it has got those pairs it lasts a long. This is also from the same lot you got! Ah! Quite good, very good. It is nice, alright. So, I would request you to allot them. Who will do that?

The leader should look after that. Now who are the people who have come by the last bus? Italy? Italy? Milan? I mean Rome? Milan? Only so many of you.

Sahaja Yogi: "27, Shri Mataji."

Shri Mataji: "27. But they look like 4-5 here. Ladies, very few ladies, isn't it?"

Sahaja Yogi: "Ladies are still in the ladies camp Mother."

Shri Mataji: "That side?"

Sahaja Yogi: "Yes."

Shri Mataji: Now if you want, there are 5 air conditioned rooms down below. If you want you can stay there. And one more guest house there. So I said, "They would love to be in the open air conditioning."

Sahaja Yogi: "Right Mother."

Shri Mataji: "Isn't it?"

Sahaja Yogi: "Yes."

Shri Mataji: No, if somebody wants to go there, is a possibility of 5 rooms. They kept for Me also. But, I said, I would love to be here. So, if you want to go for air conditioning, there are rooms, if you want to. Be comfortable, if somebody is sick or anything. But I think it is better to be in the nature.

I would like to tell you about these trees. Are called as neem trees. I don't know if you can pluck them. But you might find them down below. This is what is the very good thing for driving out all the badhas, some or the other. It has a very bitter taste and the badhas run away from it. They are very oxygen creating plants and we use them as tooth brushes. See, there is one twig he has taken and chewed into and then we go on cleaning our teeth with it for about an hour or so. You see, while talking to people. Early in the morning when they are going for a walk they just take in their teeth and just chewing, all of them talking together and sort of working it out. So, the teeth is kept very well. . They never go to dentist. Indians never go to dentist. So I have never been to a dentist Myself. So, this is a very nice thing and here also you get something called Neem tooth paste. I don't know where you can get it. But that is very good thing for your teeth. So, if you could get these trees down below, you can pluck it out and you can just start. Use it for a nice brushing. Try if you can. You have to chew it very well. So these are the trees. This kind, you can see it. And if you have any sort of scabies or any skin trouble then, we boil the water with this and give a bath. It is very good for taking the bath. Boil the water and take a bath. Is a bitter thing. If you don't allow the water to go in your mouth, then it is perfectly alright. It is very good. It is very medicinal thing called as Neem [Shri Mataji spells it out]. Try to find if you can find the toothpaste somewhere. Neem toothpaste, or I will try to get it.

So, now for the ladies they can have their sarees and their clothes. I hope you like the sarees.

Sahaja Yogini: "Yes. Nice."

Shri Mataji: Ah! Aren't they? It was a job really. Real tapasya. And they are so anxious to match every saree with every blouse. See, it is impossible to get so many colors that they have and we had to go from places to places, shops to shops and we had to request all the tailors and so many ladies and sitting down. Imagine there were I think 996. Can you imagine? Sarees and blouses matching [matched?]. But they enjoyed it. They very much enjoyed it. So, I think we should give them one, to these ladies who have got them. We must give them one saree each. Don't you think so?

Sahaja Yogis & Sahaja Yoginis: "Yah."

Shri Mataji: In Ganapatipule, I will try to do that. Would you now go and get the sarees? Somebody. If you can bring the lot here we can give it to them. They have put the names on every and they have put the names also of the boys. There were names of you people?"

Sahaja Yogis & Sahaja Yoginis: "Yes, Shri Mataji. Names and numbers also."

Shri Mataji: Names and numbers? All right. It was really a hard task I tell you. Baba has done that. And, he was so sweet you know, he brought all these things in a vehicle all the way from Nagpur and I said, "must pay for it." He said, "No, at least let me do this much seva." I said, "No, you must get something out of it." I never knew that My brother was that good. But as Sahaja Yogi, is excellent.

So, two things you will have to bear is, food and music. That is the part of it. Tonight we are going to have some sitar and also some people are going to sing. You people have to sing some Povada and things in the public program. And then we have decided tomorrow after the puja, because tomorrow you have to be ready very quick for the puja. They are all going to come down here for the puja. And after the puja you all can go and see Ajanta. And from Ajanta you can come here, sleep here and next day go to Srirampur. Because Ajanta is this way 110 and Srirampur is 110 this way. So, you can come in the night and sleep here and next morning we can go to Srirampur the other way. So, they are preparing the special biriyani for you there. Here also they are tonight, they have arrangements for biryani. Any problems, any questions?

Sahaja Yogi: "How could there be?"

Shri Mataji laughs: "There may be. We have tried to re organize certain marriages again. And where is David? We are still struggling in certain names. And perhaps, may be in Rahuri, we might be able to announce them. Better. But in Pune most of you will see your fiancés or other people, like some tailors will come to Rahuri, I think, for your silk kurtas and pyjamas. And for ladies also. I hope you have your. Have you given your measurements? And if you really do not want to marry someone you must tell Me. There is no force in this place you see. I mean, I am not going to gain anything by you marrying this or that. Why should I force you to marry anyone? There is no logic in it. Just I am trying to help you to adjust because you were so far away from each other. Just to find out what is your height, what is your educational qualification, what is your background and all that. Accordingly we tried to arrange something but if you don't like it just say, 'No', plainly 'No'. There is no insult or anything. It is not the divine decision. No, it is something very gross, because I have judged you on your qualification and everything. So don't think you will loose your vibrations if you say 'No'. Please, because then I feel very hurt, when you see somebody and you know that person, that's why. I have given you a chance to know each other very well. If you don't like something, just tell Me frankly. Not to hesitate. You should not be afraid of Me. I don't think I look that horrible. All right. So, I would say that, you people had your bath and all that. Or you want to go out. We could sit down. You will be all right. We could sit down for a while and I may join you after sometime. But this press people might be on My head! Oh! They would be here. So, I am waiting for the press people to come. Try to come back as soon as possible. And sarees those who haven't got the sarees can stay back. Otherwise, you all can go in the buses. All right. Let us. Why not come to My side to get the sarees. All right. It is better that side.

The sun is not very hot, it's quite mild, I think.

## 1988-1211, Adi Shakti Puja: The steadiness of the mind is very important for the marriages

View [online](#).

11 December 1988

The Steadiness Of The Mind Is Very Important For The Marriages

Adi Shakti Puja

Residence of Madhukar Dhumal, Rahuri (India)

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

Puja has to start at the time when it has to start. I've been waiting and waiting and waiting, then I realised that today is a very good time according to the calendar; but it is not in the morning, so it had to be the third day of the moon. And as the moon is changing its phases in the day time, we had to wait till it started. I think, all these things have happened, of the theft and everything has happened, perhaps, to delay the Puja up to the point where it should start. So, in Sahaja Yoga we all go beyond time and we don't have to worry about the timing. Only when it's a formal function or something, because the people are formal, they don't understand our styles. So we have to be present there at right time, otherwise we should just allow the time to take its own course and we should move in our own way. Now for our travel and this tour, we have to realise that we are here to achieve a certain amount of height in our detachment. We have to rise into the realm of our state, while the circumstances around us, they're surrounding us and they should not make us unhappy, or biased, or we should not react to them. On the contrary we should try to rise above that. If there are no events of mishaps, then you cannot see the surmounting quality of the Divine. If the surmounting quality of the Divine has to be seen, we have to see the obstructions. For example, if there is the flow of the water going on and it is smoothly moving, there's no happening as you call the "ghatana" (event). There is no happening, but if there is a stone, then the water splashes against it, creates a beauty and surpasses it. This is the sign of Divine surmounting all the difficulties that are supposed to be there.

Now we are proceeding to Pune and where we will be having a proper session also for marriages and all that. We will have to take a firm decision. I must speak about it today, that the steadiness of the mind is very important for the marriages. If you have certain concepts and if you are whimsical, it's better you don't get married, because that's not found in Indian character, once they decide for marriage they're married forever. But if the mind is still wavering, going up and down, it's a trick of the mind that wants to play tricks with others and enjoys it, it is a sign of ego. Absolutely a sign of ego and then you start playing games, you enjoy it, "Yes, no, yes, no". You go on enjoying those games and later on you play into it so much that your marriages can never be happy or successful. That means you are not yet matured for marriage. For marriage you are to be matured. But one of the reasons for this I find in the west is, that you have had no training at all. Parents have never told you how to behave towards your husband, towards your wife, how to make a marriage successful. That is a very important event and that we should try to establish ourselves in the marriage system. Instead of that, we use it as a nice trick-playing ground, we miss the point, who is the loser? If you do on playing tricks like this and playing with your ego, whatever you may do, whatever type of marriages you'll have, you can never be happy. Now in the west as you know I lead another life, also, and every person I have met, every person, whatever country they may come, nobody seems to be happy in their marriage. I was very surprised. It seems every wife finds something wrong with the husband, the husband finds something wrong with the wife and they have funny miserable faces. They don't look like married people, but as if like criminals, or something has really gone wrong with them. There's no smile on their face, they look horrid, because they have missed the point. Marriage is to be enjoyed, is for your enjoyment. Supposing one gives you the ambrose..., ambrosia, "Amrut", as they call it and then you start playing trick with it. Who is the loser? So must know that we have to achieved that maturity and enjoy that love. Basically if something is very wrong, or if there's no possibility of a proper marriage, in Sahaja Yoga we have arrangement, to give it up. You can change your wife, change your husband, no problem. But there must be some reason behind it. Just for fun's sake, if you want to spoil your life, I'll try my level best to tell you, that don't spoil your life and of the other person. But people enjoy sometimes, spoiling somebody's lives when it comes to the ego part. They themselves cannot enjoy. "Dog in the manger" policy. Dog in the manger cannot eat the grass, but barks at any bull that comes to eat it, it's like this. Neither they will enjoy, nor they will allow others to enjoy. And when such stupid couples are there, I have such a headache all the time, reconciling them, talking to them, asking them. I mean it becomes a marriage bureau for me. And sometimes I reach such a conclusion: no more marriages in Sahaja Yoga, had enough of it! Actually

what have I to gain out of it. This is nobody will try to understand. What I am trying is to make you happy, to get you good husbands and good wives, that you should have good relationships, you should have great people on this Earth, to be born, that we should have a society, which is beyond all this nonsensical societies, which is so great that we can create a homogenous family among ourselves, of purity and of holiness. Instead of that, for petty nonsensical things, if there's a fight going on, one gets really fed up. Of course, one has to try, but if you are bent upon cutting your noses, how can I go on clipping them back? It's an eternal problem. If you marry you say, 75 people, you have the enjoyment of it. Now if it's a, say, a ocean...Indian Ocean, say, for example. But then you get the Pacific Ocean back on your head, with all the cries and weeping and shouting and screaming and all sorts of nonsense that's going on.

So I again say that, now we are going to Pune where all the marriages are going to be confirmed. If you go on like this, there's no end to it. Also those people who come for marriages and deny twice, third time I don't ask them, because it's a joke going on them. You do not know how many nights I have spent selecting people. As it is you are from 25, 30 countries, yesterday you saw that. You have different conditionings, different styles, different everything. Heights different, ages different, faces different, aptitudes different. So combine all these things, so very difficult. Sometimes I think if you are overeducated, then better to give you a simple woman, so that your little pressure is reduced, you can share with her. But if you are equally educated people, then both the heads may be... [laughs]

So I have to think of many things and of vibrations, but somehow or other you can defy and you try to defy, alright doesn't matter, but who is the loser is the point. Today I had to speak to you about this, because in Sahaj we have to take the way it comes as it comes. Whatever comes in our way we should take it. We should not sort of say, "I have fallen in love." There's nobody falls in love, it rises in love in Sahaja Yoga. That is some funny idea, that one must fall in love; because you see that means you must do something sinful, or something absurd. So many people have told me, "Mother I have not fallen in love with her." How can you fall in love, you fall into some ditch, or you may fall...fall into some river or something like that. I didn't understand how do you fall in love, it's a solid stuff. So this absurd idea of falling in love has to be given up. If it means that you have felt the love, or if it means that you have the sensitivity of feeling the love, or something I can understand, I'm a little explanatory. But this falling in love business has been going on and on and on. Now I would request you that in Sahaja Yoga we cancel this terminology.

So problems of marriages should not arise in Sahaja Yoga. You got chance for one month to decide for yourself and to find out for yourself. Little bit adjustments and understanding can create such a beautiful world for you. It's just waiting there, but suddenly you decide on some spot, suddenly you're alright I find, at the spur of the moment I find, suddenly, "No", I say, "What's this?" The horse was going alright. Suddenly what has happened, it has turned round. One can understand a horse, but I can't understand human beings. So this whimsical behaviour suddenly, ah...can be very injurious to the growth of Sahaja Yoga. Whenever I go to England there's a list of people from all over the country. This marriage has gone rotten, that has gone rotten, that has gone rotten, while I'm boasting to every one that Sahaja Yoga marriages never fail. I know it's not true, but whatever I say is a mantra, ultimately it becomes the truth. So time will come when no marriages will fail. But you have to join hands with me and co-operate and should understand, how much I have worked hard to bring about these events. And marriages should not make you happy or unhappy, because to marry is not the ultimate in life. But it happens after marriage people get lost. They don't come to Sahaja Yoga, after that, we are enjoying our honeymoon for the last three years. Wonderful Sahaja Yogis who are leaders suddenly get lost, that also may be a fall in love maybe, I don't know. But this kind of nonsense, even if it is one or two, it's such a headache. And I really don't know how to solve these problems, because I think there's no problem at all. Only thing you have decided not to enjoy anything. Supposing you don't want to enjoy the food, you can put some quinine on your tongue and then say I don't like the food, something like that. It's absurd. So try to help me in this, otherwise I'll give up this marriage business, I tell you, because it doesn't give me any joy or pleasure. Even one person plays like that, I just don't understand. And for no rhyme and reason you should not say no. First of all, you must look at yourself in the mirror, "What are you? What is your education? What is your intellect? What do you expect from another person? How much money you have got, how much money the other person has got?" Whatever you want to see, you can see for yourself, to begin with, then compare. But the greatest thing you have to think about, how many vibrations you have. How much Sahaja Yoga the other one knows. You are married for your ascent. If the other person has vibrations much more than yours, then you should not unnecessarily boast of nonsensical gross things. The person is much subtler, make use of that. Whether it's a woman or a man I don't say, but I just say that see for yourself, "Where are you?" Specially for beginners who are beginning to take to Sahaja Yoga, is better to marry some mature

Sahaja Yogi, so that they can ascend very well, much faster. And also if the other party is not so good, maybe, we have to work, we have to save that person, after all, they are not yet matured, but they are Sahaja Yogis. They want to do, so try to work it out in that way. I think you will understand the seriousness, this is the most important work that ever happened on this Earth so far. Your marriages are very important and you have seen the photographs where the Gods themselves have blessed you. Because of my consent, because of my selection, they all were present in your marriage and how they were giving you tributes and how they were putting flowers on the brides. You have seen the photographs. If you have not seen I will show you. But if you are not a seeker, and if you are not seeking your higher ascent, then you go into nonsensical things and nonsensical ideas. So better be careful not to do such a thing, don't think too much of yourself. Another note of caution, that you see the way Indians pamper their son-in-laws, so don't get mad. Also they pamper their daughter-in-laws very much. It's done in India to create better relationships, because we don't have the balloon of ego so much here. But here as soon as somebody pays attention to you, you go off, so better be careful. It's a custom here to look after the son-in-law, to look after the daughter, there is a custom. Now it is ingrained from ages, it doesn't mean that you are God, or you are in some superlative condition. But it's just that, that is how they pamper, they look after the daughter-in-law, or the son-in-law normally. And you should not carry away ideas, which I must tell you because it doesn't happen in the west I have seen, they don't care. Once that they are married they are finished, it's not so. So please be careful, when you are marrying Indians, you will find the parents will quite pamper you, look after you, they'll call you to their house, do this, give you money, give you ornaments, all kinds of things they'll do., But still, one has to understand that is just a custom and should not get pampered, on the contrary should feel blissful about it. But when it is done, I have seen suddenly they go off and they think no end of themselves, their value system goes off. It's because, so far we have had no education, no training about marriages. I am sorry I have to say this in the presence of many Indians. Indians also you see, expect you to understand their customs sometimes too much, for example yesterday the garlands were given, at the time when the garlands were given, you are not supposed to garland yourself, but some of you took the garland put it in you. They regarded it as absolutely unmannerly, but it is so, so when we are in India, we have to understand Indians, but when we are in the west we have to understand the western people. For example in the west you just go on saying, thank you, thank, thank you, sorry, sorry sorry, sorry sorry sorry. It is so confusing sometimes, we have to go on shaking hands with so many people, I sometimes shake hands with 900 people at a time. And while they are going back again, 900 people. But I think namaste is a better idea, than to shake hands with every sort of a person, you catch from every one. But it's a custom, it's a custom so we have to understand this is a custom and which is not to be resented, it's not such a bad custom. There's nothing wrong in it and maybe there is no logic. For example garlanding yourself there is little logic, you don't garland yourself, somebody else has to garland and the ladies don't take garlands on their..., you see because any man cannot garland a lady, because it's only husband has the right, see, so anyone won't garland. Or a son can garland the mother, but any man cannot garland any lady who is of a younger age, or who is not yet married and even if married, she has to be an old woman like me, then it's alright. So these are customs very much ingrained and it's best of logic that you cannot garland yourself and walk on the street. Even if the leaders here are garlanded, immediately they take out their garland. Except for the Gods, I mean I can carry with my garland but I also take it out. So these are few customs which must be understood and there's nothing wrong in it, there's logic. Whatever is illogical we can give up, whatever is logical we have to take it and understand it.

So I am just telling you, that yesterday they started laughing, children also started laughing, because they thought they are garlanding themselves. It's like doing aarti to yourself, you know, amounts to that, so you can understand why they were laughing. They didn't mean to hurt you in any way, but this is the system. Now coming to Sahaja Yoga, yesterday was left vishuddhi was too much. Perhaps in the morning I said you were very late for the formal programme, I don't know. Whatever I say has to be just listened to, that's all. Only thing is next time we should not be late, in any formal programme, but it seems such a left vishuddhi was there that I got a lump here and I just knew that it was, so Mother says to you things which should not hurt you in any way and you should not take it that seriously but should understand that next time we should not do so. Otherwise you are all wonderful people, you are beautiful people. I love you, I adore you, not only that but I am very proud of you, I'm extremely proud of you, but I have to tell you something sometimes. But if I tell you even wee bit then if you get that upset, I don't know what should I do. So not to take things that seriously. There's nothing so much wrong, in general, I have to tell you things which you should understand. It's for our good, for our enjoyment, everything to increase your enjoyment, even your ascent in Sahaja Yoga is to increase your enjoyment, your sensitivity to joy to increase it more and more all this is done.

[Marathi to English translation]

Now I want to tell all our Sahaja Yogis that we have to learn a lot from these folks. Had informed them not to wear those garlands; it's not a big mistake if they wore it, they are not at fault as they were not aware. We should see what we are doing in Sahaja Yoga.

One of the biggest mistakes observed by Me is that you'll still have too much control over your family i.e. your home, your children. It is true that we should take care of children, we should pay attention to them, but then where is the generous character called Vasudev Kutumbikam?

Am getting suggestion from everyone, to allot them space to build the ashram or buy the ashram, but first we need to find out as to who will stay in the ashram and after that I will give space for the ashram. So they say, "Mataji you can stay in the ashram". It means that I will give you the ashram and you will put Me in the same place.

Why do I need an ashram? Why would I need Sahaja yoga, I have got everything, I am Her i.e. Adishakti then you are saying Mataji for your stay, we can make arrangements, don't do that at all.

First of all, you make a list of how many people will stay in the ashram then I will pay for the ashram. Now such a big ashram has been set up in Delhi with everything been paid for and no one is ready to stay there, even after paying money. So this is the situation.

The reason for this is we have many habits; one of the habits is that we should have a home, it has many benefits. You can shout at your wife, you need food like this, I want this vegetable and I don't like this. Then, the wife likes to look after her husband's needs. But when you stay in ashram, whatever is cooked for everyone in the ashram, everyone has to eat it.

After all, everyone will not get different food. How will the husband boast of himself? Even the wife, this is my favorite room, this is what I love, it is better to have my own house, if my children come then I will give them ladoos, if other children come then, they will get berries. How is this going to work? It is because we still have no idea of the family system that belongs to our universe and these folks have been healed in a sense that their parents have left them. Luckily, our new world is their home. This is our mother this is our father, they all live together. There are so many people from different countries that they live together. Look how amazingly they live, they have a great collectivity.

Now if a song was sung by Guruji here, you would hear it a year later, from every village, from all over the country, from everyone's mouth. But that doesn't happen here, not a single song, even while singing aarti people refer to the book, what to say about Maharashtra. No one can recite a single song correctly. 27.40

It's impossible for everyone to live together again because everyone wants a home, a wife, children, and everything is fine with each other. It should just happen that the children should run away from home. Then it will be fine. Without that I can't see the any other way.

So I have got your children married who live out of India. The only complaint against them is that they don't know how to do any housework. They can't stay. They run away from the ashram. Now they have been in the habit of staying at home for so many years, it is difficult for them to stay in the ashram. It was difficult for people to stay in the ashram because of their limited vision.

But if you want to do Sahaja Yoga, you have to keep in mind that you have to stay in the ashram. So I have found a middle way out of it. Right now, for the Indian people, they can't stay in the ashram all the time, so they just have to go and stay on Saturdays and Sundays, wherever there is an ashram. Only on Saturdays and Sundays. Then they are say, Mataji "How will we watch Mahabharata in the morning?" So I said, "Keep a television and watch the Mahabharata". Is such a big work going to be done in such a way? This is not the work of such foolish people. We need determined people to do this work.

We saw our father and mother spent years in jail when we were eleven children. What was the trick that Gandhiji used that made people work so hard, got the work done from them and what is lacking in Me, that you people are not doing anything for Me. There is only one thing that is wrong. Gandhiji initially asked them to go through the hard times.

Thousands of times to fetch water, to clean toilets, roads and not to employ servants, then they had to follow it compulsorily. If you want to come to the work of the nation, then everything must be sacrificed. Because of that, everyone struggled in it.

In Sahaja Yoga, the opposite is true. In Sahaja Yoga, everything is blessed. Mataji all is fine now, but one chicken died at our place, so much restraint on Me, how she died, she shouldn't die, they want Me to take a look at all these things too. They feel that as they are following Sahaja Yoga even their chickens should not die, and have all these accusations against Me.

So to say, in Sahaja Yoga, there should be only blessings, there should not be any hiccup, hiccup is a big thing, and there should not be even small injury.

Everything should be fine, my son should have a job Mataji, then it should work out this way, we need a child, we already have a girl child now it should be a boy. I mean they are so much demanding that as we do Sahaja Yoga give us this, give us that. Marathi language is such that, rudely they say that you did not do this for us, you did not do that for us, please do this, please do that, but why should I, do I need Sahaja yoga, this is what you need.

In the past, people used to go to the Himalayas, in that bitter cold, their Guruji used to ask people to take off their clothes, and make them sit in the snow, they can wear only a nappy, sit down, and put them to tests, if they could not clear their test then they would be scolded. All this type we did not do, everyone was given a seat and all was provided. But whether we gave anything or not to Sahaja Yoga, this should be thought of.

You will be surprised that no one has given any money to Sahaja yoga. People don't even want to pay for meals. I mean, I thought now I am in Pune let me see the books of accounts. Last time 75 people eat food without paying anything for it for seven days.

This time I made a rule that I will deposit all the money in the bank here. It was decided to pay 750 rupees per person, they said last time Mataji you had to pay for it; I said it's alright, it's your money which is reducing. So I told them I will pay for hundred people, the rest you see, but they were still waiting if another fifty people could be taken care of.

We are doing everything which is so inexpensive, but still in that too they see if some money can be saved. We don't spend a single penny of it anywhere else. If you pay a little bit of donation, which I am not aware of, but I mean, if you have received so much, then what you have given to Sahaja yoga? What hard work have you done for the Lord, for Sahaja yoga, that needs to be seen?

I don't want anything, you give Me saris, I don't need anything, there are lot of saris, no one listens. If I break my head and tell you still no one listens. I don't want anything from you, they give Me one sari and the money which you pay for the puja, we have purchased these silver utensils required for the puja. I don't want anything from you. You work hard to spread Sahaja Yoga, sit in few places, I told the women to call the other women for Haldi Kumkum and tell them simple Sahaja yoga stories.

(Haldi Kumkum is a social gathering in India in which married women exchange haldi (turmeric) and kumkum (vermilion powder)).

If one person has a Guru then he would keep on saying so many things about that Guru. I came by airplane, there was one fellow whose guru was going to arrive, and he was standing there with a flag. He started lecturing in first class that my guru is like this and my guru is like that stand on the road and speak about his guru, would give lectures. So this is the reason why Sahaja yoga does not spread easily. No one is held accountable. There are blessings, but do you take responsibility for Sahaja yoga, or only do I have to take all the responsibility?



So sitting here today, meditating, say, Mataji, give us strength, that all Indian Sahaja Yogis should decide in their minds that we will take this responsibility to spread Sahaja Yoga.

The Marathas had gone to give their lives for Shivaji Maharaj. What are they doing now? Or we are having only materialistic people. You don't have the attitude of soldiers and I have not asked anyone to climb ShivGad.

It should be noted that it is our responsibility is to spread Sahaja yoga. How is it that a drunkard says I drink alcohol and I should give alcohol to others in the same way, just like you experience happiness you should give this happiness to others, you should feel this is your responsibility. That's what I have to tell all the women, call the other women, they say that everyone here is an intellectual; the women are not that intelligent. Get the work done through women. It works out well. Call them for Haldi Kumkum, tell them we got this benefit, this miracle happened. Show photos of the miracle done. Those women will fix their men. Gandhiji got his work done through women. Gandhiji said, "I want to raise Harijan. Take off your bracelets. Everyone gave them their bracelets. I don't say anything like that.

Call every one for Haldi Kumkum and get the above things done. What does it need? Today I spoke about these things more than Sahaja yoga because these things are also important and the subtle things I say every time.

[English transcription]

Today I have talked to you about little gross things, that seems also important. Of course, I am always talking about subtler things and subtlest, but gross things are also to be looked after, that's very important. We are integrated people, so we cannot allow the subtle to fly in the air, it has to stay in the gross and the light has to come to the gross.

May God bless you

## 1988-1217, Devi Puja Talk: How We Earn Our Punyas

View [online](#).

17 December 1988

How We Earn Our Punyas

Devi Puja

Pune (India)

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

Puja at India Tour. Pune (India), 17 December 1988.

Translation from Marathi - MISSING

English Transcript

So now welcome to you all for this Puna place. In the Shastras is described as Punya Patana, meaning the city of Punyas. That's the reason I wanted to stay in Puna, thinking that people are very auspicious and full of punyas, and I am sure I'll find them very soon, all those who have come to this place will be there available for Sahaja Yoga.

Yesterday you must have seen there were so many people who had come for Sahaja Yoga and were very much impressed by your beautiful music, and the rendering in Marathi language and what we call is they felt the kautuk. Kautuk is the, there's no word in English, but what a father or a mother when she sees the talents of her children feels, you see, that feeling is a kautuka, and that's what they were all feeling very much enamored that how these people have taken to Marathi language, and they were very happy about it. I could see on their faces writ large their joy and a kind of a fondness for it, such an endearing thing for them. First of all is the language, another is the music because, you know Maharastrans are very fond of Indian music so they were very much surprised how you could sing in such a beautiful way the tunes and the different talas that you use. They were very much surprised and very much enamored.

Now for Puna puja, there's nothing special as such but except we are doing here the puja for our punyas, is to ask for punyas. Now what are the punyas? How do you get punyas? We have to know about it. We have certain dharma within us, and these dharmas are to be observed to get punyas. For a Sahaja Yogi, the first dharma is to be innocent and to be a holy person. He should not have his attention on wrong things; he should not be distracted by wrong things; he should not try to justify anything that is inauspicious. And he should feel the vibrations of another person, and should feel relationship with the Sahaja Yogis and not with non-Sahaja Yogis. Between the non-Sahaja Yogis and the Sahaja Yogis, a Sahaja Yogi must always stand by a Sahaja Yogi and never by a non-Sahaja Yogi, even if he is right. Even if another person is right, you should not, in confrontation with a non-Sahaja Yogi, stand by him.

The second dharma is to appreciate and understand the beauty of nature, to live with nature. I am very happy that you love to live with the nature, and you don't want artificial things; that you understand the creativity of human beings and you try to create more beautiful things with them. For that you need not spend too much money. It should not be bought just for resale or something like that, but it should be bought for your own enjoyment and must be kept as a piece of art with yourself. But all that must be auspicious, has to be holy.

Anything unholy is not an art. It is ... I always feel, that if there was art they would not take recourse to these nonsensical things. When they try to express something in a, this kind of a obnoxious expression, then be sure it is no art. Otherwise why do they take help from these obnoxious things? So one has to understand that if you have to appreciate an art and all that, just shun all that is unholy, shun all that is ugly, anything that suggests some sort an obscenity cannot be art, because they have to take help from obscenity to make it more interesting for people who have weaknesses for obscenity.

There was gentleman whom I knew and were gone to an exhibition to see things. There were lots of paintings people were selling. This fellow was a known drunkard and his wife was a known drunkard, both of them. I mean, people used to say that whenever they are there they will never leave the party till everybody's finished, then they will go. And I was so surprised that they wanted to buy some painting, and they bought the paintings of all the drunkards, you see. So is very surprising that fraternity of drunkards was so much I just couldn't understand, how did they take to drunkards, you see. And all the photographs, how they are sitting in a pub or in the house they are drinking and all such stupid type of things they bought.

And we both started looking at each other that "these drunkards look so horrid, all their wrinkles you can count one by one, and the falling on the road and the streets and all kinds of faces."

They had no way they were beautiful - none of them, neither the women nor the men. They looked something out of this world, and they were all were appreciating it so much, you see, everything they were appreciating. So we thought even when they were not drunk, you see, there was some sort of a drunkenness in them. Otherwise how could they like such a nonsensical thing?

So the fraternity of obnoxious things and fraternity of ugliness works with ugly people. Ugly people always like ugliness, and those who are violent within will say that "We want to look violent and we want to look like wild people, we want to look like people who are aggressive, we must have a ..."

In India nowadays they are advertising that if you wear this kind of a dress, your ego will express itself. At least in the West people are ashamed of their ego, but in India they say if you smoke, then the ego shows better. We are following your footsteps till we fall into the same ditch, blindly.

Now regarding the dharma of Nabhi is very important. The dharma of Nabhi to begin with is, as you know, that you have to be a good householder. You have to be a gentleman in the sense you should be a gentle personality, should treat your family, your children, with gentleness. If the men become gentle, that doesn't mean you become henpecked, just become a sort of a tail of your wife, as they say. We have had very bad time with such men who really listen to their wives. To them Sahaja Yogi is nothing, their family is everything, their wives are everything. That's going too far.

So one thing about dharma is that it has its own limitations. and its own grace, and its own style. For example a man should behave like a man; not like a devil, of course, but also not like a henpecked husband. So there's some maryadas to all the dharmas and out of that this is a very important dharma one has to follow. I know some people who get married just get lost. Where are they? One year you never see them.

"Mother, they are still with their honeymoon."

That's not a sign of a yogi; that's not the sign of person who has achieved that enlightenment. On the contrary, in India the other way round. As soon as the wife comes they think, "Now we've got some sort of a person who can be the target." Husbands won't talk to wives, won't have anything to do with them. They'll just run away, or even if they have to talk or do anything, you see, they'll say something very harsh - or the mother-in-law will make up, or the father-in-law, if not all others.

The wives then become very cunning and they try to play around and play games with their husbands. The whole thing is nonsensical; it has nothing to do with the grahastha's dharma, means the householder's dharma. We have to respect each other, you have to respect your children, you have to respect your household, you have to respect your family. Respect is the way you can follow that dharma very well.

Now the another dharma is the Raja dharma where you should not behave in an illegal manner, you should not break laws. There's no need. For the heck of it people do it, just for the heck of it. There's no need to break laws. For Sahaja Yogis as you

know customs never bother you, toll people never bother you. You don't have to bother much about anything, but don't try to make problems for Sahaja Yoga. There are many people who break laws and create problems for us. So you have to be law abiding people, pay your income tax, pay your things properly and don't put us into trouble, because people will say tomorrow that "These cheats are Sahaja Yogis."

Money ways you must know that all this money belongs to your Mother, though She may not need it and She may not have it, and should be kept for the use of Sahaja Yoga whenever it is possible, and not for other indulgences into which we get. Because whatever money you give to Sahaja Yoga is going to help others to develop themselves into Sahaja Yog; and too, in many ways, is a very punya-giving thing is to donate or to be generous.

Actually I enjoy My generosity more than anything else, and this generosity must be enjoyed thoroughly, otherwise we are not doing the dharma of our Lakshmi Tattwa. So to be generous, to be friendly, to use matter to give to others, is such a beautiful thing; and that gives such a beautiful personality to you - so much love, little little things you know sometimes.

Once a lady had come to see Me. She married, she was an English lady married to an Indian boy; and she felt very unhappy in her family because they would not accept her. So she came down to see Me to Bombay and I gave her a - I mean it's nothing much - a necklace, of pearl necklace. And for many years I never met her. Then in one party she came to know that I was coming, so she wore that necklace. I had forgotten all about it, everything.

She came, "Do you recognize this necklace?"

I said, "No. What is it about?" I couldn't understand much.

She said, "Do you know when I came first to Your house, You are the One Who gave me love and You gave me this necklace. I always carry it with me, and when I heard that You are coming, then I wore it. Otherwise I never wear it."

It touched My heart so much. Just see a small thing I did for her. The generosity of every kind is very helpful, it's very energy giving.

Once I was sitting outside and knitting some sweaters for My children when a lady came from Pakistan - the children were not born, but I was just knitting.

So they said, "Mother will you give us a ..." They didn't know that I was Mataji and then they said, "Will You give us some place in Your house?"

My father had a big house in Delhi and it had one room outside.

I said, "All right, you can come and stay." Immediately I said.

They said, "We are refugees from Pakistan."

And My brother came in. He said, "What do You mean? Do you know these people? They could be thieves, they'll do ..."

But I said, "But what are they going to steal from you? The room is completely outside, they have nothing to do with us. What is there? Poor things are in need, tomorrow supposing we become refugees."

He wouldn't agree, was shouting at Me. Then he asked My husband to come, and he also told him and brainwashed him, and the both were after My life.

I said, "Nothing doing they are going to stay here and this is My father's house and I'm going to put down My foot there."

And they didn't know what to do, and they wrote to My father. And My father said, "Whatever She says is all right, you don't bother Her."

So then they stayed, these three persons stayed in My house. One of them was a Muslim, and there was a big reaction to the way it had happened in Pakistan, people started killing all the Muslims. And they came to My doorstep and said, "There's a Muslim staying with You and we want to see him."

I said, "There's no Muslim." I told him a lie.

He said, "How is it?"

I said, "You see My this thing? Why will I tell you a lie? After all if there's a Muslim, I would not keep Muslim in My house." And somehow or other with My cunning I convinced them, and they went away and the fellow has saved.

Later on long time back I heard that the lady who was there has become a very well known actress and the gentleman whom I saved had become a very great poet. And they wanted to see Me and meet Me; but I was frightened that, you see, it's bit too much. They might think, I mean it's rather embarrassing for Me.

One day suddenly they had started a film institute and they asked Me that, "Please come for that because we want You to be the Vice President and all that." And they said that, "If you can ask these two persons, they will help us."

I said, "Never tell them that this is our work, otherwise I'll be very embarrassed and they'll be forced to do it, there will be no freedom. So then they suddenly, you see, these people came and the shooting started. And she's looking at Me and she just looked at Me, she couldn't believe I was there. She just came and hugged Me and started crying.

She said, "How are You here?"

They said, "Do you know her?"

She said, "Of course, I know Her very well."

They said, "This is Her work."

"Why didn't you tell me? I don't want anything. I'll do anything for Her." And the whole thing came back, you know. I also had tears in My eyes.

So generosity always helps you. So this is the dharma one has to do for getting the punya. Another is you must have a very kind and sensitive heart, is very important. That is the way the dharma of the manna works out. Very kind, never to be harsh, never to be punishing, never to be judging others; but you have to be very kind and gentle with others. Unless and until it is very necessary to tell them sometimes, you should do it. Otherwise, normally you should be extremely kind to people.

Then comes the dharma of collectivity. In collectivity you should understand how to behave. You must understand how to carry on with the collectivity. Also you must understand how to make everybody happy. Never talk ill of others; never come and tell Me ill of others. I know everyone very well; but if you tell Me, immediately I will know you better. I don't like people telling Me against anyone; I like the person who always says good things about others. So if you try any such tricks with Me, immediately I will know what's wrong with that person, but may be some people think that "Somebody has told Mother something against me, that's why this has happened." Nobody can befool Me on that point.

So you have to be careful as to how you deal with other people. If you are harsh or if you are intriguing or if you are sly, if you are mean, if you are playing tricks and all that - that's the worst thing that can happen is that you will have no love from anyone. Nobody is going to trust you. Some people have a habit I have seen that, that if they find somebody who is available or is willing to do some work for them then they make a slave out of that person. I've known this happening. Some girls have done that to another girl that "You just become a slave, you do this for my sons, you do this for my child, you do this for ..." - like that. If the girl has no children then she'll have it.

This kind of thing is absolutely against Sahaj. You should do all your own work, and whatever is possible you should do for others instead of telling people, "Do this and do that," make them slaves. This is one of the dharmas of the manna, which one should understand is to be done properly, and then in the collectivity also if you use the same understanding of love and the maryadas of love, you can do a lot of things good to others and to yourself. It's very joy giving, very joy giving. To love others itself is very joy giving, and to know that you love others is even more. And even when they are harsh to you and troublesome to you, still you love them, then it is even better. It's much better to forgive others, and this forgiveness should come to us so spontaneously, because it is just you forget it, just forget.

Sometimes people say things to Me and then next day they say, "Mother, please forgive us, we said such and such thing."

I said, "I've forgotten. When was that?"

"Yesterday."

"Yesterday? It's lost now, yesterday is lost from My memory. I don't remember all that."

So I just forget it, and that's how you can feel happy. If you go on remembering and thinking about it, "Oh he has said it like this, now I am going to bite him," then you are a snake. So best is to forget and forgive, just forgive. Forgiveness is the best way you can punish others and can put them right, because they will get corrected by that. You must learn to forgive. Their correction is the greatest punishment and is the greatest benevolence for them.

So now you come to the Sahasrara. In the Sahasrara you know that you have to surrender your ego and your super ego in Sahaja Yoga. If this surrendering is done without thinking, automatically then you are all right. It should be done automatically, spontaneously. In the beginning you'll have to make efforts. You have to see yourself in the mirror, you have to see why you think no end of yourself, what is so great about yourself. Put somebody great in front and say that "Am I greater than this person? What is that I think I'm so great? And the second point is the conditionings that I have." Just count them. "What do I do morning till evening, what kind of conditioning I have got?"

And some people have very queer, funny conditionings. See like if they give their little bit of cream to use, they'll take it back home. Or if they bring a little ... say a spoon or something, and they'll say, "Where is my spoon? I must get my spoon back" or some sort of a box or a bag even. "Last time when you came we had given you a bag or a box, that's lying in the junk thing - you know, somewhere - so you must find out that."

This kind of a nonsense is there, and I remember one case in Delhi where two ladies had brought some ghee in a Dalda tin - you see, when you see the ridiculousness, then you will understand how stupid it is - and they came to ask for that Dalda tin. And I saw Mr. Pai running from the backside and I was angry with him.

I said, "Why did you come this side?"

He said, "Mother, You see these two ladies they have come for their Dalda tin."

So I said, "Well you tell them, 'we will give you a full Dalda tin.'"

"No, they want the same, same Dalda tin."

I said, "Give them any one, how will they recognize?"

"No, they have marked it."

(Ann, Dalda is a brand name. It's like what you have Mazola here. So, Dalda is the brand name for ghee that is made by one of the companies in India.)

You see, how stupid people are, shows their nature of smallness, of their very, very low level of breeding. I mean, just imagine, like worms they are, the way they get after Dalda tins, it's ... just think of it! And they justify it.

"Yes, yes we brought it, but you see we needed it."

So this is the another extreme I'm saying. Another extreme is that you give away everything that you have. Supposing in My head it comes, "I have to give away this." I immediately do it, because if I don't give it will go on troubling Me, "Why didn't I give? I should have given away."

So you see the mind is that way, "What will give Me happiness is I have given away, thank God got rid of it," because that feeling that "I have to give away" itself is joy giving. And once I've given away, the joy starts bubbling out. So like a load which is on My head just goes out, but not that the thing is a load, but that the feeling that "I have to do this; I have to give this." If somebody I cannot give then I go on remembering "I have not given this to this person, I've given to everybody, but why should I not give it to everyone?" And it's very joy giving; it's very nice and because of this I get right things at the right time and very cheap, because it's for giving.

So it comes from one side and I give. From another side it comes, I give; and people say, "Mother you get such nice things. How did you get it?"

I say, "I don't know, it was just there and I have collected it and just close." I don't have to worry, at the right time I get right things of the right value just like that. Sometimes it's in My house, I find it's there. "From where do You get it?" God alone knows.

So this comes from your generosity for others, feelings for others. And do it in a graceful way. Not that once you give something to someone, "Oh, I gave you this, you know, ten years back, and this is I have given it to you ten years back." Even a cup of tea they'll remember. It's horrible sometimes the way people talk about things. After all, you see if you have given somebody - actually, sometimes I give very nice things I should say.

Then I say, "What a nice thing you are wearing!"

"Mother You have given me."

Then I feel so embarrassed that (laughter). So now I don't say even that. It's quite frightened of Myself because if I say something is nice, somehow it turns out to be one I have given them. I feel very bad, then I think it's very embarrassing to say such a thing.

So a kind of a shy, bashful understanding should be there about oneself. This bashfulness is a beauty of human beings. Those who do not have this bashfulness, who are just ... even the animals are bashful. Any animal you take is bashful, even the lion is a bashful animal. If you don't have that bashfulness in you, then I don't know what you look like. There's nothing to compare in this

world. I can't think of anything which is without bashfulness. So there should be certain amount of bashfulness which gives you a beautiful continence and a beautiful temperament.

So at Sahasrara it's just the surrendering, which we call "Islam", means surrender. Surrender what? Surrender your ego and surrender your bad conditioning is the point which one has to reach, and once it happens you are off loaded. Off loaded, you are free and the ascent starts, the ascent is very much faster then. You give up "My sister, my brother, my son, my this, my that" - the whole thing goes off, and you become absolutely free and you start understanding.

So this is how we have to look after our dharmas and we have to achieve the punyas and these are the punyas. There's a very nice story of ... I think Namadeva only, I don't know ... Eknath. He went down, there's a custom that you have to take one pitcher like this - water, and they had to take it to Dwarika. So he went there, carried it all the way; and on the way when they reached the temple, at the foothill of the temple, he saw a one donkey, which was very thirsty and was dying out of thirst. So he took his taavar, he took his pitcher to him and made him drink all the water.

So everybody said, "All the way you brought this, and what are you doing here at the foothill when you have to go to the temple and do the Abhisheka? You finished it here?"

He said, "You don't know, God himself has come down and is thirsty. I better give Him."

This understanding of doing things for Sahaja Yoga, of doing things for others and enjoying that is the greatest punya.

May God bless you.

[Marathi to English translation]

As so many people have come from abroad, I will speak in English later. But it should be noted that these people came from so far away, from 30 countries, and how many people are in Pune? How many Sahaj Yogis have come from Pune? So Sahaja Yoga doesn't seem to have grown in Pune. Also, one can see rivalry here. Every person is trying to prove himself or herself right. So that's why today I want to say a few words about it. I saw that another centre has been set up and in that centre it is said that spirituality does not require money, then why collect contributions? Well yes, spirituality does not need money, but installing this tent does need money. Money is required for various other things also. Until today I have spent my own money in foreign and have been visiting India and continuing to do so. Apart from that my Maharashtra tour has just started along with the money from the trust. You will be surprised to know that the trust money has also come from outside India. No one has given a single paisa. People have gotten used to free rides to the extent that they will also eat food without paying money. And looks like people particularly from here are most miser in nature. They will come to Puja and bring their own lunch boxes and not eat there. They don't understand that it is prasad, they can't even do that. Sahaja Yoga is not for such beggars. I cannot digest affluence and I cannot digest poverty. People who have such a beggar's attitude should leave Sahaja Yoga and oblige us, this is a request. So that other good people can come into Sahaja Yoga. Because those who come here, they also behave in a beggarly manner, I have heard. Everything needs money today, only the soul does not. I accept that one does not need effort for the soul, but for everything else money is required. This rivalry has to be curtailed and stopped.

So there are more people at Ganapatipule from Delhi. This is so shameful. One has to pay attention to this. If one is not generous, then he or she is not a Sahaja Yogi. It's important to remember that Sahaja Yoga is our responsibility. We have to incur this expense. How long will Mataji bear the expense? For everything Mataji provides, so does that mean you take free rides?

Once Akbar asked Birbal a question: who is the vilest of the vile in the world? Birbal answered saying no one can be more vile than those who beg at the Almighty's door. So I have seen this specifically in Pune, no other place has troubled me. Racking your brains and coming up with such questions. So I very well know the money contribution required and how much gets accumulated. All the money of the trust is poured by us and donated by these people [foreigners]. Poured the money and bought places/properties for you all.



We don't have anyone doing dishonesty, no one embezzles money, no one does wrongdoing. So to say that they collect contributions means as if people embezzle money or what? People who are working in this way should close their centres altogether. And they can't be called Sahaja Yogis. And for this I am not responsible. We are not responsible if people going to those centres face problems. So this is about the centre and about Pune.

Now we have seen for two days how crowded the centre was- that is for our program. So many people had come. This means, there's no doubt that people in Pune want to know God and are seekers. But for that we don't even want to experience a bit of inconvenience. And if God himself comes and falls at our feet then nothing is better than that. With such a tendency, it remains to be seen how many of these people will easily embrace and grow in Sahaja Yoga and progress in it. And again the third type of people I've seen are people who use Sahaja Yoga for their business or something to make money, these are the vilest of the vile people. What is easily possible that should be done [what is possible in Sahaja] - this attitude of Pune people surprises me as Pune is PunyaPattanna [historical or cultural reference of Pune meaning holy city].

So yesterday and the day before, I spoke about Sahaja Yoga in a very clear way, one could say in a very straightforward manner yet in a light-hearted way. So yesterday, as I spoke for one and a half hours, people sat absolutely silent and thoughtlessness got established within them. And they might come into this [Sahaja Yoga], but they will hesitate after seeing you people. Because you do not listen to your leaders, nor do you respect them. You do not present yourselves as if you are worthy. You are always after saving money everywhere. How to make money, money money money money. This possession must be let go. If you do not show generosity then God will not bless you.

Only when one door opens wind will come in from the other door. But if you keep one door closed and open the other, wind will not come. The first thing is that a miserly person has no place in Sahaja Yoga. Those who want to be stingy should not stay in Sahaja Yoga. Such people will get nothing and will not progress. A miserly person has no worth at all in Sahaja Yoga. It is better that such a person should continue their miserly behavior and stay at home. Talking about money troubles me deeply because you know that I do not care about money. But this must be learned if we are to awaken the principle of Lakshmi [Lakshmi tattva] within us. Therefore a person must have at least a little bit of a generous heart.

To add to that, no one understands that Sahaja Yoga is our responsibility. This is our responsibility. We have

found Sahaja Yoga. If you give a flame to a lamp, it immediately starts giving light. In the same way, you are made to give light. Neither just for showing off or taking advantage of this nor for roaming around the world saying we are Sahaja Yogis or that later Mataji keeps giving us anyway. When are you going to give to Sahaja Yoga? Your effort is needed. I don't want what is called body, mind, wealth. Even though I don't want it, Sahaja Yoga needs it. It is not taken up as responsibility and just two or four people end up doing all the work. Then they are told that you think too highly of yourself, you are too arrogant. But only these two or four people are actually working.

Remember that such people will drop out of Sahaja Yoga.

So if you want to make your own progress, then first know that this is your responsibility. It must be understood that Sahaja Yoga is a very big responsibility of ours and must be acted upon according to that responsibility. Those who cannot handle this responsibility and those who think they have come into Sahaja Yoga just to bathe in joy, they should remember that they will not be able to last long in Sahaja Yoga. This wheel is spinning very fast and people are very quickly thrown out of that wheel. Many who kept saying "me, me" have been thrown out. I am not responsible for that. You are responsible for that. Because we have to run this wheel. Coming to meet me a little or bowing to Mataji or taking darshan and consider that Sahaja Yoga is practiced. Then when you get a heart attack, you come and say, Mataji, how did I get a heart attack? Even though I read your mahatmya [greatness] every day. As long as you do not come into collectivity. Though a center has been kept right in your town for you. A center on Sunday has been arranged properly. Still if you do not make progress through that, then you must understand that you yourself will be responsible for that.

These people come here from far away taking leaves with so much effort. They give money to your entire trust. Your entire expense is being managed today because of these people. If I stop this travelling from tomorrow and reduce my effort, then I feel we all will end up in the open. There will be no arrangement of money possible. Therefore, please keep this in mind.

Secondly, it is a very joyful thing that many Pune girls' marriages have happened outside and all their marriages are fixed and I hope that all of them will live with happiness and comfort. We must truly feel auspicious about it, that these girl's weddings are happening so easily without spending anything and so beautifully.

Above all, there's one more thing. Our girls should go out and show how wise the girls from Maharashtra are. To go there and act arrogant. They are more learned than you. They are more educated than you. They are very clever. But their characteristic is that knowledge is adorned by humility. A person who has acquired knowledge but has no humility. That person is, I feel, an uneducated foolish donkey. It is said "Knowledge is adorned by humility." So, if you do not have humility and if you don't know the way to follow the marital customs then you should not get married. And if you do get married, then, at least for me, I feel a lot of distress. That's why I have something to say even to these girls that they must not act arrogant when they go there. Several, two or four, such incidents have already happened in Pune itself, where the girls were useless, even good for nothing. Their marriages were arranged. So we have a saying in Tamil language, that those who live in mud will find even a bed uncomfortable. Something similar has been done. So today, I am intentionally saying and making it clear that even though I have given consent to all these marriages, it is your very big responsibility to behave properly. You must earn recognition. Sahaja Yoga must be recognized. The culture of this country must gain recognition, and Sahaja Yoga must gain recognition. This is a very big opportunity. At the very least, you can do this much for Sahaja Yoga, if you take its responsibility. But if you keep fighting with your husband, constantly demanding things, behaving foolishly, if you start this kind of behavior, then you too will get no happiness from it. It will not be beneficial for you and it will not be beneficial for Sahaja Yoga either.

You know Ganapati more than these people. It is our heritage. You know a lot. You know every small detail. You also know many useless rituals. But in Sahaja Yoga, we have to take only what is necessary. We should leave what is unnecessary and completely renounce what is foolish. So now you have come into a new religion. Your new religion is Vishwa Nirmal Dharma. And according to that religion, you should do only what is appropriate. In this, we do not believe in caste, you know that. We do not believe in home or foreign land. You should remember this. And if you have caste restrictions or home or foreign land restrictions, then you are not a Sahaja Yogi. I have to tell many fathers that if they are insisting on marrying their daughter to a man with high family stature then I will create some obstacles in it and give trouble. I will deliberately do that. I have already decided. If it happens that the marriage takes place within our own caste on its own accord, then there is no issue. But if you try to forcefully marry the girl against her wish, then knowingly I will create obstacles in it. So that you will come to your senses that you are a Sahaja Yogi. We have started such a big revolution and if in such a big revolution you cannot help us even this little, then why do you come into Sahaja Yoga at all? This caste system has driven our country mad and has caused so much trouble. You know that the caste system is meaningless. If tomorrow someone abandons your daughter, which person from your caste will actually stand by you? Instead, some other girl will come and stand by you. So such a society should be given up completely. Because such a society cannot be seen anywhere. I have never seen this society conduct any religious work, or any social work, or even show its existence anywhere. This society just exists without any certainty. And this imaginary society is the very one that consumes people. So everyone must rise up above this. We are so many people united together. In the past, even a single person has accomplished such work. So now that we are so many and we all have the same one belief, the same one awareness. So you should think, what is the reason to be afraid? And having thought this, you must remember that we are involved in this righteous war, we have a responsibility. And such a thing has not happened for ages and ages. This is a very great thing. We have to climb this final step. Everything must be cleaned there. Everything must be set right there. We must bring the kingdom of love there. We must remove all poverty there. There is so much work. But if these cobwebs [of caste system] of yours have still not gone, how will the next step go well? This obsession with caste must be abandoned. And do not even meet people of the same caste at all. Dnyaneshwar has said, "All are your kin and relatives." Your ties with other people are cut. All are your kin and relatives. It has been clearly said that all these people only are your kin and relatives and nothing else. And one who does not go to the center should not be called a Sahaja Yogi. One must go to the center. You may be rich in your home, but you

must go to the center. I too stay with you in huts, and live in any circumstances. So thinking that the center must be very beautiful and glamorous is very wrong. The center should be very simple where common people can also come. Until today, it has been many days since I could speak clearly with our Sahaja Yogis of Pune. Today, in these pleasant surroundings, I feel that one kind of pleasantness should also arise within us. And for that pleasantness to come, the pointless old-fashioned rituals and the completely wrong ideas regarding religion within us must go and we should come into the pure and clean Ganges only then this work can happen. Along with that, we must also guard against ego. Ego about anything causes trouble. I am someone special. Some Sahaja Yogis think that we came to Sahaja Yoga first so it is something special. But I see that those who came first are the very ones who are leaving. Most of those who were there right in the beginning are simply cutting off. That means that these imaginations of "we came to Sahaja Yoga first" will be the first thing to turn against you. Therefore, the feeling that we are very old Sahaja Yogis must be removed. It means you have become outdated, now it's time to go. Every time freshness should be there only then one is a Sahaja Yogi. Because this is a living process it happens within us every day. Every day we get new and new experiences. Every time there should be joyful novelty. And if you keep thinking that I am very senior [male or female reference] then your outdatedness will show. Therefore attention must be paid to what we say about ourselves.

It is best if you speak only about Sahaja Yoga and about me. Only that can make everything alright. So the meaning of surrender is that these old things within us must be left behind. And the ego we have collected must also be destroyed.

[Give me that long pepper]

By speaking and speaking and traveling.

[It is in my purse. Where has Sudha gone?]

## 1988-1218, Showing the House in Pratishthan

View [online](#).

18 December 1988

Visit

House in Pratishthan, Pune (India)

Talk Language: English | Transcript (English) – Draft

Shri Mataji: ...lot of money on this house. In Bombay we cant even get three bedrooms. See this . See I have used the same. And they were saying these are not good. But I liked them because of their pattern. See [INAUDIBLE] very warm. So now ,

Sahaja Yogi: hawana.

Shri Mataji: You should see this door we have , it was a very old door we preserved. We brought it back to normal. Have a look at it. Even that ? was very old. Can you close it?. See the work also , see the work also. So beautifully done. (Sahaja Yogi: which part of Rajasthan ) Pratishthan is the whole house. (Sahaja Yogi: Rjasthan, which part of Rajasthan.) This is Madras. I will tell you which is Rajasthan. The whole style is Rajasthani . The arches are Rajasthani. But this is from south India. Come along come along. Have a look at the door. [INAUDIBLE] is an architect. ([INAUDIBLE]) This is for some painting of Rajasthan style , of some paintings to be done. Various places I have put it like that. Or just painting on the wall. Painters are going to come. Go inside. They are going to be put here. The main door, this one. But its all chakras. And we are going to put small brass work there. All chakras are there. Come along. I will show you the Rajasthan. All this is from Rajasthan. These are all. [INAUDIBLE]. These are the real stone. This part. Real stone all. Lots of it is. All this is real stone. The whole thing is real stone. You can come from the other side. (Sahaja Yogi: One can climb up and see). All this is real stone. This is what I bought. Aaa... altogether, complete building. And lot of it has gone inside also. This is the Rajasthan. So now. (Sahaja Yogi: this is very old mother) Very old. About 250 years old. This is my idea, to cover the cement. It looks nice naa ? . (Sahaja Yogi: Absolutely absolutely) Very much better Without any covering. It saves money. These are all the roses that you have brought. In 15 days they start giving flowers here. See this. This is another Rajasthan. From outside you can see it. All this is Rajasthan. Those will be the sun. Sun is very sharp here. All right this is the hall which you will be occupying. This is the first hall. Like the hall. Alright. And then we have. This is not alright ? See [INAUDIBLE] . Now make some dome. You can see from that side. Italian side. Dome that side. Inside. This is the staircase all carved. And we will have to put some, decoraton, some, paint on it. [INAUDIBLE]. Lot of work no doubt. This one came with the same house. And we have just renovated it. That's all. ? be careful. There is a little room here. Dressing room for the guest. ? on that side. We have lot of guest rooms. Aaa guest bathrooms. Come along. "in hindi: Abhi thodi der me" meaning "in a little while". This is the staircase. What do you think of the whole conception ? (Sahaja Yogi: That's fine that's fine. ) "in hindi: Ek statue le aao andar se" meaning "bring one statue from inside" . "in hindi: Ek uthake statue laao yahan rakh do" meaning: bring one statue and keep it here. We are going to. We have got 3 goddesses here. And big statues. And behind them will be the light. And below them. Big statues. Beautiful. "in hindi: Nahee ye nahee. Ye to Krishna ki hai" meaning :no not this . this is of Krishna. This is Krishna's there. I mean lots of maneuvering also, this is a what you call the fountain made of marble. We have some more like this. 3-4 still to be installed. "in hindi: Yahan rakhiye yahan yahan " meaning: here keep it here here. "in hindi: yahan rakhke dikhao. Le aao Le aao " meaning: keep here and show. Bring Bring. (Sy: in what material mother... in what material) Is in [INAUDIBLE] but looks likes in stone naa. It's your mother's cleverness. You know this is what, is that, you will be surprised how I saved money. I wrote to madras people that I want have statues, even two thirds of the size of this one. They wrote back saying that it is for 35000 rupees. I said I can't afford it. And then we had an exhibition here. And I got all of them for 32000 35 pieces. And the thing came here. "in hindi: paani chod ke dikha do " meaning: show the water running. This all covered but. "in hindi: accha later on jab ayenge to dikha dena " meaning: ok then later on when they come show it. [INAUDIBLE] Steps are very easy to climb. (Sahaja Yogi: because I will be old. I wouldn't be able to) Now this is my elder daughter's flat. There's a WC here, guest WC here. [Mother speaks something in Marathi] And now this one is her flat. (Sahaja Yogi: flat) Flat. There's a guest WC here. And here we have? Inside the flat. So there's privacy. Those who come here can sit here. There's a dining room and the kitchen is behind there. This is open space here and this is for children's study. This is the study of the children. And she has two children. So these are two bedrooms for them. (Sahaja Yogi: And it is so fresh air mother ) So fresh yes. Very fresh. Vibrations

were very good. That's how I bought this land. This is for one daughter. And there's our balcony. This side. And you will have to go from [INAUDIBLE]. And this one. [INAUDIBLE] That's the balcony. This is for the. This again I have put it up here. Still to be covered and to be filled. All right you both are here. These are two rooms for my grandchildren. This is Kalpana's house. Kalpana's flat. And this is the [INAUDIBLE]. Fond of music [INAUDIBLE] this is television and [INAUDIBLE]. This two room for that. [INAUDIBLE] for my son-in-law. (Sahaja Yogi: you like in blue glasses mother) [INAUDIBLE] (Sahaja Yogi: Shri Mataji, such a beautiful house. ) Really ? (Sahaja Yogi: Really divine.) And this is our store room. Kalpana's. And this is her house, flat. And there is a gallery outside. Girls are to be [INAUDIBLE] (Sahaja Yogi: I ? used brass some.) And we have all, I have used all brass [INAUDIBLE]. and in India brass is much cheaper than anything else. So I have used brass (Sahaja Yogi: .. as regarded as [INAUDIBLE] ) so.. [INAUDIBLE] come. All of you can talk later on. Hello. Like the house. Like it .(Sahaja Yogi: he says [INAUDIBLE] every day) You stay here only. Alright. Good idea. For children such a luxury further. So. You can have [INAUDIBLE]. This is my elder daughter's flat. And then the younger daughter's. Kitchen is that side. I mean try to make use of it as much as possible. This is my elder daughter's flat. Come along. This will be just corridor . (Sahaja Yogi: there's a reason for blue glasses ?)Haan. No less. Only 4 rupees per square foot. They are cheaper. If you take these with the design, they are cheaper. There are the plain ones. (Sahaja Yogi: very well)This is the hall for them. This is common guests. Common for both of them. One comes down, one goes up. Like that. So this hall [INAUDIBLE] went for drawing room and dinning room this side. And this I need to do paints on the walls. [INAUDIBLE] (Sahaja Yogi: [INAUDIBLE]) Really? (Sahaja Yogi: [INAUDIBLE]) I don't know. But such people are God [INAUDIBLE]. But it should be dinning set. I have to take some wood from here also (Sahaja Yogi: yes Shri Mataji) would you ask them? You call them say there is lot of wood lying here in the upper hall. Alright. See this the one thing I made. To make a, what you call, a swimming pool out there. This a [INAUDIBLE]. Just to support it. So this one and. There's a drawing room. And we are trying to get some artists. Do some paintings here and here (Sahaja Yogi: wow) (Sahaja Yogi: there are few sahaja yogis who would like to stay on it) Really? [INAUDIBLE] would like it. This is my. There common my children's. Common for the guests. Dinning room , that's drawing room. Because they are also a over popular people. Now we can / can't walk from there... otherway round. Someone [INAUDIBLE] have it. There 's a big hall. All of you can come here. All of you . It's a very big hall. Haan. This a very big hall. This is dinning room. That's drawing room. For both the... for outsiders. Come in come in. You can't open . I am sorry. They have put it for the [INAUDIBLE] for putting the tiles I think. [INAUDIBLE] come along. Go inside. What do you think of my architecture. Aa? [INAUDIBLE] Go and have a look. [INAUDIBLE] is doing some work here. This is real stone haan. (Sahaja Yogi: yes) All real stone. And acts like a [INAUDIBLE]. You don't have to put any stones [INAUDIBLE]. Worked out in a fixed [INAUDIBLE] , that's the reason. [INAUDIBLE] (in hindi: Inko chat pe bitha dijiye nahee to khana nahee banega) meaning: make them sit on terrace or else food cant be prepared. We have 2 more or I think 3 more like these. And for rock so expensive. See I thought that in Italy would be cheap, its very cheap here. This is also pure marble. This is marble. This also. [INAUDIBLE] And on top also marble. This is how we are making to the second floor. [INAUDIBLE]. They are alright. This is a second daughter's house. [INAUDIBLE]. whats the matter with you. Oh God. Why don't you come the other way round. [INAUDIBLE] come along. For those who are?? (Sahaja Yogi: yes Shri Mataji . Two more). This also has guest WC here. This is our [INAUDIBLE]. The younger daughters. See now that one. I have made with cement. But once I have painted you would not know. (Sahaja Yogi: All the [INAUDIBLE] Shri Mataji . such a beauty) This swo??rd I made. This one. Long time back. When I had been to [INAUDIBLE] (Sahaja Yogi: right) Here you can see the kitchen I think.. This is a kitchen. This is a what you call. (Sahaja Yogi: beautiful) That's the kitchen inside. And this inside it.. And from there you can go out . This is store room. And this one is the pantry. And you can sit outside here. And [INAUDIBLE]. Nice breezy place (Sahaja Yogi: yes Shri Mataji ). This is all ours. I made it for Ganapatipule. I don't know if it would be ready by then. When I came here I started. And that is pomegranate that side. (Sahaja Yogi: And [INAUDIBLE] behind this little hills ). This is some body who is building something .. houses. May be this land I might buy later on . Just now I am not [INAUDIBLE]. I bought some other land very near where you [INAUDIBLE]. Next to the [INAUDIBLE] river. (Sahaja Yogi: yes Shri Mataji). Lets watch more intresting things. So this is there drawing room and dinning room and this one is the study for the children. This is the study. And this has two bedrooms again for two children. [INAUDIBLE]. Same time. Yes ofcourse..[INAUDIBLE] This is for the boy. That's his balcony and that's the gallery he has here. And that is the one, this is the marble we are using for our, this is the marble we will be using for our, (Sahaja Yogi: [INAUDIBLE] marble) marble yes (Sahaja Yogi: marble. Indian) ya. All this marble used for covering the what you call the staircases. In the staircases for the railings. All this is marble. (Sahaja Yogi: what is this [INAUDIBLE] mother ) These are plough they want to put up [INAUDIBLE] on this side. These are also made in the village. For there to be assembled to be done now. I don't know what are these things inside. So many things are lying in the house. A haa. These are lamps. These are lamps you see from here how nice it is. Put here. These are the lamps for the garden and for the door. Just put it up the other way round.

[INAUDIBLE] just pick up one. Just pick it up. And put the other way round. No.. this one this one. Put the other way round. Hmm just put it here. Made from cast iron. Now. That's the down below part. This you lift it. To be turned around. This is the top of it. No no no. yes... that will be going to [INAUDIBLE]. (Sahaja Yogi: Ahh wow.) And see the design. And there is also brass in brass up there. This is for the garden and for the road side. Road side ones are little bigger and the garden ones are small (Sahaja Yogi: you chosen everything ) yes yes yes and designed also. This also. Everything was designed. (Sahaja Yogi: what's this for ). This is for our one of the walls. Where we will be putting up these. And this is made of terracotta from a village, on the side of my room, from the outside. And I will putting this ? thing in between. (Sahaja Yogi: half of them on [INAUDIBLE] ) [INAUDIBLE] and that's it. (Sahaja Yogi: upstairs is very nice . I think you should all go and enjoy). From there you can see the house very well. And I am going put [INAUDIBLE] as well as [INAUDIBLE]. (Sahaja Yogi: I think its complete.) [clapping]

Guests rooms we have here. These are guest rooms on the other side. This is for the care taker who is staying up there are also stores. Down below also there are stores. And the guest rooms are down below which you should have a look I think will be a good idea. So you can go up now and have a look. Go and have a look. And there's a place for swimming pool and we will have to develop that. But there's the place for the water. They will [INAUDIBLE] the tank. This will cover the tank. (Sahaja Yogi: there will be swimming pool mother). Yes that side. There is one for men and one for girls this side. And this one has the also we are going to make arrangements for bathing and a WC there. Can have a look out. And then come down. [INAUDIBLE] You be careful haan. Gregoire you don't go that side. "In Marathi: tumhi jaa khali. Tumhi kaay kartayat ithe chala. lthe far gardi ahe. Chala" meaning: you go down. What are you doing here. Move on. Here its too much crowded. Move on. You like your dhotis here aan. (Sahaja Yogi: yes). Very comfortable. Very comfortable and you get all breeze inside. (Sahaja Yogi: last night there [INAUDIBLE] ) who? (Sahaja Yogi: las the night, the Krishna and the, in the depot in the theatre). That's the kind I have given you a present. I don't know if [INAUDIBLE] get it for me. (Sahaja Yogi: something different way of putting them). Ya putting differently. That's Marathi style, just put the thing up there. (Sahaja Yogi: all this things are?? ). Exhibition. And this is a guest you see. We have one bedroom that side. We are going to aircondition it completely. And we have kitchen here. Soon to be finished. And we have done. Hello "in hindi: isko kahan leke aa gaye aap. Arre bhai shalini aapka kya haal hai." Meaning: how come you brought It here. Oh Shalini how are you. [INAUDIBLE] wont believe these are broken pieces of crockery. All of this I have put it. Because easy to hold them easy to cook/put there. And the whole house is a mess. This one here is the bedroom. Another one there two bathrooms. Three bedrooms and this one. And there's a care taker's upstairs. (Sahaja Yogi: How many bedrooms in [INAUDIBLE]). Can say 14 because 10 there 2 – 1 is mine 1 is my husbands [INAUDIBLE] . 10 , 3 here and 1 [INAUDIBLE] 4 ... 14, is a good number. Alright. Do you care to have some fruits. Here. You have. And there are some fruits lying. Can you pick them up. Ask them for a knife. He said what (Sahaja Yogi: just here) where (Sahaja Yogi: just here)(Sahaja Yogi: there's some fruits just there) no no no. Have they taken it down. Ask them to bring it down. Or you can take them to the big hall. So you can distribute. Where is [INAUDIBLE] gone. (Sahaja Yogi: just here) (Sahaja Yogi: there's a big basket). So can you take all that. This also. You can take all this to the hall and you can all share it. Take this with you. Can you take . Alright. [INAUDIBLE]. So now you people go round and see the plains and don't trouble me in the kitchen. Food wouldn't be ready or else.[INAUDIBLE] (in hindi: yahan le aao sadiya. Kahan gaye) meaning: bring the sarees here. Where did he go). This is the speciality. I hope they are not very sound?. This time only you get it here. No where else. (Sahaja Yogi: very sweet). "in hindi: [INAUDIBLE] idhare le aao. Kal kyonki tumne Us din sasti mehngi bechi mehngi sasti bechi. Kuch to yahan laga deejaye. Dekhlete zara. Sadiyan Sadiyan) meaning: bring it here. Yesterday because that day u sold cheaper costly and costly cheaper. Bring some here. Show it. Sarees Sarees. [INAUDIBLE] you come and sit here. You will be tired. Let's wait for some fruits to bring here. "in hindi: "sadiyan la rahe hai na" meaning: you are bringing sarees naa. [INAUDIBLE] . "in hindi: aur logo ke liye bhi sharbat bana rahe hai" meaning: for other preparing sharbat. Some are more expensive some are less expensive. They have come for the sale. For example the first one is expensive saree compared to this blue one. But it is for your judgement. They put prices according to the silk and the amount of work they have put it. You see. So with the double colour are more expensive. Single colour are less expensive. Any body can buy. Let any body buy. (Sahaja Yogi: 1800). "in hindi: 1800 lagaya iska. baapre" meaning: 1800 rupees you have charged. Oh my god. I think one should wear in the weddings. Otherwise you see somebody will have a open head, some body . This is of 50 pounds. 50 pounds?. This is how much. (Sahaja Yogi: 600 rs.). sorry not 50 pounds. How much it is. (Sahaja Yogi: 20 pounds). I think its very cheap for 20 pounds. This is, this has to be compulsorily worn by brides. This has to be worn. Because otherwise we will have complications. (Sahaja Yogi: Every bride has to wear one of these ). And cost is 600 rupees. (Sahaja Yogi: cost is 600 rupees only),. And those who cannot afford I will give them free . Then I will pay. Its just a solution. You see because if supposing if you don't have say , if you have saree tied up like that then you cannot make them wear

mangalsutra. But this is much easier. And not much price. Now bring that. Now these I had shown you before. Some people ordered some did not. So you have a choice here of these. This is all in pure silver. Gold plated. But the pearly are [INAUDIBLE]. They are not also unreal. They are something in between. So I don't know what to say. But all this is for "in Marathi: kiti rupay lavle ho" meaning: how much rupees its costing. (Sahaja Yogi: 750). 750. So those who wants to buy as presents or for the bride an anything then they can buy this. The rest of it will be giving. 750 rupees . so for this you can come to Mr. Bikule. Those who want to buy. Also some men wants to buy as presents or anything can come. First chance should be to the bride. Those who wan to buy come along. What about you. She is marrying fill ward?. come along. Fill ward is a rich man you see. You can bring him everything. You can bring him everything otherwise he will be very unhappy if you don't buy a good saree. He will pay for you. Come along all the girls. I need not call one by one. Come along those who want to buy. Those who want to buy this. The price is gone up. I am sorry. But everything has gone up. We can't help it. This is just at the cost price. Can you come from the side. Hello. You can move on the sides and come back. Now for the saree. Those who have bought the sarees to those who are marrying. For getting married. Those who have not bought the sarees yet please raise your hands. (Sahaja Yogi: those who have not bought the saree yet and they are getting married please raise your hand). The boys. You better choose. And the girls, have you chosen. Who is there. Merlin come on. Come along. Come along. She is a Indian lady naa. [INAUDIBLE] 1600 rupees. Alright. This is nice one. And now those who are buying sarees and now those who have bought the sarees I have told you we cant make any blouses in Ganapatipule. So all of you will have to give your saree and all the boys who want to buy their kurta pajamas have to give their measurements for silk. Otherwise you will not have there. Its not possible. It's a village we are going to. Tell in your language. In French, I think somebody ha [INAUDIBLE] in French. Alright. You want to buy saree. (Sahaja Yogi: speaking in French). And those who are not getting married also can buy. No problem. But only thing is that you have to give your sarees back to these people or you can take out the, there are scissors you can take out the blouse piece and give it. (Sahaja Yogi: speaking in French). Whats this language. (Sahaja Yogi: they are French). That's Italian speaking French. Worst is when English speak French. We think they are speaking in Marathi. English have to speak the French. "in hindi: tumko lena hai na" meaning: you want to buy isn't it. (Sahaja Yogi: speaking in French) "in hindi: accha accha. Kaunsi wali. [INAUDIBLE] wahan ke logo ko. Kitna shauk hai mai nahee keh sakti. Lekin. Wo dekhie. Ye jo bharee huee hai. Aur ek wo blue wali. Ye apne yahan ke logon ko pasand ayegi." Meaning: ok ok. Which one. [INAUDIBLE] for those people. How much they like I cant say. But. See that. This which is filled with design. And that one the blue one. This people here will like it. What is there to say. I mean you do. She will be shocked and she will be very unhappy you say such a thing. Or if you say you are very beautiful she will be shocked you know. So it's a different style. Should be wise man. I don't force. [INAUDIBLE]. Colombia has said/sent that about. That's why. The first one. (Sahaja Yogi: mother, just a [INAUDIBLE]. We have organized to pray [INAUDIBLE] in Brazil and now there is a [INAUDIBLE] little group. But [INAUDIBLE] to come back to Italy because she says for Brazil is not the time now. Not ready for sahaja yoga. And) what was the response. (Sahaja Yogi: well all the seekers were came to a program. they have done all black magic or spiritism all). Makes no difference. (Sahaja Yogi: ok). Put their left hand towards the photograph and right hand on mother earth. Because I have to come to brazil next year. Better be there I think. [clapping] ??all black magic. But when I went there, there were so many people that even outside the hall I just couldn't walk through the garden. So crowded. Till I reach to the dias. I don't know how. So crowded from everywhere. [INAUDIBLE]. I just don't know . Because afterall they had never seen me before. I don't know if they have heard also about me. But there were just a photograph , what you call the, posters whatever it is. Imagine so many people get. Same thing will happen in Brazil. And if they had been more to the black magic they understand me better. You see they understand me better as power. Actually in the beginning I never talked about my sel f "I am Adi-shakti or anything". But what has happened really was that one lady came who was possessed and she started describing me. And she sang praise of me in a manly voice from a chapter of the Saundarya-Lahari. And a ordinary maid servant she was. That really shocked everyone. She didn't know who she is. But she just couldn't stand before me and she was shaking and. Then only I started saying yes. Otherwise I didn't want to say. I said why say you are Adi-shakti or anything. Unnecessary problems. But had to. Unless and until you accept me as Adi-shakti vibrations do not work out. That's one thing. That's the compulsion I think. If somebody doesn't accept doesn't want to understand it then vibrations cannot work out. This is the big problem. And this is the only problem I face with all the scientists, all the intellectuals, all other people. While all other gurus what they do, they say that we will tr y to help you this thing. But no body say that I am the God the real sense. Some of people say but they have proved to be not to be God. So to accept the situation without my photograph you cannot cleanse yourself. without my photograph you cannot get vibrations. without my photograph you should not give realization. So every where the photograph has to be used, my name has to be there, my face has to be there. And this is such a compulsion I don't know , its very embarrassing. But it is so. you see all other incarnations never wanted to face any embarrassment. Its only my luck. [INAUDIBLE] also have to tell you

sometimes if somebody is sitting with their feet towards me or something, oh no please sit properly. You don't sit before me like this. Not proper. You not to take advantage. Like I have to tell them. Its very embarrassing to tell somebody that you better respect me. One has to do it. You cant help it. So now I am going back to cooking and I hope you get in time. Alright . where is that [INAUDIBLE]. better come and see me there.



## 1988-1220, Devi Puja: You all have to help Me

View [online](#).

20 December 1988

You All Have To Help Me

Devi Puja

Brahmapuri (India)

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

Translation from Marathi - MISSING

English Transcript

Place, which we call as Brahmapuri here called, perhaps, may be because here Shri Ramadasa, the guru of Shivaji Maharaj, in these deep waters found the statue of Shri Rama, Sita, Lakshmana and Hanumana together. Then they were carried from here and put in a temple called Chapar, the place where I saw that also. And there we have Hanumanas. Eleven Hanumanas came out of the Mother Earth to say that he was the incarnation of Hanumana. Also at Chapar, there was a Hanuman like that. And then people wanted to build a temple, very rich man from Bombay, Mafatlal & Company, they wanted to turn the face of Hanumana according to the architect's idea. So, they went on digging, digging, digging, went about they say so one thousand feet, I don't know, it must be a big effort. But they could not find the end of that stone. It was just going on and on and on and they didn't understand how it is so long as that and it has just exactly the size of the statue of Shri Hanumana has come up.

So the story is like this here about the incarnations and the different swayambus, where they say that they were created by themselves. It's mostly about Ganesha also is like this: that there is a bhakta who gets his realization, the one who asks for God's grace gets his realization like in Wani also as you have been there. I told you the story how he was cursed to die, this little boy, because Mahadeva said that "I will give you a son, but he will have to die at the age of eight years. As a result of that they were all very much worried when he became of that age. I think it was fifteen years or something. Mahadeva was generous, I must say. And because he was so precious that he said, "It is better not to leave him here on this earth, because he will be tortured by people. All saints are always tortured and troubled because they think they are mad or something like that. But at that age he was reaching, everybody was so much worried. So much worried, they were all so much worried about him, that he could see that worry at large on their faces, the parents specially.

Asked, "What's the problem?"

So, they told him that "This is the problem: that you are, your life is very short."

He said, "All right. Above Mahadeva or above any other Gods is the Adishakti. So, I am going to do the bhakti of Adishakti."

And he did the bhakti of Adishakti, and She appeared before him. This is the story everywhere that they appear before them.

Then he said that "You should stay here forever."

So She formed Herself into a stone structure and She stationed Herself there. Like that, all these swayambus have come up.

Also, we have some miraculous things about Christ and His Mother, that we found a statue of Mother Mary and Christ in one of the shores of Bombay City. And we call as Walli The fisherman found it in their net, like Ramadasa when he jumped inside this he found it in the river, in the same way. So these people, all of them they decided that "Let us take this moorthy and do something about it." So they all went to a priest, a Christian priest.

He said, "First you must get converted." That was the first condition.

They agreed, simple people.

And then. "I will build a temple out of it."

Now, that temple is there and you will be surprised, the statue is made in Italy. The face is all Italian. Christ is also Italian. It is so beautifully made. And that place is. For Hindus there is one thing great about them, is that they do not have this bondage of a formal or organized religion. So to them that's a temple. In any case that is Mother Mary's temple, so what? That is Mother's temple.

Even once upon a time Europeans were that simple, I must say. Because when Vasco DeGama came to Goa, he went and saw Santa Durga's temple. Went back and told his King that they are all Christians.

He said, "How?"

"Because they worship the Mother."

That time there was no Protestant religion.

So he said, "They worship the Mother. So they are Christians and they are not Muslims."

He said, "All right, if they are Christians, it's all right, don't trouble them."

So this was the situation in every case when people understood each other. But, this so-called Hindu religion doesn't exist. It is a faith in God. Where people believe that they incarnated, they lived here, and that they were Indians. And at the most we can say that this Hindhu word has come from Alexander, when he crossed India he couldn't say Sindhu, for the river Indus. Even English called it "Indus." English also couldn't pronounce our names properly. So they changed our names quite a lot. Like Bombay, not as Mumbai. But I was surprised, that Portuguese call it Mumbai. They don't call it Bombay. It's very surprising, they call it Mumbai. So English changed most of the name, the way they liked it. And that's why the names are different. But actually the people over here thought that Hindu word has come to us from long time back. And it was a mistake, because Alexander only made a mistake calling it Sindhu and English calling Indus as Hindu. So that's how they call it Hindustan.

You see the Persians who came called his kingdom Hindu pada partha shahi, means where the Hindu is the principle of this country, Maharashtra. But he was a realized soul. So he respected every religion. He respected even Christians, he respected very much. And he respected also Muslims and Muslim women. But he did not like the way the Muslim were ruling us. So he fought them and now it has taken a shape where our people think that Shivaji is in their pockets. And they can use him the way they like. And that's how they have started this new type of a cult I should say which is called as Hinduism. So, in this cult, what has happened, the Brahmins have taken over and they teach people just like any other religion, as you have got Catholicism or you can say as you have got Muslims and other people, These priests have taken over and they have made people indulge into all kinds of ritualism which has nothing to do with God as it is in everywhere.

So like in Christian religion, I was surprised that people thought that Christ has allowed people to drink wine and alcohol. Actually, Moses has strongly opposed it. And then, why should He say that you can have alcohol or wine? The reason was that He went to a wedding, and where He had to supply some wine to people. Actually in those days there was no alcohol available at all. People never thought of alcohol. It started much later in a way that they had some sort of a, I don't know what you call in English language usambi, some sort of a rotten stuff which was thrown at His face when He asked for water, when He was crucified. And that's what is alcohol. So He denied it. It is a proof of it that He denied. It was just to insult Him, because He was against alcohol. A kind of a rotten, not vinegar, it was a rotten, rotten fruit juice, must be alcohol. It's a very rotten fruit juice. They

threw, threw at Him.

But the first thing is that one must know that He converted water into wine, means in Marathi language it is called as dhaksharas means, I have, I have read Bible in Marathi language which is, which was translated originally from Hebrew, not through English, and then French, and then Marathi. But directly it was translated by a very well known literate lady called as very enlightened one, as Rama Bai. And she translated it. And she has given the right names to everything. Like we do not say John, we say Yohan in Marathi. So many words are like that, which are exactly the same found in the Hebrew Bible. So now this one was that, she says, that it was draksharas. And actually the thing is that, at that time everybody was drinking this draksharas, meaning the grape juice. And there was less grape juice, so He converted water into grape juice. It's very easy. I can do it also. I have done it already. So He did it. And that grape juice was taken by people. But to make it a funny stuff, they say that it was alcohol. Now you must know the alcohol only can be created only if it is made to rot and rot and rot for days together. Otherwise, you cannot make an alcohol. It is a simple fact. So how could he have made alcohol in one second? Cannot. But nobody wants to listen to this argument. They say, "No, alcohol was given by Christ to everyone to drink to get drunk and die and create pubs."

So as, see everybody has used the great faiths and great incarnations for their own convenience, for their own weaknesses. In the same way, it's in the Hindu religion also has happened. And people are very much exploited. Even if there is a lady who gets into a possession, she starts saying, "I am a Goddess." A maid servant, imagine, becoming a goddess! I mean, after all, there is certain strength needed for a goddess, isn't it? The one who is just washing utensils morning till evening, how can she become a goddess? But people do believe that she is a goddess, because she says so. And people are so simple and so dedicated that they believe.

And yesterday I was really touched the way they were sitting for all these time. For about two hours they sat back. I don't think it is possible in any of your western countries that I go after two hours and people are still sitting, not complaining just waiting to hear me. That's not possible. We are so bound by a time in the West, that if you are late even by five minutes, they think they have right to throw all the tea on your face. I mean to them time is so important. For us it doesn't exist.

If we have to go with the time, we cannot do Sahaja Yoga. Sahaja Yoga works spontaneously as a living process at the time it wants to work. And when I told them that I had to come late because the time had to come for your realization, they were very much reconciled to it. They understand this. So to, for them it is very easy to understand that if Mother is late, she has to be late. We cannot dominate Her and we cannot ask Her. But this kind of surrendering is only possible when you have that kind of a background where for God everything has to be surrendered, all your ideas, all your punctualities, all your compulsions. And thus you see the surrendering becomes very easy like I went to a place for little massaging and resting in Coimbatore. And when I was coming I said, I would like to give some present to this hospital.

So the lady who was massaging Me, she said, "No, no, not to the hospital, because they will all take it home, you see, they will steal it. "

I said, "Then where should I give?"

She said, "Give it to the temple."

I said, "Giving to the temple, they will take it from there."

"No, no, they are afraid of God. They will not take it from the temple."

So, this is something so great, you know. In a place like Coimbatore, where people are so materialistic, that no, God's temple is God's temple. You cannot steal things from there because it will have punishment, which is true also. But, but to believe in it, and to think that way is in great. This is the beauty of, of an Indian.

It is so innocent and simple, and as I have told you the Britishers ruled us. And now these horrible so-called politicians are going

to rule us and have been ruling us. The whole system is so wretched. I don't know how we are going to change it. Unless and until, we jump into politics, there is no way. I cannot see any silver lining because they have no sense of humanity, no sense of humanity. No sensitivity left to them. Like I would say as in the West I find because they listen to this pop music their limbic area has become so dull that they cannot like any music which is soft. In the same way, in India, these politicians have become so dumb founded, that they are not at all sensitive to humanity or to human sufferings. On the contrary, they will use it to their own purpose. So this is a very big problem of this country, the poverty part. But Sahaja Yoga can solve the problem very well and slowly.

But I think it is inevitable that we have to think of joining this wretched politics, so called, to put it right. As we have improved the people who have been so much negative, I am sure this will also help us in this country and all over. Everywhere this is the case. Not only in India, is a different style, but everywhere this is the case, is that they all take you for a ride.

Now today, I am telling you this because Ramadasa was the Guru of Shivaji. And he was the man who was very detached. He was Hanumana himself. And once he came to Shivaji's place and Shivaji was so fed up with this people and this whole administration, and the way the things were. He had made a chit saying that, "O, my Guru, I give You all my property, all my lands, all my kingdom, everything at Your feet and You better look after it." And he put that chit in that we have the choli, the cloth sort of a thing.

So He stood in the door and read it and he said, "What? You have given me everything?" He said, "I am a sanyasi and I don't know administration. But you can do everything the same way as you have been doing. But be detached about it. And to show that you are detached you must use a waist under dhoti stuff we call it, in a triangular manner, it is made. See that thing, with the saffron colour showing that you are detached and you are a sanyasi."

That's how this flag came into being.

So the entry of this politics has been in this country. Entry into politics by sakshatkari people or by incarnation has been there. Most of the incarnations have been kings. Like we have got Buddha who was a king; Mahaveera was a prince. Both were prince. Then we have got Rama who was a king. Then we have got Shri Krishna became a king. So the aishwarya, the kingness has to be there. Has to be a royal family, has to be. Incarnation should be from a royal family. In India it is that is the concept. But for Christ we can say that He took birth in a very humble simple way because He was Shri Ganesha. And Shri Ganesha was born in the same manner as Christ was born. So His style was very different, because He was Shri Ganesha. He was holiness. He was auspiciousness. But He was chaitanya. And chaitanya can be born anywhere. But an incarnation, who is otherwise in the Madhya marg, in the central path, has to be on the Mahalakshmi line, has to be. But, He is not in the Madhya marg. He is Shri Ganesha born at Agnya chakra. So He need not have been. But He lived like a king. He is king of kings. So that sort of a thing He was, above every other king, He was the king of kings. So that's how we have the people who have been doing something for the country, for their own generation, talking about it. In the same way we had very great saints also, from Confucius and also we have seen Moses, Abraham how they tried to remove poverty and the slavery from people and to bring them to a free country. They worked very hard.

So a sahaja yogi is not a person who is just a sort of lives without any connection with the society, with the politics, with all that is happening. He has to be seeing all those things that are happening. He must read newspaper if not in the morning, in the evening time. Means, he must know what is happening. He must put his attention to all these things. Only putting attention to things, it works out. I have done that all the time. Even Hitler lost his success because of that attention. So one has to know that you have that attention that can work, that can really create what you want. But you must keep your attention alert, not only limited to yourself. Not only up to say, India tour or we can say up to bhajans. But must go beyond and put your attention everywhere, what's happening.

Supposing you go to any other country: try to find out what is happening in this country, in that country what is happening. Because now you are international people and you have to bother about everything that's happening in this world because we have to change everything, we have to transform everything. It's a hazardous task. But I have done the biggest job is to create

the roots for you that you have been, you have become now the sprouted people, or we can say the elevated people, the special selected people. And now you cannot live like other ordinary stupid people. You have to be alert. You have to understand your responsibility. And every Sahaja Yogi in this tour has to take a vow that "I have to be responsible for Sahaja Yoga."

Something is also with marriages. I have seen that people, once they get married, they get lost. Something so stupid it is - very, very stupid. You are specially selected people and you have to work for Sahaja Yoga and you have to work for what you have got it. And those who do not take the responsibility of Sahaja Yoga are really lacking in self-respect and understanding of Sahaja Yoga. You all have to work whole-heartedly for Sahaja Yoga. And be happy about it that you have a chance that you are fortunate enough, that you have a chance to do so much that you have powers to do it. If the, as Christ has said, "You do not light a lamp under the table." In the same way, I didn't light you under a table. You all should mature grow up and see for yourself what you can do for any place, what improvements you can make, how far you can go. Take responsibility.

Yesterday, you will be surprised, a man came up to ask Me a question, "What should we do to spread Sahaja Yoga? Please give us ways and methods by which we can approach Sahaja Yoga."

It's very surprising. Of course, I am going to give them a big agenda for that, no doubt, I have so many ideas in My head. But you have to also think about what you can do in your own country, how to develop Sahaja Yoga in people and how to put your attention to different problems that are in and to solve the problems. Because, as I am a desireless person, it doesn't work. You have to desire for something that you want. And genuinely desire for the genuine good of the people, for the hitha of the people and not for your personal thing. So you have to get out of your personal ideas, your personal views and your personal chakras. "This is wrong with my chakra. That is wrong with another chakra." Doesn't matter. Once you make this body run for Sahaja Yoga, everything gets all right. What's the use of curing or helping somebody chakras, when he is no good for Sahaja Yoga. Divine doesn't help such useless people. Divine has common sense.

So this is what is very important for all of us, to take the responsibility of Sahaja Yoga in your own country and to pay attention to all countries wherever there is a problem. I mean, I am doing this very much and you can see that those people who boast so much and who are so dishonest and who are trying to be very dominating suddenly go down. Like Idi Amin and you have got this Marcos and so many people. But you also should pay attention. I read about eight newspapers everyday. And I see to it that I pay attention to all the proper places where it is needed. I wish I could be just like without any problems before Me. But My incarnation is so many-folded that I have not only to give realization but also to give you responsibility that you have to do the job of transforming this world into a new world.

And they ask Me a question, "Mother, do You think this will work out that the golden age is coming?"

I said, "I am sure. In My lifetime it has to work out."

But I cannot do it single-handed. I cannot do with single-handed. It will fizzle out. You all have to help Me. You have to work it out, that. Then only I can do it. So to think that Mother is going to do everything is wrong. I am going to work through you. If I could have done it I would not have asked you to get your realization. So you are the channels and you have to work out the whole system yourself. First of all, one has to know that it is our responsibility. As soon as you do that, all your badhas, all your problems will go away. So, take out your attention from yourself and don't put it on other Sahaja Yogis, but put it on the wider. Say, "What we can do?" Secondly, also I have seen many people who are kind to non-sahaja yogis and unkind to sahaja yogis. It is something surprising. These are your brothers and sisters and others have no relationship with you. This must be understood.

Regarding certain problems like some funny people enter into Sahaja Yoga, prosper, become leaders and thrown out because they cannot give up their funny ideas. They are very limited and very small-minded attention. They cannot get out of it. So don't worry about such people. Thank God they have gone out because they had kept you in a little pot and you would have been melting in that pot. So this is, best is not to worry about such people. Thank God they are out, so that one more stupid bondage has gone. So don't think about those people who have gone wrong. But you should only take it as a kind of a warning that you should not become one of them. Now I will speak to the people who understand Marathi language.



## 1988-1221, Health Advice to Western Yogis

View [online](#).

21 December 1988

Talk to Sahaja Yogis

Sangli (India)

Talk Language: English | Transcript (English) – VERIFIED

Health Advice to Western Yogis & the problems with Australia, Sangli (India), 21 December 1988.

I have heard that you have been all very sick. I think I got sick because of that, myself. Now I hope you are all better. Still there are sick people? How many?

Guido Lanza: About seventy.

Shri Mataji: Seventy are sick in bed? Where are they?

Now there's something I must tell you, that the other day these girls were making me wear ornaments and I felt a very funny smell from them. So I think that you people do not wash your hands properly. After going to the toilet I had told you to use water all the time - it's very important. But you people stick, still, to the Western style. That's very dirty, I tell you. It's a very dirty style of living - is not to use the water. It's very unhygienic also. That's why you find in the West [that] most of the people are sick. Not here. You have seen yesterday how the boys were dancing - so quick and fast.

So that's one thing one has to remember is to wash your hands after coming out of the toilet, before food. Yesterday I smelt their hands and I was amazed. Smelling awfully bad! So that's not an Indian custom or anything, but it's a hygienic system. So I hope you have got lotas (jugs). Have you got lotas there? You had it. But still you keep to that dirty thing with which you have got AIDS. You got all your problems because of that dirty habits. So please try to understand.

Now, in England, or anywhere, I have seen you use spoons, forks and other things, so you don't use, directly, your hands [for eating]. When you don't use your hands directly it's all right. But also I think it's a dirty habit in any case. But if you are using forks or spoons or something, at least you are not touching your food with that dirty hands.

Only [at] that time I realised that these people have again taken to the bad habits. This [toilet] paper business is the dirtiest! You are so much used to that smell that you do not feel it. But I have seen it even when we have receptions and things, I am sitting there and meeting people, or even if I am shaking hands with them, I feel terrible. The smell is too much in the hands. The sensitivity is lost. You cannot feel the smell. Can you smell your hands now? Let's see!

Do you feel that? It's no need to put any scents or anything, but with the soap nicely. Here in India we use our clay, because clay in India is very good. You can use the clay. Just use the clay nicely and clean your hand. It's very important. And that's why I have seen that in the West everybody is sick all the time, there's something wrong. We never find them healthy. I think this is one of the reasons. Something is always wrong with them. I mean, Indians were there, they all had the same food as you ate; nothing happened to them! And we had made special arrangements for water also. But this is something you are very negligent about.

You have to be very careful. I don't know how you manage. I mean, you can't live without it. Even if, supposing, we go to some place and there's nothing available, just you have to use the paper sometimes, even in England sometimes [then] we come back home immediately and have a bath.

So, personal cleanliness is very important, anywhere. Here you cannot blame anything to anything because I have seen people who ate the same food, lived there [with you] - they are quite healthy and hearty. Nothing has gone wrong with them.

And we don't also eat too much of raw food. That's also another thing good is that there is no question of thing falling into it. Moreover, even if somebody told me that the utensils were washed in the lake, doesn't matter. But the food was cooked. Once you put it on the fire it all cleanses out. It cannot give you the sickness.

Then secondly I have seen you are very negligent about also covering up yourself. You must take a shawl all the time. Even if you feel a little warm it doesn't matter. But you can take it out. But keep it handy all the time. That's also why you get sick, because there's dust everywhere. And if you have a shawl around, at least you are protected.

So you should always wear those bundees [vests] we have given you. That has come free with the dresses that you have got. And the ladies must keep their shawls with them. We have to respect our body because these bodies are not ordinary bodies, they are temples of God.

Thirdly, I have been requesting you to put some oil in your heads at least once a week! But now the fashion is not to put any oil. So you don't want to put any oil on your heads. At least once a week you must put some oil in your heads. That will keep your head cool and also before taking bath, use some oil for rubbing on your hands or on your body. We always do that. You people don't have any oil with you? Do you have any oil? Sure? Then please rub it on your body before taking your baths.

You must rub oil on your body, nicely, before taking your baths. Also I have seen people in the West don't do it. Just they never use oil. Before taking bath, at least for fifteen minutes, rub oil on your bodies. They are very simple things but you just don't do it. I just don't know. A few things, if you look after, I think you will be all right. And if you are sitting outside, cover your heads. It has been rather cold this time. Winter has been a little cooler than before, [the] reason is - it has rained a lot. But I mean compared to your country, it's not cold.

But negligence can cause it. So please keep yourself covered. And then have your baths. If you take bath with cold water you can never catch cold because the temperature is the same. For a while you will feel it's cold water, but it's very good - those people who take bath with cold water. Did you get hot water to have baths? Where?

Sahaja Yogi: In Rahuri. Even in Brahmapuri.

Shri Mataji: You had hot water? That's very wrong. That's the reason [you got sick]. That explains it. If you have to take bath with hot water then you must get into your bed. If you have to take it in the open, sure shot you will get temperature. Absolutely sure shot.

This is a very simple thing which I don't know how you don't know. You should never take your bath in the open with the hot water. That's sure shot. I mean, in the school supposing some boy doesn't want to go, then what he does, he keeps the window open and takes his bath with hot water - finished! - he gets a temperature immediately the next day.

So in Brahmapuri if they have given you hot water, you should not have taken bath. That was wrong. Even if you had got it. I mean, river Ganges, I don't know how many have been to River Ganges? You have been. Now the water is freezing cold I tell you, it's absolutely freezing cold. When you put your foot you will just push it back, it's so cold. But people get into it. Slowly, slowly, they just move; slip into it. And when you come out your cheeks are red like apples! It's so very cold. Isn't it? But nothing happens. Nobody catches cold or anything.

So in the running water is the cleanest and where you could get in, get into cold water. Otherwise, even if you have to take a hot water bath, take it in the night or maybe at the time when you can go off into your bed. In England also people take their baths in the night mostly and get into bed. Supposing you take hot bath in England and go out - immediately you will get cancer of the lungs.



Hot and cold is a very important thing one has to know. Like also you can see on the hands you feel hot and cold. So now supposing you have taken the coffee, after that you cannot take anything cold. Is a simple thing one should understand. First you can take anything cold. Like I have seen people take coffee and then ice cream! I mean, [it's] sure you get troubles! Absolutely sure. But if you are taking ice cream, first take ice cream, then take a biscuit and then take some water, then take some biscuit and then you can take something hot. Now supposing you have taken something hot and you have to take water also. Then take three biscuits.

Another very great precaution you have to take which I have seen nobody takes. Now it sometimes becomes very hot outside. You are sitting down into programs or something, becomes very hot. You are sitting in the sun sometimes and your head gets very heated up. Immediately [if] you go and get cold water, definitely you will get sick, no doubt about it. That's the best way to get sick!

So, if you are sitting in the sun, immediately you should never, never, never take any water till you have eaten something sweet. Take some sugar, or take some jaggery, or some biscuit or something. Even if you are very thirsty you should not do it.

Little precautions have to be taken. Nothing should happen to Sahaja Yogis. Because if you get sick, I get sick. That's the problem is. And that's why I was so sick yesterday. I knew that you must be all very sick - that's why it has happened to me. I mean, I work much harder than you people do. Unending meetings are there. I have to meet other people apart from you. Give Realisations to them, discuss all other organisational problems, this, that - nothing happens to me. But these precautions must be taken.

(Marathi: Why didn't you tell these people?)

Look at these Indians: they are travelling with you, they are all right. Nobody's sick. Why? None of them are sick. You see, from our childhood it is taught to us [that] we must wash our hands at least ten times a day. And then too much tea. You people take too much tea. It's very injurious for the intestines, very injurious. It has tannin, you know that. So much tea you people take, it's very wrong. Plus milk with it. Milk gives you diarrhoea. Limit your tea taking. Or even if you have to take many cups of tea, then see that it's a very light tea, extremely light, very light tea. But this Marathi tea, only one cup in the morning is sufficient. Too much tea is very dangerous. I mean it's easily available here. They don't mind even if you have a full drum of a tea, each person, but it's not good for you. Too much tea is not good at all. So limit your tea taking. Also all the time to take tea is not a very good idea.

It's some sort of a thing that has happened, I think, is the attention part. Attention. Now ask Indians how many times they take tea, though we grow so much tea here.

At the most two times. If they have taken early in the morning tea, they will not have any tea for breakfast; and once in the evening - finished! If there's a music program in the night they might take one cup. Because they know that because of this tea your stomach goes out of order, you cannot sleep. It's a very wrong thing. But I have seen when I was building my house, or I should say when I was doing renovation of my house, that at the slightest pretext they used to enter into the kitchen, make tea, drink it. Fifteen cups, twenty cups. I used to wonder, "What's the matter with these people?" Of course it's cheap to give tea, is all right - doesn't cost much money. But it's very dangerous. So, reduce your intake of tea. And water should be increased. More water, less of tea.

Tea itself is not a very good thing. If you see how much your Mother takes tea, you see I may take even ten cups of tea, but so much of tea will be there, for ten cups. Just the water, you see. Just to please people I am taking tea. And no sugar, no milk. That you know very well. Everybody knows. No sugar, no milk. Finished!

Milk itself gives diarrhoea. Just like that I don't mind with sugar otherwise for liver patients, but not too much of it also. Those who are liver patients can take sugar, otherwise normally you should not take too much sugar, also.

All these little, little things if you look after, you will be all right.

Tonight I have arranged for them.

I hope so. They are arranging some ajwain dhuni. You all should have it. It's a very good thing - ajwain. Also those who are having diarrhoea can have it, it's all right. It just clears you out, completely.

And diarrhoea should not make you weak. I mean, I normally, in one month's time, I have at least twenty days diarrhoea - really! The reason is I take everybody's problems upon myself and it goes out as diarrhoea but it doesn't make me weak. So just the attention is the idea. Diarrhoea is important sometimes to cleanse you out. It's important. To me, it's a relief. Haa, if it is thirty-five motions or forty motions, then isn't all right. But three, four motions is very good sometimes.

Also, Indian food is a heavy food. It's not so light as we have English food, or Western food is very light, easy to digest. But Indian food is not. So that's why I asked you to dance, to have some exercises so you can digest it. While we are all having sedentary habits mostly. We are sitting round doing nothing. Indians are working, we are not working at all. So we should do little walking or some exercises. It's a heavy food, no doubt, but you cannot make it very light, though I tell them, "Make it very light - no chilies, nothing." They are trying. For example, today's lunch was really too much for me! It's all right, once in a while you eat it. And evening time I told them to give you a very simple food. So that's how it can be compensated: that evening time simple food, day time heavy; or evening time it is heavy, then day time simple food.

But Indians are like that, they have this fondness to feed you - very anxious to feed you. But don't fall a trap to that. You should just say, "No, no, no!" But they will go on saying, "Please have!" They feel very happy. They themselves, if you see, they don't eat so much. (laughter) They are very clever! You see them, how much they eat. They'll get up at five o'clock, have their bath, they are ready for everything. In the whole day, if you see, they eat very little themselves. And you know how much I eat, myself. But if it comes to telling people to eat, I'll say, "Please have more. Please have more." But you should not listen there. As much as you can tolerate, take it. Because you may not be able to digest. I will say it because I don't want you to feel embarrassed to take more, so I will say, "Go on, eat more!" But you should not listen.

I think most of our problems are solved now as far as marriages are concerned. And perhaps may be one marriage we have to neutralise a little bit. And there's somebody coming also from Simla. I think according to the Western standard he's a handsome man. You can use him for a model, according to the Western style. But according to Indian style, he is not. (laughter) He's quite a person who looks like all the models I see in Harrods. It's very surprising, and according to Yogi [Mahajan], he thought he may not be appreciated because of his looks. I said, "What? You see they all have like this, only - faces. I saw them in Harrods. So many of them put out as models." So there's somebody coming down and Yogi is bringing him tomorrow. So there's one more person is coming, and I hope now last-minute people don't go, stand up just to say that, "I want to get married."

Where is Mr. Khan? Is he not here? Oh, I see, he must have gone somewhere. All right.

I made some medicine for you, for this diarrhoea business. But I think one should not pay so much attention to diarrhoea. It's better to cleanse it out. It's cleansing. But do you feel very weak with diarrhoea? Do you?

Guido Lanza: We have a few cases Shri Mataji who have also high fever.

Shri Mataji: High fever? Now he's all right? Temperature has come down?

Guido Lanza: A few still

Shri Mataji: Then put them right to the left. If it is high temperature, put them right to the left [rise the left side and put down the

right side]. It is diarrhoea, then no problems but diarrhoea is all right because it's parasympathetic activity. It's cleansing, you see. I always have diarrhoea, I mean, I am telling you, out of thirty days, at least twenty days, minimum, I have diarrhoea. But I am quite all right because it's just cleansing out. But if you go on thinking, "I have diarrhoea! I have got headache! I have this!" then even if you are not sick, you will feel more sick. One should not pay so much attention. What was the temperature?

Guido Lanza: Around 39/40.

Shri Mataji: No, tell me in this thing [Fahrenheit], I don't understand [Celsius].

Guido Lanza: Around 100. [Actually it should be 104 which Shri Mataji later verifies!]

Shri Mataji: Hundred? Hundred is no temperature. It's nothing. Was that hundred and four? Oh, then it's no temperature. It's all right. High fever means hundred and four. Yes it is. But they must have taken ... If you take bath with hot water. You can try, in the open - immediately you will get hundred temperature, immediately. It's absolutely inevitable. I don't know how you don't know these things. You don't know, doctor?

Dr. Bogdan: The food man gave us yoghurt, dahi, which was very helpful so a lot of people brightened up after that.

Shri Mataji: With the yoghurt what happened?

Dr. Bogdan: They brightened up, they got better. Because we got so many within the space of two days, we started to make proper treatments, organise people to have the dahi, have black coffee.

Shri Mataji: (laughing) But diarrhoea is not to be feared so much. And, you see, hundred temperature is no temperature at all.

Dr. Bogdan: No Mother, some of them hundred one, hundred and two.

Shri Mataji: It's all right once in a while. (laughter) So many times if I feel my temperature, I will go mad! It's nothing! You see, temperature is there because of the heat, something. A hundred and two is nothing. It's slightly [high]. It's not something to be reported.

I personally think that way, you see.

We, Indians, for us hundred and two is no temperature! You people are very delicate! I must say very delicate health you have. You saw the boys how they were dancing. You saw the way they were doing things. You see, life is so active. The body's lethargic nature makes you so delicate. You saw yesterday how they were doing all that. That's very common. I also used to learn all that. We all have to learn. So you keep your body moving. I mean, for [us], you'd go to a college even if you have a hundred and two temperature - nothing! It's not much. But you are very delicate and bearing power is less. I think so.

Hundred and four, of course we start worrying. But hundred and two is not much. I thought you are so sick that it's hundred and six. Really I got worried. But for that you just put left to the right, you will be all right. This is because of not using proper precautions. Now don't take hot bath in the open! Just this much you try. There's no harm in getting into cold water. Cold is always good. Always get into cold water. Take your bath in the cold water. You'll never get, you will never catch cold.

When I was in India I always use absolutely cold water. But when I went to England everybody told me, "You can't do that way!" Just forced me to take hot water and I started getting cold. Otherwise I never get cold. So [if] hot water should be used - all right use the hot water, then get into your beds. That's the best way to get into temperature I tell you. Just avoid hot water bath. But if you take hot water bath, see to it that you take the hot water bath and after that you get into your beds. No exposure. All right?

We made a medicine which doesn't look very interesting but it won't taste bad. For diarrhoea only. Not for everyone, only those

who have diarrhoea.

Also if you can remember one thing more, is to when you come out of these processions you just gargle with little warm water, or even ordinary water. You just gargle out. So the dust will come out. There may be a dust. You are not used to the dust. That's also another reason you get this coughing.

Are they here, those who have temperature?

Guido Lanza: They are in the beds. They are in bed.

Shri Mataji: Not here?

Guido Lanza: They are in the bedrooms now.

Shri Mataji: Can you see if they have temperature now?

I was worried the way it was told to me I thought, "Some sort of an epidemic has come, or what?" (laughter) Really! Like plague, you know! The description was so horrible! (laughter)

Some of you have had some gurus and that's why also the Void acts, very fast. They must be the first time they must be visiting, most of them, and they must have this guru trouble and the Void must be showing off.

What has happened to Patrice [Buyle] from Shudy Camps? Where is he? What's gone wrong with you Patrice?

Patrice Buyle: Yesterday I just felt all my chakras. Yesterday I couldn't move. I had pain in my bones and I had fever and diarrhoea. I tried to stay during the whole puja and at the end I almost collapsed. I don't know why. My chakras were blocked from the Mooladhara to the Ekadasha Rudra.

Shri Mataji: What happened?

Patrice Buyle: I don't know Shri Mataji. I swallowed some water from the Krishna river [in Brahmapuri].

Shri Mataji: Swallowed what?

Patrice Buyle: Swallowed some water from the Krishna river in Brahmapuri.

Shri Mataji: Drank some water?

Patrice Buyle: Well I didn't mean to drink it but I just swallowed a bit. I don't know if that's the reason for it.

Shri Mataji: No, no. Krishna is flowing. There's no problem.

Patrice Buyle: Then I don't know.

Shri Mataji: They are saying that you were talking or you were saying things, funny things you were saying. Do you remember that? Did you say that? Somebody told Me that way. Was he like that? Anyone saw him? Dr. Spiro?

Dr. David Spiro: I didn't hear him being delirious of anything Shri Mataji, no.

Shri Mataji: They said he was delirious. So, I thought his temperature must be very high. I don't know what happened. Did

anybody see him talking to much or something? (laughter)

Dr. Bogdan: Not really. He looked quite bad yesterday but now he looks all right.

Shri Mataji: But what was the thing, what did he do?

Dr. Bogdan: I don't think he was delirious Mother.

Shri Mataji: Not hilarious [delirious]. But what was it?

Dr. Bogdan: He was looking a bad colour and he was having a lot of diarrhoea and now he's better.

Shri Mataji: Let Me see your temperature, come on! He was not that bad. He didn't have very high temperature, did he?

Shri Mataji: But did you find him hilarious or something? Was he saying [things]?

Getting vibrations? All right. You are all right. He doesn't have so much temperature as such to get hilarious. So must be temperature cannot be so much then. It's not so much. Might be ninety-nine at the most.

Dr. Bogdan: I don't think the fever was such a problem, Shri Mataji.

Shri Mataji: What was the problem, is diarrhoea?

Dr. Bogdan: Just the diarrhoea and some vomiting and frustration, people feeling weak and so on.

Shri Mataji: How many times for diarrhoea? On the average.

Dr. Bogdan: Some people had it four or five times. Some had it twenty times.

Shri Mataji: That's sick. That means sick, twenty times. And they had also vomiting?

Dr. Bogdan: Yes. So, Patrice was one of these. Patrice was one who had quite a lot during the night and so on, but he's improving now Mother.

Shri Mataji: But Patrice needed to be cleared out. Patrice you have done some other practices isn't it, in your seeking? Patrice, you have done something like that before? And I think drugs. That's clearing out! It's good for you. Let it clear out, the drugs.

Dr. Bogdan: Anyone with a fever, we just suggested they sleep on the ground in the shade and let the fever be sucked out by the earth and it seems to have worked.

Shri Mataji: We also put the clay on the stomach to take out the temperature. It's a natural way. But I think it's drugs and bad gurus and things spoils your Void, and then when you come to Sahaja Yoga it just comes out in this way. So let it be cleared out. I think Patrice had problems with his Void. I knew this long time back.

Dr. Bogdan: Well it stirred up after your puja, Shri Mataji. That's when a lot of them actually started after your puja. So we naturally assume that it's a clearing out and we are not trying to stop it.

Shri Mataji: No, let it be, it's better. Must be, after puja if it has happened, it's very good. I think it should happen, after puja.

Dr. Bogdan: Mr. Patra has been kind enough to supply us with extra dahi and also black coffee and we are giving this.

Shri Mataji: But dahi in the night won't be good. It will give you [a cold]. Morning is all right. In the morning buttermilk is much better than dahi, also; buttermilk. That's much more soothing. So if you can make buttermilk, nothing like it. Take more buttermilk. But coffee and buttermilk, I don't know!!

Dr. Bogdan: Can they have coffee as a cure for the diarrhoea or not? You direct them then Shri Mataji.

Shri Mataji: I don't know. That just stops it, that's all. Take buttermilk. With Isabgol take buttermilk. Buttermilk is much better. It soothes you down. Slowly, slowly it will improve. But this coffee just stops it and augments the whole thing. That's not very sensible to give a shock to your system. Coffee is just not a curative. It just stops diarrhoea. I don't know why we should stop it. Let it be cleansed out; unless and until you are absolutely very weak. But there's something call 'Electrol' here; you get it.

Dr. Bogdan: We are using that.

Shri Mataji: That's good

Dr. Bogdan: And also we are using rice water, when we can get it. Again Mr. Patra has been kind enough to give us this also.

Shri Mataji: Yes, you could have lots of water things.

I think it's necessary sometimes to cleanse out. Also drugs - specially they should get out of your system, very important, very important. If it is there, it should get out.

If it is happening after my puja I think it's stirring up inside. But you just look after they don't get too much of diarrhoea, and too much of temperature. But temperature, if it's a hundred and two, I don't think it's much. But if it is more than that, then you have to be careful.

I was rather concerned, you know, the way I came to know about your sickness! And don't think too much about sickness, also.

Now I have to talk - please be seated - to, little bit, to the Australians; because for me Australians, English, French - all of you are my children. And we all should know everything about everything. So there should be no exclusion of Australians or anybody. This can happen to anyone and Australia being such a powerful Sahaja Yogi country that it has happened there, is a very sad thing. We have had three shocks, one after another in Australia.

I think there are two types of people in Australia. One type who are all the time very dominating type and try to take over. And there's another type which is extremely obedient and subservient. They haven't kept their heads open.

You are all Sahaja Yogis, and nobody has business to dominate you or to take advantage of you or to organise you in that way. Any leader who does that has to pay for it very heavily. And also the part that the wife has to play as the leader's wife, she has to understand that she is just a mother and she has no authority as a leader's wife.

In the case of Australia we have had lots of problems, because Australians have a special feeling for their wives - I don't know why - in Sahaja Yoga, otherwise not. I think the greatest temptation they have is to have a family. Australians have this greatest temptation that, "We must have a family!" "We must look after our family!" this, that. And this might have come because people have seen broken families, they have seen the problems of broken families, and there have been so much writings about it that, "We should not neglect our family, you should look after your children, look after wives and this and that."

Of course in Sahaja Yoga we respect family very much but not beyond the bigger family.

About James I have to tell you one thing that, he gave me the greatest shock! The first shock came from his cousin, whom you know, Terence, whose wife was Indian but she, also in her ego, became like a small "mataji". She used to order about, "I will have this, I will not." They would occupy my room and enjoy there.

Then came Mr. Warren. He was another horrid fellow! You see, such leaders are coming out of that place I am surprised. Then he came here; he never told me that he was paid money or he collected money, nothing of the kind. I never knew anything. Only once in that, somebody remarked that he has been collecting money so I asked him, "What money are you collecting?" Without my knowledge he did so many things, and I've never known such people before! Though I was telling him, "Your Nabhi is catching, Mooladhara catching," this, that. But I never knew that there could be people of that level!

So we had, in the same relationship, James there. James was a very simple man, no doubt. When he first came to see me he was very upset. I said, "James why are you upset?" He said, "Mother, I have an air hostess..." I am telling you all these things because I have to talk with you about it. "...an air hostess who is my wife but she doesn't stay with me. She has to stay in Sydney. I am working here and I don't know why she doesn't write to me much. I go, send her presents, I see her very often, all that." So I told him, "James, if you don't mind, I'll tell you the truth." He said, "No, no, Mother, please tell me the truth." I said, "Already she is carrying on with another man. She has nothing to do with you." And he was shocked. Then I soothed him. I said, "You better call her." So he went to Sydney and called her and she got herself very nicely dressed, she came for the dinner. And there she openly told him that she's already living with another man. That's how he came to Sahaja Yoga.

So his first marriage was broken. After coming to Sahaja Yoga he wanted to have another marriage. That was all right. Then his this girl, Diane, she wanted to marry him. Now I don't have any idea about this homosexuality. To be very frank, today I don't understand what is this nonsense. And that the women are homosexual I have never heard of this before! We have never known. I didn't know that she was that kind of a person. But of course she was not so normal, but she was after me. She wanted to marry Terrance and then to James. I told her, "Terrance is not good for you but James you can marry." She was after me that she wanted to get married. "All right." I said, "You can marry James." There were not many girls in those days but James wanted to have a wife somehow. So he married this girl.

Now I have got letters which Mathias has given me written from his wife who went down. I agree that his wife carried lots of bhoots with him. But the fraternity [of bhoots] worked and she and another eight girls just jumped on her and they formed a formidable group there which I have got now a complete record and complete report about them, how they were dominating. They were very hard women, dominating all the rest of them there. And such regulations and rules she started.

It happened in the beginning when I asked her to get out and go to Ruth. Because the ladies came and told me. She went to Ruth. There she knew that she will lose everything. She behaved herself nicely, everything. I said, "All right, you go back." So it was not a possession but a kind of that homosexual aggressiveness in her. Then Mathias has given me her letters when she went, his wife went there. It's absurd letters. She used to sleep with her and she used to hug her. She used to kiss her and do all kinds of things with a lady who has gone there to get cured! And they were very important people! She was a very important person.

Another person I know is Patrick's wife. She went down there and she didn't get better. On the contrary, she became worse. And I told Patrick and Patrick has been there. He was so much influenced by these two persons because they tried to show that all the rest of the world is very bad, they are very unkind, we are very loving people, we are very nice, this, that, and Patrick is something great, you see, just pampered his ego perhaps. Poor Patrick is such a simple-hearted fellow! He came to France and I was to speak. I had to speak that time. I said, "Patrick, why don't you translate me?" He just couldn't utter a word. He was tongue-tied. He said, "Mother, what has happened to me?" He said some honey bees or something has caught him. I said, "No honey bees. This is some Australian honey bees!"

So one must understand that though the quantity of Australians has increased, quality has to go up. Moreover, group forming is a very common thing in Australia which is very wrong. When you are increasing this way you must know that you must also increase this way. And all this happened last year when the Indians also reported to me that "Australians are all possessed!" I

said, "Really?" "Yes, they always sing, 'Australia is great. Australia is great,' and they are saying all these things." And they said they were taking their own decisions. There was one Mr. Charles who was off his head! He was like a Hitler. That's what the Indians told me. I was quite shocked! Then they lost the sari, they found the sari. And I could see now there's something going on. my attention was not there. But on my birthday I telephoned to James because not a single flower came from Australia on my birthday.

As it is, I have noticed one thing with this lady, his wife, she has been extremely miserly as far as giving presents to me. I mean, so miserly, it's so stupid the way she gave me a little brooch like that once when I came for Australian tour. She need not have given! And even after all this, she sent me a nylon, what you call, for keeping handkerchiefs, a little packet like that! So stupid she is! She has no sense of any kind! And she was getting from bad to worse.

And on this side, when I telephoned from my house, they said, "James has gone." Nobody wished me anything on the phone, nothing! "...James has gone to New Zealand." I said, "All right." I telephoned to New Zealand. What I find, he didn't wished me. I said, "James, do you know, today is my birthday?" "Oh, yes, yes, yesterday we celebrated in Australia." "What? You can't even say it, 'Mother, happy returns,' or something?" Not a single flower to me? As if my photograph has become the reality and I have become unreal!

See, how this kind of thing works. This is a mass mesmerism. What happened to Hitler can happen to you all; is a mass mesmerism. Because of this lady, she had such a grip over him. I knew this and I told him many a times, "You have only one weakness, James, that your first marriage was a failure and you want to show that your second marriage is successful and that's why you are running after your wife and you are so much at her feet. But know that you are her husband and you are the leader."

So you are Sahaja Yogis. You are the temple of God. You are special people. Australia specially has to be very, very careful. And also I think the Indians who went from here were not such good Sahaja Yogis, I must admit. They turned out to be a little bit hanky-panky and not so deep; I agree with you. So the help came from nowhere. So we are just increasing sideways.

Then they never consulted me on anything that they were sending money to Warren. I never knew. I also did not know that they have changed the school from Melbourne. When I saw the photograph of the children they were all, eyes were like this, you see. None of them had straight eyes! Little, little babies. I said, "What has happened?" I was so concerned. Then I learned that they have changed the school from Melbourne - then I learned!! They never asked me - to Sydney, because his children were studying in the school! So it was all manoeuvred for one family there and people could not see that. They never told me that they were moving the school from there.

And this gentleman Paul who was running the school himself had a horrible, horrible, horrible wife. He had no children from her, nothing, and she just, she wouldn't leave Sahaja Yoga. And he was such a slave to her. I don't know what was in her, that woman, when she was such a catching woman that whenever she came in the room, even outside I could make out that she is there, such a catching person. Right from Mooladhara up to any point. And he never felt her. And very cunning also! A very cunning woman.

She came to me and she said to me, "Mother, teach me how to recognise you." I said, "I'm sorry. I can't teach you that."

That is the level of people who took over. In Sahaja Yoga, I would not put them anywhere, like Diane, like this lady and Paul also. And now Paul and they have joined hands. And James, I think, would like to go out of Sahaja Yoga because he must save his family which is so precious for him!

People do not realise what a tremendous work we are doing today in Sahaja Yoga - what a great thing we are doing. Tomorrow you will be the foundation stones of this great image I have about The Golden Age of the whole world! You are not ordinary people! And you shouldn't behave like ordinary people.

Of course if there's anything wrong, I can point it out and say to you. But if even knowingly something wrong if you do it, how far



can I go with you?

And this hugging business and this kissing business is just a vulgar thing, I think. There's no need. Of course you can hug when you meet for the first time. But morning till evening if you hug somebody six times, I mean, it's a headache! There's no need to hug someone all the time and to kiss someone all the time. What is it? After all, if you meet somebody for the first time, you do feel that exuberance of your own expression of love, then you can hug somebody.

And too much regulations in an ashram is not allowed. You are all independent, free Sahaja Yogis. You all should grow with your own independence. But it does not mean in any case that you should be rude to your leaders or anything. The leader has to be very fatherly and has to be very righteous and should not play into the hands of his wife - that's one thing sure.

And then you people have to know that you are all individually Sahaja Yogis. None of these big, big rishis and munis could not give Realisation as you are giving. You don't know your powers. You don't know your position.

And if some leader is of that kind, you should immediately write to me. I am still existing.

So James has shocked me the most. I loved him so much. I have done so much for him. And he's played into the hands of his wife. I knew one day [that] either he'll fall this way or that way. His children got terrible diseases. They would have been dead because of this woman. She is not deep. She has no feelings for me, nothing of the kind. She would buy very... I could go in the bathroom and I would see every time very expensive make-ups and... I never use these things, never! So I used to wonder, "For whom is she buying?" Every time I went, she bought something very expensive, something French, Swiss, this, that, kept there. For whom? And she would every time change all the curtains and everything. And all that, for whom?

I am just wondering how many of you can understand that a person without any depth cannot lead you anywhere. Anybody who tries to show off, if you run after that person that means you have not fathomed your own depth. You must know what is your depth.

And don't get impressed by somebody because he can dominate you very well and you can go about.

Just stand on your own two legs and see for yourself. And I don't believe in any rules and regulations for Sahaja Yogis as such - that you can meet your wife only at this time, husband at that time. You are swachanda: 'swa' is your 'Spirit' and 'chanda' is 'at the disposal of your Atma'. And when you are that you become absolutely collective also. And these jealousies and this petty-mindedness is not necessary. You are all universal personalities. You have to be that great. You don't belong to any country. Just to make it convenient I use the name of the countries, but if I say north, south, east, west, I don't know how will I manage it. Because the whole system otherwise works this way, that you have our Qantas [Airlines] going to Australia, you have this to that. So you have to take to these countries as such, but for me they don't exist. Even the directions don't exist for me. You are all my children and I just can't think in that way.

Please don't consider yourself, in any way, even if you are away from me all my attention is there. And you all can directly write to me. You can all send me flowers directly. They said, "The rule was that it is to be done through the leaders." Not at all. You can send me flowers anytime you want to. I mean, my relationship is... Who are these leaders? Just it's a mockery, if you understand that. It's a mockery. One should not in any way think that they stand in between you and me; not at all. Only thing is if somebody is troublesome or possessed or something, then naturally you can try to keep that person out. But he's not a Sahaja Yogi by any chance.

But otherwise there should be no barrier between you and me. I'll not stand it at any cost. No barrier between any one of you and me. And you should never feel shy to tell me and you should always tell me what your problems are. Always. I'm always available for you, for every one of you, each one of you.

One should never just decide that, "All right, Mother may not like." I may like or not like. It's not the point. You have to tell me. I

will like it more that you tell me than not to tell me and hide things from me.

There's no official relationship between me and you. It is a protocol, after all, but protocol doesn't mean 'official'. Protocol means when you are addressing to me you cannot just call, "Hey you!" Like that you cannot say to me. And even if you say, I wouldn't mind! I wouldn't mind after all. But children don't say that way.

You see, a certain amount of understanding should be there. And you must feel my love in your heart, that's all. I don't want to make anybody unhappy. Sahaja Yoga has come to make you extremely happy, joyous and peaceful. That's the purpose. Not to disturb you by any chance, not to in any way irritate you or make you miserable.

The other day I have said it that, "Those who do not want to continue with their marriages can take the divorces if they are miserable." But without rhyme and reason one should not do that. It should not be a kind of a, now a new law, that get divorced. Work it out, work it out, if it is possible. If you can work it out, well and good. If you cannot work it out, then it's all right. It's more a kind of an experimental thing which one has to work it out. If you work it out properly, you might get children who are Realised-souls and you will enjoy each other's company. But it doesn't happen all the time. If you do not enjoy each other's company there's no force on you. I'll never be angry for that, at all.

So I would like to know what you want. Even small things if you ask me I'll be very happy. Anything that you want, anything you would like to tell me. Little, little things, [with] children, you should see me; they sit down round me, we have a conference and they tell me, "You know, Mataji, what happened," like that they go on telling me. It's so nice to talk to them.

It's true [that] nobody's greater than your Mother. But nobody's greater than my children also! To me they are very great. So please remember: respect yourself.

You are all great Yogis, great people: born to transform the whole universe into a beautiful globe which is being promised. This is the culmination point where all the prophets, all the incarnations, all the saints have worked very hard to create; and there where you have to come up.

We have to do everything that is possible to make it a success. And we are quite a lot of people ourselves.

Now if you have any questions you can ask me, will be a good idea. Any other questions.

There's a girl from Austria, I would like to neutralise her marriage with this Roha fellow. And we can find somebody for her. All right? Where is she? Can you stand up?

All right, that's been neutralised, and we'll find somebody good for you. All right?

May God bless you!

Then there is somebody? Elisabeth from Australia. If you want you can take a divorce with your husband. Who is she? Please stand up. Is she not here? I can't see her.

Yogi: She's coming on Monday.

Shri Mataji: Oh, I see. All right. You can take a divorce if you are not happy with your husband. All right? There is no harm in that.

But one should understand that nobody should insult anyone. Maybe there are some disparities, some temperaments and you can marry the one you like but better marry a Sahaja Yogi. If you marry a non-Sahaja Yogi it's a headache for me then to make him a Sahaja Yogi or this thing, that thing.

Anything else?

Regarding these marriages, anybody has any objections now? Anybody? Please come up. Because after that now I'll see only when you'll be dressed as brides and bridegrooms and that's so beautiful, heavenly.

Anybody who has. (Nick, I think, can you take that out [the light] a little bit, yes, thank you.)

Anyone?

Are you all satisfied?

Sahaja Yogis: Yes.

Shri Mataji: All right. So, may God bless you!

Don't be afraid. Even if you feel shy you can write to me because there's a chance, still. If you do not want to marry, better not marry. Because you know, at random we had to do many things. Then I re-collected, then I again corrected it, then we again collected some names, and it's lots of things. Poor Yogi [Mahajan] has gone thin with it! Even David Spiro has lost some weight! (laughing) Because I used to change every second day and poor Yogi had to type, sit down, typing again. Then I would change again he would type again. Like that it was going on. So if there's anything like that, you please let me know.

And now we are going to Ganapatipule to enjoy. So forget that you are Australians, forget that you are...And you are just universal people. And we are all going to be one and we are going to enjoy ourselves thoroughly in Ganapatipule. And I have made all arrangements for you and you can have as much as you like, yours aerated waters if you like or they are going to give you juices as much, free. Nobody has to pay for anything, it's all free there. And there are going to be mango juices, whatever you like. But I think mango juice is not so good for people who have diarrhoea!!

No, I'm not frightening you, it's a fact. It's a fact. You can ask anyone. We know, all Indians know that it's very hot and it creates heat in the stomach. Though it's very tasty. So they are going to supply you with all kinds of juices. I have made all the nice recipes and things I have given them. Baba[mama] is going to be there. And I hope food will be nice. And also they have made nice arrangements with the bathrooms and things. Be careful only that don't drink any water anywhere.

Anyone who wants to stay under the cement can also do it because we have got one or two rooms free. So anybody who wants to stay under the cement can come but it's better to stay under the sky. I wish I could do myself.

So we have got proper arrangements made there. The Indians are working very hard and I really don't know how to thank them. They are all here, so only thing what we can do is to give them a hand. (Applause). Only thing is you must make friends with them, talk to them and get friendly with them - it's nice - because you just come here as guests but, after all, you should talk to them and meet all of them and you will be very happy to know so many things about them. They must be wondering why I am telling you such simple things like, "Don't take cold water after coming from the sun," because they all know this very well. So, you see, little, little things they'll tell you because this is a different country with a different climate. So it's better that you learn from them. As one has to learn something in the West about their mannerism and about their styles, in the same way you have to learn certain things.

So, I am sure you all are looking forward to your visit. Tomorrow you all can go to Kolhapur for your purchases and day after tomorrow if you want to do some purchasing even, you can do. The buses can leave then at about say one o'clock or two o'clock.

So, I'm sorry I forgot: S. Govind, the Jeweller has invited you for lunch. So you can, in the morning, if you want go for shopping, you can do it, you come for lunch to his place. He's so anxious. I told him. He has invited hundred more relations of his to get

Realisation and things. Imagine! He's a Jain gentleman. He's such a wonderful person! So he has invited you all. So you will have food at his place. It's a vegetarian food. And after that you are leaving for Ganapatipule. You will reach there quite in the evening.

I hope you'll keep yourself covered properly and don't take too much dust inside yourself. Try to work it out that you all feel all right by the time you go there.

Now this (medicine) is only for the people who have diarrhoea. And those who have constipation should not take it. (laughter)

We are going to have a nice time, I hope so. [I'm] looking forward. Moreover I think this time it has been a very dynamic programme. I felt people were just stirred up and spiritually also the people are very much enriched and it's quite visible now that people have become very [much] wiser and satisfied and settled down and matured.

This tour, somehow or other, has been very dynamic, I think, and it has worked very well.

But still - you try to meditate in the morning if possible. All of you should do some meditation in the morning. I know we have been sleeping at 4.30 [so] getting up at 5 o'clock is difficult! But tomorrow morning you can have a nice meditation and then go for your shopping.

So the loading has to be done. So day after tomorrow you have to load your buses. That you can do in the morning time because tomorrow there's no program as such. No evening program, no music. And then you come back here, sleep well, next day have your meditation and load your buses and go to Kolhapur. If you want to go for shopping you can do it but come for the lunch at about twelve o'clock you have to be there, twelve or one. And then after lunch you have to leave. So be careful, don't get lost and understand where you have to go, where you have to meet, what is the place and all of you please arrive there so that there's no more keeping awake.

May God bless you all!

They have made some nice music. I would like to hear that.

(Shri Mataji discusses in Marathi with the organisers about food)

I am telling him to give you, in the evening, simple food. Tomorrow also, in the evening, simple food. And just rice and something. And daytime they can give you heavy food.

Don't eat anything in the market!

(In Marathi) Harsh, bring pipli from my purse. Who is coughing too much? Come here! One. I think you need it for your Vishuddhi, Right Vishuddhi. And see the face is so red! That's the sign of the Right Vishuddhi. Alright. In any case I'll give you [pipli] to stop it but...Now come along here. Who are coughing now? Let's see. Who is this lady? (About 50 yogis get up to go to get the medicine!)

Aaaah! Come here!

Can you come up [to the stage]. Can you come up. All those who are coughing.

Come along! Can you come up. He can't sit? You sit down!

Ruth.

Half of them? Sit down! Sit here.

Now, I think this [pipli] will be all exhausted!

Now, before that, can you put your fingers in your ears and push back your head and say 'Allah ho Akbar'. Say sixteen times. Hmm.

Now? Cleared out? (Yogis start coughing again!)

It's a simple thing you know. If you do it twice or thrice you clear out! It's a very simple thing.

Keep it in the mouth (the pipli) till it swells up then throw it away. It's hot. I'll send you one kilo tomorrow. But you must do it! Because you are not meditating every day this is what is happening. Do a complete meditation with 'Allah ho Akbar' and with the Lord's prayer, all these things, and you will feel much better. Much better now?

As simple as that!

Gone coughing? Not coming! (Somebody coughs on the other side!)

Now it's moved that side I think!! (Laughter) Now better.

This must be learnt!

David can you come?

Ah. Much better. Vibrations flowing? Put the hands like this straight.

Then another thing which is very simple to understand: that it's also a new style of shaking the head is too much. Like if I say, "Are you all right?" "Yes, yes, yes, yes, yes, yes, yes, yes, yes, yes!" (Mother nods her head 12 times). "No, no, no, no, no, no."

Just say, "Yes, yes." You should say, "Yes please. Yes." But don't shake your heads. At the slightest thing I see people go on shaking. Now if they don't like something they'll go on like shrugging. There's no need! To put so much pressure on your neck is not necessary. You have got a mouth. And every time if you shake your head you are in for trouble, straining your neck too much. I mean just doing that way (Mother shakes her head again) I get a headache I tell you. But people I have seen that they go on. Even when I am talking they are doing like this. There's no need to nod like that. I mean I know you like it.

Alright now? Better?

Put your right hand on the Brahmarandhra, just here. Push it, move it.

Clockwise.

Now the whole of this parting you can move. All the seven chakras are here. You can start it from here [the back] if you want. Back side you should move the other way round [anti-clockwise]. Here also [apex of the head at the back], the other way round.

Now. Especially here, Left Nabhi.

Now, put it on the Brahmarandhra. Move it, now, in the clockwise manner.

Now bring it here, Vishuddhi, must move Vishuddhi quite a lot. This is the Virata's thing.

Now the Agnya [with the Agnya finger only].

Now the Hamsa, just with this finger [the Vishuddhi finger].

Better now?

Relieved?

Much better.

Also you can, for your Vishuddhi, you should put your right hand here and rub it the other way round, means anti-clockwise. Vishuddhi, move it. Move it with your fingers, press it hard with the fingers, you can massage yourself I mean to say. Just do it like that, it will be nice. Other way round.

Better now, you pour it [unsure]?

Now, much better.

Not this way [by the Left Vishuddhi side] but take it this way [by the right side in the centre Vishuddhi].

More on the Left Vishuddhi now. With a little oil it will be alright.

It's good! Feeling better now?

Much better?

Cleared out. Much better now.

All right.

So, you can yourself massage. For example, if your eyesight is not all right, massage it here [on back Agnya]. You can take the name of Mahaganesha and Mahabhairava here and it will work out. [Marathi]

With your fingers please, with your fingers. You have to rub it with your fingers, press it hard! If it is on the Left Side you can feel it or it is on the Right Side. That's why I said that "Put oil." That doesn't mean putting oil means just straight forward, pour it into your head, but rub it with your fingers.

Now better? Stopped? Coughing has stopped now.

Alright. Better now. See now it's coming out.

Good! The heat is coming out a little bit.

Now put the right hand towards me and left hand [above Sahasrar].

Haaa, better!

Try with the left hand again. Left hand and right hand [above Sahasrar]. Bend your heads! Bend your head!

Haaa! That's like humbling down! You know?

Fine? Feeling better now?

Manaa! [Sing!] They are going to sing some song to us!

(Maharashtrian yogis sing 'Suswagata kari tu apule'.)

Chaan! [Nice!]

So I'll take your leave now. I think coughing is much less. Also do it twice, thrice before sleeping 'Allah ho Akbar', gargle your throats with a little this thing [salt].

I'll take your leave now. This is the medicine that you have to take now, all of you, those who are suffering from diarrhoea.

## 1988-1224, Christmas Eve Talk: Purity and Holiness and Evening Program

View [online](#).

24 December 1988

Evening Program

Ganapatipule (India)

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

Purity and Holiness. Ganapatipule (India), 24 December 1998.

Happy Christmas to you all. May God Bless You.

[Applause]

The birth of Christ is celebrated all over the world, and it's nice that we are celebrating here at Ganapatipule His birth. As you know very well in Sahaja Yoga, we have realised that the principle of Christ was Shri Ganesha. So this is the right place to celebrate the Christmas and the Birth of Christ is the - absolutely coincides today and I am very happy that you have chosen Ganapatipule for that.

Now as you know very well, that Ganesha's principle became the principle of Christ at the Agnya Chakra.

And that's a very important centre that we have within ourselves which has given us a new dimension to our personality, that we can resurrect ourselves as Christ resurrected Himself; so the message of His life is resurrection.

So from His birth He got His resurrection done, in the same way you are born again when you get your Resurrection, or you become Sahaja Yogis. On the same principle it works.

But He had to physically pass through all the penance, as we say that He died for us, for our sins; but now as He has done that for us, the Agnya Chakra is absolutely at our command, that we can open it out whenever we like, if we are Sahaja Yogis, and we can enlighten that Chakra also.

This is the Chakra always caught up by people who try talk about Christ, to say things about Christ, or to profess that they have Christ in their pockets, when they have no connection with Christ.

Now, for this Christ has very clearly said, that, "You will be calling me Christ, Christ, and I won't recognise you". There are so many people of this kind, and that's why the celebration of Christ's Birth by them is just a festival but has no deeper significance.

But for Sahaja Yogis it's a very great happening, because His birth has brought such a great Incarnation on this earth and by that we could achieve our Realisation because He is at the gate.

So, today is the day of thankfulness for Christ's Advent on this earth, and we have to see that as He is our eldest brother, we can say, He is our leader, we have to follow His footsteps; in our Resurrection, we have to show that we have imbibed the qualities which are Christ-like, illuminating the whole Universe with our enlightened lives.

The very big responsibility on Sahaja Yogis to understand that when we are celebrating today the birth of Christ, we stand for something very much beautiful, pure and glorious.

Christ's life is a - symbolically can be called as the symbol of purity and holiness, He was purity and holiness. When we talk of purity we may think about outside purity, or maybe the purity of our writings or talking, or maybe we are very sophisticated, or we

talk very sweetly, or we are very kind; but Christ was pure in the sense that He was nothing but purity.

And He went to this extent of purity, that He said that, "Thou shalt not have adulterous eyes", that your eyes have to be pure.

Even up to the eyes. He said: "Thou shalt not have adulterous eyes". So, the lust and greed has to disappear from our personality if we have to follow Christ, if we have to understand what an incarnation of holiness He was.

Holiness is very important today, when in this ghor Kali Yuga you find all kinds of horrible things happening.

If you believe in holiness, in your chastity and in your purity, then your morality is within yourself, is not outside. Whatever people may say about Christ today, but you know as Sahaja Yogis that He was purest of pure.

In the same way, we should try to keep our purity above everything else.

The most important thing for us is to be pure people: pure from heart, pure in our morality, pure in our thinking and pure in our rapport that we have with others. Not just a show, not just artificiality, but from within we should feel that oneness, that understanding that we are all Sahaja Yogis, born of a Mother, and we all have to love each other.

That is the greatest blessings you could give to Me and also the greatest joy for Christ, to see that all of you are absolutely in unison and in complete accord with each other.

This is something one has to understand, that He also said to His disciples that, "The greatest pleasure for me is to see you all together in one unison."

But now the collective consciousness is within your consciousness, you can feel the collectivity within yourself; so it should be very easy for you to become one with each other, to understand each other, just like a part and parcel of one being.

So I wish you all A Very Happy Christmas and let us start this New year with the full idea that we have to have that dedication of Christ, that understanding of Christ, how He dedicated His life, which was very short, for the establishment of purity in this world.

If the Sahaja Yogis do not have that personality, they cannot establish Sahaja Yoga anywhere.

So the first and foremost thing we have to aspire is purity, as you know very well that Adi Shakti first created Shri Ganesha who is the symbol of purity. So today we have to take a vow, that henceforth we are going to follow a life of complete purity and detachment.

That's not so difficult if you understand Sahaja Yoga. If you are Sahaja Yogis is very easy to purify yourself.

I am so very happy you all could come here. Lots of inconveniences are there, but as you being the saints now, don't complain anything and you are enjoying whatever is there, the pure air of this place and the purity of nature that is around us.

Let us also meditate and emit, manifest that beautiful thing that is within us which is the Spirit. And I am sure all this place will be vibrant very soon, as it is I could feel the vibrations from a very long distance when I came.

May God bless you all.

[Applause]

[Hindi to English translation at 2:13:48]



It's been a long time now so we think today's program will come to an end. But to see one thing, people from 30 countries have come here, and despite this being not their mother tongue and they don't have any knowledge of our consonants, they don't even know the word 'G' of Ganapati, but everyone sings in one voice, Here, if we ask that, people from all the four corners of our country, who are sitting here to sing a song, then it is not going to happen, and that is the result of, what is called collective, in these people that, if any song is prepared in one country, then it starts replicating in all the countries and we want that if this sound of unity starts in Indians also, if we all can sing at least one song together then it will be a big deal. But it is not visible like that. And it is a matter of great surprise that this is not their language. it is not their Mother tongue. On top of that, in such a manner, how these people wrote down all these songs, kept them in books and recited them to you in a systematic way. So, I desire that person who are our Leaders, they all together should prepare at least one song like this. I am not sure whether we all can sing even Vande Mataram and Jagan Mana together or not. Then it would be great, I have a big wish to hear that all the indian Sahaja Yogis, living together in one tone and with one voice Sing a great song together in one rhythm. Hope it happens. But what I see that if one hindustaani person sings a good song, another will think that how can I sing better than this and he will prepare another song. And then a third one will make a third song. In the same way, the rhythm will continue to be different, so if we try, we are here now, in six days, if everyone jointly can make a song and sing that song with one rhythm, then it will be Amazing. it will be great happening. Hope we get to hear like that. I am sure these guys will be able to sing this at once, first all of you just exhibit this singing then everyone will see, that in the second turn, they will recite it to you. It is my one request, at least we should have singing of song may be in one voice in one rhythm with one note. It will be very good, similarly it is said for Indians that two people cannot live together, so now we have to see how much the effect of Sahaja Yoga has come in us. Even if someone takes responsibility for it and implements it, it will be great.

My infinite blessings to all of you .

for all the foreign sahaja yogis i had arranged to get some nice paintings but it has not yet arrived and the last minute I thought of buying some christmas present for you so I have got some thing I think you would like it

may god bless you

I would request him to distribute the bigger one to the musicians and the smaller one to the ladies and other people who are not singing means you are singing but are not supposed to be musicians . we have got hundred of these and three hundred of smaller ones it requires little strength this one single i will give it to vido this one and ( dusara do )this one to ladies and other people

## 1988-1225, Christmas Puja: Transformation

View [online](#).

25 December 1988

Transformation

Christmas Puja

Ganapatipule (India)

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

Christmas Puja. Ganapatipule (India), 25 December 1988.

Today, we all Sahaja Yogis are standing on the brink of the ocean, ocean of humanity, where we have to face the problems of human beings. Otherwise, in the nature there are no problems, they are all already solved. So, one has to understand that it's not just a movement of few people, chosen people, just to achieve Self-realization, but it's a big revolution which has to bring forth the beauties of human beings, the glories of human beings, the proof of divinity, of divine power and of God Almighty.

We have to now face that multitude of people who are absolutely ignorant compared to you, who have not known the knowledge of God, who are either lost into the darkness of ignorance or are burning in the fire of ego. We have to transform this world into a new world, a beautiful world which you all are enjoying, to establish it, to be established on this earth, for which we have to prepare ourselves.

So far, Sahaja Yoga means blessings; if somebody is less blessed, they ask Me questions, "How is it, Mother, we haven't got this when we are praying to You? Why did it not work out? It should have happened, after all we are worshipping You, so how is it that my son did not get the job?" So, I mean, as if it's sort of a, some debts have to be paid to all the Sahaja Yogis by Sahaja Yoga. That sort of an attitude has been, so far, towards Sahaja Yoga. Of, not all of you, I must say, but in the minds there's lurking always, a desire to know why, when we are Sahaj Yogis, why should it happen to us.

You've seen that God has blessed you. Some people had very miserable married life, they couldn't understand why they had to have a miserable married life. Some had some misfortunes and some had some diseases also after coming to Sahaja Yoga.

So, there has to be understanding that Sahaja Yoga is for correcting your life, for putting you on solid basis, on proper foundations to make you great people. As if it gets you immuned to all these mishappenings, with blessings of course, so you don't feel the effects of those misfortunes so much as you would normally feel.

This creates beautiful human beings out of you. Some people have hankering after money; some people think they can make money by coming to Sahaj Yoga; some people think they will become leaders or some think they will have fame, some think that they will achieve a kind of a very dominant position; and some think that they can befool Me also.

It's high time we realise that Sahaja Yoga is not for this. Sahaja Yoga is for making you the wisest person, the sanest person, the most generous and the most confident person in the world, because you have to fight, you have to fight the dark ignorance of Kali Yuga, of ages which is precipitated and today we see all the bad effects of it.

Whatever you may call it, you may call it the fanaticism, you may call it the atheism, any isms of any kinds, and all these human projections which have created all those artificial webs have to be broken.

But human beings, on the whole, believe that these artificial webs are real. So to break that, you have to be also be careful that you don't break the human beings. While you are breaking their false faiths, you have to remember that those people who are carrying those false faiths are the ones who have to achieve Self-realisation. It's a very delicate work, it's a very hard work, it's a very harsh work but it is the most detached work.

And when we realise that we are so important, that God has blessed us with this peace, with this understanding, with these powers - it's not only for our own gain, because God is not only for you, He is for the whole world. So, we have to utilise them, we have to spread them, work it out at every level; we have to become dynamic about it.

But the most important thing is the responsibility of Sahaj Yoga we have to take. We are Sahaja Yogis and we are responsible for Sahaj Yoga. What have we done for Sahaj Yoga? We looked after our family, our children, our jobs, our this, our that, motorcars, our horses, our dogs, our cats. But who is responsible for Sahaj aYoga?

When it comes to that point, we are responsible of Sahaja Yoga, then it works out. And works out in a way...

[What's the matter? Who's that? All right, don't matter. Outside? That's the disturbance only.]

But there is a deliberate action also of the negative forces. And this negativity is acting through ignorant people who believe, who believe that they are right. They don't know what is waiting for their destruction there. Specially among our young people, you'll find they just join any party, join any club, join any methods, any trend, anything, just because they have no understanding as to what they have to be. They have to be the Spirit.

I asked the other day a president of a young organisation, "What is your policy?"

He said, "We have no policy."

They started looking here and there, [and] said, "We have no policy." I was amazed that they have no policy.

"No, whatever our leaders say, we do it."

So, to get people out of this kind of slavery that they have no brains of their own, they can't use their own understanding, they have to become the Spirit.

Shivaji who was a great Atma Sakshatkari, a realised soul, for the future he has given the message. He said, "Svadharm jagwawa," means enlighten your dharma of Spirit. "Svadharm," the Spirit has to be enlightened. Everybody has said that. I'm specially quoting him because he comes from Maharashtra; apart from that he was a political head.

Though he was a political head but because he was a realised soul, he said that your Spirit should be awakened. He didn't talk of all other nonsensical things.

And he knew that unless and until the Spirit is awakened, people will be doing all kinds of wrong things. And that is why today we find all over the world the mess in which all political parties, all economic endeavours, all military endeavours have fallen into.

So, it is for us to take over and to show them what is an integrated life, and what is the strength of a human being. Because this Shakti is within everyone. Just praying to Shakti, just talking about Shakti, it doesn't act. But this divine Shakti has to act, and act through you people.

Just try to realise that within these few years how much knowledge you have got, how much you know, how deeply you know. You are not just passing slogans or talking, you know - but you know it, you know what it is.

I don't think I have attended to each one of you individually, but through your Spirit only you have come to know all the knowledge about yourself and knowledge about others. You didn't have to go to any library, you didn't have to go to any university.

All the saints never went, none of the saints went to any university or read any books, but how knowledgeable they were, because they were the Spirit. So, the first and foremost responsibility of a Sahaj Yogi on this day is to be the Spirit, on the day when we are celebrating the birthday of Christ, who was the Spirit.

So, this is our greatest responsibility first to see that, "Are we the Spirit, or we are this body, this mind, this ego? What are we?"

If you have achieved that state, if you have achieved that state, then you are, as they call in Marathi, "samarthya", means, you are equal to your name that you are the Spirit. If you cannot achieve that, then you are a half-baked Sahaja Yogi, not yet done.

As you know, we have no organisations, no memberships, nothing. But we have one thing, that we know we are realised souls, that we know more than all others know, and that we are not proud of it. We are very humble people. But this humility should not become a stagnation or a lethargy within us that, "Now we are Realised souls, let us sit on a tree and have our blessings." You have to get to the roots and you all have to work it out on your level.

But first get rid of your own personal problems, all petty things that you have. When we talk of sacrifice, as you know, in Sahaja Yoga I have not known what sacrifice people have done. You have to sacrifice your ego, which is a headache to you and to Me. And you have to sacrifice your conditioning, only two things, left and right.

And that can be achieved and many have achieved [it], but now put that detached personality to a test. And then, once you are sure that you are detached, then employ your energy in doing constructive improvement of this whole world.

It will work out for poverty, it will work out for politics, it will work out for economics, it will work out for every field of life. Sahaja Yoga is the only solution because in this human beings are transformed. It's not like this, that one person changes the address or the badge that he is wearing, and he becomes something else. Or from church to temple and temple to church. It's something within that transforms you, makes you knowledgeable. So, you are already "Sat Chit Ananda"; because you know the truth, you are in joy and your attention is enlightened.

With all this that you have, what are we to do now? If you enlighten the light, it automatically knows that it has to give the light. In the same way, all the Sahaj Yogis have to take the responsibility for this great war we have started.

It's not the war with swords or with atomic energies, because they are all destructive. This is the war against all the destructive powers through the power of love which is constructive, which constructs human beings, which constructs societies, which constructs countries and the whole world. That is your own and also this decision has to be your own.

Even if I give big lectures and say things, it may not have any effect whatsoever on you. It might be just wasted, if you haven't got the capacity to imbibe what I am saying, so important, so imminent. Now give up all the worries you have about your small, small, little, little things of your family, of your work, your factories, of your business, of your official positions and just know that everything has to go through Sahaj Yoga.

Even the cooking I do, I do it through Sahaj. If the fire is not working, just put your hands to the fire, it becomes all right. If the rice is not cooking, put your hands to the rice, it cooks. Anything going wrong anywhere, you can use your vibrations. But I don't know what to use to make you feel responsible for Sahaja Yoga, that now we've got such a great thing with us and what are we going to do about it.

[Shri Mataji continues talk in Marathi.]

I'm getting vibrations from you, that means you all have agreed to what I'm saying.

May God bless you all.



## 1988-1226, Talk to Sahaja Yogis: Value Systems

View [online](#).

26 December 1988

Talk to Sahaja Yogis

Ganapatipule (India)

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

Two Talks to yogis. Ganapatipule (India), 26 December 1988.

### English Transcript

We have to understand that we have risen above our human awareness and at that level we were different and at this new awareness we are different people and all our priorities must change. Our value system has to change, and if it has not changed automatically we have to little bit deliberately work it out. Or else we have to see that we become really the Spirit and no more of all the falsehood of human awareness should be attached to us or we should be bothered about it.

The, if you see, the principle of everything, as I see, the principle of everything, rather human endeavor, whatever it is, it is based on gathering property. Whether it is communism, or it is democracy or socialism or anything, it's all going round and round to the point of property. Property, that may be land, that may be money, that may be anything. All economic activity surrounds that one point, is property. So the democracy, though it's a political organization or political theory, actually is based on something very economic, economical thing called property. Then, same about communism, we can say; it's the same thing, to, how to distribute the property, how to have the property equally, how to make everybody self-sufficient. But as soon as you become a realized soul, you have to know that your properties and your priorities are very different. Your property is your Spirit and your priorities are where you can manifest your Spirit and can feel the Spirit of others. So the whole concept that was so far obstructing you and limiting your understanding changes into an unlimited area where you start thinking of the Spirit.

Now in that concept of the Spirit, the property of the Spirit is twofold. One in its nature, the nature of the Spirit is, as we call it, sat chit ananada, means it is the joy. Then it's the truth. It tells you the truth all the times. It gives you discretion, divine discretion, and chit, the attention that acts, that works, that gives you all the information. So you have got the nature of the Spirit thus felt within yourself. But on the other side, what does it want or what are its duties or why to be the Spirit is? Such questions arise later on when we are about to enter into the Kingdom of God. Why to enter into the Kingdom of God? So in outside and, we can say, all the manifestations of the Spirit is, that it is benevolent. It is hita cari. It gives benevolence to others. It gives you benevolence and it gives benevolence to others, also. The only joy in that is benevolence. And you think of all these material things, which are so important otherwise, as if they are for giving it to someone just to express your love. So the benevolence that comes through love, benevolence doesn't come through oppression or suppression or by intimidation but it comes only through love, and if you have faith in your love you can work it out.

Sometimes it seems, many people have asked Me, "Mother, why so many saints have suffered and they had to undergo so much of torture?" Actually they never get tortured. They just played the game. They just wanted to see how far the stupid people can go. Like Christ stood on the donkeys to show that, that the donkeys are to be ridden. But He can never be dominated. He can never be crucified. In the same way a saint, if he bears something, he does not in any way suffers.

But now the time has come for you to enjoy Sahaja Yoga. You have so many friends, you have so many relations, you have the complete group, such a big group, which may, can be called as a religion, which is with you. So you don't suffer at all; you just enjoy all the time. But the second part of it, that what benevolence we have done to others, is very important. If that is not achieved, if that we have not established, then we cannot go very higher. So the other part of the benevolence is that what have we done for others. Have we raised their Kundalini? Have we given them realization? But there are lots of temptations because we are coming from the human level, lots of temptations that we start dominating others, we start becoming like Pharisees, we

start regularizing. Then this leadership business also comes in and some people become leaders and some start complaining.

Just the other day I've explained to you, especially for Australians, I told them what had happened. So one has to realize that it is complete freedom. There's no question of anybody dominating you or suppressing you. You, it's only in your freedom that you allow others to suppress. Because there are laws, you can always correct the people who are suppressing you, who are troubling you, torturing you. But you do not do it, because you are absolutely free; you don't bother. But the doing the benevolence to others when people start thinking that we are leaders or we are something high-ranking people in Sahaja Yoga, they should know first of all that there's nothing like that. You are one part and parcel of one body and there's nothing like higher and lower. Everybody has his own role to play, everybody has his own style to work out, but it has to be for the benevolence of the whole and not of an individual. Once you realize that, such a person becomes extremely humble, extremely conducive and he can articulate in a very beautiful manner with other people and you never feel that he is your boss but you feel he is your father. He's looking after you with love and affection, but in that love there's no expectation at all, except that of giving. And this giving is the most beautiful thing Sahaja yogis can do.

For example, now I must thank all the Sahaja yogis from abroad who have brought beautiful presents for the Indian Sahaja yogis here. So give them a hand. Most of the things I have selected and suggested, [I] agree, but a day will come when you will be able to do it, everything, yourself. You will know what these people need, what should be brought and what should be done. [Hindi/Marathi] This [unclear] this country is very respectable. Different concepts. So, I mean, you are foreign guests, you see. We call them foreign guests. [Aside: Hindi/Marathi]

You all have been very kind to Me, but I am very happy that you have been so kind to My husband and My family as well and you have appreciated the way they have been supporting Me in Sahaja Yoga. I did say that the bureaucrats are the ones who always go to wrong gurus because their attention is different. They don't want to have Self-realization. They don't want to have something subtler but say they are worried about their jobs and things like that. So naturally they go to wrong gurus and try to get into troubles. And invariably I have seen most of the bureaucrats have been to all kinds of funny gurus and they have come to Me and said that, "We've got cancer. We've got this. We've got this trouble." But I didn't mean that they will go to hell, but I did say it's rather difficult for them to enter into the Kingdom of God, because they believe in another kingdom. They do not believe in the Kingdom of God. But I must say I have lived like a bureaucrat's wife also, and I have also seen what sort of people they are. Whatever it is they get very much touched by your love.

Throughout, in our lives, I've been taking very active part in his official things, in the sense that I would prepare breakfast for his union leaders who came from Calcutta or I would go to his ships and get them decorated and I would speak to all the people in the office. I mean, it was quite an intimate relationships. And everybody now even says that "Whenever we travel they want to know about You. They want to ask about You." Even in the United Nations when he is working as Secretary-General there with the IMO, I think the people somehow or other look forward to something that is love and that is serene. Very surprising it is that people understand these things even when they are so much in the gross. But now the whole cosmos is working it out for us. I think the attention which goes to these things always helps. The whole cosmos is working it out. We have so many hopes now before us.

As far as Grégoire is concerned and Rajesh is concerned ? these people first came to Sahaja Yoga – they were very brilliant, intelligent people. Of course, it took some time for Me to put them right. But once they saw the point of Sahaja Yoga they were first concerned, because they are very socialistic people, concerned about other people. Grégoire would bother Me so much about everybody else: "Mother, what's going to happen to them? What's going to happen to this side? What is going to?" So I just told him that, "Don't worry about all of them. There's not much place in God's kingdom. So you don't worry. First of all, you establish yourself. You just don't worry about these people that they should be all right, they should be transformed." "Why don't you do it this way?" Also they thought I was a little shy of publicity and things like that. I said, "I will do the way it has to be done. The living process has to work out slowly." And gradually it started working out properly. We got the right type of people who grew up in the most matured manner and they are mature today. And they can now work it out.

So now, what about the Kingdom of God? We have to bring the Kingdom of God on this Earth. But to manifest it, it's important

that all the Sahaja yogis have to be honestly Sahaja yogis.

Now regarding Mr. Shrivastava, I have to say one thing that he's an extremely honest man. He's so honest that if he finds Me doing something wrong he'll put Me to the jail. And his sense of honesty really beats Me. But there's one thing good about the honesty part of it. Even if people are honest and they know what is right, they may not do it, they may not accept it, and they may not use it as a lifestyle. But his is the case where honesty is his lifestyle. For him honesty and discipline is lifestyle. So now once he has accepted Sahaja Yoga as something honestly, as he told Me, "I cannot be dishonest anymore about Sahaja Yoga. I see people being transformed. I can see it. So how can I be dishonest about it?"

So now, once this happens then all such people – I always used to say there is some kink in dishonest people in the government, and they are the ones who are so honest compared to all others that sometimes it used to surprise Me? but now this honesty is going to play the part with the bureaucrats, with the people who are in higher positions, who are at the helm of affairs. It's going to work out, this honesty. And this honesty, if they want to make it into a lifestyle, they all have to go or dissolve into the ocean of Sahaj. There's no way out. Because if you believe this is the honest thing and the truth and if you are honest, it's just like you put the diamond in the proper platinum. It's, cannot be anything else.

That's why I have great hopes now, like Gorbachev has come. He's a very honest man. He believes in his honesty of his faith and everything. Like that, we have many other people also who are coming out, and you'll be surprised one day will come, in their honesty they will understand that peace is important and secondly, transformation of human beings. And that point, if it breaks through, then Sahaja Yoga is there. As you know that Sahaja Yoga is not meant for few or for very few individuals. It is collective. But it is made for the whole of the collective and it has to work out that way. But as you know, I have never contradicted Myself, but gradually I have opened you all to the truth because I didn't want to blast you. But it is now, you can see the future of this world so beautiful, and I am sure in our life's time we'll see that beautiful time coming in. May God bless you all.

[Hindi translation]

Whatever I just talked about today, the summary of it is when we live our life in this humanity, we have very little left in us, we only think of our own wealth and not of humanity. When we find Sahaja Yoga then only for the first time we become prepared to embrace humanity. There is nothing more important than humanity which we come to understand and to come to understand this is to mean that humanity starts getting into our life. Till we don't completely understand humanity and get the sweet taste of it, till that time we remain in our own shell and enjoy our own limited life but of all the great people who have been in this world and whom we still know and revere they all were knower and enjoyer of humanity.

After coming to Sahaja Yoga you can also enjoy this because after this you become the spirit itself, spirit is everywhere, it's not only limited to us, it's universal, in whole nature it's present everywhere but it keeps travelling and the biggest effect of it is on us is we also enjoy the same thing that has humanity in it. When we see someone that they have no humanity in them; or they are forcing someone; or they are making their own profit; or they only care about themselves, we immediately understand that they are not Sahaja Yogis but the effect it has on us or what we feel about it, or when sometimes you feel sad for that person, there is nothing to worry about it because you are in the Kingdom of God. Such a person is slowly pushed away from Sahaja Yoga and never comes back. This has happened many times. Such people have been slowly pushed away.

So all the people who consider themselves leaders, I think it's a joke but consider that this joke is also taken for a fact then also we keep in mind the other important fact is that if we consider that we can use this leadership to control others and take advantage of them then slowly you yourself will disappear and people will get confused, they will ask, where did those people go, they went somewhere. (Loud applause).

So you just can't behave like this and if you think you can do this in any place, any state or any country then it's not possible but in Sahaja Yoga I myself see that people by themselves dissipate, I don't know where have they dissolved or in some ocean they have gone for a sail, it's completely out of understanding where these people have gone, that's why who consider themselves leaders they should be an ideal and the biggest quality that they can have is that they should have substance of love inside them.



Some people are there who try to show their superiority, some give a big speech, or some people are there who try to suppress others and some people are there who try to rule others. The biggest thing is whatever you do, only love should reflect from it, it should reflect that it has been done because of love. For example even if you have to upset someone or if it's required that it's necessary to scold someone then in that scolding also he should know that it was done because of love, if they won't scold us then we won't get better, so whatever is for our benefit we have to achieve it because your spirit wants well being of the world. Without it, it can't get satisfied. If you want your spirit to be satisfied, then it's necessary for you to use your spiritual knowledge for the benefit of others. Not only this, the all pervading power (Chaitanya) that is inside yourself, use that also for the benefit of others, your benefit will come by automatically, you won't need anything.

If you want to remain in your house then don't come to Sahaja Yoga. If you want to help only your relatives or any Tom, Dick or Harry then don't come to Sahaja Yoga. Only those people should come to Sahaja Yoga who have a big heart, we don't need these kinds of people, they only create problems for us and they are also not going to get anything. These people have holes in their pockets, we can't give anything to them but those who have a big heart, Sahaja Yoga is for them. That's why I want to make a request, especially to those people who think they are a some big shot, that those people, for example yesterday when I heard about Delhi people I felt very pleased from inside that we are also spreading Sahaja Yoga in our rural areas, we should spread Sahaja Yoga in our rural areas! There is no need to spread Sahaja Yoga in cities as there it will spread by itself.

The most we have to work on is in our rural areas and if we are successful in our rural areas, we know that most of us live in rural areas, very less live in cities and they don't even care, they run after things that are materialistic. That's why if it spreads in our rural areas and our educated people go in rural areas and spread Sahaja Yoga there then it will be really beneficial but there is no need to show our superiority to them. We should talk with very care and love with them and explain to them that they have gotten such a good thing by which all our sorrow can be eliminated and I hope that once this revolution starts in our own country then it can spread to the whole world. That's why it should be started from rural areas, most attention should be towards rural areas instead of in cities and one day will come for sure I know that this thing can spread with force.

May god bless you.

## 1988-1228, Evening Program, after Weddings, Talk to Sahaja Yogis: On Honesty

View [online](#).

28 December 1988

Evening Program Weddings

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

Rajesh Shah Talk

So here today amongst us we are so fortunate that we have been nurtured in the love and the compassion of the Adi Shakti Herself and today we have in our midst one of the most eminent Indians that are there, one of the senior most persons in our country and we thank you very much Sir once again for being with us and would request you, if you would be kind enough to address us. Thank You Sir.

Sir C.P Talk

On occasions like this it's not very easy to speak, Rajesh has said so many, many things about me and I do not know if I deserve the great complements that he had paid to me but even if you were to accept, that all that he said has happened it would mean that I have been an extremely fortunate person, a person who had been blessed by Divinity and who else other than. We have been married for about 42 years now and everything that Rajesh mentioned has happened during those 42

years, glorious years, well my dear friends my dear, Sahaja Yogis and Sahaja Yoginis, so many of you have come from abroad I have met you in foreign lands and it's a great privilege for me to meet you here in my own country I want first of all to welcome you here and to say what a what a great joy it is to see you in India, I recall earlier this year I had the great privilege and pleasure and honour of being with so many of you in France, in Spain, in Italy, in Switzerland and what a great experience that was, yes I grew up in India I am a very proud Indian, but also I am a very proud citizen of the world, I believe as Your Mother does that this is one world, one human family, we are all brothers and sisters, we must all live together in a world of love, in a world of peace. I have been functioning in another world. A world which is not beautiful, not as beautiful as the world in which you live, your world is different, I remember some time ago, I had the great honour of saying a few words to a

gathering of Sahaja Yogis and Sahaja Yoginis, that was about four years ago and I had then said that there are two distinct worlds one, this beautiful world of yours, where there's love abiding, where there's purity, where there's sharing of everything, where one sees human nature at its best and there's another world far removed, that world in which I have to serve in which I have to live and that world is not what you see here, that world is based on, largely selfishness, promotion of self interest, competition, getting the better of the other person, exploitation and the United Nations system which I have the great honour of serving was established to bring about a transformation, bring about a new political system, a new economic system a more just system and within this United Nations family a lot of activity has been going on every effort has been made to promote peace, in the field of health, in the field of education, in the field of science and technology, but my dear friends, there's one element in which all these efforts have signally failed and they have failed in their attention to the human being and human being as you know is supreme in this world and that is where there had been failure, science has advanced, technology has advanced, armaments have advanced there's nuclear weaponry all kinds of things are happening in this world, but the human element was being left far, far behind, human element was not receiving the kind of attention which it needs and please believe me the most difficult thing on Earth is to deal with the human element each person out of these three billion is a person in his or her own right, it's not easy to deal with that human element and some force had to arise in order to combat the other force, the force of selfishness and that force emerged when Your Mother began to promote Sahaja Yoga, now perhaps you know or some of you may know and some of you may not know, when after marriage we had two daughters, one of them is sitting here, we had a little pact between ourselves, I said until my daughters are, our daughters grow up, their well brought up, their married, you must look after them and she agreed and she looked after the children, brought them up, got them married and once that was done, then we said now the world must see you and that is how Sahaja Yoga began and it has sprouted.

What I am seeing today here is a absolutely fascinating, astounding, amazing, ennobling, uplifting, I recall the earlier days when a

small group and some of them are here, they began to be with Your Mother to form the initial group of Sahaja Yogis, it was an idea, it was a concept, it was a vision, and from them things have grown things have developed and now we see this immense gathering of wonderful faces, you cannot imagine what a great honour and privilege it is for me to be with you I say this not out of any modesty or humility, very sincerely I tell you to be with you is itself for me a very enriching uplifting experience I cannot claim to belong to that same plane, you are at a much higher plain, you have conquered human nature, the viciousness of human nature, thanks to Her, ... and you. Sometimes I tell my friends if I as an individual could have influenced even one person in the world to change, to improve, to transform, I would have regarded that as a very big achievement, but for someone who has transformed hundreds and thousands, throughout the world what a miracle it is, to me, to me each one of you is a miracle, please believe me and I say this in all sincerity and honesty. Now Rajesh said I should give some message to you, yes I have a message and the message is this:- the world is today passing through an extremely fascinating phase of its development, things are happening today which were inconceivable even three years ago, as I said I addressed a gathering of Sahaja Yogis and Sahaja Yoginis four years ago and I was a bit despondent, I had then mentioned to you I just do not know how, this selfish world in which I have to live and serve, how will that ever be raised to the higher level to which you belong, I did not see the light at that time, of course my prayer has always been that something should happen to the world, but what has happened is this during the preceding three years, twice Your Mother has visited the United Nations system, once on the occasion of 40th anniversary of United Nations System and again, later thanks to Gregoire, who kindly organised a little meeting and please believe me, the United Nations System is beginning to get transformed, four years ago I was despondent, today I am very hopeful, in fact I am a little bit proud of the United Nations System to which I belong, you know formerly wars used to break out, now peace is breaking out.

You know what is happening in Afghanistan, the troops are going away, you know what is happening in Namibia, it has become independent, you know Iran and Iraq, they were fighting and fighting, and fighting, billions of dollars wasted, hundreds of thousands of human lives lost, they are at peace today, there's no shooting war, you look around the world, India and China they have met at the highest level and they are talking as friends, in Pakistan there's a new government, a democracy, look around the world my dear friends, a change is coming — now at this time at this historic moment you have a very, very important role to play, you know you may, please do not believe that your Sahaja Yoga is confined to the persons who are here your Vibrations, Her Vibrations are spreading now and you have a historic moment a historic role to spread the message of Sahaja Yoga, that is the time today.

Well my dear friends what more can I say, I think we're all very, very, very fortunate that we are living in times like these, you know there was a great philosopher called Plato, Greek philosopher and he had said, that perhaps power could be given absolute power to a philosopher king, Rousseau came much later and he said, yes let's find a philosopher king and give all the power, but the world was not able to find one single philosopher king in whose hands all power could be trusted without any fear of power corrupting and now you have someone in whose hands even the complete divine power is only for the blessing. I now want to thank you for your kindness, for your love, for your affection, for your consideration, for giving me, even me a chance to be with you, as I said I don't quite deserve to be where you place me, but that is your kindness and affection, I am profoundly grateful, perhaps I might mention to you, I have now decided, I

have so informed the National Maritime Organisations Assembly that when my term, my current term, which is the fourth term expires on the 31st December.

I shall not be seeking and shall not accept any further extension of my mandate. So I will be free from my obligations to the United Nations System one year from now and who knows what happens thereafter, what other obligations come my way, I'll be ready. Thank you very much.

Shri Mataji's Talk:

You all have been very kind to Me, but I am very happy that you have been so kind to My husband and My family as well and you have appreciated the way they have been supporting Me in Sahaja Yoga.

I did say that the bureaucrats are the ones who always go to wrong gurus because their attention is different. They don't want to have Self Realization, they don't want to have something subtler, say they are worried about their jobs and things like that.

So naturally they go to wrong gurus and try to get into troubles and invariably I have seen most of the bureaucrats have been to all kinds of funny gurus and they have come to Me and said that, "We've got cancer, we've got this, we've got this trouble."

But I didn't mean that they will go to hell, but I did say it's rather difficult for them to enter into the Kingdom of God because they believe in another kingdom, they do not believe in the Kingdom of God. But I must say I have lived like a bureaucrat's wife, also, and I have also seen what sort of people they are. Whatever it is they get very much touched by your love.

Throughout in our lives I have been taking very active part in his official things in the sense that, I would prepare breakfast for his union leaders, who came from Calcutta, or I would go to his ships and get them decorated and I would speak to all the people in the office, I mean, it was quite an intimate relationship and everybody now even says that whenever we travel they want to know about you, they want to ask about you, even in the United Nations when he's working as Secretary General there with the I.M.O. I think the people somehow or other, look forward to something that is love and that is serene, very surprising it is, that people understand these things even when they are so much in the gross.

But now the whole Cosmos is working it out for us. I think the attention which goes to these things always helps, the whole Cosmos is working it out, we have so many hopes now before us, as far as Gregoire is concerned and Rajesh is concerned, these people first came to Sahaja Yoga they were very brilliant-intelligent people of course it took some time for Me to put them right. But once they saw the point of Sahaja Yoga they were first concerned because they are very socialistic people, concerned about other people. Gregoire would bother Me so much about everybody else, "Mother, what's going to happen to them, what's going to happen to this side, what is going to?"

So I just told him that "Don't worry about all of them." There's not much place in God's Kingdom, so you don't worry. First of all you establish yourself, you just don't worry about these people that they should be all right, they should be transformed, why don't you do it this way, also they thought I was little shy of publicity and things like that. I said, "I will do the way it has to be done, the living process has to work out slowly," and gradually it started working out properly. We got the right type of people, who grew up in the most mature manner and they are mature today and they can now work it out.

So now what about the Kingdom of God? We have to bring the Kingdom of God on this Earth. But to manifest it it's important that all the Sahaja Yogis have to be honestly Sahaja Yogis. Now regarding Mr. Srivastava I have to say one thing that he's an extremely honest man, he's so honest that if he finds Me doing something wrong he'll put Me to the jail. His sense of honesty really beats Me. But there's one thing good about the honesty part of it, even if people are honest and they know what is right, they may not do it, they may not accept it, and they may not use it as a life style, but his is a case where honesty is his life style. For him honesty and discipline is life style, so now once he has accepted Sahaja Yoga as something honestly, as he told Me, "I cannot be dishonest any more about Sahaja Yog, I see people being transformed, I can see it, so how can I be dishonest about it."

So now once this happens then all such people, Ayruss used to say there's some kink in these honest people in the government and they are the ones who are so honest compared to all others that sometimes it used to surprise Me. But now this honesty is going to play the part- with the bureaucrats, with the people who are in higher positions, who are at the helm of affairs, its going to work out, this honesty and this honesty if they want to make it into a life style they all have to go or dissolve into the Ocean of Sahaj. There's no way out.

Because if you believe this is the honest thing and the truth, and if you are honest, it's just like you put the diamond in the proper platinum. It's cannot be anything else, that's why I have great hopes now. Like Gorbachev has come, he's a very honest man and he believes in his honesty of his faith and everything. Like that we have many other people also who are coming up and you will be surprised one day we'll come in their honesty, they will understand that peace is important and secondly transformation of human beings, and that point if it breaks through then Sahaja Yoga is there.

So as you know that Sahaja Yoga is not meant for few or for very few individuals, it is collective. But it is made for the whole of the collective and it has to work out that way, but as you know I have never contradicted Myself, but gradually I have opened you all to the truth because I didn't want to blast you, but it is now you can see the future of this world, so beautiful and I am sure in

our life's time we'll see that beautiful time coming.

May God bless you.

## 1988-1230, Devi Puja: Leadership and Responsibility

View [online](#).

30 December 1988

Leadership And Responsibility

Devi Puja

Alibag (India)

Talk Language: English | Transcript (English) - Reviewed

Talk on leadership and responsibility, next day (after marriages), end of India Tour, Alibag (India), 30 December 1988.

So we have come to the end of our tour and you all will be going to your countries in different directions. Now we have to look back and see what did we learn in this tour and what did we understand. There has been less talking from Me, I don't know about you people, but there was a tremendous dynamic force which was working the movement, organization and the correction part of it. I do not know if you have felt that way, but should have, so many of you must have felt that within yourself there's some sort of a dynamic happening.

This has come because now the attention of Sahaj has gone beyond the realm of only few collective Sahaja Yogis and when you open your heads to this new dimension, then suddenly you start thinking about all the problematic things you have to face. So far you have been like Brahmins, you see, keeping away from non-Brahmins, in the sense, keeping away from people who are not Realized, keeping your society away from them, keeping your vibrations all right. And trying not to expose yourself to these people who are, according to you, maybe half-baked or maybe they are not yet in Sahaja Yoga.

But I think now you are quite capable. Now, you've reached a stage where nothing can harm you, nothing can catch you. Now you have to catch them. You have learned how to catch them. Like the sharks you have to first learn how to catch the sharks. If you don't know how to catch the sharks and if you face them they'll eat you off. In the same way now you know how to face life. So this time I felt that already a tremendous force is working within us.

But there are certain problems which are within and which are without, which we should very objectively see. The problem of a Sahaja Yogi even of a very high status in Sahaja Yoga is still ego, because still people argue quite a lot among themselves, sometimes with Me also. But if the Cosmos is working for the whole success of Sahaja Yoga and if the laws of the Cosmos are so definite and so helpful, then I think you should not argue it out or think it that: "This could be this way this would be better that way, I didn't like this, I didn't like that." This argumentativeness from your mind has to go, "I did not like", this does not exist within us now, that "I did not like." What is this "I"? If it is the Spirit, It has no likes and dislikes. If it does not like something it corrects it or it just avoids it, gets out of it, but does not react and does not say that: "I did not like it, I don't like it" or "I don't want it."

The reason you must know, first and foremost thing is this, that Sahaja Yoga is nothing just sermoning or something in words but it exists, it is there. Now you have come into Sahaja Yoga, gradually you have learnt through experience that it is so, it's a fact, it's a very big thing. Not only that, but that is what has penetrated into your being, it is there. So, once you know that there's such a dynamic force which thinks, which organizes and which loves, how can you argue out with that force, it is going to work it out in its own way, so this one point of argument, if it is there that means you still have to be in the Nirvikalpa, you are still in thoughtless awareness all right, but in Nirvikalpa.

The reason is there are new people who are coming they are not at your level, so then you get angry with them, you get upset with them. That upsetting doesn't end there it reacts on you also, that's why you have seen in My lecture there will be thousands, but when it comes to meeting you people there maybe hardly four-five. The reason is that you are the one who are lacking in communicating.

Now, one day, there was one gentleman who came to see Me and he told Me: "Mother I once came to your lecture", say in France

or something, "and I was very enamoured the way you told us and talked to us, and so sweetly you put those ideas into our heads and you were so kind, so patient you know. But when we meet the leaders, they just, are like bulldozers. You face them they just come on us like a bulldozer. Then it's impossible for new people to come in."

Now, if there is a force which is Cosmic force, which is acting through you, you are just the channel and it is working through you then allow your channel to work it out, but if there is this ego business and there is not proper handling of those who are coming to you, you have to be extremely sweet and kind to them! But I was told even in the hall people are extremely arrogant with them, when they come to My program. So this shows that still you are not there it is anti Sahaj behaviour.

You have to be extremely kind, extremely sweet and very wise about everyone. Let everyone come in, let everyone sit down I'll manage it, I can look after it. So this is one thing is that reacts on you, on your Sahaja Yoga temperament is when you start getting angry with others, or scolding them or shouting at them, or arguing. I think less we talk the better it is, so that at least the temper that you have will not have expression of that kind. But the temper also is something if you suppress it also it will act like a suppress it and you can become volcanic sometime.

So in this tool we have to learn one thing is that it is more the silence within us which is powerful, silence is the most powerful thing we have got. If somebody argues some outsider comes you just keep silent about it, you get patience and you will be able to help with them. This I have to tell you because already I have been touring all the countries and when I finished the touring this is what I find that there are very few people who are coming to Sahaja Yoga. Now this dynamic force wants to work through you, you are the instrument. Now if this instrument is not conveying to you what I have to say to you, how will it be possible to communicate? So Sahaja Yogis have to develop a mannerism which is very much Sahaj, sweet and must learn how to overcome few obstacles or few arguments that are around.

There are sweet ways of talking. Like yesterday when you got married I did know how will I speak to you about having a nice time in your marriage because what I find that after marriage you start thinking, "Well will I be able to manage, will it be compatibility," or this and that because you all have read all that, is in your head, so you start thinking about it then you start criticizing your spouse about it or something, "Now it doesn't work out, I don't feel happy in the heart," something like that nonsense, you see, "I have not fallen in love or I have not risen in madness."

All these stupid ideas start crawling up like snakes and they just eat you off. That's why I didn't know how to tell you because I could see that clearly that it was working in some minds, in some women's mind and in some men's mind, so I just wanted to tell them then I thought, better put some chocolates and now I said, "They have some chocolates for you, you must be tired better have some chocolates," and then I gave a bit of My mind.

Because if you want to hit yourself, who can stop you? If you want to cut your own nose, then nobody can stop you. If you want to destroy your married life nobody can stop it, can you? So those who are married when I had to deal with them I didn't want to say something that would really upset them and shock them, so I started with a chocolate, and then I did say what I had to say, because I don't want you to become miserable after marriage with all the work we have put in, I mean all these people have lost their weight they say, in arranging these marriages, they've got all the saris, you have been so worried about your veil, this, that and doing after all that then suddenly you discover that you are not compatible of something like that, some funny word and that is how the marriage fails.

So this kind of intelligence is not needed, it is absolutely destructive and stupid which gives you ideas. Now this dynamic force is working it out, this for you, that you got really good matches, very good matches. This time it was really very good, very well done I should say how it worked out, in the beginning it looked formidable, because we had boys who were all below 30 and all girls were above 40 years. I thought now its impossible situation. How are we going to manage this show, but it was managed and so many marriages took place, can you imagine?

So that's this dynamic force just worked it out somehow or other and we managed it. But this dynamic force is working out everything for us, it has done so much good for us, it had brought such joy for us, not only the wedding part, but the whole of it, it

has given us Realization, it has given us the idea of our existence and also it has given us strength to abide by our experiences. Despite all that if you just start like a jack-in-the-box some idea comes into your head and you start thinking, "Oh God would have been better if the boy was shaved off, or the girl was one inch smaller."

So what I am trying to tell you that this kind of temperament and stupidity has to be left behind if you really want to enjoy life, otherwise you'll be very difficult for yourself and for the bridegroom or the bride. So try to be nice and sweet, I decide that I am going to enjoy my married life and not to say that I am going to work it out.

You cannot work it out, you have just jump into the sea of it. In the same way in Sahaja Yoga also, we have to see that we have jumped into the ocean of joy. Are we also joy giving or not? All the leaders especially in every place wherever I go, I have to tell you that you have to be joy giving, yourself. For those who come and see you, meet you new people especially, they should just feel your joy. They will never be impressed by your ego or your super-ego unless and until they are possessed.

They'll be only impressed by your calm, sweet and compassionate nature, because this force is working through you can be seen. Not only on your face there is light, no doubt, but in your heart, there is light or not is to be seen and that light has to be welcomed, has to be asked to come in and this should be your prayer that let this dynamic force work through me.

Now this dynamism is of a very different type. This dynamism has no heat in it, it has no anger in it, it has no destructive forces, it has no cursing, no frustration. Is a force, why I'm saying, "no, no, to this", then we reach a place, then what is it? They say, "Ya neti, neti wachane nigamor awachus." When you go on saying, not this, not this, not this, then what?

Because nothing else can be compared with that. That's why we have to take the situation, this is not that, this is not that, so when you are dealing with anybody, or when you are dealing with yourself also you have to use the same method. This is not Sahaj, this is not Sahaj, this is not Sahaj, so ultimately what is Sahaj remains. It is a practice, abhyase (Sanskrit for practice), practice of your own understanding. For a small, small thing people feel insulted, there's a protocol there's a proper channelizing of that. Supposing I put this one there and that one here, this may feel insulted, it's like that, but this has to be here and this has to be here, so there's nothing to feel insulted about it or anything like small things people get upset with each other, I am upset. I will set you right now, how can you be upset? Is a common complaint, Mother I am very upset, I mean that means something wrong with me the way I have put you down there, on your settings, so best thing is now to understand that you are no more upset, you are quite fixed in Sahaja Yoga. Only keep on sticking on to your positions and this dynamic force will move.

Now your experiences of Sahaja Yoga are such a lot. You can tell them, you can talk to them, you can express them, we are making a book out of it, but these experiences are outside you or inside you. If you have an experience outside it is of no use. The spiritual experience has to be inside you, means you have seen something miraculous. Now what is the reaction of your being to it? Supposing you see a miracle something happens to you as a miraculous thing, then what is your reaction, to it? What do you feel with this? For example somebody told me how they were helped to come directly to, to Bhuga, directly from the airport, to the Bhuga, without knowing anything where the program was. What should be the reaction of a person at that time? We should see this, the first reaction could be, Oh God how we have come here, it's very nice this and that, but actually the reaction should be, that after all we are looked after by God. It's all done by God. He's brought us here. It's just to confirm your faith.

All these miracles are happening but you must have faith in yourself that you are a Realized Soul and that you are a higher being, and you are capable of doing such benevolence to others. This faith should be within you and just once you have this faith that you have all these things you'll have the self confidence of love. What is lacking is the self confidence in your love. If I do this then that person will take advantage, if I do that, that will happen. Many a times people tell Me also, "Mother why did you give so much money to that person? Why did you do that?" I said, "I did it that's all." But why I did it because I have faith. I have faith that doing good to others one day that person will be good to me. He'll be good to Sahaja Yoga. So try to do good, don't try to cut anybody short, don't try to throw somebody out because somebody is something not up to your standard.

So this is also substandard, that we discard people on certain things. During this tour I think the Western Sahaja Yogis have



behaved very well. They have been very kind and let us give them a hand, just give them a hand. There have been, I mean no accidents like, burning the skin and all that, but I saw some people still very hot and red in the sun the temptation was too much but still I would say that there were very few who really burnt their skins. Like that we always have some mishaps, something so it all worked out well and you all are safe and sound and enjoying yourself. But now, today being also New Year's Eve for us, so we have to take a vow what we are going to do for next year. How are we going to use this power? This should be our problem now, nothing else. How are we going to use this power? So first is to imbibe love within ourselves because this is a power of love, first and foremost is. Now you will be going away today, meet people, here there are many people, Indians also whom you may not be knowing, meet them, you have to bid farewell to all your friends, meet all of them you are going away after one year you may meet, may not meet, so they're your relations, they are your own, so you can express your love to them and say how nice you felt and all those things, as if you are leaving your own Mother and going away because in you I live. Then the idea of love should be brought to some sort of a form. How are we going to spread this message of love to people?

On two ways you can work it out. How individually you can do it and how collectively you can do it. So I have to make one suggestion to the leaders that whatever suggestions come to you, from the people you must accept. You are just leader there because you have to just communicate with each other. You are not to dominate anybody, you are not to sort of dictate anything to anybody, but you have to be a communication person for Me and them. So now you should see that how these people are giving you new ideas, note them down. Don't think that you are the only one who has ideas, get ideas from them. They might get ideas from the Cosmos again. They may tell you something, this should be done and should be noted down and recorded, that yes this was said, this was to be done and then try to follow whatever is possible. If you are in doubt you can always telephone to Me and find out. But involve them in this dynamism.

Everybody's involved, like I told you last time it was on My birthday, I mean all of you could have sent Me a card individually it was all right, or you could have sent Me a flower or something. I have relations with you directly so it should not depend on your leader that when he says we'll send it, and the leader should not say "without showing me you cannot send a flower to Mother", and between flowers and Me you can't stand.

Your job is only to communicate, but you must take everybody into consideration. This is the point where I think sometimes the leaders go arbitrary. One of them was like changing the school, when you have the school. They brought the school from Melbourne, to Sydney and I was surprised I was never told about it. It is a serious thing. All such happenings can be told to Me. Also you can send Me a tape with all little things that are doing well, or you can write to Me, which I will be very happy to go through it and to find out. Before throwing out anybody from the ashram, you have to send the photograph of that person to Me and ask Me if you could throw out that person or not. You have to respect them because they are Yogis. They are not ordinary students from some place that you can go on throwing them out. So you have to give reasons why you want to throw them out. Every person is important to Me and why it is that you feel that that person has to go by, that person will be helped by another who will be helped.

So you have to give substantial reasons for that otherwise I won't like it anybody thrown out, just because he answered you back, or that he said something to you. It has to be very mutually understood, that Mother has appointed these leaders because She has faith in them, so you should just talk to them and listen to them. Now there are people I know, who are always their habit of group forming. Whether it is x, y, z, whosoever may be the leader they can form groups and they are trouble shooters. So anybody who tries to say things against leaders you should not, you should not listen to them, but in case you find really something very seriously wrong with the leader, you can write to Me. Always you can write, but I don't like people who have, just because somebody has not been nice to you personally, or may be something has gone wrong personally, that's why you are criticizing the leader. If basically you find out what's wrong with that person and write to Me, immediately I'll know that that's definitely wrong. I can make it out and there's no time spare for that, I mean I don't have to even say that all right I'll think, I'll just immediately I'll tell you this is wrong.

So, to work it out this force within us and to understand it fully well, what is it we must understand a kind of a, not slavery, but an obedience. For example, I told not to bring many big bags, I saw the boys today breaking their hands on these bags. Now those girls who bring heavy bags will have to carry their own bags next time. You should point them out who they are and I'll give one

bus for them, they have to get down to the bus take out their. It's definitely I'm going to do that. It is out of my love for the boys who have to take out the boxes. If you are buying something in any place, we can make a device by which everything can meet you in Bombay. You need not carry out with you, but today I saw them in the morning I was amazed how they were carrying such heavy loads, now that means you have no love for you don't understand, that how much it has to be done.

So, little, little things can suggest that you are not in Sahaj. In Sahaj we think about others, am I troubling others am I in any way harming others, not is just a question of saying sorry, that's not in Sahaja Yoga. You just don't do something that you have to say sorry. There's no need to say "thank you", but you do something that will create gratitude, express your gratitude. So, we don't believe in words, if you have gratitude for someone then give them a present, just saying "thank you" is just a word, give them a present, or do something good turn to him. Now if you go on like this there's no end to it but to come to the main point is this way, that we are in a whirlwind, it's not only cool breeze, it's a whirlwind now. So what do we have to do?

We have to move with it, we have to have the same speed, we have to have a complete nature of the same, we have to be one of that. So it is within us that we see this, and without we'll see that, but we are moving with speed the rest of the world is not, so now how to go round it and how to engulf it into ourselves. All these things are not weight for you because you are Realized Souls, it might be weight for people who are not Realized.

You understand what I'm trying to say but still I feel some of you feel that I'm talking about others, not about you. Now think that: "It's all about me Mother is talking. It's all I have to do it, I have to be responsible." And this sense of responsibility has to come to you that we are in the whirlwind and to take this whirlwind all around the world, "I am responsible. What am I doing about it?" Just you see like, you visit the centre, all right we will visit at the centre. So what? People think that if they visit the centre then they should be given all the blessings. Why should they be given blessings for visiting the centre? Instead of going to some wretched place they are going to the centre, which is a good place, so why that should be blessed? After all, they already blessed so much, or they think that, Oh we have been in the collective, we have been this way.

What have you done for Sahaja Yoga is very important. And that has to be seen, how many people have you really loved, really loved, sincerely? We have to count, that's very important. Then what have we done for Sahaja Yoga constructively? You won't feel happy unless and until you have done something. Say, I'm a mother and a child is born to me, I just have to look after the child that's the nature of a mother to look after the child, to do everything for the child, to get up in the night, so many times one has to get up that love compels you to do it. But if that love has not entered into you, it has not become part and parcel of your being, you will not be compelled. You will be just compelled! You cannot help it.

That is the best way you should say that now you have dissolved yourself completely into this dynamic force. So, I'm sure next time when I come I will have better news, much better news, otherwise normally I go to any place they say: "Mother this one has disappeared another has gone away, fourth one has run away and a fifth one is missing."

So, this should not be such, it is your responsibility to see that Sahaja Yoga you work it out, for yourself and for others, with love. So, I for a Mother, to see all of her children are going away I have said quite a lot, it's not easy to say much on such an occasion, but I have to gather up courage and time and decide that I have to tell them all about it, because now it is your responsibility to work it out. It's your responsibility.

In your own way think it, what can we do for Sahaja Yoga? In everything you can see Sahaj. You will get ideas pass them on, write them down, write your poetry, so many things can be done by all of you and there's no time to be wasted any more it has to be a very fast job, because this universe is standing on the brink of its' destruction, and we are the only people who have to save it.

So, it's emergency for us. In that emergency one has to know that the nature of Sahaj itself is working out everything, but if this does not work, in right time, then we'll have to have another world, which is another problem.

So, we have to think seriously about it and understand the essence of everything and understand yourself why you do such and such things. Once you start this method "not this, not this, not this" [neti, neti], I'll be not surprised that your growth will be very

much faster, very much faster and I'll see you as very well established "Nirvikalpas", very soon. I bless you that you mature very much in your spirituality.

May God bless you.

## 1988-1230, Interview

View [online](#).

30 December 1988

Interview

Alibag (India)

Talk Language: English | Transcript (English) – Draft

Interview

Interviewer: Please, explain the difference between East and West, what can India bring to the west...?

Shri Mataji: In the West, the knowledge that they have, is the knowledge as they call it of the tree - outside. You see the leaves and you see the branches and you know all about it. But they don't know about the roots, on which this tree is standing. That knowledge is in India. One must know the roots. Unless and until you know the roots, you cannot progress in a proper way, in a balanced way. In the nature if you see, every tree of a kind like a coconut tree has a particular height, it doesn't cross over. Or you see any natural growth, on this earth has its own limitations. It is also the whole nature has a beautiful cycle. Like a tree, it goes up and the water from the leaves is evaporated by the sun, so the water rises up to the leaves again, then it forms a catalyst for the rain to come in and then it rains but during the wintertime there is no sunshine, so the leaves drop out; because of the shortage of water, so they drop out. Because they drop out there is no destruction as such but there is a reconstruction because the leaves which fall down give the nourishment of nitrogen to the roots you see, so there is a beautiful cycle which works spontaneously without any trouble. So in the nature everything is controlled, is controlled and is absolutely integrated. Also among animals - we call them 'paschou'??? in indian language, meaning they are under the bondage of God. So a frog will behave like a frog, a lion will behave like a lion, or a tiger will be like a tiger. And everybody in the jungle knows it is a tiger. They respect the tiger. They understand he is good, nobody minds if he eats some animal - nobody minds it. It is such a beautiful understanding and sharing, and nature is always very clean, unless there enter human beings.....

It is a clean place. Now what happens when we human beings start projecting outside, we become extroverts, we start losing our contact with the truth, with the roots and these roots, we must find them. The knowledge of these roots is in India. And so we can give that knowledge very easily to them, with all humility. And the West should not feel hurt, because they feel hurt, if we say this is the knowledge from the East. Because we have taken so much from you. We have taken your science, we have studied your economics, your politics - so many things. This is the outside-knowledge. But about the roots you have to be humble also, to know what is the knowledge of the roots.

Interviewer: Now there exists a certain image in the West that in India there are so many false gurus? How can we Western people know what is the truth?

Shri Mataji: Yes, it is a shameful thing for us also that we have so many false people who are going across. Because their main interest in you is money. It is like a market. And they feel that you people are seeking the truth. Naturally you are seeking your roots, so they are the ones

who can supply you all the knowledge, everything, they can do that for you. And that's how they have reached the main interest is money, nothing else. So any guru who asks you for money - the divine knowledge cannot be given with money because doesn't know money - anyone who asks you money for this knowledge, you must know that he is false. This is a very simple criteria which can be applied. They will all run away ... Some have come out of jails, some of them have been ordinary clerks, working on a very low level, there have been people who have been criminals, all of them have now decided to go and cheat you and get money out of you. I am aware of it. But I told about them in the year 1971 very openly in a lecture - gave their names, everything and there are some who are devils who are reborn, and these devils are all Antichrist and they are trying to exploit your weaknesses, they want to tell you that the sex is important, some will tell you that the drugs are important, some will say that alcoholism is important, because what they are trying to do is to pamper your ego and support your weaknesses. So one has to be careful whether they are righteous or not. In their lifestyle are they righteous or are they telling something and doing something else. All this can be found out. You are all very intelligent people. But when it comes to gurus, I don't know what happens to you, you just get numbed.

Interviewer: Now quite another question: the Indian music is very important on the way to spirituality, or to become deeper -

could you explain...

Shri Mataji: You see we believe that the music itself has come from 'omkara' that means the sound of the vibrations, it has come from there. And that is has come from the saints and seers long time back. You see ours is very old, old country really you cannot fathom, say even historically, how old it was. People have tried to put Vedas in this here and there, but I do not agree. It is a very ancient country. And as the climate is so good you can stay outside all the time, all the year around, people don't have to spend so much money to protect themselves from nature. Nature is so kind. So they just started thinking about the roots, about what is beyond this. After all it is not so important, you see they are being introverts because they didn't have to fight it outside. So they became introverts. They started finding it out. So we had seers, saints, and we had incarnations and all of them have been talking about self-realization about self, about God, about so many things. So all this knowledge is there. And this knowledge is the one that one can just read it and give it to others and talk about it, and make money. And this is what it makes that they can be hypocrites because they know all these things and they want to communicate. But in music you cannot deceive. Music is something extremely honest. So you will find that Western people take to Indian music much faster when they are self-realized. And they will not take to the wrong type of Indian music which is not good. So there is sort of a judgement point where you immediately know .... That these people can produce music who are Westerners who have never known Indian music who have not done any work or studied anything, who have not even read anything about, suddenly jump into the sea of this music because of self-realization, shows that there is some great connection between the Spirit and this music.

Interviewer: On the first day of the tour I have been in front of the house of an Indian family and there was a cow lying in front of the house like in Europe there would lie a dog. And I asked the little boy of the family who was maybe 6-8 years old to draw the cow. He did something astonishing which we maybe even with twenty years could do - I mean it is really perfectly done. Do you think that Indians are especially gifted and able to do handicrafts, arts?

Shri Mataji: No, you see for the cow, the thing is, the motherhood is very powerful in India - and next to the mother is the cow because she gives milk. And you first have seen Indian cows are very mild looking. They are very much loved and looked after. So for the cow they all have great love and affection and everybody can draw a cow because everyday we see a cow. But as far as the handicrafts are concerned Indians are very deft. For ages we have been using our hands. And thanks to the poverty or whatever it is, we don't have so many machineries, so still people are doing wonderful things with their hands. And that's why we are ... Our antiques, we don't understand why people have antiques - when we can reproduce the same thing equally well. Now our system is taking to machinery but they must keep a balance because we do not have a labour problem, we have too much labour in this country and if you bring a machine this labour will be out of jobs and we will have problems. So let there be some countries which produce handmade things, like I would say China and India. Let them be. But in the competition you see if you can evaluate handicrafts equally the same as anything done by the machines then it can work out.

Interviewer: You spoke in Ganapatipule that you would like to establish a sort of a school for handicrafts?

Shri Mataji: Yes, I thought that many people have suggested that they would like to learn how to weave, how to carve, and how to do many things that are done in India so easily. I said now after self-realization it is very easy. I was thinking of starting a school of 21 crafts of India to teach the foreigners how to do it. So that this spreads, people will also have handmade things with them. That I am going to start, I have already bought a land and we have to start building now and preparing a proper brochure. See the weaving - just see the sari. This one has only cost you about sixty rupees, it is worth, imagine. It is handmade - 100 % - with the loom, they have a handloom .... every sari has a different design, it is a secret - especially in Benares, we don't know how they make it ... but as now we are getting into the Western style of dress and Western style of life what is happening is that people are going to tailors now, if they go to the tailors people won't wear saris. The tailors will provide all the cloth, and they will not use handmade things. So I think this trend is not good to take to Western style of life. Because by that we will be really harmful to our farmers who can only work for about seven, eight months. The rest of the time they spend making saris and other hand-made things. So Indians must take to ethnic style of life. And also Western people should see the good of ethnic style. Because I am sure they must be fed up with machine-things.

Interviewer: How can art and handicrafts, in the way you imagine it, influence the new age...?

Shri Mataji: I have a vision of this new age. In this new age as I told you the whole thing will be just like a natural balance - as in nature. We have to have a balance of machines and human beings. Machines are for us, we are not for machines. They should not rule us, because of these machines only you have got now problems of environment, of food and toxic symptoms and people are becoming very weak. So we must have the balance between the machines and hand-made. If you have hand-made things you may pay a little more - doesn't matter - but it lasts and lasts and lasts. But if you take something in plastic it doesn't last. It is such a temporary thing. And all these artificial things also create problems for us. So in the new age, once you take to

hand-made things, it has more vibrations, ... Then you understand the value of hand-made things and by that you understand the value of human beings. And when you understand the value of human beings you start feeling the communication. But for example what I see in the Western world you have offices, where there are computers. Everyone has got an own earphone and their own computer - no communication, nothing,...

Such a factory or whatever it is doesn't have any communication with each other. There is no human communication. And without the human communication how can there come the golden age I am talking about? for that you see - also now supposing that somebody comes from the West, they don't bring for me as a present something made by machine... They bring something that is hand-made because you don't feel any value of the machine-thing. You want to give something hand-made... To communicate your love. - especially if it is done by your own hand you will say that this I have made for you and it is very precious for me, because, you put your attention, you put your love into it. We communicate better with the hand-made thing. But you see the attention on the hand-made things is found only if people are a little more evolved, but say if people are just ordinary level they will just say oh it is nice I use plastic - finished it...

People who are seeking truth have to understand that one hand-made is better than ten machine-made things. And people who are realized, they understand it. But now we have gone so far away from this that you cannot produce it. Like in Austria I went and I asked is it brass and they said, 'No, this is not real brass this is painted brass.' But in India you can get brass everywhere. But Indians think that you are very rich and that we should follow you, making plastics.

## 1989-0305, Importance of True Love, Shri Mataji's Updesh

View [online](#).

5 March 1989

Talk to Sahaja Yogis

Nagpur (India)

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

Advice to Sahaja Yogis Nagpur, 5th March 1989

It is a special place when it is a village of our own Mother, old memories start to float just in front of my eyes. I always used to feel that Sahaja Yoga should spread in Nagpur city but people in their own homes stay away from mother, they do not see what is around them. The attention of human beings is easily drawn towards something which is far but they ignore what is near them and that is why the work of Sahaja Yoga began quite late in Nagpur. This land was already filled with vibrations because I stayed here in my childhood and quite a lot had already happened in subtle way. I knew that one day it will grow.

My father used to go to various places for freedom struggle and used to meet many people. I met many people on these places. I was around 9 years old at that time. Ghandhiji used to call me 'Nepali' with love. Whatever vision and planning I used to present before him, he used to consider about it with great respect. In his ashram Bhajans were sung during prayers. There was an explanation of each and every chakra on the basis of kundalini in those Bhajans. I gave him proper order of bhajans to be sung, telling him right from the primordial principle to the stage of Christ, 'Allah oh Akbar' etc., etc. were also part of it. He also used to have discussion with me.

All those people who were related to my childhood still recognize me. I am still in their memory. One of my school teacher came in yesterday's program, perhaps he had some inner intuition and power that made him connect to me and that is why he is able to recognize me even today. I participated in 1942's go back

movement. At that time I was studying in science college. Many policemen came with sticks and guns to frighten us, but I stood alone on the gate without any fear. Reference of this incident was made last year by our school Principal Shri Krishnamuthy, when he came for my Darshan. He said that he had realized that, you are a shakti- without really being a power how a 17 year old girl could have stood against police without any fear and today she is in front of me, he said with warm voice. All those who came in contact with me in my childhood still recognize me today. There is only one reason behind it and which is love. My love is unconditional and absolute, no expectation behind it. It is only because of this unconditional love that even today people recognize me. In that difficult time also my mother used to say that we do not have our own identity, we are only known as Nirmala's mother or Nirmala's father and she said: 'it is only due to your unconditional love.'

Secondly, I have a nature of giving away whatever is asked for, right from my childhood. I had always a feeling of compassion and love towards people, this is the reason why there is a place for me in their hearts. I could see the defects of people but I knew that when this unconditional love will be showered on them they would come to Sahaja Yoga one day and attain God. Therefore you people should also let this unconditional love to grow within yourself. In that love no one expects anything: why to worry whether someone will give you something or not, it is so because it is all destructible. I never used to speak about Sahaja Yoga in my childhood. Only my father knew it and no one else. Quite later my father told my mother as she had a dream about me. Before my birth she had a desire of watching a tiger and lot of times she

saw such dreams. I had noticed a main thing in this unconditional love that everyone in my school, my college, neighborhood knew me. I used to wonder about it, that they would not recognise anyone else. My brother used to ask surprisingly how so many people knew 'Nirmala didi'. He would say people tell him that: "you are brother of Nirmala." He had a feeling whether he had any personality of his own or not. On the basis of this unconditional love only you can have friendship with so many people. My friends used to write so many letters to me that in my college and office people used to wonder how is this that so many letters

come to her?

Afterwards, I was married in a family which belonged to old thoughts. I had to cover my head with a pallu (part of saree) all the time, never to speak with anyone for long and touching feet of every elder person in the family. What did I really do at that time, I simply loved everyone of them. If they had any problem I tried to solve it. They loved me so much that if I happened to go to Lucknow then whole family would gather around me and did not allow me to leave : that's how I behaved . In this way everything is sweet. The whole atmosphere would become suddenly loving. One should always talk with people with love and humility. It is never sensible to speak in a way which would make them feel they lack something or they feel disgraced. Talk with love and humility. Do everything with unconditional love. You can not imagine how much you are going to be benefited by this approach in future. My brother's friends respect me as their own sister, just have to tell them a thing and they would create ripples in the whole world. I cannot think what special I have done for them.

I only did one thing and loved everyone always, not thinking in this

way that one needs to do anything for each other in love. Whatever I did, I did it for my own satisfaction and the contentment I got was so great that no amount of expenditure could buy it. Unconditional love is love without expectation; any interest should not touch it. This thought should never come to mind that I have done this for this person.

Break the balloon of ego.

There are some old Sahaja Yogis in Sahaja Yoga, who have given me some strange experiences. You are the ones who are going to start it, you are the ones who are laying the foundation of Sahaja Yoga. The whole building will collapse if the Sahaja Yogis, as the basis of it's foundation become unstable. What does it mean when you give realization to people, you do not make it happen, everyone should realize that he does not do anything ,this kundalini awakening is given by Shri Mataji and this fellow has been realized. One should never keep this illusive imagination that I have done this, I have done that, and we are old Sahaja Yogis, we are one amongst few old Sahaja Yogis.

I have concluded on human beings that there are some Sahaja Yogis who nurse such false belief. This false belief grows at the same speed as Sahaja Yoga grows; they think 'because of me so many Sahaja Yogis have crossed this illusion of maya'. These types of Sahaja Yogis have been thrown out of Sahaja Yoga because of their false vanity. I have seen that whoever has magnified this false vanity got caught up with bhoots. Their balloon of ego get so bloated up that they start to feel unhealthy in Sahaja Yoga, later on they start to get angry and consider themselves to be leaders. They go on to think to this extreme that

everything is being done by them, if there is something right it is because of them; "we are carrying all of this burden. " What concludes in the end that their humility is no more with them, their love is over and they sink to make more and more mistakes.

I have noticed that there are some shortcomings in old Sahaja Yogis. They try to put forward new Mantras, imagination and techniques in my name. Do not create Sahaja Yoga , do not create it. Creating something new is the thought that come in the mind of westernized people. There is a tradition of Sahaja Yoga. You have received fruit of it. Once you get a hand on the fruit , what to do next, how to do, what to do; I have been telling you all about it. There should not be any groupism in Sahaja Yoga. This habit is formed due to politics. Do not try to invent something new or say that mother has said this. You get entangled in the web of deception if you try to make something of your own under my name. You should abhor it. Whatever Shri Mataji asks us to do, we should better keep doing that. We will not try to advertise any false idea. If you get any idea or thought then you should write to me about it. I will ponder on it and if I feel like making any correction at any point I will make you understand it.

Wherever there is prevalence of I, Sahaja Yoga ends at that point, so you should always say, 'not this, not this' as if to impose it on your mind. Where 'I' comes in to play , everything finishes there. If you are hot tempered then try to reduce your anger. All those who were hot tempered were thrown out of Sahaja Yoga. All should try to find the source of anger within them. If it has to do with liver then liver has to be put right but then you have to be peaceful. During Puja time all are silent. We have to conquer this tendency of getting angry on petty issues happening around us. Without



that there will not be any growth. Not only this but we must try to get rid of it within us fully. There is a way about it in Sahaja Yoga, it is very important for us to understand how to practice it to make it happen.

The most important thing is that all should try to remain in the centre. If any one thinks that I can do it on my effort, then it is futile. If you do not come to centre then you can not attain anything. You have to go into the depth. You should make friends with others by remaining in centre though this depth. You will be able to know the rules of Vishwa Nirmala Dharma by this feeling of friendship and be able to inculcate it within yourself. Religious fanaticism rises due to blindness, we do not believe in high-low caste and creed, we believe in true religion. We do not believe in outward ritualism because that is a wrong idea. This is an injustice imposed by men on women. Do not be afraid of any commentator on any religion. Our mother has ordered us to apply kumkum on our foreheads, we have no permission of carrying on with blank foreheads. This is a very wrong idea that widowhood is only applied on women. If widowhood is right at all, then it should be applied on men as well. If a man can not be a widower then why should a woman agree to widowhood. Men have tortured women by imposing this widowhood on them. What result can it bring?

There is one more reason why Sahaja Yogis get caught up and that is because they follow wrong Gurus. It is very deceptive. They can enter you anytime. Such people must completely clean themselves from within. Nobody should be afraid on this point or be disappointed. Such deceptive ideas must not be nourished. Considering it as a petty thing, in the beginning we ignore it but

then slowly-slowly these things grows and goes out of bounds and are no more in our control. It takes a form of a big tree. If there is a even a small portion left in you, your vibrations will cease to flow. If you have a Guru catch then it is going to go away by shoe beating. Your atma tatva gets hit by subtle forces. We must always be aware of it.

Some foreigner Sahaja yogis are also of this kind. Some of them go down to subtlety and reach their core, while some of them are half baked and some of them are gone case. We should behave with these people with proper way and humility. Slowly slowly you will be surprised to know that those who have no desire from within they will be thrown out. Those who have not been able to understand Sahaja Yoga well, you should help these people. You should correct them by keeping them with yourself. Do not explain them that they are caught from within.

In Maharashtra we tell the truth with some harshness, 'Oh -you are caught up with some bhoots!' There are times you are caught up because of habit of remaining in bad mood. If I ask anyone why have you left Sahaja Yoga, then he says, ' Shri Mataji I was told that I have a bad spirit in my home and I was possessed by a bhoot too.' When I asked Sahaja Yogis about it then they answered that we just told what was truth. Whatever was beneficial was to be told. What benefit did they get by telling truth? On the contrary they missed a chance to come to Sahaja Yoga. Whenever you speak the truth it is not necessary to speak it with sweet words, but tell whatever is beneficial. Speak it in a way that is nourishing to them. Try to convince them that whatever were their obstacles, could be removed from the root. Do not tell them that they have bhoot bhadha. If you ever tell them that that they

have bhoot bhadha then they will say that their doctor never mentioned it to them, how can you say this? I have never told you about the issues of new people coming to Sahaja Yoga today, those who have just come to Sahaja Yoga we should treat them with unconditional love. Old Sahaja Yogis have to understand this point quite well.

But on the contrary they try to push forward themselves, they are the ones who sit in front line, ones who consider themselves to be old Sahaja Yogis would always try to sit in front because they think they are special, belong to special level, and show off. Such people are useless. If they are given some work then they try to shift it to others; 'do this ,do that' and they leave just roaming here and there and get others entangled in work. Something like a person sitting on a camel to drive goats. If I tell them to get out of Sahaja Yoga then they fall at my feet and say we are old Sahaja Yogis. If such is the case then they should leave because they are old and it is better they leave us.

## A true Sahaja Yogi

I request all to pledge with feeling of humility and devotion that ; 'I have gain nothing at all till now, I have yet to grow and progress, when I enlighten others it is I who is more enlightened. 'You have to enlighten others. Some Sahaja Yogis are gone case while some who are new have grown much.

I have decided to tell them by the experiences from many incidents and what I saw from the behaviour of Sahaja Yogis that they should themselves enquire if they are caught up or not. This is all ego; means their bhootbadha. We are possessed by this catch of ego. We have to see this because we get harmed by it.

There are times when we feel that we have got the power and people are respecting us but we do power business after coming to Sahaja Yoga, if you think this way then you should not do Sahaja Yoga, do you understand?

Money game is fully prohibited in Sahaja Yoga. It is against Dharma. Do not use Sahaja Yoga for economic gains. If you want to make profit then you should do it out of Sahaja Yoga. Basically, it is important to live with honesty. Otherwise it has bad consequences. A man lost his son because he did some money scam. Recently a man suffered heart attack, as he had done the same. When I asked him about it then he became angry. He died 8 days later.

No body should tell me any lie. One man came to me and started telling me lie about a girl. He got paralyzed and he lost his voice. Do not tell lie to each other, expand love, do not compete, do not back bite, do not pull each others legs because you all have entered the kingdom of God and you should know what are the rules and regulations of this kingdom. You just can not tell lie here, you can not mismanage money. You can not rule others on your authority. If you avoid this evil tendency then you will receive the blessings of God.

If you are not able to do it then you are not a Sahaja Yogi. It is easy to get rid of bad habits but above three wrong things causes weakness, the biggest of them is that of power, desiring to overpower others, this being most horrible one. All the Sahaja Yogis who have greed for such authority, will surely be thrown out of Sahaja Yoga. They get entangled in such a thing that they

themselves pull out themselves.

There are many people in Sahaja Yoga who always keep themselves in front. You need not come in front unnecessarily. You should not persist to come at the feet of Shri Mataji always. Always keep this thought that when there is a place of my feet in your heart, then what else you are going to gain by coming at my feet. It is certain that all those who always force to come forward will be vanished next year. Shri Bhairavnath will surely teach them a lesson. It means just a headache to force yourself always to come forward. I always tell them to remain calm but they do not listen.

There are two type of powers which are functional, one of them is a centripetal force which throws out and other is centrifugal, one that brings you in centre while the other throws you out of centre. The reason is, if all will come in, then there will be hardly any space left for everyone in the kingdom of God.

There are some who try to contact me by sending letters, and some of them are 25 pages long. Do I have time to take notice of each of them? And even if I read such letters, there is a mention of issues like my mother is having this ,the uncle of my mother is having that, etc, etc. They are full of petty things. What is my responsibility towards them? All the Sahaja Yogis have relations. I do not have any responsibility towards all your other relations. Until all your relatives come in Sahaja Yoga I do not have to do anything for them or you too have to do nothing for them, even God can not do anything in that matter. You should never tell me about them. They should come to Sahaja Yoga. You should never bring a person to me because he is just close to you. Because

what I have to with them. If at all you have to do something then give him my photograph and ask him to work hard.

Do not fall into complication by immediately trying to cure anyone, make him sit in front of the photograph, there can be three type of diseases ; one of left side, one of right and one of central channel. The problems of left side are mental in nature, the problems of right side are physical or intellectual and that of central channels are from false gurus or produced by the use of unauthorized knowledge.

If you command over these three, then through photograph also you can tell what problem others have. We are going to publish a book on the subject of diseases very soon. So that no one can say that this is said by Shri Mataji.

All of you should remember that there is no need to meditate for hours together, only ten minutes are quite sufficient. If it takes too long to meditate then it will sound stupid, give up this craziness. If you have to go somewhere and there is a gate then how long does it take to get inside? But if you have made up your mind in such a way then of course it will take time. If you have decided to climb a mountain then surely it will take time. But what is the need to climb a mountain? Sahaja Yoga is not a way of making a simple thing difficult.

So, today's lecture is very important. Send the translation of it to all the centres.

## 1989-0306, Mahashivratri Puja

View [online](#).

6 March 1989

Mahashivaratri Puja

New Delhi (India)

Talk Language: Hindi | Translation (Hindi to English) - Draft 1989-03-06 Shri Shiva Puja Delhi

[Hindi to English translation]

Today is a particularly auspicious day. On this special day, I have two things in mind that I have been thinking about for many days. Firstly, an ashram, at the very least, should be established this year, and then another ashram should be established afterward. We all want to work honestly towards that goal. In this Kaliyuga, during these initial days, working honestly brings many adversities, obstacles, and crises. However, the greatest solace is that we are honest. And in Sahaja Yoga, one must understand that whatever is meant to happen at a certain time will definitely happen at that time; it cannot be obstructed. If there have been any obstacles, they were necessary. Whether it took more time or less time, whether it cost more money or less, all of it was necessary. Therefore, we should not find faults in anything but should fully enjoy it. And we should keep in mind that the very first ashram of Sahaja Yoga in India got established in Delhi. Despite efforts across the entire country, this has not been accomplished until now. This endeavour has been ongoing for eighteen years, and today we see this ashram, bringing great joy. The full responsibility for this was given to you, and all the hard work was done by you; the credit for this achievement also belongs entirely to you. When you give me credit for anything, I don't understand it, because it seems you have become so detached from action that you don't realize that it is all your doing. If I could do everything myself, why would I need you? You are my hands, you are my eyes, and you are my ears. Without you, I can't do anything, and for this in a way, I can say to you, the devotees, that whenever you need me, I will be there, and wherever you tell me to be, I will get established there. But your authority over us should remain intact, and when that authority is maintained, fulfilling this responsibility becomes very easy. Now, I don't even know how much money I gave for this, or to whom I gave it. All this money belongs to the Sahaja Yogis; I didn't give a single penny from my own pocket. But I also want to give from my own pocket because you are building a room here for me as well. So, I should also contribute some money. You all are doing the work, but I should also give money. Sahaja Yoga is a festival of joy, an ocean of bliss. If you find joy in everything, then you should consider that you are experiencing the sensitivity of Sahaja Yoga. However, if you do not feel that joy and its presence, then you should consider that there is still something lacking in you. Whatever difficulties you faced and whatever you had to endure while making this, it is all just a game. And we enjoyed playing this game in our own way. Building a house, setting up a shop, creating a world, it's all a game. If you worry too much about how the world will be created and what will happen, you will lose all the joy in it. But you are building, you are observing, seeing how God's play unfolds. If your attention is pure, if your attention is true, and if there is love in your heart to do something for the work of the Divine, then the joy becomes doubled. It increases even more, and the vibrations envelop you further, giving you such an experience in those waves that you say, "Now I am blissful." What more can be said? That's how I feel today, seeing all this play. I have created the whole world, but seeing what has been made here, it's like a doll's game. When you build a small house for a doll, it brings immense and wonderful joy. In the same world, our ashram is established, and I am feeling the same experience towards it. Today is also a very auspicious day because on the day of Mahashivratri, the day when the essence of Shiva manifests within us, that day is today, the day when Lord Shiva is worshipped. Shiva signifies something unbreakable, immutable, immortal, and today something else has been created that manifests these three pillars of unbreakable, immutable, and immortal. This is indeed a great fortune and a very auspicious thing for the whole world. Let us understand it in this way: amidst all the turmoil in this entire world and the calamities of the world, the torment of Kali Yuga, and its fierce dance, at such times, there should also be a pivot that we can hold onto. For that pivot, a Ganesh element must be established. To establish that Ganesh element, something must be placed on the earth element. Similarly, today, the Ganesh element has been seated here, sanctity has been brought here. What has become of this sacred temple, and from here, sanctity can spread throughout the world, and whatever work is done here can be done very efficiently. Every kind of attack, aggressive people, and this seemingly small ashram can accomplish a lot. So, it is said that nuclear, and in this way, it is that. What has been created first in India today, is Lord Ganesha. But before them, and even before the primordial power, there was a 'Tatwa'; we will call that 'Tatwa' as the form

of Sadashiva, eternal Shiva. The 'Tatwa' of Sadashiva, the power that came from him everywhere, we call it the primordial power. So, the first thing that exists and will always exist in the world, whether it is in a dormant state, then no creation happens, "But when it remains in an awakened state, then all creation take place." At that time, all kinds of creation continue to happen. Then, after that, incarnations come, and all kinds of activities occur. And then, when those things eventually fall asleep, everything returns to a dormant state again. Before reaching that state of dormancy, we should immerse ourselves in the awakening that is the essence of Shiva. Understanding the essence of Shiva is not difficult for an Indian because here, in the land of India, whether they are Indian, foreign nationals, or influenced by foreign cultures, it doesn't matter; but generally, any Indian you meet will say that attaining this immortal essence is the goal of our lives. Everything else is perishable. We know this. All other things are perishable. And running after perishable things is not a matter of intelligence at all. Perishable things exist where they are; they be in their limits. But giving them more importance than necessary leads towards destruction. This is precisely what the essence of Shiva is. We need to attain that, which is also the goal of all our actions and activities, and that is our center and source. This is something people outside India don't understand. In foreign countries, people give a lot of importance to perishable things, they run after them, considering them important and thinking that they can benefit from them. Many people may not even be aware of the immortal essence, and those who are, often just confine it to thoughts and principles, and they make it into, so to speak, a big managing-tool. But there is no life in it; there is no vitality in it. The vitality it has is the essence of Shiva, and we know that. We know that all work can be accomplished through this immortal essence of Shiva only. Even if our brain stops functioning in some way, we are still alive. Even if our hand breaks, we are still alive. Even if our leg breaks, we can still survive. Even if our backbone breaks, we can still survive. But as soon as the heart stops, then we cannot survive in this world. Here lies the essence of Shiva; we should understand the essence of Shiva, which is extremely innocent. Innocence doesn't mean foolishness; innocence means purity, extreme purity. Just like if you spread a pure substance here and there is even a small stain on it, it will immediately be visible. Similarly, the essence of Shiva is such that even if you make a slight mistake, it will be clearly visible in the light of the Shivatva. Now, if you understand this Shivatva, what importance it holds in our lives, then what you know as consciousness today, the awareness that you feel within you, that is the manifestation of the Shivatva. And until Shiva is awakened within you, your soul is not awakened within you; you cannot attain this principle. You cannot realize it; so, knowing its realization is an understanding; this is what the Vedas call Vid. This is what we call knowledge, which is wisdom. This is to know the essence of Shiva. Now, whether there is the Shivatva or not, you know that; you have no doubt whether there is the Shivatva or not. But think whether we are grounded in the Shivatva or not. The biggest rule of the Shivatva is that it is love, the source of love, the goal of love, the center of love; it is love. The greatest thing is to open your heart; to immerse yourself in the love of the Shivatva means to open your heart. In it, the thought does not even arise that now, with time, the heart remains completely open; we should see what things sit in opposition to it. When in opposition, there are selfishness, possessiveness, 'mine, my husband, my children, my home is happening.' Where possessiveness begins, there the Shivatva begins to end. Now, look at where Lord Shiva resides? On Mount Kailash, where no one can live, He resides there. As for what clothes He wears, you already know. Their adornments and the exuberance in which they dress, you also know. But they have no need for comfort, like what comfort will I get. We first think –Bhai! they are going there, so how many star hotels are there, what arrangements will be there, whether these things will be okay or not, what kind of accommodation will be available there, what arrangements will be made, and what kind of food will be there? They don't care about these things. The first recognition of those with the Shiv element is that they reside in joy wherever they are. Put them to sleep in the jungle, they are at peace in the jungle, place them in palaces, they are at ease in palaces. Wherever they are, there they are Shiv. There is nothing higher than that from which they can derive joy because of being inherently joyful, and what else is there to derive joy from? Everything else is just rubbish. The real ultimate thing they have found within themselves, in the joy of Shiv, so for them, what special thing could there be that could suppress or entice them? There won't be any special thing for them. From this, you can understand that if the essence of Shiv resides within us, then first, we become the kind of person known as a saint, what we call 'Auliya'. You can sleep anywhere, sit anywhere, eat anywhere, eat at any time, sleep as much as you want, and this clock, it stops ticking. You've transcended time; there's no thought about when to go, when to come, or what to do and when. Whatever is happening is fine. If you're sitting here now, then you're sitting here; tomorrow, you'll be sitting there. There's no thought about it, like, "Okay, it's time now, let's go, now we have to do this there," none of these mental calculations occur to you. Because what is happening is happening according to the wheel of time. That's why I said, when it will be made, how it will be made, there's no need to worry about it. When the deserving people are there, then it will be completed; when there are people worthy of living here, then it will be fulfilled. Otherwise, who will live here? Will animals come and stay here? Birds will come and stay? I told them, first, figure out who are the ones from Delhi going to live here. They said, "Maa! You will stay." I said, "Which ashram am I going to live in? Tell me. So don't

make an ashram just for me; first decide how many of you from Delhi want to live in the ashram. Because Indians are very restricted; they want their own home, their wife, their children, and they want to show off to their wives; on top of that, they want a car." "Mine, mine, these things are mine. I have my children with me, my wife is with me. How many people are there who can live collectively? This question doesn't arise in foreign countries. If an ashram is built in a foreign country, it is quickly established because everyone brings their own bedding and other things. What happened just now? We were at home, now we are in the ashram. Now all our problems have disappeared because there's no rent to pay, no complaints, no issues." "We will just stay here, live collectively, whatever money is needed to be paid we shall pay, and live comfortably. Everyone will work together, and there will be no problems. If any trouble arises, everyone will come together to address it, and if something special happens, everyone will enjoy it. They become so happy that they feel like they've gained something, as if they've become a part of something, which we call belonging. We belong to something." "And we, constantly, roam around sticking to each other. Well, even in that house, within the house, then arguments start that this is the elder son, this is the younger son, this is the elder daughter-in-law, this is the younger daughter-in-law; then this is their child, then my sister, then this sister-in-law, even in that, arguments start. Because these relationships are artificial relationships; this is not real relationship. If someone becomes someone's son, then it doesn't become their relationship, if it did, then why would there be an argument?" "Meaning, there is no reality in this, then why are there demands for small things, why isn't there love for each other, so the way we tell you, that external religions are all false, similarly, anyone outside is false, so they say every day, 'Ma, please get me out of this, my life is spoiled, how did this happen?' I said, first of all, call Ma, and call Ma, now my life is spoiled, now who will do anything about it?" "How do I get rid of it, I feel used-up because of it. I said, why did you call first, and why are you sending it? The reason is that this relationship was not true relationship. If there was a true relationship with it, then it would be immersed in love and remain sweet. There is no feeling in it that it's mine." My feeling is, this is a false emotion. This true feeling is not at all there. If true feelings were there, and then you tell me, in which relationship have you seen that if a person has a complaint, then everyone will stand with him? Instead, if they come into Sahaja Yoga, they will pull your legs. If you come into Sahaja Yoga, they will say to you, if you don't get us well, then we won't let you enter into Sahaja Yoga. Then they will create more drama. Because the Shivatattva is truth, and everything else is falsehood; and you know the relationship of Shivatattva, it is with consciousness. When you feel this light with consciousness, you know there is consciousness; so you understand how much joy is coming from the one sitting in front, how much joy I am in. Once a gentleman came to me in Kolkata. As soon as he came to my feet, eight to ten Sahaja Yogis came running. I asked, 'What happened? Why?' I don't know, suddenly Kundalini got awakened. So we came to see what happened to the Mother. It was an instant realization, that's the work; they caught hold of him. Now they all stood up and said to him, 'Get up.' The poor thing was sitting there humbly. I said, 'Leave him alone. The joy he was experiencing was not like that of a rose flower, it was like that of a lotus flower. He was enjoying it in such a way. When this real connection happened, they were sitting there and said, 'What fun is this!' They came running from there. When this enjoyment started coming, then it's a relationship. This is true friendship. This is the inspiration of true Sahaja Yoga, love, and its joy. This can only happen through the Shivatva. If the Shivatva is within you, then you cannot quarrel with each other. You have seen the Ganas, how they are. At a mere gesture, all the Ganas come together to do even the most difficult tasks, the most challenging tasks, they all gather and start doing it together. However, if here, when the Shivatva's full system starts, I have seen that if something is understood, if an event happens in America, then all the Sahaj Yogis rush there; if an incident occurs in Australia, then everyone's attention is there. This is a big thing. But first of all, in this, we should know that we are situated in the Shivatva. Being situated in the Shivatva doesn't mean that we have to become ascetic babas, but there should be a feeling of renunciation from within. Saying that there should be a feeling of renunciation from within means that just like within a tree, its power, which is like sap inside it, grows and goes into every root, every leaf, every branch, every flower, every fruit, and then comes back. Similarly, your love too, absolutely unconditionally, completely detached, will be in the state of non-attachment. And when you become like that, then you will be situated in the Shivatva, and when you become like that, then you will enjoy each other. Otherwise, looking at each other, saying, "They did this, they did that." In the beginning it felt like I have entered a quarrelsome household, where everyone was quarreling with each other. Neither are you enjoying each other, nor does anyone love each other. Their quarrel is with them, their quarrel is with them. I keep looking and thinking, "Oh God, what should I do now? My role here seems pointless. But slowly, slowly, slowly, slowly, the minds cooled down, the establishment of the Shivatva began, and now people are enjoying mutual love, and they are realizing that the love among them is the most significant, and even experiencing the relationships is starting to come; this is what it is? Your relationship is only based on one thing, and that is the Shivatva. If a person doesn't have the Shivatva, if a person doesn't have vibrations, if their vibrations aren't right, then your relationship with them cannot establish. No matter how hard you try, that relationship won't form until their vibrations are right. Until then, no matter what you do, you

can't enjoy being with them. Either your vibrations will become negative, or their vibrations will become negative. So, you'll feel like it's their vibrations that are negative. Then you'll wonder, "Have I become negative, is there something wrong with me, or is it because of them?" And you'll enter a kind of delusional state where you won't understand what to do. Therefore, if someone's vibrations aren't right, you should stay away from them; there's nothing wrong in that. Both benefit from it; if you are awakened to the Shiva principle, then you should stay away from them. This doesn't mean you should say good or bad things about them, but their Shiva principle should also be corrected, and you should also tell them to correct their Shiva principle. Because if such people come in between, then there can never be happiness, just like if you put curd in milk, what will happen. Everything is detached, so it doesn't work. If you put curd in milk, it will turn into curd. No matter how many theories you apply, that theory doesn't work. Go in front of it, pray, greet, do something, put curd in milk, and those whose vibrations are bad should be completely removed, so that your vibrations will be corrected, and everything will be fine. And looking at your peace, they will say about your Shrivatva, "Yes! Alright, how peaceful this person is sitting, I should also sit in such peace. Why shouldn't I attain this peace? Why shouldn't I enjoy it? When your life moves towards that peace, simplicity, and love, then other people whose vibrations are not right, who are not yet sitting comfortably in Sahajyoga, will gradually settle down. But everyone should strive to understand where our benefit lies.

Our benefit is not to wander and wander like mad. Obtaining that eternal thing is the goal of our life, and that's why we have come into Sahajyoga. And if, after coming into Sahajyoga, we remain incomplete, then what's the use? What have we gained? If we sit halfway on the path we have embarked upon, we won't reach the destination at all. I have talked many times about this Shrivatva and explained it, but especially for the people of Delhi, Shrivatva should be discussed. So, the thing about Shrivatva is that you should know that when the heart catches you, your Agnya Chakra catches. But on the contrary, if I say, if your Agnya Chakra catches, the one in front, then your heart suddenly contracts, becomes very small. And when your Agnya Chakra opens, your heart becomes completely cool, and vibrations start flowing from it. The Agnya Chakra rises with ego. Because you live in this capital city and see people riding horses. You also think, "Why are these children crying? You should see them." When I came to Delhi after getting married, I felt like this is a strange world. Here, people walk on the ground but their heads are held high. And until you talk to them yourself, no one will understand them. It was a strange world of arrogance. Oh my! At that time, when I was a very young girl, I used to laugh at where these crazy people are going, straight to the Yamuna, going to some ghat; I couldn't understand anything. And then I used to watch, and I would be quite amazed, everyone's head is held so high from here, about six inches up, and the reason for this is arrogance, so much arrogance. Even a maid, when she would come home wearing a shimmery suit, with lipstick all smeared, I thought she must be the madam of the house. Nails painted, lipstick on, wearing bangles, absolutely fashionable; and I looked like a village woman in front of her. So I thought she must be the madam of the house, so I said to her, "Please have some tea, sit on the sofa"; she hesitated, I said, "Please sit down, why are you standing, sit down." She started saying, "How can I sit?" I said, "Please sit down, why are you standing, sit down." "Who are you?" I am the wife of your peon, so I said, "No problem, please sit down now." And then I saw, she had so much pride in her, I realized she was even more proud than a collector. So I said, "If this is their condition, then what the collector's wife would be like!" And with so much pride, deceit, and artificiality in life. I had come from Nagpur, so I felt, what kind of world is this, I just couldn't understand anything. Strange experiences started happening. Like when my husband came, he was with Shastri ji. In this world, it's a big deal, but I couldn't understand what's so great about it. So we met a friend, she used to study in our college. She wasn't talking to us at all. So I said hello. Where do you live? Then we found a place in Meenabagh, she said, you live in Meenabagh? What does your husband do? Bhai! They do something; they have a government job, that's it. So you live in Meenabagh, whom did you marry, you didn't find anyone else. I said, "Bhai! my husband is a very good man." "Good! What does he do?" "Why are you living in Meenabagh?" I thought to myself, who lives where in the whole world, what positions they hold, she knows everything. I asked her, "Where do you live?" She said, "I live in Rau's Avenue." I asked, "Where is that?" So she said, "It's near the bridge." I said, "Then it must be far from here, right?" "Oh, so what if it's far? I have a car. No matter where it is, I live with pride." "My husband is like this, my husband." Initially, I didn't understand the meaning of all these prepositions like "additional" and "under". I used to ask my husband, "What's the difference between 'additional' and 'under'?" He started saying, "Well, you have a lot of intelligence, but you can't play his three cards. You don't remember which thing is higher or lower. You won't even remember bureaucracy. So I said, "Sir, I don't understand what happens with all these prepositions, what's up and down in them." Anyway, whatever it is, she ran far away from me as if she were the clerk's wife or something. I don't know. So I said to her, "Bhai! It's okay, I live in Meena Bagh, so there's no need to get so upset." The place the government has given us, we live there. So she started saying that; just then my husband arrived. Now, Bhai! Here everyone greets the chair, whoever it may be, so as soon as he came, everyone

greeted together, "Namaste, Namaste, and Namaste." So she also started greeting him with "Namaste". Then she said, "Why didn't you greet?" "He is my husband, why should I greet him?" She started saying, "He is your husband, why do you live in Meena Bagh? Is it like some Yerwada jail, Meena Bagh? What's the big objection in that?" She started saying, "He is your husband! Oh, you are the wife of a big man." I said, "I don't know about that, but my husband is quite tall." So she started saying, "You're just a simpleton, you should have demanded a mansion in such and such place." I asked, "For what?" Then she said, "Wow, if he's such a big shot, don't you want a big mansion?" I said, "Bhai! I prefer a small house. It's difficult to maintain cleanliness in a big house." "There's no maid in house." I said, "Yes, but it will require a lot more work." So it's better to have a small house." Here, there was so much artificiality, superficiality in conversation, just superficiality and showiness. After that, she must have understood that she would call me every day, I was so troubled. I said, "What's going on with this?" She used to get anxious from Meena Bagh and now she's sitting there every day waiting to come. I just don't understand. When I saw things like this, I wondered what's going on in the minds of people here. If you tell a cat that it's a horse, then while the horse is galloping away, what will happen to the cat? Similarly, the situation with the people here is that every person doesn't know what they understand about themselves. And all these outwardly flaunted pieces of pride they carry, who knows which pride they're flaunting? This will all collapse tomorrow. All these things will fall apart; they are all perishable. What's the value in them? Today, anyone, no matter how bad, how much of a loafer, whatever they are like, if they are sitting on a big chair, so everyone standing with folded hands, are they someone beyond reproach? What kind of person sits on the chair? Whether good or bad, if that person gets off the chair, ask about all their dirty secrets. As long as they are on the chair, consider them to be even greater than God. You would be surprised that many people, when they came to meet my husband, would ask like, "Is 'Bhagwan ji' there?" So I would say, "Which 'Bhagwan ji'? Sir, Mr. Shrivastav, sir." "Wo 'Bhagwan ji' is he there, 'Bhagwan ji'?" So I said, "Then who is Mr. Shastri?" They said, "He's the Supreme Being." "And you?" I said, "I'm just a servant here." So since then, I tease my husband, calling him 'Bhagwan ji'. They say, "Enough now, stop teasing." The arrogance, the forcefulness, the insistence, and the special thought that comes to women, "Oh, I'm his wife." "I didn't even know where my husband is, how much, what his position is. They know all those people, they know the entire civil list, who is what, their number is this, oh, and their number is that. I said, are you making a list of horses or why are you making such a list? Why do you talk like this? And I couldn't understand those people's conversations." "Because they kept discussing while sitting. He got this promotion and he got promoted. Good educated women, educated. These women were educated along with we people, neither to study nor to write anything, nor did they know anything, except for which job their husband had. In the light of that, they were engrossed (unclear)! Get away from this artificial life completely, just leave this artificial life altogether." All this 'Maemsahbiyat', it's over now, it's time to come to reality, because we are Sahaja Yogis. And for a Sahaja Yogi, it's necessary to wear the tidy clothes, to abide by the rules, to stay dignified. All these things are fine, but within limits. Within their limits. And when you remove artificiality from it, then you will see that the essence of Shiva is shining within you. Your dignity is being observed by the world," they say! "Oh, what a thing it is!" Then, they should descend from any height, whether they sit on a chair; whether they go outside or inside, the whole world desires them by their name. This is the essence of Sahaja Yoga. There should be such a character, such a special nature, just like Shiva did have that He forgave even those demons, In this way, we have to accept that the element of forgiveness has settled within us, then no one can disturb us, no one can cause us pain because when we don't even remember who caused us what trouble, then what sorrow can affect us?

To delve into this essence, you must first understand that a Dilli is neither a cat is nor a horse, and a horse do not sit on a cat. Otherwise, the cat dies. It's not to think that just because we live in Delhi, we're somebody. Once you start thinking like this, your entire character becomes comical and idiotic. Another amusing incident is that a gentleman went to meet a minister, and there he was very much in unrest. He was asked, "Sir, why are you in unrest so much? Don't you know I am P.A.?" They said, "Oh, you are P.A.! Well, 'Namaste!'" So, he realized that he was a drunkard. This way, I gained a lot of experience in Delhi. Also, there were a few ignorant women like me, so we were sitting and discussing religion, and everyone was watching. Not many, but mostly everyone, such things happen. The girls who used to study with us in college, so straightforward, living with such simplicity and innocent, how do they suddenly become so arrogant? Then everything becomes like it's my home. Once, if they lost their napkin, they would call the whole universe, "Bhai! Did you accidentally take my napkin?" Oh Bhai, if it's gone, it's gone, maybe get it lost. If someone loses a spoon, they would call the whole world and say, "Bhai! I've lost a spoon from my place, someone took it." There's no shame in anything to them, such shamelessness to talk about such stinginess, and on top of it, you apply lipstick, makeup yourself, adorn yourself; but from the inside, you are so petty, of such small nature. How much importance will they give to those who get so bothered by small things time and again? Sometimes it's surprising how these people elevate themselves so much over trivial matters and yet are so low and mean. They can't leave anything with any one, howsoever small it may be; if



something remains with someone, it's as if their life is being drained; they are those who take everything with them. In Shrivattva, when we contemplate impermanence, those worldly things that seem so insignificant to us become momentary and fleeting. They hold no grandeur. It's the love hidden behind or the consciousness within them that matters. As I told you, when I went to Kashmir, I felt vibrations five miles away; I told the driver, "Let's go there, let's go from there," but he said, "There's nothing there." I said, "No, there is something, there must be something." When we went and looked, many Muslims were collecting money, when asked, "What's going on here?" They said, "Here, there's a strand of hair from Hazrat Iqbal, what will my descendants do with it?" One hair, Hazrat Iqbal, who was he, believe it or not, he was Prophet Muhammad, one hair kept there, and I caught it from five miles away. These are vibrations; imagine the power in a single hair. Similarly, this ashram of yours; in it, the soil, stones, cement, whatever is there, is not ordinary; it holds the significance of my children who lovingly built it with their hard work. By vibrating everything; if people don't find my photo, they can still sit outside and absorb the vibration, if people don't find my photo. That's why it depends on you, that when you come inside it, remember, you are coming to awaken your consciousness, to attain Shrivattva, to awaken it. The man in whom there is Shrivattva, he is always joyful, laughing, playing. Those who are serious, they need to slap themselves twice every day. Because when I see it, I feel like giving two slaps. When Shrivattva has awakened within you, why do you make such an ominous face? And from the morning, forgive, forgive, forgive; forgive from the morning. I said, look, don't say it again, and forgive; otherwise, I'll slap you. Because the thing is that we have attained Shrivattva, and waves of joy are rising within us. How can we be serious; is there any mourning happening in our homes that someone has died? And this is also a disease prevalent in North India; especially when men are with their wives, just watch, they make such a face as if they are going to the crematorium. I have never seen men from here talking and laughing with women. Most people say that in our UP folks, the husband walks ahead and the wife walks ten steps behind, taking off her veil. Poor thing keeps looking to see where her husband is going; she keeps following him for that. And men are supposed to talk to women. Go sit in a hotel, sit in a restaurant; if you see any man talking a lot to a woman there, you should understand that she is not his wife, impossible. Because when talking to the wife, one knows not if they got stung by a scorpion, and this is such a common experience I've seen, where the husband doesn't even talk to his wife when she's at home, nor does he ever take her out. And Shiv and Parvati, they both live in an unbreakable relationship, like the unbreakable relationship between the moon and the moonlight 'Chandra & Chandrika'. Their relationship can never work with anyone else, and happiness cannot be attained because Shiv and his Shakti are together, and this way they do, what they want. Their relationship is so sweet, and the way they give and receive, and the way there is joy; so let the man keep laughing and playing, and let the woman keep laughing and playing too. And let there be great love and joy between them. It should be said, this is the essence of Shiva and Parvati. Shiva has his own way, and Parvati has her own; Shiva doesn't say become like me, and Parvati doesn't say become like me; no coercion, just a kind of mutual understanding, affection, and what we call love, mutual respect, and playfulness. From Shrivattva, we also understand that the marriages within us can be completely happy only when both the man and the woman attain their own happiness. As long as the woman thinks about how much control I should have over the man and the man thinks about how much control I should have over my woman, understand that in that moment, this joy comes to an end. And such foolishness is when everything is laid out in front of us, all the happiness is completely filled for us, and we remain untouched by it. It's great when there's harmony among partners, but even in our household life, there should be such harmony. Neither should a woman dominate a man nor should a man dominate a woman; everyone should stay in their own place happily. Therefore, you also need to see here that women sometimes get annoyed with men for this reason. I have seen that their husbands remain very busy with work. If the Shiv element is awakened within you, if there is Shrivattva in your heart, then happiness comes only from this Shiv element. And if you want to find happiness with your husband, you can achieve joy through him, you can nurture your ego through him, but it's not that you get happiness with your husband, it's your own Shrivattva that's the source of joy, and you can find it through it only. So, what is there to be sad about if he has to work, has to strive? If we tell you about our life, you won't even believe that for so many years we have been in India, our husband didn't take a single day off in life, not even for a single day; and that too only once in life, when Maulana Azad died one day, and everything came to a halt, but even then I didn't complain. So me, I am in my happiness, why should I bother? They are doing good work, working for the country, working hard, so let them work; and because of their work, how am I not benefiting? So, what's the point of bothering them repeatedly? And what is the benefit of causing them trouble? They shouldn't be troubled when they have their own problems; they should be given rest, they should be cared for. These things are not possible here, which is why joy diminishes. Women spend the day resting and in the evening, they want the man to entertain them until midnight. You cannot be joyful all night if your soul is not awakened. If your soul awakens, you don't need it. Both of us have never gone anywhere alone. You will be surprised, but I don't lack anything; I am content. Neither do I lack anything, nor do they. If it is understood that we can only attain happiness through our soul and the joy we seek

is our own. As long as you want to live in joy, stay in it. I didn't do this, I didn't do that, nor did that way; Saying by either of us agree, is the cause of sorrow. Today, I'm telling you that a person should come into existence without any attachment, without any, absolutely, nothing stopping them, where there is no desire for anything, the wish for anything doesn't suppress them. Then it should be termed Sahaja yogi friendship, and then it has become Sahaja yoga. Where it's not about fulfilling any desire, if this thing didn't happen, let's try another thing, not this thing, let's try another thing; the one who remains so cheerful should be called a Sahaja yogi. And it is hoped that in this city of Delhi, people are and will be ready for such things because now our ashram has been established, and today on this auspicious occasion, we have attained the essence of Shivatva, which is joyful, which, upon seeing, makes you think, "Yes, sir, there is joy." And the waves of joy that spread among each other, seeing how happy everyone is towards me, sitting with so much love, and enjoying each other's company. So when I see the friendships among you people, it feels like this Delhi, wherein there used to be cut throat competition, pulling down someone, pulling someone back, doing this to someone, putting one person down and raising another, in that place, the atmosphere of friendship is so pure; friendship for the sake of friendship, love for the sake of love, if it becomes like this, then I would say that all my hard work in building the ashram has borne fruit for me.

Hope that today you establish your Shivatattwa. (As per original audio)

## 1989-0308, Public Program: Insan ka Pariwartan

View [online](#).

8 March 1989

Public Program

New Delhi (India)

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

1989-0308 Public Program Insan ka Pariwartan New Delhi

[English translation from Hindi]

All those who are seeking the truth, my salutations to you saints. Truth.... what is this, and how it is going to be Sought after, there are many ideologies on this topic. Truth is only one. And that is, you are not this body, mind, ego etc, but you are the spirit. The day when you become a spirit, not by studying, writing, or by discussions, and say that " I have become a spirit", but if actualization of this incident takes place within you, and because of the which you attain the form of a spirit, then you can know the absolute truth.

Nowadays, in this world we think that this person is good, that person is bad, using our mind. But this is not the absolute truth. Does everyone think the same way? It is not like that. Some say this is good, some say that is good. So, it means that whatever we have known, is not the absolute truth. Only when human beings, start thinking alike, he can say that this is absolute truth. When a person is standing separately in his own freedom, then he, by his ego, and by his conditioning, gets totally influenced that whatever he thinks, he thinks with the point of view, as the saying goes that " a man wearing a green glass, sees everything green".

That is why Kabir Das Ji has told that " how do I narrate when there is blindness all over". This means that until now, in human awareness, in this state, have not achieved the subtle vision which Kabir Das Ji had, which Nanak Ji had, which Ram had, which Shri Krishna had. Which the saints and sages, in our country, many saints and sages were born, from east to west, and from north to South, wherever we go, there have been, many true masters (Sadguru). In today's world, true masters are available with difficulty. Most of them are a-gurus or Ku-gurus. And except earning money they do not know anything else, How to cheat people and make money out of them.

We should ask our self a simple question that if we have to give money to someone then he cannot be our guru, he can only be our servant. Because, when God is a living energy, and because of this energy, we have evolved to be human beings, then how can you give money do this living energy? You think, if you sow a seed in the woumb of mother earth, then it awakens by itself, and starts sprouting. For this, do you pay the mother earth some money, do you ask the seed to do some exercise? This is a living process. A live process of live power. If you can understand that as a sprout comes out of a seed, similarly the power which is within you in a dormant state, gets activated easily (Sahaja).

Sahaja means, "Saha" means "with you" and "ja" means "born". This energy is born with you and present within you and you attain union with this, meaning you, with the all-pervading power, which has an omnipresence in the whole world in formless, which exists in atoms and molecules, and has a presence everywhere. you become one with that. And this happens in a Sahaj way, and it is every person's birth right. Each person can achieve this.

Until now, many saints and sages have taken birth, who have read great scriptures

and texts, all of them have written that, the form of God, which is present within us, Which is in the form of a spirit, without knowing him, the confusion doesn't go.

But many people, ask me also this, " mother! If God is one, and one God has several forms, then, why among us the love does not exist? Till now, we have not known that we all are part and parcel of the same body. In human awareness, this has not come yet that, We are part and parcel of the same body. If there is a pain in one hand, the other hand strokes it. Doesn't think that it is doing some favor. And without stroking, it feels restless. Because the whole body starts paining. Because of the one hand, the whole body started paining.

If you are the part and parcel of the same body, in that case, how can we all be separate? Because we have forgotten, a very important thing, in all the orient countries, you should think that, where we live, this is what is thought, particularly in India, in this world, whatever is there is destructible, is volatile. And, we have to achieve, whatever is indestructible. But now people have become a gentleman and become like English, perhaps they must have forgotten this. But still, we know that we have to achieve the indestructible. Everything is destructible and behind these things, we should go only up to a dignified level. Not beyond that. We all know this. We Indians, particularly know this. When we know this absolute truth, and when we know that realization of the spirit, is the ultimate goal of all the religions. Many people have not spoken about deities, many did not speak about Gods and Goddesses, Some did not speak of supreme-being, did not speak of Lord also, like Buddha. Because they thought until their self-realization does not happen, whatever spoken to them, will remain just talk, and they will not understand anything. So, it is better that, at first give only self-realization. Whatever is genuine, achieve only that. You achieve only the self-realization, this is what they kept saying. So, these people do not lie, firstly, and secondly, there was a big difference between these people and us. They never did anything wrong. Never. Whatever they did used to be very auspicious, and did everything for the benevolence of the society.

So, which power was within these people, that they were not doing anything wrong like us? That power was the enlightenment of the spirit. when the light of the spirit comes within us, in that light we see, the truth which is absolute. This light that comes within us, should flow through our every vein. As we know that if we touch this, this will be cold, and if we touch that it will be hot, similarly we should know on our fingers. Should know on our fingers, it's knowledge, it's "vid", from which the word "ved" has come, which is known as "knowledge" in English, also called gnostic.

Until this does not happen, till we reach that height, until then, in the whirlpool of confusion, we do not know what all we keep doing. Now, there is a person, who keeps memorizing God's name, some other person, who will be doing something else. Ask them, by doing all these, have you become sinless? Don't you do anything wrong? In every religion this kind of people are there, whether he is Christian, Muslim, Sikh, whichever religion he belongs to, there are no restrictions of any sort, whether he slits anyone's throat, whether he fools anyone, or he may tell lies and cheat anyone. He can do anything. There is no restriction of any kind, on him.

Yes, fine, they go to temples, they go to the mosque, they go everywhere, Bow Down to God, then they become the same like before. They don't think they are doing anything wrong.

The religion was brought to this world so that we achieve some balance and we attain the self-realization. But when we see the world, our children have started saying that the existence of God is a lie and there is no religion. And many scientists also say this. When they say like this, it means they are not scientists at all. Because scientist should keep his mind open and see if there is anything or not. How can you decline anything instantly?

The God is there, and his power is spread over the cosmos. And all the saints and sages born in this world, who were true Masters, the life of all those true masters were genuine, It was not fake. They were immaculate people, totally pure people. And you can also achieve the same purity. For you to achieve this purity, the Almighty has made a very beautiful arrangement within you. The same knowledge I am going to give you in Sahaja yoga. But just by telling it is not going to happen, this incident has to take place. About this, several thousand years back, Markandeya had written. After that Nathpanthis did a lot of work on this. After that, the work was in progress, in other countries also side by side.

And you can see that from the time of Raja Janak to the time of Guru Nanak this has been happening. Mohamed Sahab also has

told, that when the judgment time comes, resurrection time comes, your hands will speak. And will testify against you. He told this clearly. There is no religion, which has not told that you attain your self-realization.

But since we did not do that, now, consider this equipment, if this is not connected to the main, then it is useless. Until you are connected to God, "the true master is one, who is connected to the God". Until your connection with God, has not happened, with the almighty it has not happened, with the all-pervading power of God's love, spread in the cosmos, it has not happened, then if we talk of love, it is not true love. It is a selfish love. Like, "my son", "my daughter", "my house" and me.

The Selfless Love, the love of the god almighty which flows in the whole world, which nurtures atoms and molecules, that love cannot be described by anyone. But, when You bathe in that, when you become pure in that, when this incident takes place within you, then you also achieve that energy, from within you flows the energy of vibrations. This arrangement has been done by the energy within us which is called kundalini energy.

Regarding this, in the 12th century, in Maharashtra, Gyaneshwar Ji has mentioned very clearly. Krishna Ji also spoke about it, in a guarded manner, but clearly. For me, it is very clear. He told in the beginning that you become sthita prajnya.

Sthita prajnya meaning, you attain enlightenment where ever you are sitting. Prajnya means enlightened knowledge. Arjuna asked, "how"? He said this is "Gyan". Gyan means Knowing. Knowing not by the brain. These saints have never been to any Universities and done Ph.D., that they were so knowledgeable. Gyan means you have to know in your central nervous system. You have to know in your nerve center. This is Gyan (knowledge).

And then when he was asked, "what about karma"? (deed). For that, he replied "do the deed. You should do the Deeds. But surrender all your Deeds at the feet of God. See, how cleverly this has been told. This is not possible at all. Though there are some people, who commit murder and say that I have murdered, but I have surrendered this deed in God's feet.

Human beings can never surrender any deed on God. Whatever he does he only thinks that "I have done it, I am the doer of this". This doesn't go from his mind. When does it go? When he becomes self-realized soul. When he is in third person's context, he says "this is happening", "this is taking place", "this is being done". He never says "I am doing".

"I", gone. Like, Kabir Das Ji has told that when a goat is alive it keeps saying "mai", mai, mai, mai, mai (I). But when it is dead, and it's intestines are used as a string on a bow for carding cotton, then on the cord, it says "Tu hi", "Tu hi", "Tu hi" (only you).

What a beautiful thing he has said. He was just a weaver, but what lovely words he has used. To get integrated in God's Kingdom, human being doesn't have to do anything. Effortless.

Anything, which is very essential for our life, if we take an effort for that, then it can get spoilt. For example, our breath. Our breathing happens by itself. If we have to appoint a Guru for this, and pay him money, or go to some university to take a degree for this, or do Hath Yoga and stand on our head, then everyone will die just like this. So, this is effortless. getting into an effortless trance. And that effortless thing, if you understand it in a simple way, within us, in the triangular bone, kundalini energy is present.

Kabir Das Ji has called it as "Surati". But how human beings spoil everything that, In Bihar, where several saints have taken birth, tobacco is known as "Surati". You give human anything, in sabotaging that thing, there can not be a better creature. So that is called Surati in Bihar. Tobacco is called Surati in Bihar. "Surati Chadhe Kamaan". Surati, means kundalini when raises up, and after piercing 6 chakras, unites with the all-pervading power of God's love, which is spread all over the universe, that is the actual Yoga (union). Rest of the yogas, look like some fake excuses. Yoga means to get connected. And this is sitting in your triangular bone.

This bone is called sacrum bone in English, meaning which, Greeks already knew that this bone is sacred. This bone is sacred. And in Sahaja yoga, you can see with your own eyes that, in some people, if there is any problem in the upper chakras, then this

Kundalini, pulsates as if it is the heart. The bone starts pulsating like the heart. And, this energy is sitting in three and a half coil and it is made of several hair-like minute threads. And the Brahma nadi which is in the exact center, through this the Kundalini rises up very beautifully. And when the fontanel bone is pierced, then from your crown, from the fontanel bone to your surprise, you yourself can feel the cool Breeze coming out. From the hands also cool breeze comes out. Adi Shankaracharya also has described this as "Salilam, salilam". After going to that state he says neither with yoga nor with nearness, not with anything else, this happens only with the blessing of the mother.

Because he was tired of explaining to the people. So, this is your mother. And this is everyone's individual mother. Everyone's separate, personal, individual mother, who knows everything about you. where all you have been searching, wherever you have been wandering, the goodness inside you, good negative qualities. But since she is a mother she forgives everything, and she is very anxious that "how do I give birth to my child"?

Only with the Awakening of this Kundalini, we can have our re-birth. There is no other way to get this spiritual knowledge. This Kundalini rises through 6 chakras, and after piercing the fontanel bone, you yourself can feel that all around you there is a cool breeze and from your head also the Cool breeze is coming. This is a matter from the outside.

By the awakening of kundalini, you'll get rid of your diseases. This has been proved in Your Delhi University. Delhi University has given it recognition. And here also 2 doctors have got their M.D degree. They have done their research on this topic. And they were Very surprised that, a person who does Sahaja yoga, and the person who doesn't do it, the Physical wellness and physical energy of the one and the physical energy of the other, is totally different. On other psychosomatic diseases and incurable diseases, plenty of researc has been done and it has been found how these incurable diseases are cured.

So, within you, your energy is present, and within you, the medicine also is present. And you are attaining your own thing. I have nothing to do in this matter. Nothing at all. Everything is your own. When you achieve your light, you awaken others also and you also can cure others. You can also cure their diseases because as soon as the Kundalini is awakened, all the ailments get cured. Many incurable diseases have been cured by Sahaja yoga in these 19 years, I have seen. But, most of the sick people are such that, as soon as they get cured, they run away. They don't think that "we have received the light, so we should give it to others also". Even God thinks that the lamp, which is not going to burn, what is the use of repairing such light? And after lighting the lamp, no one keeps it under the table, But should be kept on the table, so that the world is benefited by that.

secondly, the mental sufferings, and mental Misery, which we get, there are many such people to get depressed psychologically, some become mad, and many people are such that, They are mesmerized, who do not understand what to do and what not to do, keep shouting all the time, many such people also have got cured by Sahaja Yoga. But the most amazing thing, is, the most amazing thing that has happened is, who are drug addicts, in foreign countries, there are thousands of Sahaja Yogis, this work is happening in 30 countries, and many of them have taken realization today, and stopped taking drugs the next day.

In your Delhi city also, many people who used to consume liquor, too much of it, And cannot relax without liquor, I don't tell them not to drink, otherwise, half of them will get up and leave. But if you come to my company, you will get rid of drinking. By itself. I never say. Why should I say? If by my saying so, people are going to run away then it is better not to say.

If a person is holding a snake in his hand, and if you tell him that you have a snake in your hand, and it is dark, then he may get irritated, and say let us know snake, and who are you to tell me, keep your advice to yourself. Immediately, you switch on the light and instantly he will drop the snake. That is how it is.

Because human becomes independent. In real. Because nothing can suppress him. No habit can subdue his individuality. This kind of person stands tall in his freedom and dignity. He neither requires anything, nor he is frightened of anything. He is always in his merriment. Like Kabir Das Ji has told, "when one is overjoyed, then what is there to say"? I don't know why today I am remembering Kabir Das Ji a lot. He also had come to Delhi. And, he worked very hard here. Many great Saints were born here, Nizamuddin Saheb also was born here, great sages also were born, perhaps, because of their hard work you all have come here get your realization. By remembering them, I think that today they all must be thinking that, " we worked so hard here, we spread

lots of vibration here, spoke to people, today it has become fruitful. Because it is time to get the result. This time is like that. Thousands of years back it was mentioned that this particular time will come.

And today the time has come then thousands of flowers have blossomed in the garden. Earlier only one or two flowers used to bloom. But today thousands of flowers have blossomed. And you can achieve this by living in this world. Not by running away from the world, Or by becoming an ascetic. You can achieve this by living in the world.

And whoever achieves this, understands that he has come to the kingdom of God. Because all kinds of blessings, all kinds of Grace is showered upon him. You don't have to bother your body in any way. You don't have to give yourself any trouble. Fasting is not at all necessary. Only if you want to trouble your mother, you fast. Don't know how the method of fasting has come into practice. You do all the fasting and, give all your money to us.

You don't have to follow any method which is against Sahaj. (a-Sahaj). Being in a normal family you attain this, the problems in the family also gets solved, your relationships get better, and you turn into new Leaf. But I would say, a whole group of similar people is getting ready.

Bismillah Khan had come to Switzerland. He saw all of the Europe Sahaja yogis sitting there. They were listening to him in a Harmony. He said " mother! How did you mend them?

How are they understanding everything? And how nicely they are listening. And how they are able the sing so beautifully in build Hindi language?" I told him " you see, now they have become the form of the spirit". Do you mean to say they have become immaculate"? Yes " they have become immaculate (Khalis). I told, "I am making Khalistan". He said, " then what are they making"? I said, " go and ask". This is Khalistan, where People are Khalis (immaculate).

This has been described. It is told that this has been described. And all the problems and pain of the word are man-made. So, his transformation is a necessity, a need. Until human transforms, this world will not become alright. How to say about this transformation? I have witnessed, people who used to roam around always with anger, today they are going around with knowledge of love in their hands. You should see, the Sahaja yogis in England, the English whom we consider to be devils, when they come here, they apply the dust from "Bharatmata", on their head. This is yoga Bhoomi. Because of this bhoomi (earth), we could visualize our spirit.

When they go to The Villages, there are many poor Sahaja Yogis in villages, they embrace these villagers, with plenty of affection they talk to them, and shed tears of joy, as if these brothers a meeting several births later. By seeing this, an overwhelming feeling of joy is felt. This is an ocean of joy. This kind of world has developed. I see this world developing every day.

I think, in Delhi also this kind of a world should develop. It is a necessity here, where the human can see their transformation. Can see their happiness. By the knowledge of the spirit human beings recognize the truth, which is absolute. When his attention gets enlightened, then, a single glance of such a person is enough to bless you. This kind of a person, where ever he is present, will bring peacefulness there. whichever house he enters, he will bring prosperity. On who's ever head he keeps his hand, he will be benefited. Because for our own benevolence, God has given us this beautiful instrument and only by the penetration of the chakras, we can achieve this.

The second thing Krishna said was, in devotion, whatever you give me will be accepted, but devotion should be exclusive (Ananya). See what an amazing thing is this, just by one word he is making the whole world dance to his tune. Ananya means where there is no one else. how can that happen? If you sit here and keep chanting "Hare Rama Hare Krishna", then your throat will burst. you will get cancer. By chanting the name of God continuously, a person becomes mad. Instead of going to the greatest heights, he becomes more mad. "one who understands the word of love, becomes a learned man".

The reason being, when you become "Ananya" when you unite with God and get the whole knowledge, then just by calling him once, and by bending your neck, you can see him.

This is what happens when a human is forged in devotion, and he gets so absorbed that he flutters in ripples of sheer joy. In India, everywhere, saints have talked about Self-realization. Namdev was a great poet of Maharashtra. And later when he went to Punjab, then Nanak sahib recognized him and honoured him and many of his poetries are included in Granth Sahib. Once Namdev went to meet another saint by name Gora Kumbhar. Gora kumbhar, in Marathi kumbhar means kumhar (potter), who makes pots out of clay.

When he saw him he said "I came to meet formless, in Marathi, 'nirgunach bhenti, alo sagunacha'. I came to see the formless, but you are standing before me in the full form". What a thing to say. Can anyone say like this? Can any human talk so affectionately to another human that "I came to see the formless, but you are standing in full form"? What can be said about this kind of people? This kind of saints we have to prepare today in India. And for that, we don't have to give up our family, or do such drama, no need for any such thing.

A person leaves all this from inside. And when he gets deeper into it, he thinks what all should I forget? As Kabir Das Ji has told, "I will try many times to achieve the result, but with one ultimate effort I will meet the God". All kinds of union songs these people (saints) have sung. In our Maharashtra, in Bengal, and in the south also, everywhere I go, now I had been to Gujarat, there also, all the saints have been echoing in the atmosphere that achieves the self-realization and becomes saints. And to become this is not difficult.

Today the time has come, and you people are very lucky that you have come at this time, and I am also very lucky that along with you I have also come, because of which this work is happening. Thousands of people are achieving this. But at the beginning itself, if you think that "I am a sinner, I am very bad", then kindly, leave this thought along with your shoes outside. All these thoughts have been stuffed in your mind by somebody. Useless thoughts. After all, human beings only can do mistakes. God is not going to do any mistakes. So you should not be angry with yourself. Because of that your this chakra which we call as left vishuddhi, catches, and if this catches then you may get spondylitis, you may get angina, or you may get all the diseases of the world, most importantly, you can not get self-realization. First of all, be cheerful towards yourself. You have not done any mistake. Whatever you have done, for the time being, forget it. And in this limited time span, whatever I had to say, I have said.

The thing is, the knowledge is bound inside these thousands of tapes, but it is not getting concluded at all. So, it is better to understand that, as there is a switch for all the lamps, and by switching that on, the lamps are lit, similarly, within us also there is a switch, made by God, otherwise, if I start telling you how the electricity came, who invented it, its history, where is it in Delhi, what is the mechanism, then, you all will get up and go away and you will get a headache. At first, you achieve the light, then we can move forward.

Now, everyone has advised me, to stop you from asking me questions. Because, most of the questions are absurd. Sometimes I feel that whether these people have come here for their benefit or to spoil others. And, I don't know why they talk in a fighting tone, as if they are in a parliament session, just like today's fight in the parliament. To give you your own thing, I have come here. Where is the reason for a fight here? If I am telling you that this is the matter, and presenting a conviction before you as a hypothesis, then you should see whether this hypothesis is correct or not? And if this incident happens, then you should accept it, if you are an honest person. Because, I am doing all this for your benevolence. Where is the reason for a fight here? It is, as if you are scratching your own nose and face, just because you have a habit of fighting.

That is why these people are stopping me by saying "mother! You don't answer questions, because we are strictly against it". But I am your mother so I know how your mind can project. So, all I can do is, if you have any questions please write it and give me, tomorrow at the meeting I will answer your questions systematically. Whatever questions you have you can ask. Here, in Delhi, there are many centres, and now there is an ashram also. The first ashram is in Delhi only. If anybody is going to stay there or not, is not known but at least there is an ashram. And in that ashram, we conduct programs, centres, and very expert people, who consider me an expert in Sahaja yoga, do the procedures.



And, once you are awakened, you should understand that the connection of this awakening fits in properly. That is all. After that you can see, what an amazing personality you are. For example, you go to a village and take television with you, and tell them that inside this box you can see the whole world, then they will say "what are you talking? How is it possible"? Because they do not know about television. Similarly, We also do not know about ourselves. But when we are connected, we get astonished.

What are you? What is your dignity? How many powers you have? What a great thing you are? All these, only in the enlightenment of your spirit, In that light, you can understand. There are many, many, you can say marvel, or call it benefit, whatever you call it, I can only say that you become the kind of person, who is the source of peace and joy of the world. All your problems, side by side gets solved.

for example, when you are standing in the water you are frightened of it. But when you are in a boat, you see the same water, and when you become a swimmer, you dive into the same water save several people. Similarly, you keep progressing in Sahaja yoga. At first, you achieve the state of thoughtlessness, then you become doubtless and then you become a strong Sahaja Yogi and do the welfare of the world.

For this, there are no fees, I have no organization, I have no institutions, you are my only Institution, you'll have to become something in this. There is no certificates that "we are Sahaja Yogis", which you can stick on your forehead that "we are Sahaja yogis". There are many such people who say "we are born again, we are this, that etc. but where are their powers? where is the nature required for that? Where is the glory? where is the majesty? It is good that, without any earldom, you can say that you are a landlord. It is like that. If you are something, then it should be evident, should be visible, people should understand. In this matter you be honest. Be very cheerful towards yourself. don't blame yourself, only then this is possible. Is that alright? Now you don't need question-answers right?

Now it is my request that whoever is sitting on the ground it is very good, whoever is not sitting on the ground, remove your shoes, and whoever is sitting down also remove your shoes. And, as I told, we have to Bow Down to the Mother Earth and begin this work.

Whoever do not self-realization can kindly go out. Because it is a 10 minutes job and you have to do this with your eyes closed. And if anybody wants to go out and come, I can wait for 5 more minutes. But there is one thing, if you don't want to do this, then oblige others, and if you kindly leave this place, it will be very good. Because always you have been looking at others, now is the time to look at yourself. All the people who are standing, it will be very good if they can sit down. Because you have to close your eyes and anyways you cannot see mother also. So, all of you sit down and receive your Self-realization.

I will address as left and right because in every language left and right are said Differently. The left hand should be comfortably kept on the lap. like this as if You are asking something. This is your desire that you are asking for self-realization.

Everyone keep your hand like this. At first, I will show you, then you have to do this with your eyes closed. Then you have to keep your right hand on your heart. On your heart. It is kept on the heart because the spirit resides in the heart. The reflection of God is inside us. And kundalini is his power, which is known as Adi Shakti. The one who created the whole universe is Adishakti. It is his reflection. That is why first you keep your right hand on your heart. After that, all the action we will do on the left hand will be towards me. The right hand is the power of action. So, first keep this hand on your heart, and then keep it on your upper abdomen. This place is the essence of the Guru, Which has been established by our great masters. These are 10 essences, 10 essences. So, you keep your right hand, on the left side of your upper abdomen. After that, same right hand, you keep on the lower side of your abdomen, on the left-hand side. This is the place for pure knowledge. Pure knowledge means, the law and order of the Almighty, which is inside us, which appears inside us.

For example, if you ask an animal to walk through a dirty street, he will walk without hesitation, whether it is a dog, bull, donkey or a horse. But a human being will not go. When he acquires pure knowledge, he can not go in the wrong lane, because vibrations start flowing within him. Because of the vibrations, he knows that this is wrong, and as soon he comes across something wrong,

heat starts flowing from his palms. Then he sees that vibrations are not flowing in his hands and he leaves it. This is the characteristic of a saint. Saints never take the wrong route. He cannot pass through any dirt, he sustains himself in his sanctity. So, this Chakra is for pure knowledge. This should contain within you, in your personality, and in your being. Not just the projection of mind.

After this the same right hand we will keep on the upper part of the abdomen on the left side, which is the essence of the masters. After that, you will keep this hand on your heart. Now, I have told you again and again that you should forgive yourself and be cheerful towards yourself. Because otherwise, this Chakra catches a lot. Bring your hand from the front side, not from the back. Keep your hand like this and turn your neck towards the right side. Somehow, this Chakra catches a lot, particularly in Delhi. Now you keep your hand across your forehead such that, you can press both sides of your temple like You press during a headache. This place is for forgiving. To forgive everyone. After that keep your right hand at the back of your head and raise your head up. [line not audible].

After that, you stretch your right palm. After stretching, keep the center of your palm on your fontanelle bone, which was a soft bone in your infancy. Bend your head and rotate the skin of your head seven times, which is known as the scalp, very slowly, and by give pressure by stretching your fingers outward, press hard. that is all, you have to do. particularly keep fingers on fontanelle bone.

Now you close your eyes and remove your eyeglasses because you don't need to see anything and keep your eyes closed so that your attention is inside you. There is one more thing that, don't shut your eyes tight, and don't rotate it anticlockwise, and also don't shut it slowly. Close your eyes in a very simple manner as you would do, to sleep. Neither Keep it half open nor push your eyeballs up. And don't make any effort. Don't try to stop your thoughts. Everything will happen by itself.

Keep your left hand towards me. Now close your eyes. And whoever is sitting on the chair keep your feet apart. Whoever is sitting down, it's alright with them. Everyone can remove the shoes. Keep your right hand on your heart. And please don't open your eyes until I tell you to do so. Now with your hands on your heart ask me a question as you would ask a computer. You can address me as "mother" or Shri Mataji.

"Shri Mata Ji, am I a spirit"? Ask this question. Ask in your mind, not loudly.

"Shri Mataji am I a spirit"? Ask this question 3 times. You should know that when you become a spirit you become your own master also. Keep the same right hand on the upper abdomen on the left side and press. And by keeping your hand on the essence of Guru and ask me a question " Shri Mataji! am I my own master"? Ask this question three times.

" Shri Mataji! am I my own master"? Now keep this right hand on the lower side of your abdomen, which has the chakra of pure knowledge. On the left-hand side. Here I have to say that I respect your freedom. Nothing can be imposed on you, and your knowledge definitely cannot be imposed. So, you have to say six times because this Chakra has six Petals.

You will have to say 6 times that "Shri Mataji! Please give me pure knowledge". Six times You have to say "Shri Mataji! Please give me pure knowledge". Now, this Kundalini is going to other Chakras. So now we have to open other Chakra, on the upper side. So now keep your right hand on the "guru tattva" meaning on the upper side of your abdomen, keep it pressed on the left side. And to open this Chakra with full confidence you say 10 times " Shri Mataji! I am my own master. Say it 10 times because the master has 10 elements.

Now as I told you in the beginning, there is only one truth about you. And that is you are a spirit. You are not this body, mind, ego etcetra, but you are the spirit. So now you keep your right hand on your heart and here with full confidence, you say this absolute truth 12 times, 12 times, "Shri Mataji, I am a spirit". I have already told you earlier that be cheerful towards you. All-pervading power is the ocean of kindness, peace, and joy. But most of all it is an ocean of forgiveness. And we cannot commit any such mistake which cannot be absorbed by this. So with a cheerful mind keep your right hand on the angle between your neck and Shoulder, turn your neck towards the right side and with full confidence you say

"Shri Mataji! I have not done any mistake". "I am not at all guilty". "Shri Mataji! I am not guilty at all". You have to say this 16 times. Be cheerful. We have to go to the kingdom of God. So be cheerful. Say with your full heart.

Now keep your right hand across your forehead and press on both sides, like you press when you have a headache. Here is the centre for forgiveness. Here you have to say

"Shri Mataji! I have forgiven everyone at a time". No need to count, no need to know, no need to remember them, just have to say "I forgive everyone at a time". Now on this Chakra, many people say that "mother! It is very difficult to forgive". But when you forgive or don't forgive, in truth you don't do anything. But if you don't forgive someone, then you play in the wrong hands. So, you say with your whole heart, number of times does not matter, say with your whole heart that "Shri Mataji! I have forgiven everyone". You will feel very light. Now if you remove your hats, it will be better. You need not remove the turban, remove only your hats. Now keep your right hand at the back of your head and raise your head up. Here, for your own satisfaction, without feeling guilty, and without thinking of the people who have troubled you, with your whole heart you say "oh! All-pervading power,

oh! The formless! If we have done any mistake please forgive us.

Now stretch this hand. And keep the centre of this, the centre of your palm, keep exactly on your fontanel bone, and bend your head, stretch your fingers outward, pull completely outward And by giving full pressure rotate the skin of your head. Very slowly, 7 times. But even now I have to say that I cannot impose self-realization on you. I accept your freedom. So, you will have to say "Shri Mataji! Please give me my self-realization". Say this seven times, because the seats of 7 Chakras integrate here. So please say "Shri Mataji! Please give us self-realization". Seven times.

Now I will blow breath into this seven times, and with that, you will attain your self-realization. Now slowly bring your hands down. And open your eyes slowly. Now keep your right hand towards me. Please note that we have to check for cool Breeze on our right hand.

And bend your head, and check with your left hand on your fontanelle bone, if some cool Breeze is coming. For some people, it comes much above the head. Take your hand little above, don't stick your hand to your head. see, here you are getting a nice breeze. Don't doubt.

hmmm! Now keep your left hand towards me. And bend your head again and check with your right hand, if some coolness is coming out of it or not. hmmm.

Now, again one more time, keep your right hand towards me. And bend your head and check again if a cool breeze is coming or not. You should not keep your hand very close to head.

Bend your head, and you will feel the coolness little away from the crown, in the front, where there was a soft bone on our head, in our infancy, which is called fontanelle bone. Check on that. Alright. Now lift both your hands towards the sky. And ask one question "Shri Mataji! Is this the all-pervading power? Shri Mataji! Is this God's love?

Ask me this question three time which your head raised. Now bring your hands down.

Keep your hands like this and look at me in thoughtlessness. Now whoever felt the cool Breeze coming out of the fontanelle bone or from the hand, even a little, please raise both your hands. It has happened to everyone.

My salutation to all the saints.

## 1989-0312, Public Program: Satya aatma ke prakash men hi jana ja sakta hai

View [online](#).

12 March 1989

Public Program

Noida (India)

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

1989-03-12 Public Program, Satya aatma ke prakash men hi jana ja sakta hai

Greetings to all seekers of truth! First of all, it is very unfortunate that we arrived so late, and the airplane was delayed for so long, and you all have been sitting here with such eagerness and patience. And from there, a helpless mother was wondering how to reach here. Seeing all of you, it feels like the days of changing the world have indeed arrived. Your eagerness is very evident. And your desire is that we attain the truth. One thing to say about the truth is that the truth is as it is. If we wish to change it, we cannot change it. And if we want to form a notion with our intellect or mind and call it truth, then it cannot be the truth. So, what is the truth? The truth is that we are all souls. We are 'Atma swaroop'.

Everything is so beautifully decorated here, and so many lamps have been lit, that are illuminating. Which is enabling us to see and know each other? But if there is the darkness of ignorance here, if we are lost in that ignorance, then one thing should be known: we can all be enlightened, and a lamp can be lit within us as well. And we can very easily ignite this lamp, light it, and spread its illumination throughout the world. So far, much effort has been made in the name of God. We have been exploited in the name of faith in God. This is not the case in any other country, but in our country, no matter how many calamities come, no matter how much suffering we endure, we continue to believe that one day, God will surely show us the way, and we keep looking forward to that golden day when we will attain our salvation. We only need to be liberated from our ignorance. And this ignorance has settled within us in many different forms.

For example, something told to us since childhood, something we hear from others, or the customs of the house we are born into become significant to us. And these customs, taking different forms everywhere, become so peculiar that our children ask, "What is the benefit of doing all this? You do so many things, but there has been no change in you." A person, whether Hindu, Muslim, Christian, Sikh, of any caste, or any religion, can commit all kinds of sins. They can commit every type of crime. If we say that we are religious and have religion within us, then how can we commit sins? But we see that the great saints and sages, of whom we have so many examples before us, never do wrong deeds and never bow before wrongdoers.

You know about the revered Nizamuddin Sahib here. The Shah had said, 'If you do not bow before me, I will behead you.' He did not bow and said, 'I bow only before the one God.' After that, you know that it was the Shah who was beheaded." So, what was the significance of such sages and saints who spoke with such courage and wisdom? What was so special about them that made them so different from us? They were in a state where nothing seemed to affect them that would deter them from embracing the truth. They stood firmly and unwaveringly in their beliefs. Because their beliefs were not blind. They knew with conviction that this was the truth, and today, as we seek our soul, in its light, we will come to know that the truth can only be understood in the light of the soul.

Every religion, every religion in the world, if you understand a little, you will realize that in essence, every religion is the same. And every religion teaches the same thing: that we should let go of the transient things and embrace the eternal, the infinite things. Many times, we get so entangled in worldly matters that we forget that transient things are fine as long as they are within limits, but excessive indulgence in them leads to our destruction. They themselves are perishable, and ultimately, we are also destroyed by them. However, to understand all this, we need to have knowledge. Knowledge does not mean just reading and writing. Many people tell me that they read the 'Shivlilamrut' daily and recite a chapter from it every day. "But has there been any change within you because of it? Can you say that after reading the Shivlilamrut, you will not commit any sins? Or can you say the same after reading the Quran, that we will not commit any sins after this? Can you say after reading the Granth Sahib that we will not

commit any sins? So, what are written in these great books have become mere words? It is within us.

Whatever exists is external, and if we think that just by reading them we will be fine, then that's our misconception. We should only understand, be aware of it. That means we should know ourselves in our veins. This divine power is spread all around. It is said that there's no harm in seeing! If you are a person of science, then observe it, what is this power that you can attain?" "The power that exists within us, the power that we are aware of, if we say that it is dormant within us, then is there any harm in us fully obtaining it? Because if this is our own power and we are meant to be aware of it, and we are the ones who are supposed to raise high with it, then why not fully embrace this thing and thoroughly understand what it is?" Doctor Sahib says that You were already told that there is a power named Kundalini within us. We have chakras within us, and when Kundalini awakens, our Brahmarandhra, the upper part of the palate, opens up, and cool breeze starts flowing through it, and cool breeze also starts flowing all around.

But what is the evidence for this? This cool breeze, this is the very thing that is called Param Chaitanya. "One day, there was a lecture of ours. Those people came and said, 'We don't believe you because you are not a Brahmin. We won't give you anything.' Everyone said, 'All right, we have written it down on paper. If you don't believe, that's fine, we will cancel it, but we will mention your name that you refused like this.' They started saying, 'No, it's not like that. 'Okay, the program is happening there.'" Now they didn't tell me anything further. Unsure of how to proceed, I said, "Those who claim to understand Brahman, let them come forward." So, eight to ten people came and stood there. I said, "Please sit down." After they sat down, I said, "put your hands before me." Their hands were trembling. So, I said, "Look, your hands are shaking." They started saying, "Bhai! please stop, stop. Mother, we accept that you have power. That's why our hands are trembling." I said, "That's not it. Others' hands are not trembling." They said, "Look at how these people's hands is trembling!" I said, "Go and ask them, who are these people?" So, they explained, "We are from the mental asylum in Thane. Because one patient in Thane got cured, the doctor brought us here. We are certified lunatics." Then it struck them that the hands of these certified lunatics were trembling just like theirs. So, there must be something to it. Then they asked, "Mother, what is this thing?" I said, "Son, this is the supreme consciousness. It's shaking you and shaking them too. But you should attain it. When you know Brahman, only then consider yourself reborn. It means you have been born again." They had falsely labelled themselves. You are nothing. There is no evidence from that.

But for a true saint, a genuine guru, what need is there for evidence? In Sanskrit, it is said that if musk exists somewhere, there is no need to swear an oath to prove that it is musk. Its fragrance itself reminds you that it is musk. Similarly, the powers within you, until they manifest, until their light spreads, will you believe it just by saying it? "Or will anyone believe that you are a great soul or a very religious person? Or that you are such a being with so much virtue from past good deeds? Labelling yourself in this way does not make you virtuous. Another thing that is often said is that a person becomes pure by performing karma. I said, "What karma does a person actually perform?" As long as you have the feeling that you are doing the karma, you are not truly genuine. The ego within you is growing, and that ego is telling you that you are doing this karma, you are doing that karma.

But what are we really doing? Something died. A tree died, and we turned it into furniture, or some stones were brought and turned into buildings. So what significant work have you done? You have done work with dead things. Have you done any living work? After Sahaja Yoga, when you transcend, the Kundalini rises from your hands. There was a very great, very famous saint. He said to me, "Mother, why are you giving liberation to all these people? Why are you giving them so much power?" I said, "Sir, don't ask me why we are giving it. But we certainly are giving it. And think about it, yes, it is our will. We can give it to whoever we want. Who are you to force us?" They said, "We worked so hard. We did so much." I asked, "Why did you work hard? Did I tell you to?" There is no need to work hard. If you are working hard, then why say things like, 'We worked hard. I did this. I observed so many fasts.' "Then I took sannyasa. I left my wife and children." Did I tell you to do that? Why did you do it? Even if you didn't do all those things, you would still attain Self-realization.

The point is we can't do anything. This is a living process. It happens by itself. It is the birthright of every human being to attain this yoga. Why did God make you a human? Just to leave you incomplete like that? To plunge into this ignorance? It can't be like that. God, who is supremely compassionate and merciful, would not leave you like this. Many people think that the whole world is about to be destroyed. But the one who created this world is so powerful and capable. Would He let the world be destroyed? Never. And therefore, know that among you, strong individuals will emerge who can change the entire world and bring joy to the

whole world. It's very late today, and I can't give a long speech, but I have planned to come back to Noida on the 16th. Then, I will explain everything to you properly. But don't spend so much money. I feel that you have spent so much and made such elaborate arrangements. I don't know how you are bearing such expenses! There is no need to spend so much. How much expense for a mother, no need! You guys can arrange things in a simple way and don't spend so much.

I will come back here on the 16th. It's already very late. You all have been waiting for so long. Although I wanted you to ask me questions, and I would answer them. But it might be that you ask questions, and on the 16th, I answer all your questions. Another thing is, just as you have installed so many lights here. Ask how to light these lights, they will say, just turn it on, and they will come on. Similarly, there has been a complete arrangement within you as well.

Even Noida residents live with God. They have made a beautiful arrangement within you. Organized. And just by flipping a switch, everything will be done. Now if someone from Noida tells you that electricity comes from here. Bring it from here. Bring that from here. What is the history of this electricity? Then sir, it will be a headache. You will say, Bhail, first turn on the light, then we will talk. That's the thing. In Sahaj Yoga, first you attain your enlightenment and then we will talk again. So it's possible that today, right now, we use it. And then afterwards, you come on the 16th. So explain it in detail. And for those who won't experience today, they must certainly come on the 16th.

So once again, I want to express my sadness that I came so late, but it also means that those who truly desire the Divine with consistency, they are sitting here right now. Otherwise, our time would be spent wandering here and there. But they also said that the Ramayana will conclude at nine o'clock, only then will people come. Then I said, those who want to watch the Ramayana, let them watch the Ramayana, and those who want to know themselves, let them come" And it happened that you came in such large numbers. And it was a great joy to see that so many people are searching for truth and seeking the Divine. Infinite blessings to all of you!

It will take at most ten to fifteen minutes more. When you have shown so much patience, then sit comfortably for another ten to fifteen minutes. It's very simple, straightforward. There's no need to work hard. No need to stand with force. Today, this much is explained, and on the sixteenth date, I will tell you more things. But left-hand, turn towards me. I will say left and right, because in Hindi, one says one way, in Punjabi they say the other way and in Marathi they the third way, so let's stick to English, left and right.

So, put your left hand before me. Because this hand indicates that you desire Self-realization. It's symbolizing your willpower. Therefore, your desire is to attain Self-realization. And the other right hand is your power of action. With this power, you can touch different chakras. We also help them to regulate the flow of Kundalini. That's why we're doing this. There may not be a need for you all, but we're doing this so that you also become a little more spiritual.

So first, the left hand will face towards us, everyone, and the right hand will be placed on your heart. This heart the is abode of our soul. The soul, which is a reflection of the Supreme Being, and the Kundalini, which is considered the divine Power, is a reflection of the willpower of the Supreme Being. And their union is indeed Sahaja Yoga. And just as you can sprout a seed by planting it in the ground, within the womb of this Mother Earth, similarly, you can awaken it. Likewise, this Kundalini is also awakened in the form of a living process.

There is no difficulty in it. There is no trouble. For this, you cannot give money. Tell me, when you do farming, how much money do you give to this earth? Does it understand currency, money? Or does the seed understand that it should take so much money for sprouting? Nothing. Similarly, both of these are beyond the realm of intellect, in living processes.

I will tell you to place your hand on your heart first, and then, we will be doing all work by right hand, to place your right hand on the upper part of your abdomen. This is our Guru principle. The Guru principle within us means, the work done by great Gurus, that by awakening of this chakra which is specially made, we recognize our Guru. Because when enlightened, we become our own Guru. And all this is made possible by the grace of all the Sadgurus.

This chakra is of pure desire or pure knowledge. Pure desire is the power of Kundalini. This desire is such that it is pure. It means that other desires even though satisfied, yet the desire does not end. One leads to another, from second to third, but for no solution. Afterwards, keep your right hand in the lower part of the abdomen, press the left hand side.

Pure desire! What is pure desire? It's to attain unity with the Supreme Being. Through it, yoga happens. Attain this yoga from the power that is spread all around. This is your pure desire, which is in the dormant state. You might not even know about it. Maybe, I should first build a house, then buy a car, then do this, does that, but these are not pure desires. Because one leads to another. But the real desire inside you, which you may not even know about, is only one: to attain unity with the omnipresent Supreme Consciousness. This is the true, pure desire. And upon attaining it, you become completely pure. And this is exactly what the Gurus have said, that you become pure. Become pure.

With the power of this desire, we awaken the Kundalini, and through its auspicious influence, the power is awakened in every nerve of our body, and through it, we know pure knowledge, not impure knowledge. Impure knowledge means doing magic, hypnotizing someone, mesmerizing them, and so on; these are impure knowledge. Because in it, people use very filthy things like witchcraft, sorcery, necromancy, and so on. But when you receive pure knowledge, it settles into every nerve of your body, you know.

You can understand in your fingers and in the six and seven chakras which are your mental descendants that you have the power of desire in your mind, which chakra is holding, and from your right hand also you can know what your physical and mental problems are. Similarly, there are also seven chakras here, seven here as well. You can know from your fingers what trouble you have.

Prophet Muhammad has said that when the Qiyamah comes, when the time of Resurrection comes, when the time of reckoning comes, then your hands will speak, and you will bear witness that very night. We are not saying anything new. We are talking about the time of Resurrection. That time has come. Now, at this moment, whatever they desire, they can also know that supreme truth and attain complete union with it.

First, unity leads to being its witness. Until our relationship is not with it, we are completely useless. Just as if this (microphone) is not connected, it's useless. What happens after that? I will fully explain that on the sixteenth date. But in India, you all know that the saints and sages attain union with the divine. For them, leaving the household, practising asceticism, facing worldly troubles, or taking renunciation wearing monastic robes, these are not necessary for everyone. This is all about inner state. We have to attain this.

So, this is your pure knowledge, and you will have to accept pure knowledge. I won't force it upon you. Then move this hand upwards. The hand we place on the upper part of the stomach in our left-hand side, where the Guru principle is. Then place this hand on the heart. Then bend this hand between the neck and shoulder, towards the angle on its back. And turn to the right side.

Please everyone sit down. It is very beneficial on the ground. Please everyone sit down. Sit down. It's a matter of five minutes. Sit comfortably. Now place your hand on the neck and turn your neck this way.

Those wearing shoes, those sitting on chairs, should take off their shoes, it will be good. There are a lot of benefits from the earth element. Those sitting on the ground should also take off their shoes. Turn your neck this way. Now when this chakra catches, when a person thinks, 'I have committed this sin, I have committed that sin.' Finally, thinking like this is not having a good effect. As a result, a person grips this chakra and faces many troubles, several diseases occur. So, no one should think at this time that 'I am bad, I am very sinful.' Absolutely, such thoughts should not be entertained. After all, you are not a God. You are a human.

Now place this hand flat on your forehead and press it, on the forehead. Forehead means not the head, forehead means this, the frontal part. This is called the forehead. Press it as if you have a headache. Now, take this, your hand, backward and place it on

your head and look upward. Now it's the Agnya chakra. The front part of the Agnya chakra is for forgiveness, and the rear part is for seeking forgiveness.

Now stretch your hand. After this, we will do it. Now, I'm showing what to do. Stretch this hand and turn these fingers backward, placing the heel of your hand on the back, and bend your head like this. Slowly rotate it like the hands of a clock. That's all you need to do.

Now, everyone close your eyes. Remove your glasses too because you don't need to open your eyes. Therefore, everyone remove your glasses and sit comfortably. If you have shoes or anything on your feet, take them off.

Now, first of all, it needs to be done that you should be pleased with yourself. You should forgive yourself in this way. "I made this mistake, I made that mistake." Chase away thoughts of remorse from your mind in this way. Such mistakes keep happening. If you don't make such mistakes, then how are you human! Don't blame yourself for it. Sit with a cheerful mind.

Now, everyone close your eyes, and the left hand towards us and the right hand placed on the heart. Placing the left hand on the heart, just like you ask a question to the computer, ask me a very important question, and that question is, "Shri Mataji, am I the soul?" Ask this question three times. "Shri Mataji, am I the soul?" Everyone, close your eyes, place your hand on your heart with complete tranquillity, and turn your left hand towards me, and please ask, "Shri Mataji, am I the soul?" Ask this three times. You don't need to move your neck, you don't need to move your body. Ask calmly.

Now, when you become the soul, you also say 'yes' to your guru. Because in the light of the soul, we can guide ourselves. Place your right hand on the upper part of your abdomen and turn your left hand towards me and press it. And here, pressing your stomach, ask another question to the left-hand side, "Shri Mataji, am I my own guru?" Ask this question three times. Now place your right hand on the lower part of your stomach.

I have already told you that I cannot force pure knowledge upon you. What is called understanding cannot be loaded. Therefore, you have to say, "Shri Mataji, please give me pure knowledge." Say this six times. "Shri Mataji, please give me pure knowledge." At this time, do not think about others. At this time, we need to look at ourselves, not others. Say this six times. Because this chakra has six petals. So please say it six times.

As soon as you ask for pure knowledge, the Kundalini begins to stir. And the Kundalini started to rise upwards. Therefore, we need to assist it in the upper chakras so that it can easily ascend upwards.

So, place the right hand on the upper part of the abdomen, and with the left hand, press the left side. Here, you need to say with complete self-confidence, to open this chakra, "Shri Mataji, I am my own guru." And because there are ten principles, say it ten times. "Shri Mataji, I am my own guru," with complete self-confidence.

Keep this right hand on your heart. But remember, this is the most important chakra and question, and you have to answer it. With full self-confidence, keep it on your heart and say, with complete self-confidence, "Shri Mataji, I am the Atma." Say it twelve times, "Shri Mataji, I am the Spirit." As I mentioned before, be pleased with yourself. Because the Param Chaitanya is an ocean of peace, compassion, and joy. But above all, it is powerful in forgiveness. Therefore, no matter what mistakes you have made, this powerful force of forgiveness can completely destroy all your faults within itself. So, remain cheerful and content with yourself.

Place your right hand on the angle between your neck and shoulder from the front, and turn your neck to the right side. Say sixteen times, with complete confidence, "Shri Mataji, I am not guilty." Say it sixteen times with full confidence, "Shri Mataji, I am not guilty." This is the chakra that most people have trouble with. I don't know why you have been taught to always blame yourself. Whatever you are, let the Kundalini, your own personal mother, know it. Why do you judge yourself? Why do you accept your mistakes? Let her know. She knows everything about you. Let her decide.

Now, press your right hand against both sides of your forehead. Here, you need to say, "Shri Mataji, I have forgiven everyone."



Many people say that it's very difficult to forgive. But I want to tell you that whether you forgive or not, both are illusions. However, if you do not forgive, you play into the hands of others. Therefore, forgive everyone. Please forgive everyone from your heart. After this, there are no more questions. Just say it wholeheartedly. There's no need to list names or remember what anyone did, simply say, "Shri Mataji, I have forgiven everyone together with all my heart."

Now, place your hand on the back of your head. And rest your head completely on it. After this, for your own peace, say about yourself, "Oh Divine Consciousness, if I have made any mistakes, please forgive me." But at this moment, don't sit counting your mistakes. Please, without blaming yourself, say with a pure heart, "Whatever mistakes I may have made, please forgive me."

Now, hold it completely and stretch it to place the other part on your crown, but make sure to bow your head. By bowing your head, place properly the palm of your hand on your crown and rotate it. Rotate it seven times slowly, like the hands of a clock. But again, the same point is that I cannot impose Self-realization on you. I cannot force it upon you. I respect your freedom. Therefore, in your freedom, please say seven times, "Shri Mataji, please give me Self-realization." Say this seven times while rotating your crown. Bow your head and rotate seven times.

Now I will blow the Pranava. So, bow your head and the work will be done. (Mataji is blowing into the microphone)

Now lower your hands. Slowly open your eyes. Now extend both hands towards me. Now extend your right hand towards me like this. Right hand. And with your head bowed, check with your left hand if cool air is coming from the crown of your head where it used to be soft in your childhood. And if it feels warm, there is no harm. See if it is warm or cool. The air should be coming from your own crown. You have to know yourself. It won't happen just because I say so.

Now extend your left hand towards me. Now bow your head and check again. You should keep your hand above. Do not press it against the head, keep it slightly above. See if cool air is coming or not. Turn your right hand towards me and bow your head to see if cool air is coming or not. Some people feel it very strongly.

Now, with both hands facing upwards towards the sky, move your neck backwards and ask a question, "Shri Mataji, is this the supreme consciousness?" "Shri Mataji, is this the love of the Supreme Being?" Ask me this question three times, please. Now, lower your hands. Turn both hands towards me. Slowly open your eyes. Now become thoughtless. You will feel a sudden peace and it will seem like you have completely relaxed.

Now, in some people, air can also come from below. They should sit with their hands raised like this. If someone feels energy in the right hand and not in the left, then everyone should turn their left hand towards me and their right hand towards the ground. If the energy is coming in the right hand, then they should turn their left hand towards me and place their right hand on the ground.

If some people feel the energy in their head but not in their hands, then they should say, "Shri Mataji, you might be those who have a Kuldevi (family deity)". Some might believe in them. They should come into our heads. Similarly, some may ask, 'Shri Mataji, are you the family deity?' You may believe in a guru, you may believe in Nanak Sahib, who is the true Sadguru. Ask, 'Shri Mataji, are you Nanak Sahib?'

If you believe in Mahavir, ask for Mahavir, for Dattatreya, ask for Dattatreya. We have no bias. You ask us three times. Now, those who feel the energy in their left hand but not in their right hand, they should turn their right hand towards me.

Those in whom the energy flows in the left hand but not in the right hand, they should turn their right hand towards me. Those who don't feel it should turn towards me. And the left hand, which has the energy, should be directed upwards. Like this. Behind. It's like wearing a shield. Because it's like the mother's embrace.

Turn your left hand towards me. So, once you're past, after the awakening of Kundalini, no such power can trouble you. So, before going to bed every night and before going outside in the morning, you can do this. So, turn your left hand towards me. And slowly lift the right hand and bring it here. One, then bring it back, two, then bring it back, three, and then four. This is a shield.

Four, then five, then six, and seven. Doing it seven times completes, three and a half full circles. Look at the three and a half coils of Kundalini.

Now, how to raise the Kundalini? Now, sitting down, turn the left hand towards me like this. Left hand, like this. Its showing. The Kundalini is triangular-shaped in the sacrum. Keep it like this and place the right hand over it. Like this. Wrapping it. Keep the left hand straight, and move the right hand wrapping. Wrapping it around, slightly lift the neck and tie a knot. This is the knot of Kundalini. Then the other hand. Place it on the left hand like this, and wrap the right hand over it. Lift it again for the second time. As you lift, take the neck back and tie it for the second time. Now, tie three knots for the third time. While keeping the hands like this, keep moving. Keep them equal, and then take the neck back, and then one knot, then another side, and then another side. You've tied it.

Now, turn your hands towards me. Now, all those who have felt coolness in their hands or coolness in their head, raise both hands.

Greetings to all of you! What is this Noida, I don't know. By the banks of the Yamuna, you all have crossed over. There's no need to mess up after this. Stay peaceful. Because it's said, "What else to say in ecstasy." So, stay in bliss. Enjoy yourselves. And we would like to relax a bit.

We have also come to India after a long time. If you permit, we also want to listen to some music. You all sit peacefully. And don't think. Don't talk among yourselves, don't think. Even if nothing happens to anyone, there's nothing to worry about.

## 1989-0315, Public Program

View [online](#).

15 March 1989

Public Program

Central Hall of Parliament House, New Delhi (India)

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

1989-03-14 Delhi Public Program, Constitution Hall (Hindi)

## 1989-0316, Public Program: Kundalini Ke Jagran Ke Bad Labh

View [online](#).

16 March 1989

Public Program

Noida (India)

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

Public Programme, Noida, India 1989-03-16

First of all, I have to say that the fate of Noida is such that no matter how much one tries, one can not arrive in time. It makes everyone wait, THIS Noida to you and also to me! (Shri Mataji is smiling throughout) because we got late for no rhyme or reason. If any VIP is travelling on the road in Delhi, all the routes are closed, then no one can move. Likewise, don't know how many people have to waste their time. You all were also awaiting for long and I too was awaiting that when will we reach, when we will reach? So, the fate is such that coming to Noida one gets an opportunity to enjoy the wait!

You people are awesome that you all kept waiting for such a long time and everyone is always so eager to meet their mother. I had heard that in Kaliyuga children will not care for their mother but here the situation is just the reverse. That means Kaliyuga is over, Krityuga is also over and now Satyuga has started (applause from the crowd and crowd shouting aloud Victory to Shri Mataji)

Paramchaitnya gets implemented in Krityuga. You all know, that the work of Paramchaitnya has started. If Paramchaitnya had not become active, we could not have given realization to so many people. The working of Paramchaitnya has helped so much that even if thousands of people come to the programme they achieve their self-realization.

The Kundalini within us is waiting for many births for the day when you will achieve your self-realization. Kundalini is a pure desire. The desires of human beings get fulfilled but still, their DESIRES never end. So, this is pure desire and when human beings get the reward of this pure desire then all other desires becomes peripheral.

We don't know about it (Kundalini). Many people have not even heard the name of Kundalini. Many think that I see the horoscope (kundali) which is consulted for the purpose of marriage!! (Shri Mataji is smiling). There is so much ignorance about this shastra or deontology. This deontology was a written shastra once upon a time. After that many people have given a detailed explanation about it, but by reading English books, by learning the English language, by getting carried away by English culture, we have never tried to learn about the speciality and heritage of our country and we never turned towards it.

This is all written in our scriptures. Apart from that, we had great poets, the saint Poets, like Markendya Swami who, it is said lived fourteen thousand years back. After that, so many saints wrote about self-realization. Gradually, they started writing about Kundalini, here we can mention Adi Shankaracharya who very clearly stated that one should get the awakening of the Kundalini. Without getting the awakening one cannot achieve the Absolute. But after Adishankaracharya there was no other Shankaracharya who could take people in that direction, maybe because nobody knew how to carry out the Kundalini awakening. So they built temples, worshipped God and practised rituals and all sorts of things, but whatever is real ie the awakening of the Kundalini, nobody did that.

After that in the twelfth century, we had a great poet in Maharashtra. His name was Gyaneshwara. He also explained distinctly about Kundalini in the sixth chapter of 'Gyaneshwari'. Apart from this, he has written a very beautiful book called 'Amritanubhav'. This book is so unprecedented that I think I haven't seen such a profound book written on spirituality better than this.

After that, Nanak Saheb, Kabir Saheb, Namdeva, Tukarama and many others like them wrote about Kundalini. Surprisingly in other religions like Islam also it has been said that when 'Kiyama' the time of resurrection will come, your hands will speak and a

lot has been written on Kiyama. They called Kundalini as 'Aasas'.

Also in Christian Religion, it has been said that 'this is Tree of Life' and it was told that when you will get your self-realization at that time you will behold God who will appear like many glowing flames of the burning lamp. And this happens. I can see it and you all will also be able to see it later.

Starting from Raja Janaka, every person has written about it according to the time and situation. That a common man can get it and that it can be achieved by common men, this was definitely written but how will it happen, nothing has been written about it.

Saint Gyaneshwara has written a very beautiful poem which is called as 'Pasaydaan' in which he has fully described Sahaja Yoga and clearly stated that such days will come. He says that, Go along! he is describing the Sahaja Yogis and saying, You go along! Who are you? You are many forests of Kalpataru! You all know about Kalptaru. He says, You are the forests of Kalpataru, go along! and then he says that you all meaning Sahaja Yogis are the huge oceans filled with Ambrosia who speak. Your faces are like a moon but without any blemish on them and you are glorious as the sun but without any heat in them. This is how you all Sahaja Yogis are. Go along and give this Pasaydaan, this gift of Ambrosia to everyone!

Then in England, there was a poet, although many poets wrote but there was this poet called Louis. He has very clearly stated how the procession of Sahaja Yoga will move, which means he has also described me in his work. This poet lived a hundred years back.

Apart from that, there is a very great poet in India known as Rabindranath Tagore. He has fully described that on the shores of India people from all the countries will gather. Mother has awakened! The mother of the Universe has awakened! And all of them keeping their petty differences aside have come in unison. Just see, how great visionaries we had in India. Rabindra Babu was my contemporary.

There was a great poet in England a hundred years back called William Blake. He too has clearly described that such things will happen.

Saint Bhrgu has written a book called 'Nadi granth'. You all know he wrote a book about Kundalini which is called 'Bhrgusahinta', but another book he wrote 'Nadi granth' in which Sahaja Yoga has been described in detail that the Kundalini of human beings will get awakened spontaneously and their health will improve, they will get completely alright and there will be no need of hospitals (in Sanskrit language there is a different word for hospital) and he has so beautifully described Sahaja Yoga. Don't know how he predicted that fourteen or twelve thousand years back, that this is what will happen in Kaliyuga!

Recently, I was reading about an astrologer in America and I was amazed that in the 70s I started this and from 70s he has continuously described that this will happen, that will happen, this would be, that would be, this is how Sahaja Yoga will spread, this is how collectivity will grow. He has written everything in detail. It is very surprising how these people can visualize all these things. But William Blake has even described where my house will be! Who all will be working there! Everything he has described as if he was standing there and watching how the house is being constructed!

Despite all this, many other similar things have also happened. If you get an opportunity, then you all must see what kind of photos we have, like where there is sun on my heart. There is sun on my hand, the moon at my feet, sun and moon behind me. Different kinds of lights are coming out of my head, there is light all around. Sometimes I am sitting and instead, you can see only vibrations all over. This type of many photographs are coming by today's cameras. It's not necessary to have an expensive camera or to have a very expert photographer. A very ordinary young child takes the snaps which shows this or a young student clicks the photo he gets it. So, there are so many examples in Sahaja Yoga for humans to recognize it.

Apart from this, whatever experiments have been done in Sahaja Yoga on diseases or whatever experiments have been done in agriculture and other related things, we have attained so much success that nobody could have imagined that so much success can be achieved by persons with very ordinary intellect.

That means, firstly that there was something within us that was covered with ignorance which had to be opened. And second thing is that there are many powers within us in a dormant state, which have now awakened with the awakening of Kundalini.

Today I want to tell you what all things happen after the awakening of the Kundalini. I won't be able to tell you everything because for that a complete scripture needs to be written, but I will explain in brief.

After the awakening of Kundalini, first of all our health becomes alright. We get a good health. Whatever type of disease one may have, the person gets cured but for that one has to meditate. One has to get his fontanelle bone area pierced again & again on the Sahastrar by the Kundalini. One has to put in a little effort. If we put in a little effort then we achieve that state which is called Doubtless Awareness.

First, a person becomes thoughtless. No thoughts come to his mind, but it doesn't

mean he cannot think. Whenever one wants one can think and whenever one wants he can decide not to think. Normally we human beings all the time go on thinking like a mad and don't stop for even a second. So, all such thoughts that keep on lingering get removed and our heart and mind become like a clean, clear sky. Then whenever we desire we can think and when we don't want we may not. In that state of thoughtlessness, in that calm, we stand in peace!

Now, many people have mental problems. Many people who come have depression. Yesterday only I was saying that you try to put an impression on others so you get depression because people don't get impressed by you so you get into depression. So why try to create an impression on others? (Shri Mataji is in a jovial mood)

Some people also get into depression due to other reasons. What is the reason for that? (Shri Mataji turns to her right towards Sahaja Yogis and says, A child is crying, take the child out). What is the reason behind that? Now keep your attention here. Now see your attention instantly goes there (pointing towards the direction Shri Mataji was earlier talking about the child) Look here! You all look here! (We can hear the child crying). (Shri Mataji addressing the Sahaja Yogis) The child should have been taken away earlier. If the child is crying, then the child has some problem.

Keep your attention in control because as I am speaking I am also working on your Kundalini. So first of all our health becomes alright. And if we practice a little then we get cured forever. Then we do not get affected by any disease.

A gentleman told me that he had cancer. His cancer got cured but now he is suffering from kidney trouble. I asked him, Did you meditate every day? He grinned Yes of course I use to meditate! I said that's what it is! You are laughing and saying that! Meaning that for you it's just a matter of a joke to meditate. You were not meditating considering it as your responsibility. If you had, you wouldn't be suffering from kidney trouble.

And many people who were told that you will die in one year, you will die in one month are still alive, hale and hearty. Nothing happened to them. Years have passed and they are living happily. Those who were told that you'll depart from this world at the age of fifty itself, they have reached up to seventy, seventy-five and still going on. In appearance also they don't look old. It has to be told that this is their actual age.

The more you do the work of Sahaja Yoga, the more you spread the light to others, the more you will be benefited from Sahaja Yoga. I don't have to take any money from you and you cannot pay me. I don't want anything from you. All I want is that you clear out yourself and go collectively to the centres and meditate. If by doing this much your ordinary life can become very special then why not do it?

You don't require doctors, you don't require medicines. You require nothing. You can live very comfortably. So, you don't have to spend money on this anymore. Secondly, your expenditure is further reduced in the following manner. As I said, somebody has a

mental problem. If a woman is in distress or a man is in distress or indulging in habits like drinking, gambling, smoking, eating paan the betel leaf, taking tobacco etc. In such a situation we spend money to harm ourselves and also we harm our family members and they do not have any targets left. So, all these habits drop out altogether as if they never existed.

Like many people have this habit of drinking tea in the morning but (after getting self-realization) you don't remember whether you had tea or you did not have. Don't know if I had tea! Someone asks, Did you eat your breakfast? Don't know, it's okay then I'll directly have my lunch! And at the time of lunch also, you don't remember to eat it! So two days pass like that. One doesn't know if he has taken the lunch or not or has taken the breakfast or not.

Now, I am fond of this! I like this! Many people say that. Suppose somebody likes besan laddus (Indian dessert made of gram flour) then everybody is taking those laddus for him. Why? Because he likes laddus and he wants to eat those laddus till death. And if the doctor advises him not to eat them, they die with the craving for that dessert, and they return as ghosts (bhoot) and demand those laddus. (Sounds of laughter)

So this kind of pursuits, that they like this! They prefer that! In North India, this trend is too much, that what's the favourite of another person! Every person is busy coaxing another person. That he likes this, another one prefers that. Then (after getting self-realization) no one understands likes and dislikes.

My daughters are very fond of cooking. So I asked them, You cook so many types of food for your daddy, what do you cook for me? They said, Mummy what is your favourite food? We don't even know. You like all sorts of food and also you don't dislike any food either. Whatever is available you eat. So, I said, That's true! I don't remember what I like!

So, in this manner your likes and the other habits you have and till you stay in your society, people talk just like -I simply cannot enjoy my meal without ghee! They declare with great pride. I can drink two ser (1866 grams) milk in the morning! Really? What else you can eat? That also he will tell with great pride. And you know I like a bathroom which is spick and span! I said, who cleans it? He said, My wife! And food? He said, that also is cooked by my wife. I asked what do you do? He said, I do my office work morning till evening. Sometimes I smoke, sometimes I drink and sometimes I go here and there, that's all!

So, with all these habits, human beings think about his usefulness that what all they can do. Such life has no meaning. In our society men and women live this kind of life. If you see them after getting your self -realization. You feel, are they all mad? Is this life has any meaning or not?

This situation is more prevalent abroad. If you go to a lake. There is a boat and they are standing on it for hours together. I asked, what are they doing? They told me, They are balancing on the boat! I asked, Haven't these people got any jobs to do? They said it's not so! they are entertaining themselves! I said, what are they enjoying in this, like silly people holding the boat like this and that too for hours together. Even a fish can't do that! No animal can do that! They are human beings or what? But they do it!

One gentleman said I have to go! I must go to London tomorrow! Somehow I must get the ticket! He got after my husband that, book my ticket! thrice he phoned. So, I asked him Bhai Saheb, what's the hurry? He said, I have to attend a ball there dancing. For that, he was making so much uproar. He will dance there for hours, with tired feet and after consuming alcohol he will get totally exhausted! But they think that this is how our life is so special but this is how we ruin our life in all these things.

In India, we are not so much fashionable but abroad one fork, one spoon, one knife are not sufficient. Five spoons here, five knives there, and three spoons there. One doesn't understand what all he should eat. For eating so little use two spoons, two forks then bring another, then bring the third one. Why not just put everything on a plate and eat? Even better is to use a banana leaf to serve food on it and eat. It's simple! Eat and throw the banana leaf job done! But no, they waste so much time on it.

And as soon as you reach their house they will start telling you, that this plate belongs to such n such place, this is from Royal Garden, this is this, this is that. And if they come to your house they pick up the plate and see what's written at the back. Are you going to eat that shop? They check that this is from which company. If it is manufactured by a good company or not. Humans do

slavery of such things! So much showing off! And so much tussles and so much competition among each other that just don't ask. In this manner, people ruin their lives.

What one can say about men, they get lost in tussles with others. How that person has become higher and how another has come down? How he has become bigger and another one smaller? Morning till evening they are worried about how can I get a better position in the job. But even if they go on getting better positions I haven't seen anyone satisfied. Till they go inside the grave, they indulge into this, one leg here and another leg there. There too he goes on worrying that I should be promoted. Now we are in the process of the Last promotion but still, they go on thinking that when will I be promoted!

While women have other issues in which they are too involved. Women think if another lady has made a particular type of hairstyle then why should I not do the same if that woman has got some jewellery made then why shouldn't I also buy some jewellery? If they have this I too must have the same thing.

I haven't seen anybody thinking that look this man is such a good person! He is so nice, why shouldn't I become like him. I haven't seen anyone thinking like that. Haven't heard till today. But yes in Sahaja Yoga it's like that! It's like that in Sahaja Yoga. But outside Sahaja Yoga, no man or woman say that this is such a nice lady, such a good woman, such a generous woman, such a helpful woman! I must also become like her. I must also do something like that! I haven't seen anyone desiring such a thing. And what do we understand is the meaning of our life? Such life is meaningless.

This Life gets beautiful and glorified after you get your realization because the power starts flowing from within you. If you raise your hand, you can raise the Kundalini and you can give realization to many people. You can start this living process and give it to others for which no money is required. At the movement of your hand, the Kundalini will rise. You have no idea how many people you can cure! One single person can make such a big difference and don't know what all he can do if he just realises that now I have become a yogi completely and imbibe Sahaja Yoga completely in his life. And he decides that I am a yogi and my race has changed now. I have lost my religion and now I have a new religion. Even if a single man decides then he alone is sufficient to transform the whole of India.

If I could have managed alone what was the need for me to gather so many Sahaja Yogis, to wander door to door, run about and go to different places? This work will I be done by you all. Like the source of electricity is somewhere else but here you have to put the lights on. What's the use of bringing the source here? Will it give the light? This kind of light will have to be put on then only there will be light here. In the same manner, you have become the lamp after getting the light from the mains and now it's the job of the lamp to give light, but you are still lamenting that I need this! I need that! It's done now! Now give! It's time to give! Earlier we kept taking now we have to learn to give. You have to recognize your greatness and your power, that how much power you have and there is so much you can do!

But I see still many people, they keep on lamenting about their problems. Mother! This has happened! Mother that is happened! I say, how is that happening? Some have already jumped into this sea (of Sahaja Yoga) while some are still standing outside the water like stones.

There is only one reason behind this, that you have still not understood the meaning of Sahaja Yoga. You have not understood your meaning. You have not become competent. You do not know the meaning of your 'self' that is why such a thing happened.

Now, this we talked about the outside aspect that your physical ailments get alright and mental problems get cured and you become a free, self-sufficing person. Freedom has two meanings here. First, that you do not become the slave of any habit. If you say, I can sleep on the floor. If you say, I can sleep on the river bank. If you say then I can keep awake all night. Whatever you say I can do because my body is my slave I am not the slave of my body. Slavery of body just drops out.

And the problems that we face day and night like I have pain in my leg, I have a headache, all such pains collect their bag n baggage and vanish into thin air and now you remove the pain of others. You get that power that you can relieve the pain of others.



Freedom or swatantrta has one more meaning that is to know the 'tantra' of 'swa'. SWA means the Spirit so to know the tantra or mechanism of the Spirit, that how does the Spirit work? What all things we can get done through it? When the spirit comes into our attention then what happens to the attention? To know all this is to know the dharma of the Spirit and to know the mechanism of the Spirit. So, this also happens (after realization).

You haven't ever known yourself. The biggest thing that you learn is that you are extremely powerful. There should be no hesitation in that. Actually, you are! It's like someone is made to sit on the throne. But still, he thinks don't know what it is? I have been made to sit here! I don't know if I am sitting on the throne or not! So again and again he gets up from the throne. Now, be seated! The time has come for you to sit on the throne. Sit comfortably in your splendour! Who can dare to touch you, or harm you, or trouble you? Whosoever will trouble you will one day come and weep at your feet and will request you that please save me from the punishment! I don't know why I tried to harm you!

So, this is how you go in the realm of God, and on arriving in the realm of the divine you are extremely surprised that each n everything you want you get it immediately. Whatever you wish to do, that works out. If you go to the market then people welcome you and say, come! sit! Will you have tea? While they drive away others! So what's the matter? They say, actually we can make out from your face only that you are a gentleman! So it starts showing on your face itself! Then your communication with others becomes so sweet and pleasing and your anger vanishes completely. And in a way, you have a feeling of that great love which is very attractive. The attraction which has no filth in it. People get attracted to such a person and they wonder what is the quality of this person which attracts us so much?

It is said that if there is the fragrance of kasturi' ie MUSK in the atmosphere, no proof is required. Similarly, the person who has wisdom, whose awareness is awakened, there is no need to prove it to others. There is no need at all to say that this man is a realized soul. Yes, if someone deliberately wants to tell it then it's a different matter or if someone wants to quarrel or fight unnecessarily then it's a different matter.

So, we must think that a very big new dimension opens out for us and in that new dimension a new awareness called 'collective consciousness' erupts within us, which means that you know what centres of other persons are catching and which centres of your own are catching. And you get separated from yourself. They come and tell me, Mother my Agnya chakra is catching! It's giving me a lot of trouble! Please make it alright! Meaning he has an ego. I have self-conceit, I have developed a big ego! Mother, I am having a headache! Please put my Agnya chakra alright! Means I have an ego. Now, will any egoistical person say this? If you tell him that he has an ego, he will smash you in a manner that you will learn that he is the granddad of his Ego!

But the person himself admits that Mother, this is wrong with me because he feels it, he realizes it, he knows, he feels sad, he feels pained and he wants to get rid of it. He knows himself and he judges himself. This is what is Last judgement is for which the time has come now. Now you judge yourself. How? So It's your hands and fingertips that will tell you about yourself and others. You can talk very affectionately with them and remove their problems. Also even without their knowledge, you can correct their problems and you will find the person becomes so well that you may not be able to recognize him.

Sometimes it so happens that after giving realization to a person, when I meet him after a year, he starts looking five years younger. So, I ask him, your elder brother had come! Are you coming for the first time? He replies, No Mother! it was me (not my brother). Such glow and magnificence come on the face.

There is a vast change that occurs in the nature of a person. A person who is miserly becomes extremely spendthrift. He gets his joy in that. A person who is hot-headed becomes extremely peaceful, sober, and deep like an ocean. He understands his depth that I am actually so deep. So, all the bubbles of anger that come up get completely dissolved and he stands in peace and maturity and you are amazed that this person who was jumping around so much, how he has fallen silent as if bitten by a snake.

But he has not been bitten by a snake. The change is not due to fear of any kind but in his own freedom, he is standing in his own

peace. So the peace we talk about, peace, peace, peace, that peace is within us and when that peace and security gets established within, then in its light we become actually peaceful.

Now, you see there are so many organizations in the world like the Foundation of peace so and so, peace, peace, peace but there is no peace within the people. All the time people think about how to harm others. And what peace you will create when there is no peace in your heart? Then why create these Peace Foundations falsely, in vain? In this manner, the false ideas on which humans live, the false satisfactoriness on which he is wasting his (unclear), such solaces are actually false.

Now a small thing. There is a quarrel in politics nowadays, that who is a communist and who is a capitalist? We will say we are a very great capitalist because we have all the powers. So, we have all the wealth, but we are also communist because we don't enjoy it without giving it to others. Whatever wealth we have and whatever powers we have unless and until we give them to others, we remain restless. Therefore, there is no greater communist than us and also no greater capitalist than us.

So, after getting your self-realization you also become very eager to give it to others. To Whom should I give this? I will give to this one, to that one, to this tree! Whom should I tell about this? How should I talk about it? And you explain this very generously to others. And such power comes within us that I am amazed how this person is shining so much!

Like, there is a caste in fishermen called 'Kohli'. So, we have one Sahaja yogi. Although he works in a bank, his caste is Kohli and his original business is fishing. So, they were telling about him, that one day he was going in his boat to another destination and suddenly the sky got covered with black clouds. There was lightning in the sky and they felt that now they won't be able to go. Such a big storm was brewing. So people tell that he (Mr. Kohli) stood up and said, Now you Clouds get aside! I am going for Mother's work! Beware! Don't you dare to interrupt my work! And he went and completed his job. Talked to everyone and gave them self-realization. After doing everything he returned home. This happened at 6 pm. So after returning home and having his dinner when he slept at 11 p.m. then it started raining at midnight. So he said, it's okay, now go ahead, pour in!

These powers can come in you, but the greatest power you get is the power of Love. This power of love is (aalahaad daayani) the giver of great joy, is so joy-giving that you get drowned in that, tears flow from your eyes and one feels as if there are many dew drops of this ocean of love that are flowing from eyes like little drops of water. The heart soars and there is so much peace within. We get a strange, extraordinary feeling of love that makes life so charming, beautiful that we do not enjoy any other comfort. Then we want, that love becomes the comfort. That its love that we give, it's love that we consume. We don't like anything else.

To this day we have not utilized the power of love. We have only utilized the power of animosity. Now use this power of love. Many people must be wondering Shri Mataji is talking so much. About which world? Of this world! I am talking about this world, here, in this place, in this Noida, this heaven is building and it's already built. Those who have got it you can see it (applause from the audience) and you all together can get it. The golden age is coming you will be entitled to that and you will enjoy yourself fully.

Whatever I could tell you in short, I've explained to you. No matter how much we describe, it's not sufficient because when you see such beauty, see how beautifully they have decorated here with flowers for me to express their love. I am seeing it but I never think. No thought comes to my mind. I am seeing this in complete thoughtlessness. I am only witnessing and those who made this with love, all the love as if has become joy and flowing over me like flowers. What's there to think about? I am just enjoying the feeling of it. How beautifully my children have decorated this. With how much love they have written each and everything and how can that love be described in words or kept in the thoughts. You cannot enjoy it. Like when we just enjoy the taste we don't think about it. Similarly, we get the taste of this. I am getting the taste of that love and the joy. In the same way I am getting the taste of your love and joy and you all are getting the taste of my love and joy.

Our assembly is so beautiful and so sweet and I say that a very great new race of Sahaja Yogis is in making. This is also been described that such people will come in the world, and they have come and now all of you together strengthen that and fill it with more power and bring good health and whatever are unpleasant things, like criticizing others, thinking bad about others, to insult

each other, to shout and scream at each other, to seek power and make money in Sahaja Yoga is all extremely stupid. So the behaviour, the way of talking of a Sahaja Yogi should be extremely polite and beautiful. All the wildness should go from that.

Like the thorns grow first and then the flowers that come as so beautiful. Similarly, we may have been like thorns earlier but now we should become flowers and from flowers, we should turn into fruits and this happens automatically. Gradually a change starts coming in your behaviour. Some people get completely rid of their anger. He thinks, 'Where has my anger gone? Nobody will be in awe of me if I will not get angry!' but he finds that people are very impressed by him because it's love which is regarded as most important by people, not strictness or anger.

And the second thing is that you forget watches, you forget the time but your work gets completed (unclear) Your Kundalini will get awakened when the time is right for that and will not awaken at any other time. If I have to delay things then it has to be delayed. There is no need to get upset about it. I was thinking that all the people must be sitting. They are waiting for me. I am also waiting to see them. Waiting has its fun! And at whatever time it has to happen it will happen at the time. What is the use of worrying? After all, how do we utilize our time? What special things do we do? By coming here at least all brothers and sisters are sitting together with love, sitting together in peace. What more is required? Such a meeting!

You will be surprised to know that every year seventy to seventy-five marriages take place in Ganpatipule and people of thirty countries get married to each other. Out of which, one or two marriages don't work. Most of the marriages are so beautiful. It seems as if heaven is here on Earth. Everyone looks so beautiful and all the things are worth watching.

You all are invited to come to Ganpatipule. In whatever way possible we will make arrangements for you. Stay there in whatever facilities are available. We will arrange a tent for you, stay there comfortably, stay happily. There you should not make an issue of what kind of a room we have got, What kind of a bed we have got and what sort of bedsheet was there. Delhi people are very worried about these things. (sound of laughter, Shri Mataji smiling) If Delhi people come, Mumbai people run and hide in the village, oh God! We don't want to live! We don't want to live with them because they won't let us live and also everything pricks them.

We had a Peshwa called Bajirao. He went from (unclear) to (unclear). He married a lady called Mastani. She was a Punjabi or a jaat or maybe something else. So, she was so delicate, that it said that when she used to walk her feet use to get injured even by scraping against velvet. She was so delicate. And there (in Maharashtra) even if there is a queen she sat on the horse with a sword in her hand, but in the case of Mastani, she use to get muscle cramps in her waist at every excuse. So all these queens use to come to see her what queer thing she is! As if a bird has been kept in a museum she has been described like that. She use to say that when I eat betel leaf, then even the redness of that can be seen through me. She was such a sample of finesse, fragility! So, the queens use to look at her with great sympathy that God must have created something so unique and strange like her now what to do! Poor thing! Her body is like that. Her waist gets hurt so often. Now, what can we say to her! Poor thing! And that's how they felt great compassion for her!

Maharashtrian women, you know how they are! One is better than the other! If the husband returns from the war they cut his throat. Or if you show any kind of cowardice then the Maharashtrian women become like ghosts. So, women who keep worrying that my son has gone there! My husband has gone there! We never had this kind of thing. This I have heard here only, 'oh my child has gone abroad, oh my child!' There is nothing of that sort (in Maharashtra) There they say, you have to go! You have to study! You have to bring a good name to your country! All the women there are like queens of Jhansi. Their lives are an example for others to follow, but now I don't know, some Sindhi people have come, some Punjabi people have come and so (unclear) have started breaking. So, all these things drop out (after self- realisation). A kind of valour, fieriness (unclear) and a module comes means a type of proper manner comes while saying or doing things. If required they can become the queen of Jhansi and when necessary they can also become the housewives of the household.

For the men also it's necessary to keep the respect of the housewife, honour the women and take proper care of her and give respect to the children. Like, I have seen here in many households that men have great affection for their daughters but not for their wives. It's very surprising. If you tell Maharashtrians, they will not believe that (in North India) here men don't love their

wives but only their daughter. They are so much concerned all the time, What happened to my daughter? Give this to daughter! Give that to my daughter! Don't know whose influence it is? Of the veil or ghonghat? (the piece of garment women use to cover their faces). Don't know how this kind of an impact is there on men. So this kind of attitude drops out. All the duties towards all the relations are properly fulfilled. If it's a wife she has her duties, if it's the father he has his duties, and if it's the son he has duties towards his father. So, the duties of all the people are done by them in a balanced manner in Sahaja Yoga.

Not that, oh he is my son! but when his bride arrives she is beaten and thrown out of the house. Has he married you? Now his bride has come let him live. So balance comes in all these things.

And also Maharashtrians people get rid of their drawbacks because they are very rude. They don't know how to talk properly to others. Like if you go to a Maharashtrian shopkeeper. He will ask you what do you want. You will say, Chanderi sari! He asks, which colour? So, you say, pink colour! He says we don't have! Go away! Now if there is a Punjabi person or a Sindhi person sitting there, he will say, please come sister, mother, father! and will call you inside, with all polite (Shri Mataji is laughing) words. Then he will make you sit comfortably, will offer you tea, and say please have this! Have this! Have that! He has never seen a Chanderi sari in his life but he will not let you go without buying four to five saris. (sound of laughter)

So this is the defect in the Maharashtrian people. They have no sense of business. They will straight away say they don't have this, don't have that! So, this they have to learn from you people and you too have to learn a lot from these people, decency and a way of talking which is beautiful and intelligent.

Now this one I have told you about the outside behaviour but the behaviour which we do towards ourselves that is the self behaviour. If someone is offering you money, you should ask why are you giving me money, why? Nobody will borrow money from another person. Nobody will misappropriate the money of others. Nobody will look at another's wife with bad intentions. The eyes become pure. Purity comes within and neither the women will have bad eyes nor the men will have bad eyes. A very pure relationship will be established among each other.

Just think of the foreigners who have no idea of what purity is, they have never even heard about it, they too have become so pure that they know very well how they should behave with others. They even celebrate the festival of Rakhi with great enthusiasm. 'My Rakhi sister!' they say. If you ask, 'who is she?' 'She is my Rakhi sister! That one is my Rakhi sister!' They give so much respect to her. Also, our country exists because of such values.

You must know about the story of Alexander. When Alexander invaded India a king of Punjab defeated him. So when he defeated Alexander he arrested him. His name was Puru. He arrested Alexander and said, now you stay in the prison otherwise you will conquer our whole nation and we will become your slave. Alexander had married an Indian woman. This Indian woman was very intelligent. The festival of Rakhi came. So, she put a rakhi on a plate and covered it with a cloth, and sent it to the court of Puru. He said the rakhi has come from sister tie it and enquired, who is the sister? He was told, Alexander's wife! Oh my God! said Puru. I have locked up my brother-in-law! What have I done? He went running to the prison greeted Alexander and said, Forgive me, son-in-law! Son-in-law? Alexander asked. He could not understand. Yes! You are my son-in-law! Come with me. So, Puru brought and made him sit on the throne. And Puru said whatever you want I will give. You can even cut my throat if you want! Alexander was amazed. What the matter? He could not understand! Then Puru sent Alexander back with a lot of jewels in a palanquin telling him this is for my sister! So with lots of horses and elephants, Alexander left for his home.

When he arrived at his place, his wife was smiling. He said, what kind of people these are? I don't understand. Why they released such a cruel person like me? She said, you have been set free because I had sent one thread to him (King Puru). He enquired, thread? Yes, she said, I had only sent one thread! On this day, today if any woman sends only a thread, she becomes his sister! Alexander said, Really? And do they have to release even their greatest enemy? She said, Of course! Now you are his son-in-law! He said, God, save me from these Indians! Those who can set free their enemy just for a thread, can do anything! They value even the symbols of everything! Forgive me! And he went away. He took Chand Bardai with him. And he said, Oh God! I don't, I can't rule here! They are such people!

But that thing has dropped, has reduced quite a lot now because our sensitivity has also reduced. We do not understand that there are such little things, such beautiful things, such lovely customs in our culture which we have not imbibed and now we are set out on such a path, which has led many countries to their destruction.

We have to achieve the infinite and the infinite can be achieved in Sahaja Yoga. And when you achieve that you become immersed in that. You are surprised that you have come into the realm of a new government, and the new government servants here are engaged in your service. Not like the usual government servants whom you yourself have to serve, but these new government servants are at your services from morning till evening. Whatever you require, wherever you need you will get it. So, in this manner, our life becomes very beautiful and all kind of darkness goes on diminishing and we reach a new dimension.

Now, I have told you all this that so many things happen, that human beings achieve all this. A collectivity comes, all the nations become friends and whatever wrong issues are there like in religion or other things like caste n creed, dowry, etc come to an end because humans become great and so one has to go to the depth of this greatness. You must know that first, you have to achieve that greatness of Spirit and bring its light to your attention.

Yesterday I told you, you all must have come there, that what is the Spirit and what is the Sat (Truth) Chitt (Attention) Anand (Bliss) form of the Spirit. Today what I told you, in my opinion, is about the benefits of coming into Sahaja Yoga. Now, if you want, you can ask me some questions, if you want. After that, we will meditate for 10 minutes.

(All questions are being read out to Shri Mataji by a Sahaja Yogi on behalf of the Sahaja Yogi's and people from the public)

Question: Shri Mataji it's a question from a Sahaja Yogi that- I am practising Sahaja Yoga for past nineteen months. My problem is that I don't get the full flow of vibrations on my hands. My Vishuddhi has been tampered with (unclear) which was (unclear) in 85 with radioactive iodine. Shri Mataji please suggest any specific remedy!

Shri Mataji: Now if I tell all of you the cure for this then you won't get angry? The cure is, that put these fingers in your ears and every day say 'Allah O Akbar' sixteen times. Akbar means Virat and Mohammad Sahab talked about this Virat, the one who is Shri Krishna. He talked of Shri Krishna. Jesus Christ also shows these two fingers. This finger is of Vishuddhi chakra which is of Shri Krishna and this one is of Laxmi Narayan, that he is my father. Radha ji had a son called Mahavishnu, he is one who is called Jesus Christ.

Question- Shri Mataji, your daughter Neha has leprosy in her hand. It's in your awareness. The doctor has given 31st March as the date of operation. I have full faith that by your grace there will be no need to get her operated on.

Shri Mataji: Yes, you meditate! The doctor is here. There are two to three doctors here. Whatever they tell you do it every day, but whatever you do, do it with understanding, not like a joke or a play. This is worship. You are worshipping yourself.

Question: Shri Mataji, should we not recite mantras while doing the action of Sahaja Yoga?

Shri Mataji: No! Not at all!

Question: Why do muscle spasms occur in feet?

Shri Mataji: You have this problem, not everyone!

Question: Shri Mataji there was a time when our culture was predominant in the world and this country was Jagadguru the world teacher. Today it's not visible. When and how that time will come again?

Shri Mataji: It has come! It has arrived! Open your eyes and see. You will be surprised that these foreigners when they come to

your Motherland, as soon as they come out from the airport, they take the soil of our land and put it on their head.

Question: Shri Mataji this question is related to Arthritis. I have heard your lectures on the 10th and 12th. I have a problem with arthritis and pain in my left leg due to which I am unable to sit on the ground. I don't feel anything while practising Sahaja Yoga. What should I do?

Shri Mataji: Now this left side knee represents your left nabhi and this one right nabhi. Left nabhi catches when your gruhalakshmi state is not alright. If your wife is unwell or you don't treat your wife properly or your wife is very unhappy or your wife is a torturer from which you are getting sorrow meaning that you are not getting the gratification of gruhalakshmi or you are not giving gratification then this centre gets caught up. If you correct that everything will be alright.

Question: Shri Mataji! There is a question about the white spot that is Leucoderma. How to cure it?

Shri Mataji: It comes from liver! Firstly don't eat Postman oil at all. I have seen those who consume Postman oil, how many of you use postman oil? Raise your hands! You get this disease from using Postman oil. There is something in the oil due to which one gets white spots. Groundnuts should be eaten less. Apart from that, people with liver issues should not take a lot of ghee or oil. Now how to correct your liver, the doctor will explain to you. If your liver gets alright gradually you will get cured. This is not a disease. If someone thinks it's a disease then it's a wrong idea.

Question: Shri Mataji there is a Sahaja Yogi, who says that he cannot get rid of his fear!

Shri Mataji: You must be catching on Central heart! You should find out what is the reason that you don't get rid of your fear. Not from brain or argument, but find out from your centres, which centre is catching. If your centre heart is catching then put your hands towards my photograph, hold your breath three times and meditate on Goddess Jagadamba! If your mother is Jagadamba, and she is powerful, then why should you have any fear?

Question: Shri Mataji! If it is not possible to take Bandhan by hand then can we mentally take Bandhan?

Shri Mataji: Yes we can, but by hand, it is easier. You can take Bandhan mentally, if your mind becomes that strong then you can take Bandhan from your mind as well!

Question: There is a brother who is more interested in his promotion than getting his realization. He wants to know if he will get a promotion or not.

Shri Mataji: (laughing) Now, I have said it. I am not someone who is a palm reader. I am seeing your future, that how many of you will go in that golden age and will be seated in their places in the realm of God.

Question: Is a human being actually able to forgive others?

Shri Mataji: Absolutely, he is able! What else does he do? To forgive or not to forgive. What does he do? It's such an illusion. I don't forgive him. Means what? What do you do? If you don't forgive what do you do? (Unclear) I don't forgive him! Again and again, you go on remembering that person that he is such a bad person. I'll put him right! This will happen, that will happen. You do nothing. If it is so slap him two-four times then he will be forgiven. But that doesn't happen and you keep suffering.

Question: There is one more question, Can all the desires of a person be fulfilled after the awakening of the kundalini?

Shri Mataji: Desires became peripheral.

Question: Shri Mataji he has written Kundali instead of Kundalini.

Shri Mataji: No it's Kundalini! When Kundalini is awakened then all the desires become non-essential because you become joyful. You do everything for achieving joy. Every person search for joy, whether he search money, search some other things. Everything he search in search for joy. But, after getting his realization a person becomes so contented that he feels, What should I give to others? How should I express my love to others? What should I do for others? There is a change in his style that's why he thinks about the desires of others, not his own.

Question: Shri Mataji there is a question from someone that, Can only rich people get their self-realization or even poor people? Why don't you give realization to the poor people, meaning why the programmes are not organized in villages?

Shri Mataji: Gentleman! Noida was a village and you people only have made it a City. I mostly go to villages. This is impolite to talk like this. Whatever I have to do, I know very well what is to be done. If you are so much interested then you go to the villages. I am living in the village only. Mostly I meet villagers. Villagers will never ask this kind of question. This is the mind of a city person, that why don't you do this, do that? Are you paying me money? I'll do whatever I will feel like doing? Who are you to lecture me and show your right on me? This is the first thing. Secondly, I myself work in the villages! In cities, I work very less. In cities, people are like that, just like you. So, even to ask such a type of question is uncivilized!

Question: Shri Mataji someone is asking, Who are you?

Shri Mataji: Am I not visible to you?

What?

Sahaja Yogi: Shri Mataji it is everyone's desire that it will be better if you can give the experience of self-realization now.

Shri Mataji: (laughing) They are right! (Sound of applause)

Sahaja Yogi: (addressing the people) There are some personal questions for which you can come to our centre and get the solution. Thank you!

Shri Mataji: We do this question session, children! because many people have this habit that when you make them sit for meditation suddenly something comes up in the mind, that 'Oh I haven't asked this question'. So I think that let their brains cool down so it will be alright. Sometimes it goes on for so long that it never ends. (Shri Mataji is laughing)

Alright! Now coming to the point! Those who are sitting up can take out their shoes and footwear! You all too take out your shoes and footwear and sit comfortably on the ground! And all of you should take to Sahaja Yoga. Those who do not want to do, they should go out. You should not come here to look at others. Now you should look at yourself! Everyone should sit now! It's not that there is no place to sit. You can sit anywhere because there is place all around. You may sit anywhere you can achieve it. All of you sit down. it is necessary that everybody sit down.

Yesterday I had explained to you in brief that our left side our left hand represents our desire. Pure desire is Kundalini but this symbolizes desire. Therefore first you have to put your left hand towards me! Secondly, our right hand symbolizes action, the power to act. Therefore we will have to touch our centers with the right hand.

So, first of all, we touch our heart. Before we say something, I want to tell you that don't judge yourself about anything, don't call yourself bad. Whatever justice has to be done about you, will be done by your Kundalini. There is no need for you to do anything. Kundalini itself is awakened. She is your mother and she knows everything about you and she will give you realization in a systematic way. So, you all please don't bring this idea in your mind that we are bad, we have done these wrong things, we are suffering from these diseases. At this time, all this should be forgotten, and sit cheerfully with your hand on your heart. Do not try to stop your thoughts or one should not think about concentrating. Kundalini rises on its own like this (Shri Mataji is

demonstrating by using her finger and her sari) This is the attention and when Kundalini comes up like this and when penetration takes place, then all the light spreads in the attention.

Just now we will not close our eyes. I'll show you how to do it. Put your left hand towards me and put your right hand on your heart. In the heart resides the Spirit. And then on the upper portion of your stomach. We will work on the left-hand side. Keep watching that we place our hand on the upper portion of our stomach. Then we put our hand on the lower portion of our stomach on the left-hand side. In the upper portion, Guru principle that has been created within us is to be awakened. And in the lower portion, we have pure knowledge due to which the power of God is directed in our every nerve and gives us knowledge. Not just that we also become aware of all the rules and regulations of the divine. That is called pure knowledge and the rest is Avidya the false knowledge. Surdas said that (Surdas ki sabhi avidya door karo Nandlal) Lord Krishna, son of Nand, please remove all the false knowledge I have. After writing 'Sursagar' he said that whatever false knowledge I have written now I am giving up that. Please remove all my false knowledge. So, this is pure knowledge.

Now you raise your hand again to the upper portion of the stomach. Those who have to go should go earlier and should not disturb everyone during meditation. So put your hand on the upper portion of the stomach. Then again take your hand on the heart. Here resides your spirit. Now, the same hand you take to the angle between your neck and shoulder and turn your neck towards the right side fully. (addressing someone) Sardarji you also do! You (unclear) will become alright! Turn your face that side! Now, after this, do it from the front, not from the back. All the ladies do this! Please all of you do it! Later on, if you will have some problem you will say, mother, I have got into trouble! Turn your neck towards the right!

After that take this hand across your forehead and press it. Press your forehead, keep your left hand towards me and now take this right hand at the back of your head and push back your head and rest your head on your hand. Now, after this stretch your hand and put the middle point of your hand on the 'taalu' on top of your head which was a soft bone in your childhood and press it and move it. Stretch out your fingers and move your hand seven times. That's all!

Now, you of all close your eyes. Remove your spectacles. You won't need them because you don't have to open your eyes.

Now keep your right hand on your heart and close your eyes. Till I tell you, do not open your eyes because as I told you your attention has to go inside. Keeping your hand on your heart you will ask me a question. Shri Mataji am I the Spirit? Ask this question three times. Shri Mataji am I the Spirit? speak inside your mind. Keep your hand on your heart. On heart. Don't open your eyes. Keep your left hand towards me.

Now, if you are the Spirit then you are your own master. Spirit itself is your guide therefore press your right hand on the upper portion of your stomach on the left-hand side and there ask me another question three times. Shri Mataji am I my own master? Shri Mataji am I my own Guru? Ask this question to me three times.

Now, keep your right hand on the lower portion of your stomach on the left-hand side and press it! Now, this pure knowledge I cannot force on you. It's your freedom. That's why you will have to say, Shri Mataji please give me the pure knowledge! You have to say it six times because there are six petals in this centre.

Now raise your right hand again on the upper portion of your stomach. The reason is that when you asked for pure knowledge your kundalini has awakened and it has started rising so the upper centre of Guru principal has to be opened.

Therefore with confidence say ten times that Shri Mataji I am my own master! Shri Mataji I am my own Guru! Say this ten times with complete confidence.

Now, the centre above this which is Heart centre, and where resides the Spirit, there you have to say with full confidence twelve times, Shri Mataji I am the Spirit! Shri Mataji I am the Spirit! Say it twelve times!

Now, you should know that Param Chaitanya's power is the power of God's love, is the power of his compassion and joy and he



is the ocean of forgiveness. His greatest power is to forgive therefore you cannot commit any such mistake which cannot be forgiven by him. Therefore you all please forgive yourself and keep your right hand on the angle between your shoulder and neck and turn your neck towards the right. Keeping your left hand towards me, say sixteen times with full confidence that, Shri Mataji I am not guilty! Here resides Leeladhar Shri Krishna. For whom the whole creation is Leela the play, so where is the blemish? It should be said sixteen times because Spirit does not do anything wrong.

Now put your right hand across your forehead and press it from both sides. This center is of forgiveness. So, say it from your heart, it's not how many times to say, Shri Mataji I forgive everyone at one time! I told you earlier that whether we forgive or not, it is just our illusion, but if we don't forgive we play into the wrong hands.

Now take this at the back of your head and push your head backwards. For your own satisfaction, without seeing your faults, without counting your mistakes, with your glory, and for your satisfaction say that, Oh! Paramchaitnya! If we have committed any mistakes please forgive us! Say it with full heart how many times you say is not important!

Now spread out your palm, bend your head, and put the centre of the palm on top of your head which was a soft bone in your childhood, and please press it. Push your fingers outwards, and move your hand seven times to move your scalp. Move seven times slowly and clockwise.

Now, here too I want to tell you that I respect you and I respect your freedom. Self-realization cannot be forced on you. Therefore please say seven times, Shri Mataji please give me my self-realization! And I will blow the divine power so that your fontanelle bone area opens out. (Shri Mataji blows in the microphone seven times).

Now please take down your hands. Slowly open your eyes! Please put both your hands towards me and look at me without thinking! You can do it in thoughtless awareness! In this manner.

Now put your right hand towards me and bend your head! Take your left hand on top of your head and see if there is a cool breeze coming out! You can get a warm breeze too! Doesn't matter! Later you will get a cool breeze! Now, put your left hand towards me! Not very close! Bend your hand and keep your hand slightly higher. Some people get the cool breeze very high from the head.

Now put your right hand towards me! Now check again from your left hand by taking it on top of the head if you are getting a cool breeze or not! Keep your hand a little higher!

Now raise both your hands towards the sky and push back your head. Look up and ask me one question! Shri Mataji is this the Param Chaitanya? Is this the power of God's Love? Repeat the question three times! Bring your hands down!

Those who are feeling the cool breeze in your hands or on top of your head, all such people raise both your hands!

See this Noida! Now its name should be changed!

My eternal blessings to all of you! Eternal blessings!

## 1989-0319, Birthday Puja: Introspection

View [online](#).

19 March 1989

Birthday Puja

New Delhi (India)

Talk Language: Hindi | Translation (Hindi to English) - Draft 1989-03-19 Birthday Puja - Introspection (Hindi)

Time flies without us realizing it when we are busy with the work of Sahaja Yoga. It has been nearly eighteen years now that we have been practicing Sahaja Yoga, and it has made significant progress. You have seen how its progress is increasing. Now, on the day of my birthday, you all should praise and speak well of each other. But there is one thing that I understand and should be said, which is that we need to deepen our inner self. It is very important to increase our inner depth, and this depth is within us. We do not need to search for it anywhere else; it is within us. However, when we increase our inner depth, we should observe where we stand. We must first understand where we ourselves stand. And there is a way to understand it, a simple and easy way, which is to introspect. For example, how is our behavior? What do we do? How do we bring thoughts into our mind? What are our ways like? To what an extent do we limit ourselves?

Like when we started working in Delhi initially, people's attitudes were quite different. I was very hesitant because, at that time, no one knew anything about the puja. Everyone arrived with items in plastic containers, and I was quite perturbed. I thought, "What will happen to them now, poor things? They are ignorant, they don't know anything." They brought kumkum in plastic containers and brought their household water pots to wash the feet. I was very nervous. My entire body became tense. I was trying to calm down all, saying, "Stay cool, everyone, or else Hanumanji might get upset." If Ganeshji started getting annoyed, who knows what would happen to the people of Delhi! I didn't know how to say that puja can't be done with plastic. The house where theft occurred was the house where the puja was held. He had some things kept there, the poor gentleman was very kind, he gave us the place, and his things went missing. After the puja, everyone took some things and left, so that's how it started. After that, he said, "Sir, I can't let you do it in my house anymore. If you want, you can conduct the puja in our compound. But don't let them come into the house from the compound." There are arrangements for water and everything outside. I felt somewhat insulted in a way. This is how Sahaja Yoga started here. At that time, we had sick people from all over the world coming to us. My hands would ache from morning till evening. Everyone was worried, "My son is not well, my daughter is not well, my father is not well, and my mother is not well." People brought patients from all over the world. From morning till evening, this was the work! After that, it started at my brother's house. There too, it was the same: "My so-and-so has this problem, my so-and-so has that problem, you must look at this, and how you can not see this, not that." Even if it was four o'clock and I hadn't had anything to eat, they would still insist. After that, there were phone calls after phone calls, insisting that they must speak to Mataji. It was as if everyone had complete authority over me. Then, when the foreigners started coming, they made things even more difficult for me here. I was already very fed up with the illness. Whoever you see, this minister is coming, that one is coming, he is coming; everyone thinks that we are very important, our children are very important, our relatives are very important. They even make me visit in hospitals. I said, "How will Sahaja Yoga happen here? These people are so restless that they don't even think of anything else, so forceful."

"After that, our program started at my brother's place. There, he started getting annoyed, saying, 'You all are selfish, you only trouble our sister just because to get cured its illness, her illness. You are very selfish, what are you going to do for Sahaja Yoga? She does not even have a place to stay here, nothing, absolutely nothing. She, poor fellow, comes here on her own expense. Poor things.' "He drove everyone away, started driving away all those who were sick, warning that if anyone talks about illness, I won't spare them! When he started this, the numbers decreased significantly, but some good people started following. After that, foreigners came here, and we arranged weddings and engagements." So, even with those foreigners, they would say, 'Give us some foreign exchange, give us this much money. Or else, things will turn out better that we are coming to England. Arrange for our stay.' We managed everything along with it. Then they took so much money from me for food and drink that I was left bankrupt. Along with that, the entire bank balance was emptied. Then I said that I won't come to Delhi anymore because we couldn't even take a single rupee from them. And the expenses were so high that I was completely drained. I'm talking to you of

those days, in the year 74-75, we came in 74, from 77 to 79, all the banks were empty, what should I do? It was like, first they said, "Cure the illnesses," they were very low-level people. Those who were engaged in curing of everyone's illnesses. This means they do not even understand the meaning of the Supreme. They do not even want to attain the state of the Supreme. If you tell those who need to be cured that you should take a photo. And they won't even take a photo, they don't even believe in Sahaja Yoga. So why bother Mother for them? Then the pressure and insistence that they are coming to meet, the Vice President. I was fed up. I said, "Baba, we don't have money to bring foreigners here; and then to start something else." Then somehow it struck in the brains of Sahaja yogis' and they said, "Okay Mother, let some of these people come and stay in our homes." And whatever money they save, they will give it to us; we will give it, to the ashrams. Although people from Maharashtra have more money here. Everyone here has cars. It's difficult to find even one car in Maharashtra. Not a single person has an Ambassador car that I can use, this is the situation. But no one has ever had such trouble with money. There are so many stingy people here that I am surprised they even move in cars. They want everything, jewelry, look at women's clothes, look at men's clothes, everything is very nice, but there it's not about this being the work of the Divine.

So when we started the work, everyone started bringing money. I said, 'No, we haven't created anything yet, the trust hasn't been formed yet. When the trust is formed, then give money.' We said that you have to wait, until then keep your money with you. And when we said the trust has been formed, there was no one who had given less than a thousand rupees, no one. At that time, thousand, two thousand, four thousand, five thousand, whatever amount they received, whatever they collected, they brought it. I don't need money; you know that all the money is meant for the work. At that time, we were getting very good land here. I wish! We could have bought it at that time, but we thought it should be done with the money from Delhi, and Delhiites should do it. Now, the money collected in Maharashtra has been used to buy land. And everywhere we have bought land. And the money given here later also came from Maharashtra. This doesn't mean you spend a lot of money. You are so fashionable; the women of Delhi are very fashionable. They want saris, clothes every day. And if you give someone a nylon sari, they say we don't wear this, we wear chiffon. If you are so wealthy, you should at least sometimes give some money for charity. We have given a lot of money for charity. I once had an argument with my husband about this. He said, "Well, you have completely emptied my bank accounts. Other gurus fill up the banks, but you have emptied mine." It's a matter of shame, a great shame that I have to do this because of you people. I've seen how much men spend here; they must have a car, a television. How many people in Maharashtra have televisions? They want this, they want that, but there's no money for Sahaja Yoga. And approximately, in the first phase, we had collected four and a half lakh rupees in those days. At that time, how many Sahaja Yogis were there, and those people were much poorer than you in terms of money. None of them were in high positions.

In Maharashtra, you know that all the major places are owned by Marwari, Gujarati, and Sindhi people. They have taken over all the businesses. You won't find a single Sahaja Yogi who is a business owner there. And they are such hardworking people; you have seen how they work. There are many professionals there too, but you won't find any of them to be egoistic. When Sahaja Yoga started here, I was very worried about how it would progress. The people here are so self-centered and selfish. They only think about themselves and their own interests. How will they attain the Divine? But slowly, it is your Mother's love that has changed people, and they have changed a lot. I was very happy to see that now there is a significant difference among you. Even so, I would say there was a time when Gandhi stood up and said that we must work for the country. It was a national effort, not a great humanitarian effort, not for the entire universe, not for the whole world, nothing like that. I remember our mother gave all her gold jewelry from the house, counting each piece, and gave them to him. She kept only two or four of her old traditional large pieces of jewelry and gave away the rest. We also took off our bangles and gave them to him. Our mother did this, and many other women did the same. Many people did such things. But what great thing did they do? They did not transform like you did, they didn't do anything particularly special. All of you have benefited greatly by coming into Sahaja Yoga. Everyone's conditions have improved, everything has gotten better, and health issues have been resolved. But people do not contribute money for Sahaja Yoga. If we had money today, we could have developed this place well. Now, they are stuck saying, "Mother, give us money. There is no money now. Mother, give us money, give us money." I said, "Okay, today we are giving eleven thousand rupees as a token, but we will send more in the future." But we will send more in the future, but you people should think for yourselves that this is our ashram, and we should contribute something to it. We have benefited so much from it. We have gained so much from Sahaja Yoga. Now, another thing is that we should observe this other aspect within ourselves. When we look within and see that we are being stingy, avoiding ourselves, when someone asks for help, no one shows up. So we should think that we do not have depth within us. We are being stingy; we lack depth. We need to move forward, yet we trouble Mother

for our relatives' illnesses. These are very low-level Sahaja Yogis. They lack depth and are troubling Mother. If your relationship with Mother is right, then there is no need to say anything. Anyway, the relationships will get better on their own. There are also people who have simply mentioned that a certain person in New York is sick, and they immediately got better. There are such people, but you lack depth. And when you lack depth, all this happens. Then, people also think about making money through Sahaja Yoga. This is a very dirty thing and it degrades you a lot. In this something should be, that a book gets sold, a certain thing happens, may get settled, all these are wrong things. Sahaja Yoga is not for power, not for money, not for your relatives. It is for your own welfare. You have to seek your own welfare and attain the supreme state. And until we are determined to attain the supreme state and other things are futile. Family disputes, disputes between children, husband-wife quarrels, these are not things to be discussed with me. The ultimate goal is to attain that state where you can solve it yourself. But the first we need to attain that supreme state; now there is seen biggest flaw in it too. Like, this is a good opportunity to talk to you, where I can tell you that one should keep an eye on one's ego, that what we are proud of, what we consider important.

There are many things we think are very necessary and we should do. We should examine our thoughts and think about what we consider to be so important. We should weigh the things that we consider extremely important for ourselves. Some people even say that Maa! For us, it is very important to attain the supreme state and nothing else. Well, for such people, it's fine; there's no need to say anything to them. For the rest, life goes on with jobs, livelihood, food, drink, and everything else, the worldly things.

I want the Delhiites to resolve completely today, on the day of Mother's birthday; now, we also know that our age has reached 66 years; it's quite an age. And not a single moment of ours has gone to waste, not a single moment. We have been working hard all the time; we have worked so hard. We don't want you to do it, not at all. You need not to do it. We are ready to work hard for you. Just keep assessing yourself inside, what am I doing? What have I done for Sahaj Yoga? The reason why I haven't reached this point yet today. What am I doing for Sahaj Yoga? Not for mother, but for Sahaj Yoga. Many people would give me money, offer land, but what's the use! I only give it to Sahaj Yoga; I don't keep it for myself. Anyway, if someone does give something, they can give it for Sahaj Yoga. Alright, if you want to give something in the form of love on my birthday, I accept that. No problem. But I don't have any special need for anything. I always fight to spend as little as possible, spend as little as possible. Because if some money is saved, you people can spend it on Sahaj Yoga. Because in Sahaj Yoga, you know we don't have any other way. We don't even take money from just anyone, go begging, or ask someone to give us money. So, my request to you all is to evaluate yourselves to see where we stand and what we want.

So, in Sahaj Yoga, as long as your mind is not completely focused on God and remains engrossed in worldly matters, you will either think about making money or focus on other things like jobs or business. So, the real thing is not going to be attained easily. And when the real is attained, everything falls into place; this is such a special thing. And as long as this negativity persists, work will not progress. Just today, for example, when the key was not opening the lock, I asked who had closed the lock today. So, they said, "He did." So, I said, "Send him out for a couple of minutes." And as soon as they went outside, the lock opened. Nothing can work when there is negativity. But if you come to this situation, all your work gets accomplished automatically. And they turn out so beautifully that sometimes you feel, "Mother, I didn't want this, then why did this happen?" And later you say, "It's good it happened this way, and the hassle is gone." This is one of the values of Sahajayoga; its miracle is that whatever comes in front of you should be accepted. And in the end, you will say that this was beneficial for me, this was good. It should be accepted with love and one should keep evaluating oneself.

As you progress in Sahajayoga, you will know that it has immense blessings, countless blessings because all the deities will be with you. Wherever you go, they will be running around you. No one can trouble you, deceive you, or bother you. No one can file a case against you, nothing can happen. Absolutely, you are completely, entirely safe. No one can harm you. If someone tries to trouble you, they will be greatly troubled themselves, you can see that. Then, in every way, your condition will improve, your financial situation will improve, your health will improve; this will get better, that will get better. But this is also a temptation for us, a temptation. Like if we are going and we have to catch a flight. There may be juggler's game going on, on the way, this is happening, that is happening, but what does that mean for us? We have to catch the plane. So, if you get distracted by this temptation, then you're lost. Now, I have seen that when people come into Sahaj Yoga, they get a lot of money and then they get lost. Once they're lost, then cancer develops, then they come back to me. I had left Sahaj Yoga. I got into business, there was a lot of work for me, and it was like this, like that. The first thing is to keep your mind engaged in Sahaj Yoga. Every program should

be attended; one should participate in every collectivity. Wherever there is a puja, one should attend. The whole mind should be given to it, complete dedication should be there. Everything else, the Divine takes care of. You know, your mother has absolutely no understanding of money, she doesn't understand banking at all. Now, the people who live with me also say, "What's wrong with our mother?" If told twice, then the third time if I am not told on my own, I do not understand what this is all about! Because these days' rules and laws, I don't know anything about them. But if it comes to it, I am very clever otherwise. The point I make, big lawyers often ask how I came up with that point. Because there's subtlety in it, there's a parity with humans at this very place. Like, how does everything become available at a cheaper price? How does everything turn out to be good? How does it happen? Just today, these people asked which key would fit in there. And I said this key would fit, and it did. They brought the bunch; I had never even seen that key before. They started asking, "Which key will fit?" And I said, "This key will fit." And that key indeed fit. Now tell me, how does a mother know? Because it's subtle. We reside in the subtlety. Our consciousness is in the subtlety. And externally, we all say this needs to be done, that needs to be done, achieve this, and achieve that. So, don't fall into this temptation. Just remain in joy, not in temptation. You cannot experience this joy. If you fall into temptation, you're gone. Slowly, you'll keep slipping away. So, today, after so many years, I'm telling you this again and reiterating that there's a significant difference between the beginning of Delhi and today. But there should be even more change than this. And one should give with an open heart. Like now, you should think, and many people say, "Mother, I was thinking of giving so much money. Then I thought I should just make a piece of jewelry for the girl." "That's a good decision, Bhai! ." So, it's not bad, it's not bad at all, it's very good. You have also kept all your jewelry in the bank. The girl will also keep all her jewelry in the bank. And if she also has a daughter, she will also keep her jewelry in the bank. The whole bank has to give money. It would be better to make something for everyone's benefit, there will be joy in collectivity. So, there should be temptation in such things. Now, the biggest subtle temptation in Sahaj Yoga is that I do it. I have taken the land for the ashram. I have built the ashram. And because of me, or I have collected so much money. Or I have fixed it, I, I, I... This is a very subtle temptation. I am the organizer, I am the leader, and I am the big person. One should completely avoid this trap. If thoughts like "I did this, I did that" come to you, then you should think that you have reached a high ladder, and when you fall from this high ladder, you will come down with a thud. Let go of this 'I', 'mine'.

I met a lady in Dehradun recently. When her children came, her hands were suddenly warm, and gave flowers, they were suddenly warm. So I asked, "What are you doing?" She started saying, "I'm not doing anything." And then she began to explain, "Mother, you have cured my spondylitis. You have cured my diabetes, fulfilled my needs, and got me a job. All this has happened because of you. So why are you warm?" "No, mother, I was wishing to run a center here, but these people are not giving permission, but I am running." I said, "That's why you are warm. Leave it. Stay worthy of who you are, you deserve to be well. Get better, you are not currently fit to run the center." "So, this point should be understood, we should judge ourselves. This last judgment, you know, this time that has come for resurrection, this is the last judgment. In this, we have to judge ourselves where we are, how we are, where our attention is running? Whom we are seeing? Where are our thoughts going? Keep an eye on your mind." "What are we thinking at this moment? Where is our attention going? What is our goal? What are we thinking? It's beautifully written about this in the scriptures, by Namdev. In your Granth Sahib too, there is a story about a kite flying and a boy flying a kite. He talks to this and that, jokes, but his eyes are on its kite." "There are many women walking with pitchers on their heads. They are laughing, joking among themselves, playing around, but their gaze is on their head. There is another woman, carrying her child on her back and sweeping the house, filling water, doing all the work while the child is on her back. Her focus is on her back. Where is our focus? This raises more questions, like why weren't we allowed to meet the mother?" "We want to meet our mother. We came here for this purpose but we weren't allowed to meet her. This is very wrong. We should keep our mother happy. Would you feel good if someone did this for you? And this is the most prevalent problem in Delhi, to meet Mother. This is a form of ego. And if we're not allowed to meet her, we start crying or shouting." "We should ponder over the finer details. Just like it's my birthday, similarly, all of you also have a birthday. The day you have your realization, that's your birthday."

"I am eternal, I am thousands of years old. I have a very old age, there is no new age for me. You are celebrating my birthday. It should be your birthday, for those who were born and are now roaming as Sahaja Yogis. Those who are Sahaja Yogis, who have been born anew in a new form. It should be your birthday, what are you celebrating for me?" "You can see, how I am eternal, what birthday you celebrating of me? I want your birthdays to be celebrated. And with each birthday, a person grows, not diminishes. Have you ever seen that a grown person may end up drinking milk like a small child? But in Sahajayoga, this happens. They look good, they appear fine, and suddenly, who knows, and their head may turn upside down." They started saying that they have gone

off. I said, "Gone off? Have they died?" "No, no, they have left Sahajayoga, slipped away. And the path is not so difficult. It's very easy, growing in Sahajayoga is very easy, every moment. Now you just need to see for yourself what level you are at. You won't even need me to say anything, just think and the work will be done. There won't even be a need to say anything, what's the need to meet! Mother is already enshrined in the heart. When you just bow your head a little, you'll see her. What's the need to meet then? Meet, then consume Mother's mind, then it's like this, that's how it is, do this, do that. Will she be pleased with this? The Deities will never be pleased with this. Just think about it, if someone does this to us, will we feel good about it? And if you try this same approach, look at yourself "Mr. How are you today? What's the situation?" standing in front of the mirror, "How are you?" Today, just think, you're doing well, you're a Sahaj Yogi, you should know. Let's walk according to the dignity of being a Sahaj Yogi, with dignity. Then you will see that you will increase your broad-mindedness so much. It will increase so much that no problem can arise; it will clear everything instantly. This is your broad mindedness . You won't need to use my aura; you should use your own aura. This is how it is in Sahaj Yoga right now. There are people who, by just saying something, make everything happen. There are such people, it's not that they don't exist. But by breaking all barriers and finishing everything one must delve deeper into it. Now I will meet you all at Ganpatipule. And I remember each birthday. The way you all have celebrated it with so much love and beautifully decorated it. And now that today is the last day, I will leave. And then after so many days, we will meet here again. But I want that when I meet you all, you should be absolutely clean, beautiful, incomparable, like a fully grown tree, which I can proudly say, "These are my children." I should feel proud. It's as if I've said something to the children, and they've taken it upon themselves and shown it through their actions. But here, I hear that very few people are like that. Most people are like that; they come, take advantage, and leave. Then they don't think about how you are doing and what's happening with you. That shouldn't be the case.

Next year, there will be a birthday celebration here as well; that's my big wish. But by that time, I want to see trees standing here one after another. Each person can easily give realization to at least a hundred individuals. Now, for instance, if there's a tradition in your home, I'm not sure if it's here, but in Maharashtra, there's a ritual called "Gauri Pujan." Women are invited, and they are offered turmeric and vermilion. So now, what these people do is, they invite, they keep our photo, they worship us, and then they invite friends and give them. So, in the friend circle, your friendship, recognition, and relationship are everywhere, talk to them: Look at how people have become fine with this, see how beneficial this is. At least out of a hundred, you will surely find fifty people. Going to weddings is very important. Many people say, "We cannot come in Puja, we have to attend the marriage." And by attending the wedding, did you add any new connections. Even a single turned to be your true relative, there, you see what clothes you wore, what the other person wore. I mentioned it as "unnecessary talk." What benefit did you gain from attending such a wedding? And everyone is against you. But here, your real relatives are present, those who are relatives to the entire world are gathered here today. The entire world is holding seminars today, you must be aware that people from all over Europe are conducting seminars in France for our birthday. Today's event is happening there for five or six days, seminars are being held at this moment. Mother, we've started your birthday celebrations from the 18th, and everyone has gathered together. And from there, I don't need to go everywhere now. Earlier I used to go, went to Greece first and set up Sahaj Yog there. Later went to Finland and set up Sahaj Yog there. Now went to Turkey and set up Sahaj Yog there. When we go to a country, we first establish Sahaj Yog and we visit ourselves. Here, everyone is sitting as still as Ganesha, no one is moving. Consider it fortunate to have come from here to Noida. I thought Noida is quite a distant place, but I saw it's right here. Well, in Noida, I've met people who have attracted you all, such attractive people. But go a little further, this thing will spread slowly, but it can also spread fast. Spreading is very important and time is very limited. And look at how people are spreading themselves everywhere. How they are working and we are not doing anything. And there are people who keep praising their Guru all the time. Their guru was a total fraud, he looted all the money from them and completely ruined their condition, and this is what happened. So today there is freedom, you can say whatever you want about me. You can say whatever you want about Sahaja yoga.

Earlier it was said, "Do not say Adi Shakti," but now there is no harm in saying it, we have the evidence. Anyway, how will you recognize? You have ways to recognize! We have recognized. We have found our consciousness, you can know by asking consciousness questions. So, you will have to tell everyone, you will have to tell all your friends, you will have to tell everyone who recognizes. You have to tell everyone, your relatives, there will be at least a thousand people in each person's relatives. Write them letters, inform them, everyone. Make a list of all the relatives you invite to the wedding and send letters to everyone, telling them about the benefits of Sahaja Yoga, how it has benefited them, and why they should do it. This way, you are genuinely concerned about their well-being. Inviting people for dinner at your home incurs unnecessary expenses. What benefit will it bring

later? They will criticize you, and you will criticize them. You will say they ate too much, and they will say you didn't offer enough food. Should such people be brought onto the path or not? You know, it's not that you don't know, and coming to Sahaja Yoga, you see everything more clearly. You see everything clearly. Then such people should be told, "Sir, that's it. Now our lives have changed, and you should also change. It's good, rest all is unnecessary." There is no harm in saying this, and in this way Sahaja Yoga can grow very rapidly.

"I don't feel good about going today because today is a great festival day. There will be a wonderful program today, but even there, thousands of people will be sitting, there is also birthday there. And if you leave from here with one sentiment, another sentiment starts there. And in this way, our day has passed, with great joy, with happiness." "No inconvenience occurred, nor did I ever think about it, never thought about how things are going, what is happening? We don't sleep before two or four in the morning every day, and hard work continues throughout the day. I don't want you all to work so hard. But you need Sahaj Yoga, not me, you should understand this. Mother thinks you should meet, should give, that's why I am giving you Sahaj Yoga. But you should get, it's your thing."

"You have to attain it, understanding this will make you realize that this is the only meaning of my life. It means so much that because of my life, your Kundalini has awakened. And you have reached to such a state that you can awaken others and change the whole world. So, I don't attach much importance to the meaning of this life." "If you weren't there, my life would have no meaning. Because you all are here, and you have your children. This work will keep growing, and many people will benefit from it. But if something special were to happen in my life, then it would certainly bring satisfaction that I have attained something in my own life." "As age progresses, your responsibility towards your Mother also increases to show what we have achieved and how we have enhanced Sahaja Yoga. The most significant thing is to demonstrate before our Mother the excellence we have achieved through Sahaja Yoga. Seeing Noida, I was very happy. Similarly, nothing is difficult." "Go towards Haryana, head towards Uttar Pradesh. This is what needs to be shown to Mother. Mother, we have opened a center there. Mother, we have given a center there. This alone has satisfied me, and I desire nothing more. I had a desire for some flowers, but you have fulfilled it so much that I don't want them anymore; that desire has also faded away." "Now it's just a matter of where you have created gardens, where you have established parks, where you have set up orchards, that's all there is to hear. Like it used to be, when there were no Sahaja Yogis, we used to see and admire the flowers. But now that you all have arrived, who will look for the flowers? But now you have to manage gardens everywhere. And some people are so good that they are involved in places where there is business, where there are transfers, where relationships are formed." "Whether they go to Japan or America, wherever they go, they keep talking about Sahaja yoga, they don't leave it. Sahaja yoga has become their life. And until this becomes your life, you cannot fully attain it. This is life for us. Everything else just continues. They are not important."

"So what do I say to all of you today? I can't even thank you for celebrating my birthday. I just want to say that you should also celebrate your birthday and keep growing. As time goes by, I hope to see Sahaja Yogis from Delhi reaching great heights. Delhi is a very important place." "You know that Delhi is very important. It is essential for Sahaja Yoga to benefit and for Sahaja Yogis to have a special presence here, it's absolutely crucial. The whole world is watching Delhi. So, there should be a special progress and growth among the people of Delhi. Efforts should be made so that, just as there is more people speaking Hindi here." "Similarly, there are other people here, such as South Indians. They should be approached. Talking to them can lead to a lot of work being done. On this note, I would like everyone to write daily about how many people we have introduced to Sahaja Yoga today. These kids need to be taken care of; they are misbehaving. We should find out how much work we have done today." "Who has given it? Then one should think about oneself, what worries do we keep thinking about day and night? When our Mother is so powerful, what worries do we keep having? What keeps running in our minds? Whenever you worry, no work will be done. The moment you completely surrender to me, all the work will be done. When you say, 'We only put in half the effort in between.' Alright, you put in half the effort. One should completely let go. And you can only let go completely when you reach that state, otherwise you cannot let go at all. Now, I'll just say this much, now you all know who we are? There's no need to hide anything. And its realization has also happened in many ways. But the feeling of it is not there yet." "If there is a realization, whose concern is it? What is the concern about? If the 'Adi Shakti' sitting in front of someone, talking? Has it ever happened? Nowhere in the entire history, not at all. And you know that we are the 'Adi Shakti' (Universal Power). Right now, you are our children, how should you be! Just as our name is, so should you be." "The blessing is that everyone will work with wisdom. Sahaja yoga is life for you, and you should fully manifest it within yourself. In its light, you should also shine and enlighten others."

This is our blessing."



## 1989-0321, Birthday Puja

View [online](#).

21 March 1989

Birthday Puja

Mumbai (India)

Talk Language: English | Transcript (English) – Draft

Transcript of Birthday Puja 21-03-1989, Mumbai

Shri Mataji: I really do not know what to say. All these presents that you have brought for Me. Actually, you are My presents. I was very happy that those people who gave presents; all of them had such good vibrations and very good Kundalini.

That is the greatest thing that I would love to see for all of you. That your chakras are alright and that your Kundalini is growing properly. Giving presents, I would say, I don't know what to say. In India, people don't give presents to saints. That is a Western idea. [UNCLEAR]. So I have to just work it out through you and all this expression of your love.

The essence of all this is very simple. We must always go [UNCLEAR]. The essence of all this matter is that through matter, we can express our love. [UNCLEAR]. And that's how one must accept it. Because otherwise, you may feel what is in your heart. You may write some poems and all. That's also another expression. In the words you say it.

But, when it is a material thing, it becomes so precious for Me. And for you also, because you go and select with great care. And when it is covered with your love, it reminds Me how ordinary glass becomes a mirror when you apply [UNCLEAR].

In the same way, anything material in Sahaja Yoga is just a thing. But when Sahaja Yogis put their feelings and decorate them with the feelings of their love, then I feel My reflection. And you see in the mirror. My reflection of My Love for you. [UNCLEAR].

But I told you, don't give Me individual presents. The best thing is to give Me some collective presents. That is how it is possible to [UNCLEAR]. Because now I have to build another house. So many presents are brought, that I don't know what to do with them. So I will have to make a museum out of them to [UNCLEAR/keep all the presents there].

All this makes the waves of joy ěnantĩ (eternal). Everything that is given to your Mother is reflected again back into the atmosphere and a very joyous feeling. And that is how the puja is. Those small things like kumkum, haldi, and ordinary things, you give to God. Now, if everything is made by God, then what is there to give to God? It tells the feeling that we have, of our devotion, of ananya bhakti, of our very pure desire to express our love. That reflects as echoes with the atmosphere. We need a very good atmosphere around [UNCLEAR]. Because now, in marriages, everybody is going mad [UNCLEAR]. And these waves have become so disturbed because of all kinds of material crazes that people have.

Despite that, if this matter is used, not for self-indulgence - but for the expression of love - the same matter will form a new kind of dimension that will give a beautiful atmosphere to this place.

I am thankful to all the Sahaja Yogis abroad that thought of their Mother on this day. I did not know they had organized and I think already when I go to Pune(?), they will send something, so sweet of them to send across[?]. And they thought of sending these flowers. All kinds. So much so, that I am over-satisfied with flowers.

I know I love flowers and children. And when I see flowers, I think of you all. Because you were all flowers. You have now become fruits in Sahaja Yoga. And you have got your own maturity. This is the greatest truth of My love and affection. The whole thing was done with such patience and with such love and such [UNCLEAR]. I mean, sometimes also in [UNCLEAR]. Whatever it is, it is nothing but shows your ananya bhakti. Where you have become one with Me. And that is [UNCLEAR/enlightenment?].

I am very sorry [UNCLEAR] Sahaja Yogis, who have really, really worked very hard to build an ashram. And I must announce to you that we might get a beautiful land in Bombay to erect our ashram. And it already happened in Pune where we have established the ashram. And we have to find out people who would be prepared to live in those ashrams.

It is very hard. Because those who are married want to live with their own families. Those who are old didn't want to leave [UNCLEAR]. So, it is such an embarrassment [UNCLEAR] that it is very difficult to locate some people who would like to stay in the ashram doing [UNCLEAR].

So now, according to our culture, we had four ashramas. The first one was that of brahmacharya, and the second one was that of married life. Grihasthashram. And the third one was vanprasthashram. At this time the old people, the grandparents went and stayed in the ashrams of the gurus. And there, the grandchildren also stayed. And they looked after the grandchildren under the disciples of the yogi.

So, this is the time where people are reaching the stage where they retire. And they should really think of going into the ashrams and establishing themselves there. Those who are not retired, are still in married life, alright. But they can send their children to schools there and grandparents can look after the small children. That will be much better than parents looking after their children.

Because children get irritated with their parents because they don't think they understand them. And parents get irritated because they think children don't do anything. So the best thing will be to send them in a very congenial and good atmosphere. There is real friendship between old people and this younger generation of grandchildren.

I am also of that age, but My problem is that I cannot live in all the ashrams. I can live in one ashram. But if you [UNCLEAR] in every ashram, don't expect that I could visit every ashram [UNCLEAR]. I am of that age of sixty-six, today I am sixty-seven. So many of you are still younger than Me and have retired; who can think of leading the ashram, and enjoying the company of other Sahaja Yogis. And those who are in the family should come and visit them.

Also, you should have some get-together, every Saturday, Sunday or something like that. You can meet at least twice a month, you should all get together where they should stay with their children and also can have a meditation or [UNCLEAR]. Because it is important. Children are better disciplined than, say, grandparents. And it is better that you also stay [UNCLEAR] or bothering about your children.

So this is a message on My birthday, actually, that you should consider matter as transitory. As long as it is not used to express your love. Even a lady who keeps her house very nice and decorates her house very well, and makes all the people to come in the house and looks after them, is the lady who is really doing that work [UNCLEAR] others. As the artist or the musician or other kinds of people who are creating beauty, like gardeners, and other types of people [UNCLEAR/who are creating beautiful, synchronized], all those in the audio-visual arts, are the ones who bring their love for humanity.

If you are a Sahaja Yogi, it is pure love. But if you are not, it should be [UNCLEAR], that is how. Today is the day [UNCLEAR] joy. Today [UNCLEAR] of all our bad ideas and our stuck-up ideas. We have so many stuck-up ideas within ourselves.

Sahaja Yogis must know that they have now attained their religion which is Vishwa Nirmal Dharma. All these old ideas of sticking on to your old religious ideas or blindness must go. That is important. All blindness about religion has to go. The caste system has to go. The dowry system has to go. All blindness about scriptures and other religions has to go. All fanaticism has to go.

Attachment to money has to go. Many people try to come to Sahaja Yoga and have become extremely honest. There are very few who have their attention on money, and they suffer a lot. And then there are people who are attached to power. They think they are leaders; they can do what they like. We can achieve this, we can achieve that.

All such people have to understand that, this is not the way in Sahaja Yoga that you can achieve this. What you achieve in Sahaja Yoga is your own personality. Your own Self, your own maturity, your own understanding, your own way, your own role. And, in that, you also realize [UNCLEAR/if you are a real person]. And the greatest of all is that you are all born in the same body. And you are all one. And there is no difference between one Sahaja Yogi and another Sahaja Yogi.

Some Sahaja Yogis try to think that they are very higher than others. And give you ideas that are wrong. One should not do anything that is different. What you have to do is to organize yourself in such a way that you do not think that you are something higher than anyone. That will then give you ideas.

Whatever it is in Sahaja Yoga, that don't [UNCLEAR]. Supposing this body is [UNCLEAR]. It is for every particle. It is not separate for one particle and another particle. So one has to realize that you should not try to give new ideas. I know people who talk of worship of chath puja, worship of this, that - all this nonsense is not going to happen.

Don't give new ideas. You can have beautiful poems. You can express yourself in so many other ways of creativity. But don't try to create Sahaja Yoga yourself. Because it is a very dangerous thing. And all such people who have tried to do that had to get out of Sahaja Yoga after they were [UNCLEAR].

Also, I have to tell you about the books that are created without showing Me. And we should not have written any mantras into any books - I have told a hundred times. Also, I have said that no books should be sold in the programs. And the book should not be sold in any profitable way. Just as much as is required for the book to be printed and [UNCLEAR].

My photographs are not to be sold - at any cost. If you do not have photographs you are [UNCLEAR]. We are not to sell photographs and we are not to sell books at a higher price than what is needed for its publishing. Printing expenses, that you can take - but not more than that. And there is no need to print all the mantras and no need to print all those things. Because they are new people and they do not understand anything.

So all such books should be confiscated and [UNCLEAR] in a way from all centers because they were done without asking Me. And it is very irresponsible because people; the other day I saw them sitting like big businessmen with a big table and a big light on their heads, very focussed. I mean, I was amazed. How can they do that? When I have said in every lecture, every lecture, that do not give books to people; let them improve first.

And how much do you get out of it? Nothing. So why should you do something which is - I don't know - must be must have visited Rajneesh's or someplace where they do all these things. We are very different. So this is not allowed from today and nobody has to sell the books. And no book which is not sanctioned by Me can be sold. No mantras should be printed; anything which has mantras should be sent back to the center here or it should be confiscated. In the sense that [UNCLEAR].

You are not to sell these books at all to anyone. Be very careful because if you do something wrong, it comes back to Me.

So don't do all those things. I said in every, every lecture that, don't sell any book or anything, even a pamphlet. In the pamphlet you can give a little idea about Sahaja Yoga, that is all right. But not all the mantras, the [UNCLEAR], and everything up to the end - what presents you are going to give on the birthday. This is not done. So one has to remember not to do things that are against Sahaja Yoga. You must ask Me.

And this is something which is very important. Because we should not fall into the trap of these laws and [UNCLEAR] where we are stuck. We should not violate any act, [UNCLEAR], or institution. Now even if people act or anything, we should not be violent. We should be very quiet and be very humble. And keep [UNCLEAR]. And show them through our behavior that we are people who are very good. We have virtues. They don't have.

Anybody who tries to be a very strong Sahaja Yogi - il am the leader, I am the leaderî - I have to remove him, in any case. I have to remove him. Because such a person cannot be a Sahaja Yogi. And he cannot just go on asserting [UNCLEAR]. Moreover, the vibrations of such a person cannot be alright. [UNCLEAR].

Today [UNCLEAR], I am sorry for that. But one has to speak sometimes it is [UNCLEAR] but I have to speak of certain things that have happened in the past. And you all should know about it. Now, I have to make a request that next time, if any of you are coming, please do not bring anything that is made [UNCLEAR]. After all, this is India. You will get everything here. So do not bring anything here.

Also do not bring Me any gold. Because we have Gold Control here. And it will be a problem for Me. So donít bring Me anything that is such an expensive [UNCLEAR]. So bring Me something silver; I donít mind. Not too much. So bring Me something silver - I donít mind - not too much. Silver does not then [UNCLEAR]. Something that is artistic, economical [UNCLEAR].

Donít spend too much money. We need money for the ashram, we need money for [UNCLEAR]. So I will request you to collect money [UNCLEAR] till we start the ashram. And after a year, I will ask you to donate some money for the ashram. So, please try to collect some money in any way possible, so [UNCLEAR] the ashram will be built. [UNCLEAR].

Also, the good news is we are now building a proper ashram in Vashi. [UNCLEAR]. And that we have started already. I must say India has so many laws. Nowhere in the world will you find so many laws. So despite that, we should observe all of them. We should be law-abiding. That is one of the principles of a good life.

So we should not do anything wrong. One should know about the laws. And if one does not know, you should find out. And this will work out in a very smooth manner. Now for the next year, I would like to say [UNCLEAR/be here]. [UNCLEAR] all of the programs decided. [UNCLEAR]. And I have to just request you all, that those of you who are here on My birthday, [UNCLEAR/there are many people] - should try - each person should at least try to bring fifty-one Sahaja Yogis next time.

So I asked Mr. Chauhan, Professor Chauhan, to do that [UNCLEAR] and work it out. They found not only very beautiful Sahaja Yogis but very senior Sahaja Yogis. So you see, if you go around programs and things like that, you can spread Sahaja Yoga very fast. So within three-four years, we should get Maharashtra completely into it.

[There may be a break in recording. Resumes at another point].

Shri Mataji: Öfather is sick. There is the photograph available. See, because if you bring all of them on My Head, there is no time for Myself. So the best thing is, donít bring any sick person in. Only you yourself go and [UNCLEAR]. And donít bring them to the center. Such people come in, we tell them, îAll right, we will come to your houseî. But donít allow them to come to the center.

Because the other day some three-four people who just entered into the hall outside and [UNCLEAR]. So I thought that if these people donít go away from the center, they will spoil everyone. All such people if they come in, say, îAll right, we will come to your house. We are sorry, you cannot come to the centerî. But otherwise, we want stronger, healthy, good people who are coming in, to be [UNCLEAR].

I hope next year, we will be looking at a new type of Sahaja Yogi where all of you [UNCLEAR/good Sahaja Yogis]. This is My desire and hope it will be fulfilled.

May God Bless You.

[End of recording].

1989-0325, Welcome Puja

View [online](#).

25 March 1989

Devi Puja

Kolkata (India)

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

Seeing the welcome from all of you, my heart is filled with emotion. And such a beautiful Bengali song—with such noble thoughts and feelings—after hearing all of this, it feels as though the entire world is ready for transformation, and that everywhere in India, a deep spiritual movement is taking place in the search for truth. Bengal is considered very elevated in terms of spirituality. Many lotuses have bloomed here—souls who have fragranced this beautiful environment.

Now it is the task of the Sahaja Yogis to infuse consciousness into this, to bring joy to all, to find answers to their questions, and help them achieve their goals. This can only be done by Sahaja Yogis.

We have started chasing after destructive things; our eyes have turned towards what we have seen in foreign lands. But the blood of our own country is different; its unique trait is that we are idealistic and we search only for that which is eternal. And once the eternal is found, the transient things automatically come and bow at your feet.

So, it is very important that Bengal awakens and that people attain that Supreme Principle from which the entire creation has come into being. Once that is attained, then everything becomes so effortless, so easily accessible. No matter how much is said about it, it is never enough. I hope that this awakening will happen in Bengal too, and that these children and all the people will experience the joy of the inner spirit. I have full hope for this. But Sahaja Yogis will have to work very hard, and the fruit of this hard work will be full of deep satisfaction. The greatest satisfaction is that we have given them the bliss of the Spirit (Atmananda), and those who have attained it will not want anything else—because everything else begins to bow at their feet.

I hope that all the difficulties and adversities of Bengal will be completely resolved by God's grace, and that all people will be immersed in the ocean of bliss. This is our blessing.

## 1989-0326, Mahalakshmi Puja

View [online](#).

26 March 1989

Mahalakshmi Puja

Keventers, Kolkata (India)

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

Shri Mahalakshmi Puja on Easter Sunday, Kolkata, India, 26 March, 1989

Today the great festival of Easter is celebrated all over the world, but mostly people are unaware about it.

In Sahaja Yoga we have learnt, that the resurrection of Lord Jesus Christ is the foundation of Christian religion, which means that the resurrection of human beings must also take place, and on the basis of this foundation, we Sahaja Yogis also believe that without the resurrection of human beings, without their transformation, we cannot follow any religion.

His power was his wife who was in the Mahalakshmi form. As she was born from the ocean, she was named after the ocean because Lord Jesus Christ was the incarnation of Shri Mahavishnu. And if you read Devi Mahatmyam, it is all described there, but we are unable to connect both the things and see them separately.

Today, we are going to worship Shri Mahalakshmi. The principle of Shri Mahalakshmi is considered very important here, because this principle exists in the very middle of Sushumna Channel. Kundalini also rises from the Sushumna Channel. We must understand that till now whatever we have become, from amoeba to human beings, it is the gift of Sushumna nadi within us and our parasympathetic system also works due to Sushumna nadi.

When our Lakshmi principle is complete or we become satisfied with it, when Shri Lakshmi principle fully settles within us, at that point we move towards Mahalakshmi principle, where we search for that absolute wealth which is imperishable.

Now we see that in Bengal, both Lakshmi and Mahalakshmi principles exist to a great extent. First the Lakshmi principle has to be established. Unless and until Lakshmi principle is fully established, Mahalakshmi principle will not be established. To establish the Lakshmi principle, we need to understand many things, and if we act wisely the Lakshmi principle will get established here very easily.

We have seen many statues of Shri Lakshmi. We also have photos of Shri Lakshmi and we also worship Shri Lakshmi, but if you see closely, she has lotuses in both of her hands, that too of pink colour. It means that the person who is a Lakshmipati, like Shri Lakshmi has pink lotuses in her hands, he too should have a heart that is pink in colour, meaning the one which invites (to his home), the one who is always inviting, calling everyone in the manner a lotus gives place to a beetle which has thorns, whose body is covered with thorns, which is made of thorn. To such a difficult creature it gives place in its core, (Shri Mataji addressing someone in crowd - no talking during the lecture, do not talk in the lecture, alright?) So it gives place in that core that even a beetle can sleep comfortably, that's the specialty of the lotus. So, people who are visitors, to invite them with that kind of heart and give them all the comfort, is the sign of a Lakshmipati.

Secondly, lotus is also a symbol of beauty. Such a person is beauty-oriented. He keeps his house beautiful, keeps it decorated and his behaviour is also beautiful. To talk rudely to

someone and getting angry is not the sign of a Lakshmi pati.

But we see in our society, that those people whom we consider as Lakshmi patis, do not have such qualities in them. They do not believe in them. And due to that Goddess Lakshmi gets displeased by such Lakshmi patis, because they don't have the power of the Lotus that it floats above the water. It rises above everything, stands alone and makes everything fragrant from its fragrance.

So you can understand that the flower of lotus is a very great capitalist. It has got fragrance and beauty. It has got comfort to offer, it has got everything, but it stands alone and standing in solitude, it makes everything fragrant all around. And it's the biggest communist as well, because it can't rest without giving off its fragrance. Whatever it has, it is always ready, desirous to distribute to others. It is like the description of an enlightened person. Only he can be described as a Lakshmi pati. That's a Lakshmi pati!

But a person who is only worried about himself and only about his children cannot be considered as a Lakshmi pati. For people around him, Lakshmi's hand is always like this (Shri Mataji is showing her hand in a blessing position). This hand shows shelter, that people who are dependent on you, you give shelter to them. You look after them. You take care of them and behave in a very good manner with them. In your shelter means they are under your protection. They should feel protected in you. If any calamity befalls them, then you must look after those dependents.

Now when any calamity befalls a person, if you keep this kind of behaviour towards him, keep him like a family and he always feels that in case of any difficulty my master is standing with me just like my father. If they get such feelings within, then you will notice that people who are in your shelter will never trouble you and never hurt you.

At least, in my life I have seen, wherever I found such a situation, I told them, "Make everyone your family! Treat everyone like family! What is our concern and what are we going to get?" Except perhaps if you want to achieve fame, then you must treat everyone like family. If someone comes, you must serve refreshments and give food. It costs nothing. Those people who are miserly can never run their business successfully. It will run for sometime, and will close down soon because it hasn't got the blessings of Goddess Lakshmi. Miserly people are never blessed by her. Similarly, people who are not experts, who do not use wisdom, their business also never runs successfully. Means those who are foolish cannot run a business.

So between the two, the central path is of Sushumna nadi, in which human beings can do this work. How to make articles that reach the people? How to make articles that are of very good quality? Now, if people say that they have to only make money, then they can sell anything by adulterating it, there is no end to it. If one has to do wrong, there is no end to it. Nowadays, what we see is that, you buy anything. Like you buy chilly powder from the market. I said, 'How can it be adulterated?' They said, "People mix (Geru) Ochre into it (inaudible) It's exactly the same colour". Mix mud into it, mix Ochre into it, mix that into it. It's the greatest sin! By committing sin gradually the impact comes on your body. Here on one side you save so much money and there you get cancer, you lose all the money. This is a great sin. To betray people like this is the greatest sin.

Similarly, people do many such things like drug dealing and cheating people, and to give them

articles which are not proper but they do not understand that in subtle ways there are such karmas, due to which they get into trouble, they have to suffer a lot. They get bankrupt, this happens, they go to jails, all kinds of problems.

If you take the right path and remain satisfied you can nicely exist as a Lakshmipati and you can do your work nicely. Not only that you get fame, that this is one person who makes everything in a proper way, because today one item is made, then second item, then third one is made, so it's better that anything you create, make it in a manner that you get goodwill. This is the sign of a Lakshmipati, that whatever he creates, whatever he does, he puts a lot of mind into it, keeping in mind about the future, what will he put before his children? Even if you give them money, what will they do? They will have alcohol and will indulge in dirty things, but if you leave behind fame for them, then the children will be afraid of doing wrong things, word will come out, "We cannot do anything wrong! How our father was!"

And the world will say, 'Is this his son? He was a great man. He was very gentle and how much good did he do to so many people, and how nice things he created,' and like that the fame continues. Do you know that in this world things are sold at very high prices just because of goodwill? Now, you may do wrong things by using your goodwill but it won't last long. People will know that now it's not the same quality, there is nothing left.

It's a sign of a Lakshmipati, that he works for the benevolence of everyone. If he runs a factory, then for what? So that it will do good to all, and for his betterment as well. He will keep maryadas (boundaries) in that too, because everything is perishable in this world. So, in this world everything is perishable, and whatever is (inaudible) is indestructible but whatever is destructible, remains alright only in its proper boundaries. Everything should be done within boundaries. A proper decorum should be maintained in whatever we do.

Like if you love something, it should have boundaries of decorum. If you are fond of something, that too should be within boundaries. If a person becomes undignified, then those perishable

things destroy you only, because they have the power of destruction. If you over indulge into them, they are definitely going to destroy you. (Inaudible)

You know money is very fickle. Today you have it, tomorrow you don't have it. And if you have it tomorrow, then you can not say where to invest this money. The reason for this is that the balance of Lakshmi is not accomplished. If this balance can be accomplished, then there is no greater thing a human being can do, than to accomplish balance of all the four aspects of Shri Lakshmi.

The fourth aspect of Shri Lakshmi is alms. She gives alms. Such people should give alms. But donation does not mean that you donate to the unworthy. I do not mean donation to unworthy. Donate to the one who is worthy of it. You should see where to donate, give alms. Means, If you feel it from your heart that this should be like this and it should be corrected, then you should better find out if these people are not corrupt, because when our house was sold, we thought of donating it to someone. So the Sahaja yogis said that we will not take money from you (Shri Mataji), not at all.

So we thought of donating it to any organization. So nobody was recommending it for any organisation. They said, 'No, no, no this organisation, it is bribable! That organisation is also bribable!' So I said, 'What should we do now?' So then I thought, what to do! I thought about what should be done, so I thought of making a building, making a house which has some art, because nowadays the type of houses that are being made, they last only around ten to fifteen



years. So, I thought of making a house which has art, in which the contemporary things should be kept. So people will see the artistic things of this time, because nowadays nobody neither thinks about them nor creates them. So this is how we made a vaastu.

It is difficult that you cannot even donate to anyone but if you donate secretly. It's alright if you make a secret donation, you give something to someone you get a lot of joy, but it should not be shown off.

It's the habit of people to show that they have given something, as if we have done this great work, we have done this favor. Like American people, if they give you something they will give you something funny with that, by which (inaudible). If they will give you rice, such a big (inaudible) will come out and they will show off that we have helped you this much, helped you that much. So it's better not to help. If you show it while helping. It is better that you do not help at all, because that pisses off the person more and it may happen, that he might come at you with a knife!

Whatever you have to do should be such, that the other person's heart feels happy, satisfied and he remembers you. If you give alms in this manner, then a kind of joy is settled in your heart and the person to whom you have shown kindness will consider you like a deity. These are the qualities of Shri Lakshmi that have been described.

The greatest quality of hers is that she doesn't put her burden on anyone. She is standing on a Lotus. It means that if you are a Lakshmipati it's not correct for you to put your burden on others that I am this, I am that! Where this 'I' starts you should understand that your days are coming to an end. First this 'I' must end. I am this! I am so special! I have done this! I have achieved this! All this should be removed from your mind.

Secondly you should work in detachment. Only after Sahaja Yoga, a person can be really a Lakshmipati, till he stands in detachment. Money comes. It is coming, it's going, so what? You have nothing to do with that. All the business is running with that. You get and put it back. Again you give, you get and put it back. But when you get the feeling we have got a lot of money, this is my money. That's what messes up everything!

But there is a man who is detached. Now suppose it's lying here (Shri Mataji is pointing towards the carpet lying before her) If I say this is my belonging, it's gonna be a headache. What if a thief takes it away? It should be insured! So, if it belongs to others then it's very good. No one even sees it. (Laughter) Otherwise it's a headache! Handle this, handle that, handle that! Somebody else handles it, which is a very good thing.

But it's difficult to be detached. We take unnecessary headache. By getting a headache we get into trouble, that is how we handle it. How to manage? In Sahaja yoga you become thoughtlessly aware. Means that now this big carpet is spread out. You simply keep watching it, whosoever has created this, has created this unique artistic thing. You feel all the joy coming to you. You will not think about how much money it was purchased for. From where? Belongs to whom? No jealousy, nothing! But just on seeing it you feel, just like River Ganges flow you feel the Ganges of joy start flowing over you. Then you don't think about how much the price is. You are getting so much joy by seeing it, why should I worry unnecessarily? That is why, whatever you do for others is a very good thing. The fact is that you enjoy giving all the things of this world to others. Its utility is in giving to others whatever they like.

It's very surprising that in love when you give something, people tell me, "Mother, I didn't have a sari like this". "Mother, that's what I needed". Or, "Mother, I was thinking about it, this is what I wanted and I got it". Now, how did it happen? The reason is that it's love, isn't it? And in love you can know everything about that person, when you come to Sahaja Yoga. When you are in love you know about everything that a person needs, you know in what manner that should be given and

how to express our love, not because one has to get any job done from that person, but expressing love itself is a very great thing.

If you can express your love, I am always facing this difficulty, how to express my love. Sometimes eyes get filled with tears, sometimes heart fills with emotions, sometimes I try to express in words, but it's very difficult to express.

Yesterday these people were singing, so much love was bubbling inside, how should I express? I didn't know what to say, how to say it! I couldn't understand how to express my love to them. There was no way to express it. Such questions arise. You get such questions after getting your Self-realisation (inaudible). And things keep happening, business continues. Everything is going great!

Everybody tells me that, Mother, you go anywhere, how do you get everything so cheap? I say, 'It was just kept there. I picked it up.' (inaudible) Where everybody takes bribe. Recently I went to Patna and bought silk for Rs.30 a yard. They said one can not get silk for Rs.30 per yard. I said, 'See, here it is!'

In this way you will get all the things, according to your desire. You have not caused losses to anyone, you have not harmed anyone, you have not quarreled with anyone, you got everything before you! You have to give, isn't it? All the things are ready for giving. But in selfishness, if you have to keep them just for yourself then the price rises. Then the prices will go up, and you will have to pay more (inaudible). When selfishness grows, then the prices will also go up. Then people say we have purchased such an expensive thing. We got cheated!

But when we do it selflessly we really enjoy it. The prices are the same, whether you keep things or somebody else does. What's the difference? In any case you have to go from here one day, leaving everything behind. When this is the feeling you have inside, it's a state within. In that state something comes, goes, it's all happening, it's all in process, everything is working out and you keep enjoying that. Which things belong to others, which things are yours, you don't bother. And this state when you achieve you stand like the lotus, you stand in your majesty in your glory. Just standing! You don't need outside glory. In your own glory you stand.

Similarly when the Lakshmi principle awakens in a person and it settles in him, then the Mahalakshmi principle awakens in that person. Then the seeking starts - What after this? All this is going on. Now what after this? Then Self-realization comes into picture. Now, if a person doesn't even have anything to eat, if you go and talk to him about Self-realisation. It won't work. By coming to Sahaja Yoga, Lakshmi principle can be awakened. How, I will tell you.

There was a fisherman patil with us. Everytime he came for the puja he brought a garland. He lives in (inaudible) come from there go there. He had children with him. I said, (inaudible) 'Why are you bringing garlands everytime. I am already feeling bad about your up and down. You are spending so much money.' He started telling, 'No, no Mother! I don't need money.' I asked, 'What happened?' He said that near his house he has a small farm. 'I meditate there and stroll there. One Sindhi person came and said I want to take clay from you.' I asked, 'Why?' So, he told me that a man has taken some clay from here and he used them to make bricks. Those bricks were

so good, they turned out to be such good quality that he had never seen bricks like that. So now I want to buy clay from your place in kilos. So he said, 'I have become rich just like that, simply because of this clay.' He used to walk on it,

so it got vibrated, and now the clay became like that. Clay turns into gold - it's the same saying (in Hindi language )- to be so lucky that clay turns into gold. Similarly, in so many ways it happens.

I have seen in London there is so much unemployment. Any Sahaja yogi comes, there is so much unemployment. Jobless people are moving about, because the Lakshmi principle is not awakened.

There was one gentleman who was very poor. I told him that you should go for interior decoration. He said, Mother, (inaudible) I said at least come for the programme. He came to my programme and got his realization. (inaudible) I said check the vibrations and see if it's good or bad. That's how everyone's work gets done.

There was this son of a fisherman. Suddenly he got knowledge of art. He started making artistic things. You will be surprised that he appeared for the art exam, afterwards he got selected and he started (inaudible) in JJ School of Arts (inaudible). He started getting a scholarship.

Therefore even the children, there are such children, don't know what happens to them suddenly they become so great and famous and many children get scholarships.

Lakshmi principle can be totally corrected if people take to Sahaja Yoga, then poverty can be removed if Lakshmi principle will come. And after awakening of Lakshmi principle and Kundalini awakening man gets in the position of (inaudible). It so happens that many people who are philanthropic feel that we should improve the conditions of people, build schools for them, arrange clothes, do this, do that! By doing so all good things will happen.

There is a place called Vaarna here, where there was a man who worked really hard and created a lot of things and a lot of affluence came. When I reached there he fell at my feet and started crying. So I asked what had happened, at least tell me. He sat crying for a long time. I asked, 'Why?' He said, 'I must have done a lot of sins in my previous lives.' So, I asked, 'Tell me what's the matter?'

He got composed after some time and said, 'I made this Vaarna here. I made this (inaudible). Everyone got affected by that. I made a departmental store there. As a result of that what happened- as a result of that (Shri Mataji addressing someone in particular- 'Please keep the attention here, you should be with concentration' ) So, as a result of that the condition in Vaarna is such that the liquor shops came into existence, prostitution started, every man has kept two wives, plight of children, all sorts of things.'

It's because they don't even know how to handle money! You should also know how to handle money. If you give money to someone, he goes straight to a liquor shop. One should have the power to handle money and for that it's necessary that first you give them realization. By giving realization, whatever excess money you will give them, whatever help you will provide them, its result will be good and as a result of that more affluence will come.

But Very few people know how to handle money and enjoy it. If they knew, then there wouldn't be so many unhappy people in this world.

Mostly the condition is such that the one who has more wealth is more unhappy. and they're in so much misery, that I get into trouble due to them. Someone told me that a rich man is coming, so I left through the back door. They will have all sorts of problems. There will be physical distress, there will be mental distress, there will be distress of the children. This will happen, that will happen, something or the other. All these hardships are like punishment.

So, I went to visit my daughter's in-laws. They are all rich, very rich people in Bihar, very wealthy of all kinds. They were so rich that they gave me a lot of trouble. Could not even talk to my daughter's in-laws (inaudible). They all had health issues. Somebody has some health problem, someone had some other health issues, someone had some problem, someone had another problem. Everyone had problems. That means that human beings do not enjoy wealth. They are not the () enjoyers. This is all mental, only an ego that I am so rich, but from inside a hollowness has come. There is no fun at all.

It means that the Mahalakshmi principle should be awakened within you and that you should achieve your Spirit. Then everything gets illuminated by the light of the Spirit and you can joyfully utilize everything.

Whether it's a little thing or big, it's light does not come within. That's why religion is also arranged in a manner, that whatever religion you may follow, in every religion you can commit any sin. So, what is the use whether you have achieved Shri Lakshmi or Shri Saraswati. Like there are many educated people, but this depravity has come into them too. Like if you have achieved Shri Mahakali, still what great thing have you achieved? You should achieve the spirit. Once you achieve the spirit all these three dimensions (sattva guna, rajo guna, tamo guna) shine in their beauty and you can enjoy them. If you really want to enjoy everything, you must first achieve the Spirit, because the spirit is satisfied with itself alone. The one which actually gets satisfied is the spirit and the rest of satisfaction which seems so outwardly is Ego or Conditionings. There is no truth in either of them. It's only your spirit which is the Truth which should be enjoyed.

And the land of Bengal is satisfied, quite satisfied in a way, but it is flawed by some imperfection. Also there is black magic here and people have taken the wrong path. Due to which a lot of problems have come, but with Sahaja Yoga you can fully get rid of them. And when these will clear out, first of all the Lakshmi principle will awaken in many people and then they will achieve the Mahalakshmi principle.

And those people who are already fulfilled with Lakshmi principle, who have properly handled Lakshmi principle completely and have kept its beauty intact and living with that beauty only, to such balanced people, Mahalakshmi principle blesses them with many kinds of boons. After that you go into the realm of God. There is no deficiency of anything in that realm! You say it and it's all ready! You say something and it is done! You don't even have to think. Sitting here you get what you need. Then your desires also become different. Your desire will be, like a Sahaja Yogi is coming, you will become very happy. You will go and embrace him. You will enjoy spending time with him.

In Ganpatipule people live in great difficulty. If you see, in reality all the people arriving from foreign countries live a very comfortable life there, but in Ganpatipule a tent is put up and they settle there and get so much joy that one cannot understand.

There is no other comfort except the comfort of the spirit. That joy of the spirit works inside them and then everything seems like why waste time on useless things. Let's enjoy it here! After all, everything is for enjoyment! Everything is for enjoyment, and if it brings you joy, then why not accept it and why not get settled into it?

When such a kind of joy settles within, then one reaches that state where man has everything despite having nothing. Now the same state should come, my blessings to all of you on this day of Shri Mahalakshmi.

The other thing is the manner in which Lord Christ has done a great work of his resurrection, so it's very important for us to get our resurrection and it's really necessary to achieve it. So today on this auspicious occasion we all should decide that we will fully establish our resurrection within ourselves and that we shall be fully immersed in its joy and knowledge.

1989-0331, Talk about Kundalini awakening

View [online](#).

31 March 1989

Talk About Kundalini Awakening

Public Program

Kathmandu (Nepal)

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

Day 2

1989-0331, Visiting the Swiss Restaurant (poor sound)

View [online](#).

31 March 1989

Visit

Kathmandu (Nepal)

Talk Language: English | Transcript (English) – NEEDED

Her visit to the Swiss restaurant on 31st march 1989. The restaurant was owned by sahaja yogi Austrian couple Herbert & Lisa

## 1989-0422, Evening Program before Shri Hanumana Puja

View [online](#).

22 April 1989

Evening Program

Margate (England)

Talk Language: English | Transcript (English) – Draft

1989-04-22 Eve before Hanumana Puja, Margate, UK

Shri Mataji :

Welcome to you all to U.K...and today is the first day I think in the history of Sahaja Yoga that we are celebrating the birthday of Shri Hanumana. And I know our Sahaja yogi children are very fond of him. They all love him very much and that they are going to give you a very beautiful program just to celebrate his birthday His dedication to Shri Rama is to be really understood very well and tomorrow I will tell you about him in the puja what sort of a personality he had. I think you all are anxious to see the Rama and I am also very anxious to see Rama by the children ...So you should request them to give us the pleasure of their acting and their drama...All of them are looking so nice ...I hope you all will enjoy it. Thank you very much for all of you to come down Actually I was overwhelmed at the station I just don't know what to say just It was too much could not even describe in any poetic language It was too much...So may God bless you all...

Just read it out ...

so somebody has to read this sequence ...

Somebody has to read the sequence ...You have got it ...Alright, Thank you Alright, Thankyou!

[ After the performances :]

Sir C.P:

I have been given the privilege to say a few words to thank the artists in the evening. It's not an easy task because how do you thank them, What words can you find to thank them ...My vocabulary is very limited. But it has been really a wonderful act and an angelic evening. And I [unclear 3:10:37 ] today in Geneva to attend a meeting talking about Iran and Iraq and here I am now transported to another world ...as I have told you. Well, the evening began with the little angels. It was a glorious sight to see them ...how beautiful was the item in which these little angels came like heavenly figures to delight us ...Those who prepared them deserve a very grateful thanks ...And the children, they have our love and blessings ...Hanumana the little Sita, Rama, Laxmana, all of them and they have tried true ...Will you ever forget this evening? I won't ...I am sure You won't! It was absolutely wonderful. Again and again our deepest love for the children who came to delight us this evening...

Then we have had the Shakespearean program and when their moments which called them from ingeniously Mr Vande was absolutely looked up to the occasion ...

Our very warm felicitations and congratulations to the entire troop.

Shakespeare is rightly revered all over the world. The whole humanity is indebted him for what he has given to humanity. It was marvellous that on this occasion we should have celebrated this way...remembered him and paid our homage to him and paid our respect to him. And the dance of Pawar family ...First of all, I am sure all of you would like to join me in wishing them and felicitating them on their silver jubilee anniversary and wishing them many many many more happy years together...The dancing will remain in our view all the time Whenever you sit by your self and you close your eyes you would see them both of them the charming figures, the divine figures dancing before you ...Very many thanks to them...And then the music, Music from my in-laws place you know Maharashtra, I was delighted to hear whenever i go to Nagpur which is my father-in-laws, mother in laws place I listen to this music ...Isn't it wonderful... to be sitting in the United Kingdom ...And listening to this kind of Music. I was glorious. Very many thanks to all of you who joined in this music ...Mr Harrison and everyone else ...

Thank you!

And finally, If you let one moment more of your time on behalf of my daughter and myself I would like to thank you...You May I?  
(to mother )

First and foremost for giving me yet another occasion to come here and take part in this eternal joy ...And I want to thank you my



dear Sahaja yogis and Sahaja yoginis ...Whenever I am with you, I get transported to another world ...It's a glorious world. It's a marvellous world ...The more I see of you the more enthused I become about the future. When I am away I feel sometimes depressed ...I don't know which way we are going in the world but a change has come is coming probably those who were in Gapatipule, you heard me saying She went to U.N only the other day and a sudden change had emerged this peace ...Peace had broken out ...Peace in Namibia, despite the problem ...Peace in Afghanistan ceasefire ...So the world is turning a little...But the world needs you ...The World needs Sahaja Yoga... The world needs better human beings because without that there can be no panacea for the world. So I bow down to you I admire you, I respect you and I wish you the great great success I wish the world a new vision under her leadership. Thank you very much!

And finally, we are all beholden to all the Sahaja yogis in the United Kingdom particularly, those who are the host for this evening ...And the person who to whom we greatly indicated is our friend Dr David spiro and Mrs Spiro there, here both of them and I want to thank both of them for the wonderful evening always everything perfect in excellence. Thank you so much!

Shri Mataji :(There is no mike So not audible ...But yes Shri Mataji is meeting with the artists after the speech of Papaji)  
Thank you! Good Night!

## 1989-0423, Shri Hanumana Puja: You Are All Angels

View [online](#).

23 April 1989

You Are All Angels

Hanumana Puja

Butlins Grand Hotel, Margate (England)

Talk Language: English | Transcript (English) – Draft

Shri Hanumana Puja. Margate (UK), 23 April 1989.

It is such a joy today, and the whole atmosphere seems to be bubbling with it, as if the angels are singing. And the speciality of Hanumana was that He was an angel. Angels are born like angels. They are angels, and they are not human beings. They're born with the angelic qualities. But now, you all have become angels from the human beings. It's a very great achievement of Sahaja Yoga. The qualities that are born with the angels are seen from their very childhood.

So in the left side we have ganas, on the right side we have angels. And translated in Sanskrit language or in any Indian language as devdhoot - means they are the ambassadors of gods. So now you are the same, you are all angels now. Only thing you are not aware that you are angels while they were aware from their childhood. If you know that you are angels, all your qualities will start shining through, and you'll be amazed that the quality of standing by the truth at any cost is so easily managed for you, because you have been given the right, you have been given the special blessings, the special protection from the Divine that if you stand for the right, and if you stand for the righteous, and if you stand for the truth, all kinds of help to protect you will be given.

Angels are aware of this, they're sure of it, they are certain, there's a certainty about it, but you are not. You still sometimes think [that you] may be may not be, same style goes on. But believe me you are angels, you have all the powers, and what rights you have. Human beings cannot get over you, that's the speciality of angels, not of saints. Saint could be maneuvered, they could be tortured, they could be troubled. Incarnations, may do the same. Incarnations accept it, they want to have all these penances done to them so that they create an event in their life to express themselves in a more dynamic way. If there was no Ravana, there would have been no Ramayana. If there was no Kamsa, there would have been no Krishna. So the incarnations take upon themselves the problems and also the fight with the evil. So it looks sometimes that we feel that they suffer - but they don't.

But the angels are a special category, they don't take up any problems upon themselves, they just solve them. If there's a problem, it's the angels who solve, for the saints as well as for the incarnations. And they are to be told sometimes that "Don't jump in just now we are working out on the stage now, you will jump when we'll ask you." They're ready standing at the door just to jump in. So anxious. And they are fixed quantities. You can rely on them completely.

For example, Shri Hanumana, as you know Him as an angel, has great capacities, great powers, and it is His right to use them, and He is very aware of it. He does everything very amusingly, uses His powers very amusingly. Like He burnt the whole of Lanka and He was laughing at it. Then He extended His tail and put it around the necks of many rakshasas. And He was just playing with them and then flew in the air and they were all dangling in the air.

So it's a playfulness of the angels also because they're so confident, they're absolutely aware, absolutely identified with their personality, with their powers, with themselves. Here the Sahaja Yogis sometimes don't understand that I have made you into angels. I've not made you into saints, but angels, and you are always protected. I can only make angels, I can't make saints.

Saints are made by their own effort. The effortlessness doing is like Ganesha, like Kartikeya, like Hanumana. The same way you are all made, with the same style. So try to understand that what I say about you is the truth. All kinds of conditionings work even through you people though you are saints (angels?) and you don't know how to spread your wings. Still, sometimes, I feel that the rebirth has taken place and they've all become like angels with wings, but as [with] little birds, they still have to learn how to

fly. But you must gain your confidence by your experiences which you have in Sahaja Yoga.

As you were singing yesterday - miracles every day, miracles around you. These are done by the angels and they try to convince you that "You are one of us, just join our company." So we have so many angels now sitting here, and why should we not think of transforming this world. And there's one more thing that you have, other than the angels, because angels do not raise the Kundalini, they cannot, they're not bothered about it. They are there to kill, to burn, suppress, to remove all the evil people around you. They cannot transform, angels cannot transform. So you have a greater right than they have in the realm of God - that you can raise the Kundalini of people and you can give realization.

But human conditionings are still sticking on. For example, I wore a ring the other day, and then My daughter starting teasing Me that "Now you must only show this finger all the time to people so that they see Your ring." So, in the mundane human life, whatever we have, possessions, maybe powers - for example, somebody is a man with some position. Immediately you can make it out with his nose and lips, the way they are turned upward. But the powers that you have in your possession - you are afraid to manifest them, and to talk about it, to use them.

Imagine, with so many angels the whole of England should get realization in no time, but we are still trying to learn what we are. Hanumana had no problem because from His childhood He knew that He was an angel and He has to do the job of an angel. But, because we were born as human beings and now we have become angels, we find it difficult to be dynamic like other angels were. Even your thought, collective thought, even your individual thought, is powerful, and your attention is powerful. Because of this fear, or maybe the conditionings as you can call it, or maybe the ego part which is still sticking onto you, you still hang around false things, and that force, that dynamism is not expressed.

We can blame anything, like we can blame lethargy to some country, ego to some country, but now you have lost your countries completely, now you have entered into the Kingdom of God. You are in a country which has no bounds, which has no limitations. And then, all these conditionings that are still lingering in you, shouldn't bother you at all, and shouldn't upset you or deter you from doing whatever is your job.

Now imagine Hanumana as Gabriel, had to go and tell Maria that there's a Child which is the incarnation. The Savior is going to be born to you. She was a young virgin. To break such a news which was horrible, compared to the conditionings of those days. He did it. "I have to do it, so I'll do it. If that's the order, I'll do it." Because He knew that the carrying out of the order is His nature, is built within Him and He's not going to doubt it. He's not going to wait, but just told and He does it.

So a great understanding has to be within us, that we are growing within ourselves, but if we do not manifest, if we do not show our qualities, and if we do not express it in our life, in our doing, in our object, in the meaning of our life, then Sahaja Yoga is not going to spread. Nor is it going to help you much.

The kind of work you have to do has no problems with it. I have problems, not you. You don't have to face problems. You go and talk to anyone, whatever you feel like. They will jolly well have to listen to you, I should say. But if they don't, they can't harm you.

They can't do any harm to you. This is a very great protection you have. They cannot hinder your work.

Coming to Sahaja Yoga is not [about] what we have gained, what we have got. See there are people who say, "We've done so much for Sahaj Yoga and what Sahaja Yoga has given us?" It has given you Self Realization. It has given you the angel status. I mean you try anything else. Can you get the status of an angel? You cannot. Sahaja Yoga has given you that status, so what more do you want? It was never possible before, believe Me, impossible situation.

If it was possible in anyway then Gyaneshwara would not have taken his samadhi at such a young age, and Kabira would not have said, "Oh God, what am I to do, this world is blind."

So you have that subtle power within you that you can work out on people's Kundalini without even their knowing about it. But in

meditation when you sit down, you must admit to yourself, "I am an angel and as being an angel, I have no attachments with anything else but with God's work."

Attachments are so many. Still in Sahaja Yoga I've seen people have, like attachments to, now because they're married, so they are attached to wives. And so many have fallen out because of their wives' attachments. Then they have attachments to their children, and so many will fall out if they have attachments to their children. As I told you yesterday, that all the children of the world who are Sahaja Yogis are your children. You're the parents of all the children. It's not that if your child is sleeping you cover that child. No, you cover all the children. You have to look after all the children which are lying down. Can you think of Hanumana, if He was here and when the children were sleeping, He would just cover the body of one child? Because He's a universal being. So every child has to be loved the same way, cared for by you.

Then there are other attachments like possessions, positions, jobs - I have none so I don't know what others have, except for when I see you so much lovingly coming to the station, then the whole heart becomes like an ocean I think, and just starts like a big swell of a tide, like that and I see that. And then when I have to leave you again it recedes back like a sea which is now receding. It's something like, you see, the moon and the sea starts reacting to the beauty of the moon, the joy of the moon, the love of the moon. Then I see the love, the love that is in a nest where a bird is feeding its young ones. And you see this love in the sky, then you see this love in your heart, and only thing that you can describe is the feeling of a tremendous ocean of joy within you, just flowing out.

The attachments do not give you the capacity to enjoy that ocean. If you are standing on the shore, how will you enjoy the ocean? You have to jump into it. But you've got your anchorage onto different things, so you can't jump in. And you are so safe. You know how to swim, you know how to kill a shark, even one sight of yours is sufficient. But because you're not aware, it is not active. Absolutely this is the case.

I've seen people who get small positions in life and they start boasting about it - "I met this-and-this man, I met that-and-that man, and this happened and that happened" - you feel like laughing at the person. But you have met Sahaja Yoga, by which you have grown, you have been nourished, you have become so great.

With all this we have to follow the light of Hanumana. He thought the sun is very egoistical, trying to burn people, sometimes there's too much heat, and the sun worshippers also are egoistical. They have so much ego in them. Any word if you say wrong in their language, or in their customs. Say you hold the fork in the wrong hand - finished - you are the worst person in the whole world, committed the greatest sin. All such small, stupid ideas come out of a very depraved ego. Ego is so depraved, when you start thinking no end of yourself that "I'm everything and I know everything," and "this custom is the best," or "that carpet is the best. I, I, I don't like." Well, who are you? Who asked you to like it, or not to like it? "I don't like this, I don't like that."

On the other side, the egoists always becomes slaves, also. I must say that after going through countries which are following certain norms, which are dictations of the ego. Like an artist now for example, an artist produces something for his joy, but he must be criticized by everyone. The criticism should be, "I don't like this, this color is no good, that is not." And you have professionals who do this, they don't know how to even draw one pencil line properly, leave alone painting anything, but immediately they say, "I think this, this is ..." You see, they have made books out of it, theses and theories. I mean art has something to do with your heart and not with your brain. That's how you have killed so many artists. And everybody who is painting has to think what people will say about this. But as a result of that something absolutely absurd grows, without any subtle expression, is today appreciated.

This is because of our ego which has suppressed every proper spontaneous living growth of our thought, of our art and of our life. I think it's worse than all the contamination we talk about or ecological problems. It's the human mind which has produced this suffocating areas where nobody can express anything, and the one who has a greater ego dominates. "This book has been written by such-and-such person." You meet that person, you feel like jumping in the sea. So everything written is not a bible, and those mostly who write are people whom you should never meet without a bargepole.